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WHOLE No. 82

A Blessed Knowledge.

REV. NEWMAN HALL, D. D., LL. B.

"I know whom I have believed." II Timothy 1:12.

Paul was no Agnostic. He did not believe doubtfully; He did not con'e'ss hesitatingly. He did not say, "I think it may be so," but "I know it is so." He did not accept a system, but trusted a Saviour.

The apostle most intimate with Christ, and who bore the longest testimony to Him, said: "We know that the Son of God is come. We know we have passed from death unto life. We know that when He shall appear, we also shall appear with Him, in glory." Paul amid abounding trials, exulted in the assurance: "We know that all things work together for good to them that love God. We know that if this earthly tabernacle be dissolved, we have a building of God." And when in Rome he was brought before Nero, forsaken by friends, and in prospect of a martyr's death, he said: "I am not ashamed; for I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day."

Let us consider the text "objectively"—what Paul had done; and then "subjectively"—what Paul felt.

I. He exercised faith in Jesus Christ—in a Person, not a mere truth—in the very Jesus he had persecuted, who appeared to him at Damascus, and ordained him as His Apostle and Evangelist. He trusted Him as still alive, as ever present, as mighty, to save. The priceless deposit he committed to Christ was his own soul—with all its capacities of thought, action, joy, sorrow, and continued existence; in fact, himself—for life, death, eternity. He did this in view of "that day" of judgment when all souls would be gathered before the awful throne to receive their final award—"At the revelation of the Lord Jesus from heaven, with the angels of His power in flaming fire rendering vengeance to them that know not God and to them that obey not the Gospel." But he was "looking for that blessed hope, the glorious appearing of the Lord Jesus Christ." He had committed to the keeping of the Judge this precious deposit. As a sinner he might well dread that day, but he trusted Christ as the Saviour from sin—by whom when yet a sinner he had been "reconciled unto God," through the cross, whereon Christ had "borne his sins, in His own body." That Saviour's invitation he had accepted, and trusted His pledged guardianship. He committed his soul to Christ as Leader, to direct his goings; as Physician, to cure his soul's disease; as King, to rule over his actions and thoughts. "My Lord and my God!" I have trusted him. He is able to guard me against that day. I know.

This is the faith we are all invited to exercise. As guilty to be pardoned; as sinful to be purified; as slaves to self, the world, and the devil, to become His happy bond-servants forever. When we really believe in Him we say, "Jesus, Saviour, accept th's soul of mine, which at Thy call I entrust to Thy keeping. Thine enemy has claimed it, branded it, tied and bound it; but Thou liberate it, cancel the bond, remove the stigma, sprinkle me with the blood of the atoning sacrifice, impress Thine own image, implant Thine own Spirit, claim, keep, save that which I have committed unto Thee."

II. The assurance which Paul enjoyed, resulting from the faith he exercised. "I know; I am persuaded." Faith and assurance are often confounded, as if the lack of assurance were evidence of the absence of faith. We are "saved by faith," we are gladdened by assurance. By the use of efficacious remedies the patient may be recovering, but still fearing. In the lifeboat I am as safe as others; though, unlike them, I may tremble. But assurance is promised, and we are to cultivate it by clearer knowledge of God's

Word, by increased faith and earnest prayer. Paul did not say, "I dream, I wish," but "I know." What he knew was not simply the fact of his faith, but the personal Saviour whom he trusted. This text is often misquoted as "I know *whom* I have believed." Thus the chief idea is hidden. St. Paul did not simply know the fact that it was Jesus whom he trusted, but he knew Jesus himself—as a proved Benefactor, as a personal Friend. It is one thing if we are aware of the name of the benefactor who has generously helped us, without our having any personal intimacy. It is a much greater thing if we can say, "I know himself as a true friend; I have had many personal evidences of his self-sacrificing kindness, his faithful friendship." Paul had enjoyed his visible presence. "At my first defence no one took my part, but all forsook me; but the Lord stood by me and strengthened me." Paul knew that Jesus was always with him, directing, consoling, preserving; and so he added in his letter to Timothy, "And I was delivered out of the mouth of the lion; and the Lord will deliver me from every evil work, and save me unto His heavenly kingdom."

We have not, as Paul, beheld Jesus with our bodily eyes, but we can as much as the Apostle rejoice in Him, "whom, having not seen, we love; in whom, though now we see Him not, yet believing, we rejoice with joy unspeakable and full of glory." Paul's assurance may be ours. I have trusted in Christ; I do now trust. He is no stranger. I have felt His presence; I have experienced His blessing; I know Him strong, compassionate, loving, faithful. He is able to guard that which I have committed to His care until that day, however long the lapse, however fierce the foe, however feeble my faith; at that day, for He Himself will occupy the throne, to welcome those who have trusted Him—"Come, ye blessed of My Father." We have no pretension to the Apostle's exalted piety, matchless zeal, supernatural powers, wonderful achievements; but we have the very same Saviour, and may enjoy the very same assurance. His was not based on any merit of his own, but simply on Christ. Just so we trust—not in a Church, or a priest, or a pastor; not in our own character of works, not in our own faith or assurance, but in Jesus only. "O Lord, in Thee have I trusted; let me never be confounded." Jesus replies for all who commit themselves to Him for pardon and holiness and heaven: "They shall never perish."

Must not the ways paved with such assurance be "ways of pleasantness and paths of peace?" Are there not many who would gladly purchase this confidence of safety hereafter, and of the presence of Jesus now, at the cost of all the world contains? It can be the privilege of everyone, the immediate experience of yourself, by committing the keeping of your soul in Christ.

We hope that the following statement of our Home Mission secretary will be read by all into whose hands this paper may come; and that they will ponder the matter over in their minds, until there will be a general and generous offering made for this much neglected work. Brethren, let us just now have a grand emptying of sympathetic hearts, liberal hands, and ordinary pockets into this starving business. If all our brethren and sisters will do just what they can it would give to the work an impetus that would be like life from the dead. Our half-paid missionary pastors on their several fields would soon be relieved of the harassing, and embarrassing thoughts of unpaid bills, as well as of present and future needs. To do effective work, the minister's mind should be free from temporal care. But this is impossible when wife and children are shivering with cold, and crying for bread. We do hope that nothing of the friction of the modus—operandi of this grand work in the past will be allowed to interfere with its

opportunities or its possibilities at the present or in the future. Brethren let us all have a strong pull, and a long pull, and a pull altogether. A great work is before us; and we are able to go and possess the land, only let us not rebel. Let us remember the words of the Lord Jesus—how he said, "It is more blessed to give than to receive," and don't forget what Sam Jones said,—that to do the Lord's work required grit, grace and green backs.

Missions in New Brunswick.

The space allotted me will permit of only the bare statement of a few facts concerning our Home Mission work in New Brunswick.

1. Home Mission work in N. B. is being prosecuted today along lines somewhat different from those along which it was prosecuted a few decades ago. Then the work was distinctively of an aggressive character—the planting of interests in communities hitherto without the saving agency of a Baptist church. Now, for the most part, it is the fostering of mission churches already established, which we are called upon to do.

2. The men and women who constitute the churches and congregations on these mission fields are persons who give in many cases much more largely according to their means than their brethren in the larger and more favored churches and communities. They are moreover intelligent and pious, as well as benevolent and it is only the accident of a circumscribed constituency which makes assistance from their sister churches a necessity in order to sustain gospel ministrations in their midst.

3. With one or two exceptions there are no parsonages on these Mission circuits—the pastor and his family having to accept whatever accommodation may be at hand, such quarters often being straitened, uncomfortable and sometimes inconveniently located. It is easily perceived therefore that there is urgent need of a fund from which loans and gifts may be made toward supplying suitable parsonages on those fields and it is probable that at least a portion of the amount realized for our Home Mission work from the Twentieth Century Fund, so called, will be set apart to form a parsonage fund.

4. The preaching and pastoral work on these mission circuits is being done by most worthy and consecrated men—men who, instead of looking for easy pastorate with convenient surroundings and good salary, choose to give themselves to these needy sections, spending and being spent for the Lord.

The pastors who minister to these Home mission interests receive no adequate remuneration for their services notwithstanding the money grants made to these churches toward their pastor's support—grants small but as large as funds will admit—notwithstanding generous contributions by the people themselves, the support given our mission pastors is exceedingly small. Indeed so small in most cases are their salaries that though most rigid economy be maintained, many of these noble, self-sacrificing men along with their families have to endure privations of various kinds, and sometimes even with best management debts accrue.

6. Do you not account it shamefully sinful that these devoted brethren should be called to pass through such experiences? Surely. To whom do you make such sin chargeable? To ourselves as Baptists—Is there a remedy? Yes—Where is it to be found? I forestall your answer—It is with the stronger and more favored churches.

7. If pastors well paid and congregations comfortably housed will give place to more of the spirit of neighborliness and approach unto the New Testament measure of giving or even to the measure of giving practiced by some on these mission fields, the shame, the privation and the sin will cease forthwith because ample provision

(Continued on last page.)

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Soul-Winning Stories.

REV. LOUIS ALBERT BANKS, D. D.

I.

THE CAPTURE OF THE STREET CAR MAN.

It was in the days when the horse car was in its glory, shortly before the electric trolley came on the scene and sent the horses back to the farms. It was my first pastorate in an Eastern city, and I had the care of a small church that was situated in a populous suburb. The general location was excellent, but one thing greatly annoyed my congregation: this was the existence of a great horse-car stable just across the street from us, where the cars were coming in and going out constantly to make the changes of horses and men. Whenever anything nice was said about church by one of our people to another, by any outsider to them, there was always this reservation, "If only that old street-car barn was out of the way." That old barn was like what Mordecai was to Haman when he wouldn't bow to him. It took the edge off all our joys.

This old street-car barn was annoying in many ways. In the first place, it did not smell good; in the second place, it was very noisy, and finally, and that was the most important, there was always a large group of from twenty to fifty horse-car conductors and drivers off duty, who were hanging around the doors of this large barn. They were an unusually wicked class of men, and they naturally attracted other men of the same ilk, and it became notorious in the place that was noisy and stinky, where women were stared at and remarked upon. Five or six cent women took the other side of the street, and hurried past when she had to go around that corner.

After I had been pastor of the little church for a few months it was born in upon me that something must be done to change the condition at that horse-barn corner. After thinking it over and praying about it a good deal, I called my official board together one Sunday morning after the sermon, and told them that I believed that our church had a duty in relation to this horse-car barn. I said to them, "You have to get away from the place, and you have tried to get them to move away, for a long time, and nothing has ever come of it. Now, my judgment is that it is all providential. God has put me here to save that crowd. This is the duty that is at our door. Now I want you to back me up in a series of revival meetings. We will not tell people so, but the great object of all will be the saving of the conductors and drivers. We will have their headquarters at that horse-car barn."

They were greatly astounded. Most of them thought I was optimistic beyond reason, and that we would not get any of them to come to the meetings. Two or three, however, took fire at the earnestness of my own heart, and after talking it all over, they all agreed that it was worth trying, and we set to work. For six weeks, we held meetings day and night. We had preaching every evening, but I soon found that the best hour for horse-car men was about nine o'clock in the morning when the morning rush was over. More men were at leisure between

that and eleven than at any other time. So I added another meeting, especially for them, at that hour. Well, the Lord blessed our labors. We paraded them out. I hunted the church through to find out who in the church had personal acquaintance or influence with individual drivers and conductors, and I set everybody playing for their own acquaintances among these men, and urged each one to try to answer his own prayers by seeking them out, and bring them to the meetings. It was not long before it began to tell, and, one after another, they were being converted.

From the very first I found that the greatest obstacle to a successful work of grace among the men at the barn was in the person of the Car Starter. This was a man past middle age, and a man of great force of character. He was sharp and witty, and his keen tongue could always raise a laugh or bring the blood, if, as often, he chose to use it as a lash. With all this, he was a big-hearted man in many ways, and very popular among the drivers and conductors. But he hated God, he hated the church, he hated Christians, and above everything else he hated Christian ministers. There was nothing his sharp tongue could say that was bitter enough, and mean enough, if it could raise a laugh against a preacher and show his contempt for him. I very soon discovered that many of the men were holding back for fear of running the gauntlet of his tongue. When I found this out, I went straight to him and told him so, thinking I might sober him with a sense of responsibility in the matter; but he contemptuously cursed me, and told me to mind my own business. I quietly told him that I should pray God to open his eyes to his wickedness, and went away.

I told some of the people in the church about it, and we covenanted together to pray daily for the Starter's salvation. Every day now, I was about the barn, inviting the men to the meetings, encouraging some who had already started, especially working with others, and, incidentally, coming in contact with the Starter. Every day there was some bitter, vulgar sneer, or wicked oath hurled at me, and when assured that I was praying for him, he would almost grind his teeth in rage. This matter went on for some three weeks, when one night, just as I was sitting down at the table for my supper, the doorbell rang, and, on opening it, there stood the Car Starter's wife. She was greatly excited, "Oh," said she, "I wish you would come to our house right away. My husband is in a terrible condition."

"Why, what is the matter?" I inquired. I supposed there had been some accident about the barn.

"Oh!" she replied, "he is in an awful condition. I left him walking the floor, and wringing his hands in a perfect agony. He thinks he is going to be lost. He says he has committed the unpardonable sin, and there is no hope for him."

I shall never forget the thrill of joy that ran through me as the woman told me that story. Instantly I exclaimed with great fervor, "Thank God!"

She looked at me almost dazed, and inquired, "What do you mean?"

"I mean," was my reply, "that this is the beginning of better times for your husband. If he is feeling like that, I am sure I can do him good."

"Well," said she, "if you can do him good, he surely needs it, and that very soon."

I forgot all about my supper, and throwing on my hat and overcoat, hurried with her to her home. When we went in, I found she had not overstated the case as to the Starter's feelings. He was in the deepest anguish. Despair was written on every line of his face. The Holy Spirit had opened up before his gaze the awful hell that was in his heart. He seemed utterly without hope. As soon as he saw me, he cried, "There is no hope for me! How wicked I have been! And I knew better, too. But I have hated God, and I have hated you. I have said every mean thing about you that I could lay my tongue to. And I have abused the members of the church; I have picked flaws in them. I have made fun of every man that has started to be a Christian. I have done all I could to keep

them back, and I fear some of them will be lost because of what I have said to them."

As soon as I could get a word in I said to him, "Remember it is not your sin, it is not your wickedness, that is in the way of your salvation. He looked at me astonished. "What is in the way, then?" I replied, "The only thing that is in the way is your unwillingness to ask Christ to forgive you, and to accept his forgiveness."

That was a new idea to him. Then I told him the old story of the thief on the cross, and the other story of that poor, demon-possessed man at Gadara. I could see that the last one took hold of him. He seemed to feel that the man who had a whole legion of devils in him, all of whom were cast out by the power of Jesus, was a case that gave hope for him. After we had talked perhaps ten minutes we knelt down to pray. I never heard a man pray with such abandon for himself. I thought all the neighbors on the street would hear. He cried out to God. He did not mince matters in telling the Lord about his sins. Finally his heart broke. The tears came, and in that flood of tears, his faith caught sight of the Christ who died for him. His heavy burden rolled off like the load from the shoulders of Bunyan's pilgrim at the cross. He rose up from his knees, with a new look in his face, and a new joy in his heart.

He said he must go at once to his work at the barn, as he was due there in a few minutes, but I was so anxious to thoroughly entrench him in his new life, that I took him across with me to the church, where I knew a little prayer meeting was going on, and he went in with me, and there gave his first testimony for the Lord.

The Car Starter's conversion created great excitement in the community. People flocked to the meetings and the revival received a new impetus. Over two hundred were hopefully converted, and over a hundred and fifty were added to my church. But that which pleased me especially was that fifty of my new church members were made up of twenty-five street-car men and their wives.

From that day till this, now a good many years, the Car Starter had lived a Christian life. His influence everywhere has been for Christ. He has led many to the Lord, through the purity of his life, the sweetness of his spirit, and the holy boldness with which he bears his testimony to the power of Christ to forgive sins.

One of the sweetest compensations for the sacrifice which is often demanded of a Christian minister, is found in the love and devotion of the men and women who are won to Christ, through his efforts. Some years after the Car Starter's conversion, lecturing one night in a far distant State, I found him in my audience. Nothing would do but that I must go home with him for the night. I had to take a train at half past two in the morning, but he assured me that he could wake at any hour, and there would be no danger of my getting left. When he aroused me in the morning, and I went down to find a cup of hot coffee ready waiting for me, something in the Car Starter's face convinced me that he had not slept.

"Look here," said I, "you have been sitting up all night. I can see by your eyes that you have not been asleep. You are too old a man to do a thing like that."

I shall never forget the answer. His lip quivered, his eyes filled with tears, and as the great drops rolled over his cheeks, he said,

"Ah you do not know what a joy it is for me to do something for you. If I were to sit up all night, once a week, as long as I live, it would be nothing compared to what you have done for me."

I have seldom had anything touch me more deeply than those words. I thought of what Paul said to the Galatians whom he had won to Christ, in recognizing their love for him: "I bear your record, that, if it had been possible, ye would have plucked out your own eyes, and given them to me." Many times since that night, when I have been tempted to discouragement, and wondered if the hard work was worth while, I have recalled the Car Starter's tears, and his words of gratitude and love, and thrusting aside my depression, I have thanked God and taken courage.

The Son of Man.

BY HENRY M. KING, D. D.

CHRIST declares himself to be "the Son of Man." "And ye shall see the Son of Man, sitting on the right hand of power, and coming in the clouds of heaven." There is danger that these words may be sadly underinterpreted. Indeed, it is safe to say that they usually are. For they are generally referred to the human nature of Christ, and supposed to be simply a declaration of His humanity, that when he was born into the world nineteen hundred years ago in the little town of Bethlehem, He took upon Himself our form, and nature, and became one of us. They do mean that, but as will be evident, they mean vastly more. With the declaration of His humanity, there is also contained a declaration of His Messiahship. This phrase is taken from the Old Testament, and Christ must have used it in a way to be understood by the devout Jews.

In the book of Daniel (7:13, 14) we find the original words in a most remarkable connection. "I saw in the night visions, and, behold, one like the Son of Man came with the clouds of heaven, and came to the ancient of days, and they brought Him near before Him. And there was given Him dominion, and glory and a kingdom, that all people, nations, and languages should serve Him; His dominion is an everlasting dominion which shall not pass away, and His kingdom that which shall not be destroyed." These words are taken from the prophet's vision. As another has said, "The language is obviously poetic, and is used to suggest the unapproachable superiority of the kingdom of heaven to the kingdoms of the world. The expression 'one like unto a Son of Man' is equivalent, therefore, to 'one resembling mankind.'"

It should be remembered that with the exception of Stephen's speech these words are used in the New Testament only by Christ himself. Christ therefore claimed, again and again, this Old Messianic prophecy as fulfilled in Himself. It represents the Messiah as the Founder of a kingdom that should be superior to the ancient world powers, and should continue forever and ever. So His answer means, "I am the Messiah foretold by the ancient prophets of God, and am come to found an everlasting kingdom."

It is not enough, therefore, to say that these words, "the Son of Man," contain simply a declaration of Christ's human nature and oneness with mankind. They declare him to be the Messiah of God, the Founder of a universal and everlasting kingdom, in whom the imperishable hope of the Jews and the indestructible desire of all nations should be fulfilled. In no single instance where Christ used this title, does it refer solely or primarily to His human descent or to His identification with our race.

And yet I live to believe that it includes that: that when Christ calls Himself "the Son of Man," He acknowledges as actual His brotherly relation to every son and daughter of Adam. As the Messiah was to be born of a virgin, so Christ became the Child of Mary by actual sonship. He was a child, a genuine child, and not an infant prosperity. He spake as a child, understood as a child, loved as a child and grew as a child, and was very like other children of His time and age, though it must be believed with a more affectionate disposition, and a heart without the taint of sin. He was "made of a woman," the Scriptures assure us. "He took not on Him the nature of angels, but the seed of Abraham."

And so He grew up to genuine manhood, not only with His human relations and obligations, but also with certain obvious human limitations. He experienced hunger and thirst and weariness of body, never once putting forth His supernatural power to relieve His own need or minister to any selfish interest. He experienced sorrow now and loneliness and anguish of mind. One of the most remarkable proofs of His humanity is found in the word "He wept." He fell prostrate on the earth beneath the load He carried, and cried out to the sleeping disciples, "Could ye not watch with me an hour." He bowed under the weight of His own cross, and then died upon it. He experienced temptation, as we do in the moral conflicts of life, being tempted in

all points like as we are, yet without sin; still remaining, after every severe encounter with evil, holy, harmless and undefiled, a lamb without blemish and without spot. Though often exercising the power of omniscience, He at least in one instance confessed His ignorance, saying "of that day and that hour knoweth no man, not even the Son of Man."

All this puts him into sympathy with us, and draws out our hearts to him in loving confidence. Am I hungry and weary, so was Christ. Am I lonely and sad even unto tears? So was Christ. Am I tempted by the powers of evil? So was Christ.

"He knew what sore temptations mean." Must I go down into the valley of the shadow of death? So did Christ before me. The incarnation, the humanity of Christ makes its appeal to human hearts as nothing else can and constitutes one of the glories of our religion. To trust in a Saviour, who has been this way before, who has put himself into our experiences, who has learned all the lessons of life by living, who has blazed the path for us through the wilderness, surely that ought not to be difficult for any man.

Christ, we are reminded today, has brought God near to humanity, eye, has wedded him to humanity. He was bound up in the bundle of humanity. He was "the Son of Man." He said so himself. He himself, acknowledged the relationship. And yet notice the peculiarity of the words, "The Son of Man." Even while they identify him with us, they seem to separate him from us. It is not said that he was "a son of man," as would be said of any one of us, but the Son of Man, making him the ideal, the typical man, the One who realized in Himself all that is highest and best and possible in human nature, the man as God made him, the man as God intended him to be, the illustration of perfect manhood, man made a little lower than the angels, and crowned with glory and honor. We see man in his fallen condition, human nature in its imperfect state the image of God marred by sin, dismantled of its glory, like some old ruin whose lingering grandeur still bears witness to its magnificent original. Christ came on earth to show us the sublime original, human nature as God planned it and as redemption restores it, "the Son of Man." The very same that identifies him with us, exalts him above us. You cannot think of the human nature of the man, Christ Jesus, of his sympathy, of his love, of his brotherhood, without thinking of yourself in contrast and of what you ought to be, and of what by the grace of God you can become. The life that began in Bethlehem is the life that should be lived in every city and in every home in this world, into which Christ came.

Religious News.

The week of prayer was observed by our church.

The congregations were large and the interest increased each night. Sabbath, Jan. 13, had been fixed for our thankoffering for the church. The day came in with a tempest. A few, however, managed to get out to the service. There are a few in every church that no storms can daunt. Love and faithfulness to Christ transcend every other consideration. The few put in the offering nearly \$100. The day they were baptized into Christ they set apart their worldly thing to his cause. For such a people who can help but have an endearing fellowship? The interest seemed so good after the week of prayer that we continued our meetings. Rev. Isa. Wallace by invitation of the Westport Baptist church came down to give them a lift. We prevailed upon him to assist us a few meetings. Twenty-two years ago he was here and his Master gave him a wonderful victory. Numbers were baptized and are still with us, but some have passed to the heights of victory. Last Friday was his birthday. We had a special service in the church. He preach the gospel

with great power. An offering was taken for this good and noble servant of Christ now passing his seventy-sixth milestone on the way of life. His heart and soul are in the work. Large audiences are filling the house each night and the interest is widening on all sides. The cry of the Lord's people here is "Wilt thou not revive us again," etc. Brethren, pray for these islands of the sea.

Jan. 21st.

E. H. HOWE.

The first Baptist church here had its reunion and roll-call on the third day of January

instant. The responses to the call were from those present and by letters from those absent. Some of the letters containing donations in money. The roll-call was followed by reports of all the departments. The reports showed that all the sections of the church were in a healthy condition, that two of the church buildings had been repaired and that the amount raised for all purposes was in excess of \$1200, the largest amount ever raised by the church in one year. The pastor in his address said, "A review of the past reveals the fact that there is much to be really and profoundly grateful for, and much to be regretted. Could the pen of man touch the book of life we would alter some things now written on its pages. That is the impossible. During the year the Lord of the Harvest has allowed us to reap. Thirty have been baptized on profession of their faith, and five have been received by letter. Four of our members have been called to exchange worlds during the pastor's period of service, and others are approaching the border land of the New Jerusalem. We mention with gratitude that the Lord has permitted us to renovate our properties at Woodhurst and Fairview and that the money has been provided." After the roll-call and reports from the secretary, the treasurer, and superintendents of the Sabbath Schools an historical sketch of the church was read by Bro. C. E. Knapp. The thanks of the church was given by resolution to all the officers and to Bro. Knapp, and an addition was made to the resolutions asking Bro. Knapp to have a copy of the history sketch placed on the records of the church and another copy sent to the press. Last Sunday evening six were added to the membership of the church, one by baptism and five by letter. During last year thirty were added to the church by baptism and five by letter and the six added this year makes the number of members over two hundred. The number of Baptists at "The Corner," now the head quarters of our church, was in 1848 just three. In 1858 six and is now over two hundred. Since the last date about fifty of the members have joined Church Triumphant and as many as fifty have been dismissed to join churches in the United States and elsewhere. We are hoping for, praying for and expecting additions to our numbers here in the near future.

C. E. K.

The resignation of astor St. MARTINS. Cornwall presented at the annual business meeting of the church, Jan. 15, came as a genuine surprise to many. During the five years' pastorate the church has been led from a low state financially up to the exalted position she now occupies, viz., a floating indebtedness has been paid off. The church edifice has received expensive repairs, including a metallic ceiling at a cost of five hundred dollars. The trustees' report showed the running expenses of the church paid in full for the present year, and no indebtedness. Also

during the year a handsome and commodious parsonage has been erected at a cost of seventeen hundred dollars just opposite the church upon one of the finest building lots in the village, said lot a gift from Mrs. J. H. Moran. The parsonage is an ornament to the village and a lasting monument to the memory of Pastor Cornwall. Handsome donations towards the building have been received from Robert Moran of Liverpool, England, together with smaller ones from the church and others, thus enabling the Pastor at the business meeting to present to the trustees a deed of the fine building, a good barn and other improvements entirely free from debt. We feel this is no slight work and required tact, wisdom and sound judgment—to thus face many difficulties and accomplish this work. During the present pastorate 90 persons have been baptized and received into the fellowship of the church. It is understood Mr. Cornwall has received and accepted a call to the Falmonth Baptist church of N. S. We trust a cordial welcome is awaiting him and that prosperity will attend him in his new field of labor. On Jan. 16 a large number of the church and congregation paid the pastor and his wife a donation visit at their home in the new parsonage. Music and conversation made a pleasant evening and at its close Deacon A. W. Fownes in a few well chosen words on behalf of those present presented the pastor with a purse of \$40 and \$10 in goods. Mr. Cornwall feelingly responded and thanked his people for present kindness and the support he felt he had ever had. Deacon Titus and others followed with remarks all of a congratulatory character to the pastor, assuring him of the loss not only the church but the entire community would sustain in his removal. Mr. Cornwall is a good citizen, an exemplary Christian character, the possessor of sterling qualities which make him capable of being a leader in all good causes. His work in the temperance cause has been most emphatic and has resulted in much good.

MRS. A. W. FOWNES,
Church Cor. pro tem.

Will you kindly allow me a small space just to acknowledge the kindness of my church and congregation at Macnaquack in presenting their pastor with a genuine donation amounting to \$79, seventy in cash and a handsome present to Mrs. Howard. One of our old deacons has gone home. Mr. Patterson was a man of sterling worth. I am told by the older members that the church was never stronger or more united than at the present. I am glad to hear that—but how I desire to see a gracious display of God's power in our midst.

GEO. HOWARD.

Personals.

It will be of interest to many of the older members of our churches to know that Rev. E. C. Cady, a former pastor of the Main Street Church North End, is still able to preach with the vigor of his earlier years. He is happily situated at Monmouth, Illinois, and much blessed in his work.

Rev. C. W. Townsend, formerly of Hillsborough, is at present in London, England. He is engaged on the *Sword and Trowel*, and is publishing a series of articles entitled, "Scenes of Life and Labor in Canada." The first appeared in the November issue of the *Sword and Trowel*, and in the January number another is given, with Bro. Townsend's portrait. We congratulate

our brother upon his new venture. The articles will doubtless appear soon in book form.

Rev. F. W. Patterson, formerly of Grand Lake, is at present pastor of the Nena St. Church, Winnipeg. He has just issued a work entitled, "Baptist Principles in Normal Outline." It is a clear exposition of our views; the article on separation of church and state deserved to be widely read. The publication is issued by McIntyre Bros., Winnipeg.

A recent note from Bro. S. D. Irvine, now at Highgrove, Riverside, California, says, "The real estate dealers of this country are accumulating wealth fast. Most of them, however, are utterly unscrupulous, each driving as hard a bargain as possible to the chagrin of their defrauded victims. Even our ministers are allured into this business, too often losing that sense of honor and morality that are found prevailing in Canada and the New England States. In dealing with men here you have to be always on your guard or they will take from you your last dollar."

So far I have not found any trouble. I am stopping at a country home, with an old gentleman and lady from N. V. state. They are very strict, moral people the man himself being the son of a Baptist deacon, although not a professing Christian. The woman is an Episcopalian, a converted soul I believe, kind spirited and ready to talk on matters of spiritual interest. My next neighbors are a Nova Scotia family, Baptists, named Webber, from St. Margaret's Bay.

Just at present we are having the rainy season and for the past week the weather has been cold and damp, but it don't seem to affect me, except that against my will I am forced to stay under cover most of the time. My cough is evidently less than it was, and expectation has decreased considerably, yet there is the same shortness of breath and tenderness in my chest if I take anything like quick exercise. My sick headaches have been about as frequent as before coming, but with one exception not so severe. The water here is not so good as at home. It is hard and somewhat alkaline, making much difficulty for the stomach and kidneys. I think, however, on the whole I am better than I was, but my stay has yet been too short to form much of an opinion as to what the outcome will be. Of course I am hoping for the best, placing the whole matter in the hand of my Lord, knowing that all will be right. By the way, I met a Mr. Foster, formerly of New Brunswick, who has Rev. Augustus Fellman for his pastor, about thirty miles from here. He gave me a kind invitation to come and see him, which I hope to be able to do. There are also others here from New Brunswick whom I am going to look up, as soon as I can get about. I notice by the St. John papers the death of Rev. Jos. G. Harvey. He was a good old brother, but for years laid by from rheumatism and brain weakening. Now he is home; soon all our old brethren will be gone, and many of the younger as well. Oh, how I long to be able to resume work for my Master! But if I cannot take up active service again I can continue to pray for and give thanks to God as victories come. Kind remembrances to all my brethren."

For "The Home Mission Journal."

DEAR EDITOR:

Please give the following in your paper, and oblige yours truly. Get Hammond, Kingsclear, York Co., N. B.

Have we a constitution? Are we adrift? On looking over the year book for several years past, I am not only surprised but alarmed at the persistent omission of our old standard—the declaration of our faith and practice. This comprehensive Scriptural summary, this indispensable test, which not only defends us from outward assaults, but guards us against our own imaginary wisdom in the application of new aims and improved methods. Why should it be kept out of sight? Surely it can not be abandoned! Let us recall its history. Set forth originally by upwards of a hundred Baptist churches in Eng-

land in 1687. Brought over and adopted by the Philadelphia association in 1742—Approved and adopted at the birth of the first Baptist association of the Maritime provinces held at Granville, N. S. in June 1800, and kept to the front by the princely fathers of our ministry. Those noble and undefatigable leaders—mighty men of God—who devoted their whole lives and energies to the work of the gospel. Can that confession of faith and practice now be ignored? Impossible! Let it come forth unchanged from its hiding place. Faithfully let it be used by every church, by every pastor, entire in its articles of faith and practice, and its solemn covenant. These sacred alter-stones let no one dare to lift a tool upon them.

HOME MISSIONS.

(Continued from First Page.)

will eat hard for the needs of this work and not for this only but for all our denominational enterprises.

8. The Twentieth Century Fund movement is designed to encourage such neighborliness and benevolence throughout our Baptist constituency hence with interest and hope our Home Mission Boards look upon this movement which, without reference to plans for its prosecution, has been commended by Convention and endorsed by the various associations.

9. But seeing that the contributions toward this fund are to extend over four years and that 50 per cent. of it goes to Foreign Missions—10 per cent. to Grande Ligne and 10 per cent. to Missions in North West and British Columbia—all worthy interests—leaving only 30 per cent. for Home Mission work in these Maritime provinces, many of us feel that even with all that may be hoped from this movement, special and supplemental contributions must be made to our Home Mission work in New Brunswick if it is to be prosecuted with vigor and our missions pastors treated as they should be by the denomination at large.

So while commending the Twentieth Century movement—apart from any plan or plans for its conduct—specially commend to the sympathetic consideration of the churches of New Brunswick one interest which it includes—our Home Mission interest in this province.

B. N. NOBLES, Sec'y H. M. Board of N. B. St. John, West, Feb. 1st, 1902.

Died.

KIERSTEAD—At Turtle Creek, Albert county, N. B., Nov. 3rd, after a brief illness, Edw. J. Kierstead, aged 39 years. Our sister was a young woman of more than ordinary ability. Her work as a student at Normal school and as a teacher at Turtle Creek was of a high order. She was naturally of a bright and cheerful disposition. She made many friends, and was especially kind to the sick and sorrowing. Our sister was led to give her heart to Jesus while very young. She was baptized by her father the late Rev. S. W. Kierscad in 1895 during his pastorate of the Torch-ter Baptist church. Her faith in the Son of God was strong, and she lived for him who died for her. Her funeral took place from her mother's home Surrey, N. B., and was conducted by Pastor Addison assisted by Rev. Thomas Miles and James. Much sympathy is felt for the widowed and invalid mother, who twice within a year, has been called upon to part with loved ones. "Sister Kierstead 'sorrowed not as those who have no hope,' for 'absent from the body,' means 'at home with the Lord.'"

LANGIN—At Gaspereaux, Chipman, on the 24th inst. Orville W., third son of Isaiah Langin, aged 27 years. Deceased leaves in mourning, his parents, seven brothers and three sisters, besides a large circle of friends. He had been for some time conductor of the L. C. R., but owing to failing health was obliged to leave his position in May last, since which he has gradually declined. He was a member of First Chipman Church.

BRADLEY—At Gibson, of typhoid fever, after weeks of suffering, Norman, son of William Bradley, of that place. Brother Norman was a B. A. of the U. N. B., a young man of excellent attainments and sterling Christian character. His bright and promising career was cut down in the midst of youth and home, church and community met with a distinct loss.

NOTE—Our serial will be recommenced next No.