

# THE HOME MISSION JOURNAL

VOLUME I.

ST. JOHN, N. B., MARCH 14, 1899.

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## The Home Mission Journal.

A record of Missionary, Sunday-School and Colportage work. Published by the Committee of the Home Mission Board of New Brunswick.

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All communications and subscriptions may be forwarded to REV. J. H. HUGHES, Carleton, St. John.

TERMS, - - - 50 Cents a Year.

### A Secret of Power.

When it is said that a person, an institution, or a church has a high reputation, it is important to know the character of the constituency that entertains this opinion. To be well regarded by a few persons of discrimination and weight may signify much more than the plaudits of an unthinking multitude.

Ministers and churches need especially to bear this discrimination in mind. The size of a minister's congregation and the general esteem in which he is held in the community depend largely upon certain personal gifts and policies. Ministers are peculiarly open to the temptation to demagoguery, and to saying and doing the things which will elicit public attention and approval. That this temptation is so often resisted is the highest kind of tribute to the genuineness and sincerity of our ministers. But every little while there is evidence that a minister is making use of claptrap and *ad captandum* appeals. His name becomes widely known. He is spoken of as "bright," "smart," "up-to-date," "progressive," and it seems to himself and his friends that he is eminently successful in his work. But while the more superficial may entertain this opinion, the sober-minded, judicious men and women in his church and the community may profoundly regret the lowering of his ideals, and the general lessening of the weight of his influence. He succeeds in drawing large congregations, and the work of the church has a "boom," but he has less and less of that quality which leads weak and tempted human souls to regard him as the shadow of a great rock in a weary land. He is not the kind of man to whom one would go with confidence in the great crises of life. He is not one whose presence in the chamber of death brings the light and solace of the eternal world. And, depend upon it, it is this quality which this man is missing that makes up the secret of the strength and success of the ministry.

Entire churches are often misled in the same way. They aim to make their services and ministrations attractive and popular, and they

succeed. But whether or not they are succeeding as churches of Jesus Christ is largely determined by the moral weight they carry in the community, by the estimation in which they are held by thoughtful and spiritually minded people. There is no contradiction between the moral weight to which we allude and large popularity among all classes. But popularity without moral weight is an apple of Sodom. Such churches have a name to live and are dead.

There is an insidious temptation to cultivate piety for the sake of power. It is the old sin of Simon (Acts viii. 10), who sought the gift of the Holy Ghost for the sake of the material advantage it might bring. But the reality of this temptation should not blind our eyes to the fact that the genuine success of a minister or of a church is conditioned upon the qualities denoted by the word piety. Real success depends on the substantial elements of character, upon spiritual insight and sympathy, upon noble ideals, upon personal fellowship with the spirit and purpose of Christ. Everything else is "wood, hay, and stubble."—*The Watchman*.

### Unsought Blessings.

Perhaps we do not always realize to ourselves with sufficient clearness that the work of Christ has brought benefit to humanity at large quite independent of the conscious relation of individuals to Him. It has put the race upon the plane of salvability; it has created a new set of correspondencies, influences, and opportunities.

Our Sunday school lesson for this week gives us a pertinent illustration of this fact. The man who was born blind did not know anything of Jesus. He appears to have been brought into contact with the Saviour by one of those eddies of circumstance that are as incalculable as the breaking of a wave. But once brought into relationship with Christ the physical calamity that clouded his life was removed, and the physical restoration proved the channel of the richest spiritual blessing. It was not this man's deliberate and settled choice of Christ that at first brought him into this circle of blessing. It would be nearer the truth to say that it was our Lord's choice of him. In Christ a great beneficent force entered into the currents of human activity, and this man, blind and ignorant as he was, received a blessing that filled his life as the surging ocean, upborne by the mighty swing of the tide, flows into the coves along the coast.

It is exceedingly wholesome for us to impress upon our thoughts this large truth. Sometimes

we are tempted to think that because we have "accepted Christ," we have done something that has such a distinct tinge of merit that all that Christ does for us is in a certain sense the reward of our action. We think of ourselves as an investor, who, by a small risk, has made a gigantic fortune, comes to think of himself. He has not earned it, to be sure, but it is the outcome of his courage, sagacity and enterprise. But our choice of Christ is comparatively a small thing in comparison with the Saviour's choice of us. When there was no eye to pity and no arm to save, His eye pitied and His arm saved. We little dream of the mercies that have come to us from Christ, long before we knew Him, and that, untraced to Him, are brightening and ennobling our experience.

The description of our Lord's self-revelation to this man whom He had been blessing is one of the most dramatic incidents in the New Testament. The question, "Dost thou believe on the Son of God?" found him unsuspecting of his benefactor. Christ's answer, "Thou hast both seen Him"—through the sight He had just bestowed—"and He it is that talketh with thee," was more illuminating than any light that had dawned upon him from the sun. What a wealth of suggestion the Evangelist puts into the simple description of the action which was the man's answer to this revelation. "And he worshipped Him!" The physical blessing had accomplished its mission in leading him to the spiritual possession. The unknown Christ in becoming known had unsealed the eyes of his heart, and he knew Him, "whom to know is eternal life."—*The Watchman*.

### The Discovery of Christ.

In the last half of the first chapter of the gospel by John we have a record of spiritual discoveries of who Jesus of Nazareth was. John the Baptist discovers the "Lamb of God" in the Nazarene listening to his preaching. The witness of the Baptist constrains Andrew and John the Evangelist to follow Jesus. Andrew goes forth from that interview to tell Simon and Philip: "We have found him." Philip repeats the same declaration to Nathanael, and the record closes with Nathanael's discovery of the Son of God.

In various ways, led by the testimony of those in whom they placed confidence, these men were led into personal relationship with Jesus; they came to look into His face, to hear His words, and to receive an impression of His character. The result was that His personality was revealed to their inner vision. Their spiritual experience resembled a traveller's sudden discovery of the vision that bursts upon

him when, after long climbing, a step brings him to the summit of a mountain, and, in an instant, instead of lichens and sage-brush and bare rocks, the plains and rivers and cities, and the vast horizon are open to his eye. But we need not resort to physical analogies to explain the experience of the first disciples. Often it happens that our eyes, like those of the disciples on the way to Emmaus, are holden, so that we fail to discern the spirits of those with whom we walk. And then a word, an accent, a gesture, or an attitude of spirit towards truth reveals them. The veil parts—they are different beings to us after that revelation of their inner life. In the metaphor of Paul, they are "born in our hearts" by that spiritual discovery.

There have been many discussions as to the nature of the Christian Church. In this passage we discern its essence. It is primarily a society the members of which are bound together by the common spiritual experience of a discovery of Jesus Christ. It was inevitable that those men who cried, "We have found Him!" should be drawn together. "Upon this rock," said Jesus, "I will build my church," and the rock was not the confession of Jesus which Peter had just made, but the spiritual vision and conviction that lay behind that confession. Wherever men recognize the Son of God, there are the constituents of a Christian Church; and wherever men come together upon the basis of their discovery of Jesus, they inaugurate a society against which the "gates of hell" shall not prevail.

And the power of the church consists in its ability to propagate in the world this spiritual recognition of Jesus. Its great work is to bear witness. The recognition of Jesus is a spiritual process personal to each soul. The Lord must reveal Himself, but those who have found Him can, in turn, find their brethren and bear their witness. There is no sacerdotalism in this record. John the Baptist and Andrew and Philip were not Christ; they were only witnesses to Him. They could not open the eyes of men's hearts; they could only seek to lead them to come and behold Him. A vast number of errors have arisen from the disposition to put the church in the place of Christ, so that men might believe that in coming to the church they were coming to Christ, or that there was no way of coming to Him except through the church. A study of this lesson will throw much light upon the truth of the doctrines which Baptists have always maintained, namely, that the church, like John the Baptist, is "not the light," but "bears witness of the light," and that membership in a church is not a means for discovering Christ, but an acknowledgment that one has come to recognize Jesus as "the Son of God."—*The Watchman*.

Several complaints have come to us from subscribers to this paper that they do not get it regularly. We do not know why. We are sure that a paper is mailed to every subscriber every time it is printed. The difficulty must be with the mails somewhere.

### German Laws for Women.

In Germany to-day no woman can control property; she cannot even control her own actions; whatever of value she has acquired in any way belongs to her father, her husband or her son, and the law requires her to obey their orders. Germany is the only country on earth that pretends to be civilized where the rights of women are so restricted. When a woman marries all her property passes into the ownership of her husband forever. He has the legal right to use or dispose of it in any manner he chooses, regardless of her wishes or protests. If they are divorced the property remains with him. When she assents to the marriage vow she forfeits independence and confers upon him absolute jurisdiction over her mind, body and estate. He can compel her to work or do anything else that is lawful for women to do, and she has no relief or protection except in public opinion. Some of the American heiresses who have married German barons have learned of this law to their sorrow, and others who may have an opportunity to assist in supporting the German army and restoring ancestral estates should look into the matter very carefully before they appoint the wedding-day.—*Chicago Record*.

### This Was in England.

The duke of Norfolk is an exceedingly kind-hearted, quiet, unassuming man; but on one occasion he gave a postoffice young woman a severe fright. She had got into the habit of ruling the public with a rod of iron and flavoring her remarks with a good deal of impudence. The duke saw and heard much of this while he was writing his telegram, recounts the *London Telegraph*. When his turn came the young woman took his telegram, read it and dashed it back at him, saying snappishly:

"Put your name to it. What's your name?"

"That will do," said the duke, pointing to his signature, "Norfolk."

"That's not the name of a man; that is the name of a county," snapped the clerk.

The duke took the telegram and proceeded to write another, which ran: "Permanent Secretary, G. P. O., London: Clerk at this office exceedingly insolent to the public, reprimand severely, discharge on second complaint. The postmaster-general."

As he handed it in he observed:

"This is official and will go free."

When the young woman read it she nearly had a fit, but as the duke only intended to give her a lesson, he consented after much entreaty and promise of amendment, to destroy the second telegram.

**CORRECTION AGAIN.**—In the article on Ordinations, on the first page of the issue of Feb. 28th, read, instead "of heathen regions," heathen religions. There has been some very imperfect proof reading done for this paper since it was started, which we hope will not occur in the future.

### HOME MISSION BOARD.

The regular session was held on the 7th inst. in the parlors of Brussels Street Church.

Reports were presented from Revs. J. W. S. Young, W. E. Carpenter, D. F. Millan, R. M. Bynon, R. Barry Smith and N. P. Gross.

Communications were also read from Bros. T. Todd, A. S. Lewis, D. C. Parent, N. Boone, W. C. Wright, F. B. Seelye, Dr. Trotter and A. J. Lebeau.

Several fields applied for laborers to be sent them at an early date, and the secretary was ordered to communicate with various brethren with a view to settlement.

Bro. Nobles reported that the supply of literature ordered last month, amounting to \$48 00 was now in the hands of the colporteur for distribution. There had been a good demand for the works in places visited, and the labors of the colporteur were much appreciated.

Bro. Hughes on behalf of the HOME MISSION JOURNAL stated that the receipts in subscriptions had met all expenses and that a number had expressed their good wishes for the paper. He was hopeful that during the spring and summer, a large number of our Baptist people will avail themselves of its benefits. Bro. Branscombe, in his visits among the churches, had secured a number of subscribers and reported very favorably of his canvass.

Our needs, as a Board, are still greater than can be met. We most earnestly urge our brethren in all the churches to remember our Home Mission claims, and to remit their contributions regularly as possible. We want to pay our missionaries promptly. Brethren, give us your help at once.

W. E. McINTYRE, Secretary.

A continuous line of railway from Cape Colony in South Africa to Hong Kong in Eastern China, is one of the projects that is looming up before the governors of the great Deutsche Bank of Berlin. It is suggested that if such a vast enterprise should ever be completed, Palestine would become a great railroad centre. The German Kaiser has a keen perception of its strategical importance in the developments of the future.

Whatever else a minister of the gospel should know, he should be a specialist in religion. People should be able to feel that he understands the Bible and Christianity, and speaks upon religious matters with the authority attaching to one who has made the topic a careful and continuous study. When a minister attempts to transfer his authority as a specialist in religion he generally makes a failure of it, just as the lawyer does who discourses on medicine, or the chemist who essays literary criticism. This does not mean that the minister should confine his studies to the Bible—though that is a vast field—but that he cannot to advantage forsake the religious view point in treating any subject.

**The Expected Coming.**

I know not if He come at eve,  
Or night, or morn, or noon;  
I know the breeze of twilight gray,  
That fans the cheek of dying day,  
Doth ever whisper—Soon!

I know not why our souls should doubt  
His promise to appear,  
When every flower's opening eye  
Looks up into the changing sky,  
And seems to murmur—Near!

I know not why his blessed feet  
What peerless glories throng;  
I only know from rending tomb  
The good shall burst in beauty's bloom;  
And faith assures—Not long!

I know not if we long must wait  
The summer of His smile;  
I only know that hope doth sweep  
With thrilling touch my heartstrings deep  
And sings—a little while!

I know not on this glorious theme  
Why lips so oft are dumb;  
I only know that saddened earth  
Will flush with beauty and with mirth  
At sound of "Lo, I come!"

**Restricted Communion.**

To God's temporal kingdom was given two ordinances, Circumcision and the Passover. Those who refused to be circumcised had no part nor lot in the kingdom, (Gen. xvii. 14), "That soul that disobeyeth this law shall be cut off from his people." Nor is there any difference towards the stranger, "one law shall be to him that is home born, and unto the stranger that sojourns among you."

This is that law (Ex. xii, 48), "And when a stranger shall sojourn with thee, and will keep the Passover to the Lord, let all his males be circumcised and then let them come near and keep it; and he shall be as one that is born in the land; for no uncircumcised person shall eat thereof."

Circumcision never made a Jew, it only marked a Jew. Then to him was given the privilege of a member of the temporal kingdom. He that dared tamper with or despise this law died without mercy.

To the Church of Jesus Christ was given two ordinances, Baptism and the Lord's Supper. As circumcision never made a Jew so baptism never made a Christian. As circumcision marked the Jew, so baptism rightly administered marks the Christian. "For as many as have been baptized into Jesus Christ have put on Christ." (Gal. iii, 27). To say that we have put on Christ with an unregenerate heart is to be not to man but to the Holy Ghost. For every baptism asserts that "We are buried with him by baptism unto death, that like as Christ was raised from the dead by the glory of the Father, even so we also should walk in God newness of life." (Rom. vi, 4.)

As the Jewish male child was commanded to be circumcised in infancy, so the Christian child is commanded to be baptized in infancy, only let us not make any mistake between the natural and spiritual birth. The Jewish

kingdom was a natural kingdom. Isaac must be born the natural birth before circumcision. Christ's church is spiritual. Paul must be born again a child of God by faith before he could be baptized. Hence we take our stand with him and say, any ordinance administered to the unregenerate is not baptism. "There is one Lord, one faith, one baptism," Eph. iv. 5. As circumcision preceded the passover, so baptism by divine command must precede the Lord's Supper.

Hear the apostolic order in Acts ii. 41, 42, "Then they that gladly received his word were baptized, and the same day there were added unto them about three thousand souls. And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread and in prayers." Some ask, "Do you Baptists not exclude from communion those you hope to commune with in heaven?" But is there going to be a literal communion in heaven? I thought it was spiritual. Yes, we hope to meet in heaven many with whom we never communed on earth. But may I ask, "Do you commune with all on earth?"

But, says the objector, does not your restricted communion sometimes prevent husband from communing with wife, and parents with children? Do you think that question appealing to our sensational nature is of Divine origin? Jesus said, "For whosoever shall do the will of my Father which is in heaven, the same is my father, mother, brother, or sister." If lines between natural affections and heavenly love must be drawn, then shall the nail pierced hand of the Son of God draw them. "If any man love father or mother more than Me, he is not worthy of Me, and unless you take up your cross and follow Me, you cannot be My disciple," says Christ. While Paul says in Rom. 16: 17, "Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned, and avoid them. And again in II Thess. 3: 6 (here he expresses himself with energy), "Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which ye received of us." But another will say, "Is it not the Lord's table?" Yes, and because it is the Lord's table we must insist on communing in His appointed way, and take no liberties with it.

We have right to do all things according to the pattern shown us, to keep the ordinances he delivered. Let us remember we are stewards and it is required of a steward that a man be found faithful.

Then the determination of my heart is:  
I will follow thee, Lord Jesus,  
Thou didst leave thy throne for me,  
And though all men should forsake me,  
By thy grace I'll follow thee.

EDIE E. WANAMAKER.

Hillsdale, N. B.

At the annual banquet of the Birmingham Chamber of Commerce, the Duke of Devonshire, President of the Council of Ministers, said the Queen's speech at the opening of Parliament would show continued friendly relations with all foreign countries.

**Arrows Shot at a Venture.**

A LARGE MEASURE OF BLESSING.

"I will . . . open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to contain it.—Malachi 3, 10.

The abundance of spiritual blessing with which God is ready to fill our lives is constantly referred to in the Scriptures. There is no need that God's child should content himself with the crumbs that fall from the Master's table, when he may have a seat at the table itself as a guest of honor! There is no need of God's people being satisfied with a few drops when God offers the overflowing cup! When God opens the windows of heaven, he does not give us simply the morning dew, but refreshing, copious showers, even floods of blessing! As the Hebrew in Malachi iii, 10, indicates, he pours out *all there is!* The word which Malachi uses is "*ruq*," which means to empty out as vessels or sacks are emptied out, to leave empty. God's measure is a large one, but he promises to empty it out into the life, and into every life that will hear his call and come to him! "Ho, ye thirsty ones! Come ye to the waters, and he that hath no money, come ye, buy and eat." "And the Spirit and the bride say, Come thou! And let him that heareth say, Come thou! And let him who thirsteth, come;" and he that is inclined let him take the living water gratis! Or, as I once heard a German brother put it, "and anybody who wants it can take it for nothing." Amen!—A. S. Gumbart, D. D.

**REVIEWS.**

"Seventh Day Adventism Renounced, after an Experience of Twenty-eight Years." By Rev. D. M. Canright. 413 pp; F. H. Rowell Co., Chicago and New York.

"The Sabbath Day Adventists and Sabbath Observance," a tract. By Rev. Henry Varley, Evangelist. Published by A. Holmes, London, England.

To any pastors whose congregations have been disturbed by the teaching of the Advents, we would recommend these works as an antidote to their errors.

At a recent Congregational Council, which was considering the renewal of a candidate's license to preach, the candidate, of whose orthodoxy there was reasonable distrust, presented his views at such length that some of the members of the council became apprehensive that they "could not reach home before dark." To avert such a catastrophe they voted to continue the license of the applicant for another year. Other influences than those that might be supposed to be controlling sometimes have a large place in ecclesiastical bodies.

The author of a recent work on "Literary Criticism" expresses his ideas in some of the most ungrammatical sentences ever printed. It has often occurred to us that preachers could dispense with many of the ornaments of rhetoric, if they would pay more attention to the requirements of good English. It is not easy to write or speak clear, racy, idiomatic English but how charming it is!

### The End of the Way.

My life is a wearisome journey,  
I'm sick with the dust and the heat—  
The rays of the sun beat upon me,  
The briars are wounding my feet.  
But the City to which I am travelling  
Will more than my trials repay—  
All the toils of the road will seem nothing,  
When I get to the end of the way.

There are so many hills to climb upward  
That I often am longing to rest—  
But he who appoints me my pathway  
Knows just what is needful and best.  
I know in His "Word" He has promised,  
That my strength shall be as my day—  
And the toils of the road will seem nothing,  
When I get to the end of the way.

When the last feeble step has been taken,  
And the gates of the city appear—  
And the beautiful songs of the angels,  
Float out on my listening ear,  
Then all that now seems so mysterious,  
Will be plain and clear as the day—  
Yes, the toils of the road will seem nothing,  
When I get to the end of the way.

Cooling fountains are there for the thirsty;  
There are cordials for those who are faint—  
There are robes that are whiter and purer,  
Than any that fancy can paint.  
Then, I'll try to press hopefully onward,  
Thinking often, through each weary day—  
The toils of the road that seem nothing,  
When I get to the end of the way.

—Christian Observer.

### NOTES.

Mrs. C. H. Spurgeon recently held an "at home" reception in aid of the Rebuilding Fund of the Tabernacle Church. A large company gathered and the total contributions amounted to £6,553, or over thirty thousand dollars. It is very evident that the life-work of the late Mr. Spurgeon is held in the deepest reverence by evangelical Christians at large. Truly his works follow him.

A South Carolina Baptist Church has in its records of former years a case which fell under its discipline in those days. A certain woman was charged with "doing too much talking in the neighborhood," and was in consequence excluded. Concerning this a recent paper says that as no such case is recorded of late years, it is supposed that the race of such women has become extinct.

### News of the Churches.

#### ST. JOHN, N. B.

There is a quiet work of grace going on at Fairville. Three were baptized there last Sunday, by Pastor A. T. Dykeman, and several others received for baptism and church membership. Meetings are well attended. Bro. Dykeman is working hard, and is much prized by his people.

The Free Baptist church on Waterloo Street is enjoying a refreshing season of revival. Rev. Mr. Nobles, of Sussex, is assisting the pastor with special services.

A healthy state of things exists in Germain Street church. Pastor G. O. Gates baptized two converts there last Sunday. The good work seems to be deepening the prayer meetings are largely attended and full of the spirit of earnestness.

The Tabernacle church is still without a pastor. Rev. R. M. Bynon served them last Sabbath very acceptably. The church would like to have him settle with them, but other claims where he has labored for the last year, are too strong for him to sever himself from. We understand that they are now looking toward Bro. Addison as their coming man for pastor.

The Leinster Street church is also without a settled pastor. Rev. Israel Smith preached for them last Sabbath to the delight of the whole congregation. He is to serve them on the 12th prox. also. We hope they may secure him for pastor.

#### RICHMOND, CARLETON CO.

Sickness, storms and bad roads, have in some measure affected the work in the churches, yet a fairly good interest is apparent. Sabbath meetings are very well attended. Sabbath-schools are kept up in both churches, and in one church the prayer and conference meetings are quite interesting. We are hoping, praying and working for something better than we are at present enjoying. Some necessary repairs are about to be made in the church at Union Corner, which when completed will be duly reported.

C. CURRIE.

Green Road, Feb. 16, 1899.

#### 2ND ELGIN.

Pastor I. N. Thorne is being blessed in his labours with the 2nd Elgin church. A promising young man was baptized there not long since.

#### FREDERICTON.

There is a good religious interest existing in the Baptist church in Fredericton. Pastor J. D. Freeman reports eight baptized during the month of February. The students at the Normal School are sharing largely in the good work which is moving quietly on.

#### SUSSEX.

The Baptist church of Sussex and Pastor Camp are feeling good over the gift of a fine vocalion organ that has been placed in the church by the ladies of the sewing circle, aided by Mr. C. T. White. It is said to be of a very sweet tone, and adds much interest to the service of song.

#### BRISTOL.

A good religious interest has been awakened at Bristol, Carleton Co., through the labors of Bros. A. H. Hayward and J. W. S. Young. Eleven converts have been lately baptized there by these devoted servants of God, and the people have remembered them as laborers worthy of their hire in a substantial manner. This is as it ought to be, and "the Lord loves the cheerful giver," and cheerful givers show that they love the Lord.

### Married.

FISHER-NORTHROP.—On Feb. 8th, by Pastor E. K. Gubong, at the home of the bride's mother, at Collins, Kings Co., David Fisher, of Lone Creek, Queens Co., and Miss Lola Northrop.

DAVIDSON-WALLACE.—At the Baptist parsonage, in Pennfield, by Pastor T. M. Munro, on Feb. 8th, Wm. Davidson, of St. George, and Elizabeth J. Wallace, of Pennfield, Charlotte Co., N. B.

McCULLOCH-HANSON.—At the Methodist parsonage, Oak Bay, Feb. 17th, by Rev. Edward Bell, Mr. William McCulloch, and Miss C. M. Hanson, both of Bocabec, Charlotte Co., N. B.

HUNTLY-HENDERSON.—At the residence of Mr. Gilbert Crandall, Esq., Hatfield's Point, King's Co., N. B., Feb. 27th, 1899, by Pastor S. D. Ervine, Henry Eugene Huntly, of St. Martins, N. B., to Miss Minnie Asbrook Henderson, of Parrsboro, N. S.

### Died.

MITTON.—Thomas, eldest son of Philip Mitton, of Goshen, Albert Co., died of pneumonia, Feb. 19th, aged 17 years. He was a fine young man and will be much missed in his father's home, where he was a loving and helpful youth. A sermon was preached on the sad occasion by his pastor, Rev. F. D. Davidson.

STEVES.—On Feb. 26th, at Hillsboro, Albert Co., the eldest daughter of J. T. and Laura E. Steeves, Doris Roberta Rowe, died, aged six and a half years. Budded here but blooms in heaven. The parents have our sympathy in their affliction.

DAVIS.—On Feb. 11th, at the home of her son, James Vye, at Upper Nelson, Northumberland Co., N. B., Mrs. Matilda Davis, widow of the late Charles Vye, died aged 66 years. She was an exemplary and devoted Christian. With her "to live was Christ and to die was gain."

HOYT.—At MacKenzie Corner, on Feb. 23rd, Mrs. Hannah Hoyt, widow of the late deacon John Hoyt, in the 66th year of her age, leaving a large number of relatives and friends to mourn the loss of a devoted mother and Christian neighbor. Sister Hoyt was a member of the South Richmond Baptist church. She was deeply interested in all that pertained to the cause of God. She was president of the W. A. S. and her wise and loving counsels were much valued by her sisters.

LEWIS.—On Feb. 26th, Mrs. John Lewis, of Surrey, Albert Co., fell asleep in Jesus, in the 58th year of her age. Her death was sudden and unexpected, although she had suffered many years with asthma. La grippe added to that made short work of it. All that love could suggest, and means supply was done for her by her son, Dr. John Lewis, and her husband's brother, Dr. W. J. Lewis, M. P., but all of no avail. She leaves a large family and many friends to mourn. May the dear Lord comfort them in their sad affliction.

CRAWFORD.—At Salmon Bay, Feb. 28th, Martha, daughter of Andrew Crawford, died, aged 30 years.

### HOME MISSION BOARD.

PRESIDENT, Hon. G. G. King.  
SECRETARY, Rev. W. E. McIntyre, Chipman.  
TREASURER, J. S. Titus, St. Martins.  
The Board holds regular monthly meetings in St. John, on the first Tuesday in each month.  
All funds intended for our work should be forwarded direct to the treasurer, Bro. J. S. Titus.  
Churches preferring to send Foreign Mission Funds and other monies to be credited to the New Brunswick Convention are urged to forward a list of contributions to our Treasurer.  
Our officers perform their work without salary and all funds entrusted to us will be expended directly upon the objects named, without any deduction whatever.

### THE HOME MISSION JOURNAL.

Will pastors of churches please send us the names of any of their members who would like the reading of this paper, with a view to becoming subscribers in the future if pleased with it? We will be pleased to mail it to any one who would like to see it.

Address—HOME MISSION JOURNAL, 84 Prince William Street, St. John, N. B.

Any persons coming to the city can leave their subscriptions at the office of Barnes & Co., 84 Prince William Street.