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WHOLE No. 62

An Honest Look at Ourselves.

BY REV. THEODORE L. CUYLER, D. D.

AT the beginning of each year, merchants are accustomed to take an account of their stock of goods on hand; and all prudent men of business make an examination of their affairs, asking, "Am I a richer or a poorer man?" If it is wise for the tradesman to face his own financial condition, how much more is it the duty of every one of us to make an honest searching inlook of our own hearts, and the condition of our immortal souls? "Examine yourselves," is the plain, yet kind commandment in God's Word.

One might suppose that the person we live with every day, and who inhabits our own body, would be thoroughly known to us. Yet how pitifully ignorant we often prove to be, and how many chambers in our own heart-house are seldom explored at all! Happy is the man who meets the Columbus to his own soul! Our greatest spiritual danger lies in the direction of unsuspected or undeveloped qualities. No one knows what is in him until he is tried. This truth cuts both ways; it applies to the good qualities as well as to latent weaknesses or vices. For example, Abraham could not have known how much faith he had in God until he flashed the sword blade over the bosom of his beloved son, Isaac. Daniel may not have fairly measured his own courage until the threat of the den of lions stared him in the face. One of the purposes of God's dealings and discipline of his people is not only to put his grace into them, but to bring his grace out of them.

On the other hand, David had seen the cover lifted off of a very horrible pit in his own character when he wrote, with a pen dipped in tears, that penitential Fifty-first Psalm. Judas may have passed for an average specimen of honesty till the bag was intrusted to him, and the chief priests held up the shekels before his greedy eyes. Peter boasted of his own constancy until his Master let him know what a flaw there was in his iron; just there the iron snapped. It is the undetected flaw that lets the axle break when the locomotive is spinning over the track at forty miles an hour—with frightful wreck of cars and passengers! Christians are never in greater spiritual peril than when dashing along at a high speed of prosperity amid the envy of many beholders. At such time look out for the axle! Secret traits of character often lie dormant and unsuspected in the hidden recesses of the heart. "Search me, oh, God, and know my heart; try me, and know my thoughts; and see if there be any way of wickedness in me, and lead me in the way everlasting." We cannot utter this prayer too often or too fervently.

Sometimes we hear of the commercial failure of men who have stood high in the business community. They were not rogues or swindlers. But they were lamentably ignorant of the true state of their own affairs. They either overestimated their own assets, or were afraid to probe their own losses to the bottom. Surely we ought to "take heed to ourselves" and to know just how we stand toward God. Not only our peace of mind, but our character and our eternal welfare are at stake. We ought to search ourselves honestly—dig down under professions of religion and transient emotions to the very roots of things.

We might well prove ourselves with such questions as these: Do I hate sin—even the sins I used to love, and do I fight against them, and pray to be delivered from them? Do I submit my will to Christ, and let him rule me and guide me? Do I give to my Master the key to my purse, my time and my influence? Do I feel a solid satisfaction in doing right, and a great joy in laboring for the welfare of my fellow men? Am I striving honestly to live every day as I pray? If we can find in our daily experience and conduct a satisfactory answer to such questions, we may believe that we are sincere follow-

ers of Christ.

While careful and prayerful self-examination is a vital duty, yet it is sometimes so conducted as to be hurtful. Some good people overdo it. They become too self-conscious, and think too much about themselves. They are perpetually feeling their own pulses, and worrying about their spiritual health until they grow morbid and wretched. Bunyan describes such unhappy Christians in his "Mr. Fearing," who lay out in the cold all night because he was afraid to knock at the wicket gate, and went all the way to the Celestial City with his head bowed down like a bulrush. Weak nerves and dyspepsia often add to the sufferings of despondent Christians.

The way to be healthy and happy is to take both the *In-look* and the *Up-look*. We should look into ourselves to discover our own weaknesses and wants. We should look up to the Source of all strength and peace and joy. Yes, and we may well take a frequent *Out-look* also to see how our work progresses, and what our fellow-Christians are doing, and how our fellow-creatures are suffering and what we can do to help and to save them. While we "look to ourselves" let us also be looking after others. Above all let us be *looking unto Jesus*, the author and perfecter of our faith, the model for our lives and the guide into all truth. Beholding Him, we may be changed into the same image from glory to glory, even as by the Spirit of the Lord.

Unworthy Expedients.

A CAUSE is judged by the means that are used to advance its interests. It should not always be so, but for the most part it is so. Even the Church of Jesus Christ cannot dissociate itself from this fact, and too often it has suffered because of the unworthy expedients by which it has been sought to secure its advancement. Just recently we have had our attention called to two or three illustrations of this. It has been reported recently that in the West a certain Evangelist had wagered publicly that if one of his agents were sent to any given church, in ten days there should be fifteen conversions or he would forfeit to the church \$1000. In another church, this time it is the East that is guilty, it is reported there was recently what was termed a "Foot Auction." A number of young ladies, it was said, arranged themselves behind a curtain with simply their unclad feet showing beneath; then a company of young men were supposed to parade before the curtain and, selecting the extremities that seemed most inviting, would bid for the fair owner of them. The one assigned to him for whom he might be the highest bidder was under his escort for the evening accompanied by the obligation to defray all the expenses she might incur during the entertainment. Still one other has come to our notice. A certain small church, it is reported, fell into difficulties, as churches are sometimes wont to do. Money must be raised in order to save the property. Certain young ladies, it is said, arrayed themselves in minstrel garb with burnt cork and all, and proposed to give an exhibition of such minstrelsy as usually associates itself therewith.

Comment on these things, it seems to us, is almost needless. To state them, and they have not been exaggerated, is to formulate their condemnation. If a church cannot be sustained without foot auctions or minstrel exhibitions, then our thought is it had better not be sustained at all. The Church of Jesus Christ is engaged in a life-and-death struggle with sin and worldliness and the devil. It has the power in this struggle to conquer if it will. The Holy Spirit is promised to it and the ever-abiding presence of Jesus Christ and the power of his word. If it cannot succeed with these, it certainly cannot succeed by the unworthy expedients we have indicated, and others akin. Let us keep up the

standard of the cause we represent. Let us walk worthy of our vocation in the means employed as in the life manifested. Let us in no wise substitute tin whistles or trombones, or anything savoring of these things, for the direct and positive and manly and heartfelt presentation of the claims of Jesus Christ. This is that to which we are summoned, and the opposite of that in connection with the cause of our Lord may take its place under the definition of unworthy expedient. Nothing that would lead the indifferent or the worldly to emit a derisive laugh or formulate a heartless sneer should ever be resorted to in connection with the Church of Jesus Christ.

Burial on Sunday.

SUNDAY funerals mean Sunday labor, which is a sufficient reason for their discontinuance. There are some reasons that make Sunday an appropriate and consistent day for laying away our dead. There is quietness which is soothing to the bereaved; there is a reverence in the silence which rests on city and country which comports with the solemn act of burial. It affords an opportunity to many to express their sympathetic kinship with the sorrowing who on week-days are tied down to business, and sometimes the preacher's voice reaches those who never enter a house of prayer. If there were nothing to the contrary we would be in favor of burial on Sunday. But there is much to the contrary. There is much labor involved. Grave diggers, cemetery officials, carriage drivers, stable men, undertakers and their employees, all are robbed of their day of rest. With many of our city undertakers Sunday is the busiest day. Why then should not these be considered in preference to the convenience of relatives and friends? In certain cases it is almost a necessity to bury on Sunday, but these are exceptional. In most cases it is simply a want of consideration of others, or worse, a vain and selfish desire to have present as many people as possible, and especially members of lodges, which decides the choice of the day. Sunday funerals often interrupt attendance on public worship and Sunday-school. They exact the time and sympathy of pastors who need to consume both for the special work of the church. It is not easy or gracious to refuse a service of this kind; the refusal will be misunderstood and alienate the family, but when a pastor conducts a funeral service in addition to his other duties, it is a strain on both body and soul. Still, this is the least evil connected with Sunday funerals. The greatest objection is that they involve the labor of so many who have no assured day of rest.

The question of the minister going to the grave is sometimes a difficult one. In some sections of the country it is not customary, in others it is expected that he shall conduct a brief service there. In most cases pastors are able to do this; though when the congregation is large and the days of the pastor very crowded, it becomes a severe tax on his time. But we should remember that there is something in the heart of most of us which shrinks from the committal of our dead to the earth without a word of Scripture or prayer. It is a supreme moment when the pastor's presence and service are a genuine comfort to the bereaved, and if he is wise and watchful he will use the opportunity in commending himself to their hearts that he may further impart spiritual good unto them.—*The Baptist Commonwealth.*

Because the Roman Catholics in Ireland are most of the time making a fuss of some kind, many people may suppose that they are the great majority of the population of that island. It is a mistaken impression. A writer in the *Interior* tells that the Episcopal church of Ireland ministers to a population 60,000 adherents, and the Presbyterian Church has 445,000 supporters in the same country.

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Paul Crandal's Charge.

BY HOPE DARING.

CHAPTER VI.

BECOMING ACQUAINTED.

Soon after breakfast the next morning Paul started to investigate the condition of the parsonage. He found the house small, but convenient and in good condition. There was a kitchen, dining-room, parlor, and one sleeping room below and three rooms above. He had nearly completed his round of observation when a step sounded on the little front porch.

Paul opened the door. The new-comer was a tall, heavy man with a face furrowed by time. He held out one hand.

"You are Mr. Crandal, the new minister, I believe," he said. "My name is Amos Shedd, and I have a strange story to tell you, if you have time to listen to it."

"I have both time and inclination," Paul said, smiling cordially, "but I am sorry I cannot offer my first visitor a better seat than this empty box. Sit down and tell me the story."

Without further introduction Amos Shedd briefly told the story of his life and of the wondrous change God had so recently wrought in him.

"I don't know how to begin to work for Him," he said, with the simplicity of a child. "Can you help me, Mr. Crandal?"

"I can let you help me," Paul cried, again extending his hand. "Oh, Mr. Shedd, God sent you to me this morning!"

"Eh, what's that you say? Why, Shedd, you here?"

It was Deacon Hardy who had entered unperceived. Paul turned, his face aglow with enthusiasm, and told the deacon the story of Amos Shedd's conversion.

When the tale was finished, the listener nodded at Mr. Shedd. "I always thought, Amos, you'd see different some day. Pity you've wasted your life, though."

The old man lifted one hand as if to ward off a blow. Before Paul could speak, he said brokenly:

"I'm sorry, Deacon Hardy. Do you think it is too late now? I hoped to do some good yet—"

It was the minister's voice which interrupted him. "Too late, Mr. Shedd! It is never too late with God—never while a soul longs to do his will. Deacon Hardy is glad to give you his hand and welcome you into the Lord's kingdom."

Deacon Hardy did give Amos Shedd his hand; but he did it in a half-hearted way. Mr. Shedd promised to come to church on Sunday morning. Paul walked with him to the gate, and something in the old man's wistful face led the minister to say:

"Don't wait until Sunday to commence work. Do you not know of some one you can help?"

Amos Shedd waited a moment before replying. He looked absently down the village street where the leaves lay in drifts of bronze, copper and dull red. In the background lay low hills, whose tops were veiled in purple mist.

"Yes," he said, suddenly, bringing his deep-set eyes back to his companion's face. "I know a widow in poor health, with little children dependent upon her. Tomorrow the mortgage which I hold upon her home is due. I intended to foreclose it and send her homeless out into the street. May God forgive me! I will go to her now and tell her she has nothing to fear from me. Yes,

Amos Shedd has found something which is dearer to him than his money."

The next few days were busy ones for Paul. His mother had already shipped the furniture for the parsonage to Danversville, and a week later Paul was to go for her.

On Sunday morning the church was well filled. The face of Paul Crandal shone with a strange radiance as he looked into the faces of the people to whom he believed God had sent him.

His text was, "Whatsoever is born of God overcometh the world." It was not only a scholarly sermon, but also a brave claim upon the surety of the promise, and a confident appeal to his hearers, because they were born of God, to join with him in overcoming the world.

Some faces grew thoughtful, others tender, and a few hard—for Paul did not assume the world, in this case, to be aught but sin, and against sin in all forms he lifted a denouncing voice. He dwelt a little upon the evils of drunkenness and gambling, perhaps because in his work at Knowlton these had been the forces which had done the most to make his labor fruitless.

When the services were over, many friendly faces crowded around him. He sought out Amos Shedd and managed to tell enough of his story to Mrs. West and one or two others to insure the old man a hearty welcome.

Sunday school followed. Paul enjoyed the hour here. Ah, the field was widening. All these young lives to be made better. Could he ask for more?

Deacon Hardy did not remain to Sabbath school. When Paul took his place at the dining table, two unpleasant facts forced themselves upon his attention. The first was that Mrs. Hardy must have remained away from church to prepare the dinner of roast chicken, baked fish, various vegetables, hot biscuits and orange shortcake. The second was that upon the face of his host rested an unmistakable cloud.

The origin of this last was soon made known. The deacon finished his dinner, pushed back his plate, ominously cleared his throat, and began:

"I'm afraid you made a wrong beginning to-day, Dominic. I feel it my duty to tell you that drinking and gambling are best not mentioned in this pulpit. 'Tain't necessary, 'cause there's only one place French', where anything of that kind goes on."

Paul looked straight into the speaker's face. There was something more here than appeared on the surface.

"One place is one too many. Why should we not wage war against that?"

"'Cause we can't. French pays more for the church than any member. Then he's got a mortgage on our church property. You'll positively have to let him alone."

(TO BE CONTINUED.)

A Pastor's Plea to Dissatisfied Church Members.

W. A. STANTON, D. D.

MEN are asking today not merely what a church believes and teaches, but what it does. It does just what its members do, no more, no less. Every member in it who does nothing detracts just that much from its usefulness and therefore its influence. A church may be as orthodox as the Bible, but unless it is as useful as the heres of the Bible it will degenerate into a mere club for the preservation of dead orthodoxy. As a rule, the next step downward is to become an arena for a church fight. It is discouraging to plot a fight in a busy church, but in the other kind all one needs to do is whistle and say, "Sick-'em!" Presto! Change! The fight is on.

I plead for practical usefulness in the church. The dissatisfied member quickly says, "So do I." Good! my brother or sister,—for sometimes it is a sister. But there are two way of saying, "So do I." Do you mean that you want to be useful to the church, or that you only want the church to be useful to you? There is a difference. I hope you see it.

Blessings impose obligations. If the church is to be useful to you it follows that you must be useful to the church. The law is inexorable. The only reason that some people in the church

derive no benefit from it is because they are in it and not of it. They bring no good to it, hence they get no good from it. They may complain all they please, but it will not alter the case. If they join a church to be ministered unto but not to minister, they will be dissatisfied in a very short time. Church members as a rule are very good judges of human nature and quickly put a true estimate upon new members. Be what you want others to be to you and you will soon see that they are what you want them to be. You will find yourself saying, "These are just the sort of folks I like." But if you wait for them to be what you want them to be before you are anything at all to them, you will find yourself saying, "I do not like such folks, they are cold, unsocial, freezing; I am going somewhere else." No, my friend, you are mistaken. You are looking in a glass and seeing just the face that is in front of it. I never visited an insane asylum that I did not find someone who thought he alone was sane and all others insane. I have seen many a drunken man who insisted that he alone was sober. So it is with the church growler who sees in other members nothing but coldness, unsociability, selfishness, unspirituality. We once had a member of our church who spent the summer Sundays in the parks, at picnics, on excursions, and at home in negligee. When autumn came he withdrew from our membership because it was not sufficiently social and spiritual. No one was surprised. He reaped exactly what he sowed.

THE REMEDY.

I know but one, and that has two steps in it. First, be sure that you have religion. By religion I mean the life of God in your soul. Have that. Then go to work. Do something for the church. A shrewd politician's way to make a man his friend who seemed about to become an enemy was to ask a favor of him. If he could get him to do him a favor he had his friendship. We always feel kindly toward those for whom we are trying to do something.

Begin to do something for God and you will love Him better. Begin to do something for the church and you will love it better. Take a class in Sunday school; visit some who are sick or in trouble and try to help them; go to the prayer meeting that you imagine is so dull and try to liven it up some; call on some of the new members instead of complaining because none of the old members call on you; return some of the calls that others have made on you before you complain any more because more have not called; be regularly in your pew on Sunday so that when you are sick people will notice your absence; show that you take an interest in the church and in its members. Do this and I assure you that they will take an interest in you and that all causes for complaints will soon disappear. If we want attention from others we must pay attention to others. If we want to receive we must be willing to give. If we want friends we must show ourselves friendly.

For nearly twenty-three years I have been a pastor. I am serving my fourth church. I have learned that in one respect churches do not differ much; out of all of them people will get just about what they put in, plus the interest. Where I have been I have found members who thought each church was the best to which they ever belonged. In the same church would be others who thought it was the worst. The difference was always in the person rather than in the church. To those who wear blue glasses all seems blue. Through them even grass would be blue. Take them off and green looks green.

Get religion, get to work, do something for the church and for somebody. The worse the church is the more you must do. Try to save the church and in so doing you may save yourself and others.—Pittsburg, Pa.

The Church of Christ has no enemy so strong, so subtle, and so destructive of all that the Church is called to stand for as the liquor traffic. Did the ministers of the Church of Christ realize this as they ought they would make unceasing war on the monstrous thing.

It is our opinion, however, that tobacco is robbing the Church of more support than liquor, bad as it is, for it is tolerated and used where liquor is not. No Church will discipline a member for the excessive use of tobacco whether he helps to support the Church or not.

Perils in Funeral Discourses.

O. P. EACHES.

WHEN hearts are tender it is fitting that they should be turned to the comforts in the eternal life. The place of mourning has its opportunities for pointing the soul to the unseen and abiding realities. The place of feasting may shut the thoughts to the unseen, the place of mourning may induce deep thoughtfulness. When Stephen dies a faithful man of God, when the Christian brotherhood mourns a pillar of the faith, it is fitting to dwell on the motives that moved him, the things that made him, the imperishable elements of such a life, the certainties of the unseen. The Episcopal church makes no provisions for words from the pastor on funeral occasions. No words are heard but the words of the Holy Scriptures. There is no opportunity for injudicious words, words of foolish eulogy, words recognizing beautiful traits of character, but laying such stress upon them that the essential teachings of Jesus are ignored. But there is a distinct loss on such occasions when the pastor is retrained from words of exposition; of appeal, of unfolding the elements that make up the good man's life, the need of Jesus Christ in the life for its real success.

But it requires a wise man to rightly divide the word of truth, to comfort the sorrowing, to be loyal to the truths of the New Testament, to see to it that the teachings, fundamental teachings, of Christ are not injured. The pastor should not be a eulogist. He is called upon to be a eulogist of the Christian life, of the abiding truth, but not of dead men, however good. There is strong temptation for a tender-hearted pastor to affirm hopes for the deceased which neither his sober judgment or the truths he preaches should permit him to express. It is not the part of the minister to speak infallibly concerning the condition of men on the other side. He may and ought to enunciate the principles on which men can be saved and in accord with which men will be judged. John Huss goes to the stake arrayed in garments covered with demons, but his soul goes through the smoke to glory. A man in the church seems to be a pillar of faithfulness, months after he dies it is seen that he "lived a noble life." The temptation is for the minister to use forms of expression that only an omniscient mind might fittingly use.

If a pastor be known as a eulogist of the dead, if all beauties of character are assumed to be evidences of a Christian life, incalculable harm is wrought. Moral distinctions are wiped out and death is made to cover a multitude of sins. If a pastor makes eulogy a large part of the remarks on funeral occasions he thereby places a mortgage upon all his discourses at funerals. To be an eulogist on some occasions and not on others straightway loosens his hold on a community. The safest way is to hold up to the living a living Christ whom they need in their life. If a man be known as a good man his influence in the community will speak for him. If the pastor speak in unguarded ways, all present will instinctively think of traits of character and incidents in the life of which the pastor was not aware. As a rule the pastor sees only one section of a man's life, the Sunday side, the church side. The community often gets to know the interior of a man's life in a way impossible for a pastor. The good that a man does and is will not be buried with his bones, it will be present in a very living way at the time of burial.

Especially must a pastor be true to the teachings of Jesus. A wise minister said that he would not profess religion for a man who had never professed it for himself when living. It is no part of a minister's function to speak ex cathedra concerning a man's spiritual condition. That the pastor so frequently does speak in this way leads the gatherings at funerals to expect the speaker to give some words that will give assurance or hope that the departed had entered into God's rest. Let the pastor always make it known that it is no part of the power conferred upon him by Christ to open or shut the doors of everlasting life. The orthodox preachers who always find a title to mansions in the skies to every rich or popular or benevolent man even though he never gave any scriptural evidence of

being born again, take back in the particular what they preach in the general, arouse contempt among unbelievers, encourage neglect of religion and strengthen the hands of loose thinkers in and out of the church. A pastor who finds in natural beauties of character, in honesty and probity, in the helping hand and generosity the distinct evidences of a Christ-like character prophesying an abundant entrance into Christ's glory is undermining the foundations of the Christian faith. No one could surpass Robert G. Ingersoll in the beauty of his home life, in personal honesty, in attachment for his friends, and yet he would count it an insult to himself to regard him as a Christian. A funeral discourse that has many words for uprightness, for honorable dealing, but no words for the sinfulness of the heart, the need of forgiveness, the necessity of a change of heart, salvation through Christ, is distinctly an ignoring of the plain and fundamental teachings of Jesus, the truth and the life. Funeral discourses may so emphasize the beautiful natural qualities that often dwell richly in pagan and atheist as to create the feeling that the assertion of a distinctly Christian character is reserved for the formal utterance of a church sermon, but that for all dead people the possession of the ordinary good qualities is sufficient for salvation. In counselling the inquiring, in removing the doubts of the man in the dark, in reproving wickedness the pastor needs to be guided by wisdom. Especially when he stands in the presence of the dead does he need to be guarded in speech that he speak not unadvisedly with his lips, that his emotions do not make him disloyal to the truth, that he do not in his praise of the dead hurt the cause of Christ and impair the motives that make for Christian living.—*Hightstown, N. J.*

Rank in the Church.

OLIVER W. VAN OSDEL.

I.—The Strenuous Rank.

Those who with unabated zeal are loyal to Christ, living apart from the world, attending all the meetings of the church, unless providentially hindered, regularly observing the Lord's Supper, subscribing liberally and paying promptly to all the Lord's work, interceding for the lost, leading souls to Christ and going about doing good. They are Christ's force at work to represent Him and save the world.

II.—The Infirm Rank.

Those sensitive, slighted people who have discovered a cold church and complain of personal neglect. They want to be nursed and carried. They absorb that time and thought and care of active Christians which might be used to save the lost. They will do some work, attend church, do some paying and praying if they have some one to coax, encourage and care for them.

III.—The One Talent Rank.

Those Christians with distorted views about doctrine, piety, liberty or prudence which makes them a hindrance to the progress of the Kingdom. Read Matt. xxv: 14-30; I Cor. iii: 11-15.

IV.—The Mistaken Rank.

Those who have come into the church through some mistaken influence or advice, or some false motive. Their names are written on the church book, but not in heaven. They are unregenerated.

Christ died for us all. He freely offers to take away sin and give His righteousness and Spirit to all. The opportunity to live the Strenuous Life, represent Christ and gain an abundant entrance and inheritance to heaven is fully and freely offered to all. Everyone is free to choose.

What have I chosen?

To which Rank do I belong?

"If our church had entertainments and fairs I might then work and give." No, dear soul, ten thousand times no. This is the "wood, hay and stubble" delusion, which has robbed thousands of their reward, and served as a stumbling block for others to blunder over into perdition.

Take your Bible and feed your soul on its precious fruit. Divide with the Lord the money you have used for yourself. Go to prayer meeting.

Gather up the children about you and take them to Sunday school. Intercede with God for the lost. Take the grace and sweetness of Christ's presence into your heart and then go out and tell your neighbors about it. "But I have no gifts for this kind of work." You are mistaken. Do not let Satan deceive you and rob you of the reward and glory Christ died to give you. Ask God to help you and begin work at once.

Conditions of Divine Favor.

C. H. WETHERBEE.

IN all past history there have been times when the general state of religion, as represented by the people of God, was very low and most discouraging to the truly spiritual minded ones. Of course, there never was any necessity for such a state of affairs. Religious degeneracy, however great or small its extent, has always come about by individual remissness in duty, by departures from godly principle, and hence by disobedience to God. And when a religious people have, as individuals, degenerated into a morally bad condition, so that they are practically forsaken by God, to the extent of His withholding from them conquering power and affluent blessings, then they each need to bewail their degeneracy, confess their iniquities, humbly pray for God's pardon, and in proper ways set themselves right before God and men. I am now reading the book of Joel. This prophet devotes the first part of his book to a description of the terribly backslidden condition of the Israelites, and states the judgments of God upon them in various forms. He told the people that although they had grievously sinned against God, who was angry with them, yet He would have compassion upon them if they would turn unto Him with all of their heart, lamenting their sins and repenting of their iniquities. Then he said: "Blow the trumpet in Zion, sanctify a fast, call a solemn assembly; gather the people, sanctify the congregation, assemble the old men, gather the children." Further he exhorted: "Let the priests, the ministers of the Lord, weep between the porch and the altar, and let them say, Spare thy people, O Lord, and give not thine heritage to reproach, that the nations should rule over them; wherefore should they say among the peoples, Where is their God?"

It would seem that this exhortation was duly acted upon, and now notice the result: "Then was the Lord jealous for His land and had pity on His people. And the Lord answered and said unto His people, Behold, I will send you corn and wine and oil, and ye shall be satisfied therewith." Other favors were also promised by the Lord.

As soon as the people heartily complied with the necessary conditions, then God granted them marked evidences of His fullest favor. We may call that a great revival. It was preceded, first, by the prophet's showing the people the gravity of their sins and God's condemning attitude towards them; second, by a call of fasting, sorrow for sin and yearning supplication for God's favor. There are many churches in our land today that need to pursue a similar course. They are an offence to respectable society; God cannot bless them as they now stand; let them humble themselves before Him and pray.

Holland Patent, N. Y.

The report which the committee on revision of the Westminster Confession will make to the Presbyterian General Assembly of the United States will state that the returns from the Presbyteries show that the church desires some changes in its credal statement, and that it is the mind of the church that the Confession shall be interpreted throughout in harmony with the teaching of Scripture that God is not willing that any one should perish, nor is it the decree of God, but the wickedness of their own hearts, which shuts some men out from the salvation freely and lovingly offered in Christ Jesus to all sinners.

The Baptists of Australia and New Zealand have had an increase of 4,042 in the last ten years, making the present membership, exclusive of West Australia, 19,420.

Notices.

The New Brunswick Western Association will convene with the Lower Newcastle Baptist Church, Queens county, June 28th 2.30 p. m. All churches are urgently requested to be particular in filling out the statistical part of their letters.
C. N. BARTON, Clerk.

This paper, "The Home Mission Journal," will be given to any one who subscribes for it at any time from now until the first of July next, to the close of this year for twenty-five cents, and the back numbers of it from the first of March last will be supplied to them also, and any one paying fifty cents will get it until July 1902, a year from next July with the back numbers from last March. This is a liberal offer; who will accept it? Let us see a goodly number at once.

The quarterly gathering of Carleton, Victoria and Madawaska Baptist churches will be held with Andover Baptist church the 2nd Friday in June (14th). Rev. W. S. Martin will preach Friday evening, Rev. C. N. Barton, Saturday evening, and Rev. A. H. Hayward the quarterly sermon. Will the delegates please send their names to the secretary?

R. W. DEMMINGS, Sec'y. Treas.

Centennial exercises of the Norton Baptist church will be held at the close of the meetings of the Southern N. B. Association. All former pastors of the church are hereby cordially invited to be present in person or by word of greeting. Delegates to the Association will confer a favor if they notify John T. McVey, Bloomfield St., or N. A. MacNeill, Hampton, whether they intend coming by train or private conveyance, that arrangements for entertainment may be made. Come praying that God's blessing may be upon the churches represented.

N. A. MACNEILL.

The N. B. Southern Baptist Association will convene with the Norton church, Norton, N. B., at 2.30 o'clock on Saturday, July 6. Will the clerks of the different churches in the association kindly see that their letters are sent in to the undersigned not later than June 29.

J. F. BLACK, Clerk.

Fairville, St. John, N. B.

Acknowledgment.

The members of the Milton Baptist church and congregation welcomed the return of their pastor with his bride by giving them a formal reception at the home of Mr. N. C. Freeman on the evening of 31st ult. Pastor Sloat and wife wish to express their appreciation of the cordial reception tendered and thank these kind people for the expression of their good will, viz.: A purse of gold sovereigns to Mrs. Sloat and a handsome Morris chair to the pastor.

Albert Quarterly Meeting.

This quarterly meeting met June 4 with the 3rd Coverdale church, Nixon Settlement. The delegation from the churches was rather below the average, but the pastors were very much in evidence. Twelve preachers of the gospel were present. Pres. Thorne was in the chair. All the services were well attended, and in the evening the house was packed. The social services were very much enjoyed and largely attended. Rev. C. W. Townsend preached the quarterly sermon and it was a timely discourse; favorable comments were heard on every hand.

The after-meeting was conducted by Rev. F. N. Atkinson and was a powerful meeting. One rose for prayers. In our business meeting the matter of the settlement of a pastor on this field was discussed and the matter was left in the hands of the Secretary to arrange. This church has been greatly blessed by the labors of Bro. G. H. Beaman. Fifteen have been added by baptism and the members greatly revived. Bro. Saunders wishes to resign at Pollet River and that church to be grouped with the 1st and 3rd Coverdale churches, thus making a good compact field. Bro. Beaman is now holding meetings with the First Coverdale church and nine have

been baptised and others have been received. The reports from the churches were very encouraging. Rev. I. N. Thorne has baptised fifteen and has eighteen others received for baptism. All the churches seem to be moving forward. 1st Hillsboro is putting two thousand five hundred dollars repairs on their house of worship at Hillsboro, 3rd Hillsboro is building a new house of worship. 2nd Harvey has a new bell. Hopewell has received eleven by baptism. Surrey has received nine by baptism. Quite a number have also been received by letter and experience in the different churches during the quarter.

The people were kindness itself and we all enjoyed our meeting at Nixon. The next quarterly will be held at Waterside with the 2nd Harvey church, in September.

The Sunday School Convention in the afternoon and evening of Wednesday was attended by a large number. The reports from the schools showed all the schools running and many of them with an increased enrollment. Addresses were delivered in the evening by Bros. Dawson, Beaman, Dea. J. H. Smith and F. D. Davidson.

F. D. DAVIDSON, Sec'y-Treas.

Dedication at Salisbury, N. B.

We dedicated our new house of worship, known as the Father Crandall Memorial, on Sunday, June 2. The day was fine and people came from far and near in order that they might have some share in the setting apart to the worship of Almighty God the house raised as a monument to one who proclaimed to their fathers and grandfathers the gospel of the Son of God. A man who is still honored by those who never heard him, but who are today enjoying the spiritual legacy left to their fathers by this faithful and mighty minister of the New Testament. Rev. D. Hutchinson of the First Baptist church, Moncton, preached the dedication sermon, which was the best heard in Salisbury for many a day. Rev. M. Addison, of the Valley church, Hillsboro, preached a thoughtful sermon in the afternoon. Rev. E. B. McLatchey, of Sackville, preached a good sermon in the evening. The Baptists of the provinces by the sea greatly missed Rev. J. A. Gordon when he left us, and one of the many ways in which he was missed was as a solicitor of funds for the different objects of our denomination. But the people of Salisbury found out last Lord's day that he has a very clever successor in Rev. M. Addison, who good-naturedly talked to the people on the blessedness of giving, who responded nobly, even many who had given before, to the extent of self-sacrifice. During the day five hundred dollars were raised, bringing down our debt something below seven hundred dollars. Our new house, which cost three thousand dollars, is one of the finest, if not the finest, village or country church building in New Brunswick, and if you think that is putting it too strong come and see for yourself and be convinced.

J. E. TINER.

Salisbury, June 8, 1901.

Religious News.

CAMPBELLTON, N. B. Seventeen persons were received into our church during the last month. Fourteen of these were baptized

May 26th, and three June 2nd, making thirty-four in all that have been added to the church since the first of this year.

June 3. J. W. KEIRSTEAD, Pastor.

HAVELOCK. The presence of Christ is being very manifest among us at Salem—one of the many branches of this church. Wanderers are entering the "Vineyard" anew, and sinners are being converted. Two were baptized last Sunday, and others seem to be on the way.

June 4. J. W. BROWN.

HOPWELL, N. B. Hopewell Hill, Sunday, June 2nd, in the presence of a large congregation. Several others professed to be converted in the meetings held here this spring but have not been baptised yet.

F. D. DAVIDSON.

Since our last report it was our happy privilege on ELGIN, ALBERT Co. Lord's day, May 26, to baptize into the fellowship of the 3rd Elgin church 6 willing followers of the Saviour, and others are anxious. Also in 2nd Elgin on Lord's day, June 2nd, 9 followers were baptized. All the services of the churches are well attended, our Lord's day services are attended so largely that our churches cannot seat all who attend. Brethren still pray for us.

I. N. TORNE.

OAK BAY, CHARLOTTE Co. The blessing of God is resting upon the people of this locality. They are coming from all directions to hear the gospel. Our house is filled to overflowing. The congregation is larger than ever before; and the attention is good, and the interest is increasing; the divine spirit seems to pervade the entire assembly. The minds of many are being wrought upon, and they are moving toward the Kingdom. Last Sabbath, (9) two happy believers were baptized and received into the church, and others are looking forward to the enjoyment of the same divine ordinance. Through the help of our loving Lord we are endeavouring to set forth Christ in the fullness of his compassion and forgiving mercy to the sons of men. It thrills our own souls as we study his eternal words of grace, and prepare ourselves to proclaim them to poor perishing souls. Oh! the joy of having our names written in Heaven. The more we ponder over the infinite love of God toward a sinful world, the greater is our inspiration to live and work for His glory; and it is a joy to see sinners saved by sovereign grace. May the God of all grace pour out more abundantly of His spirit until all death and cold indifference are removed from our churches, and the work of salvation goes onward with greater success. We praise God for his infinite mercy and love toward us, and we rest upon the rich promises of His word, blessed be His holy name.

June 11th. H. D. WORDEN.

Married.

ACKLAND-NEWSON.—At the home of the bride's parents, May 29, by Rev. Addison F. Browne, Stephen Ackland of Hampshire and Ellen D. Newson, fourth daughter of Benjamin Newson of Kingston.

ELLIS-STOCKFORD.—At Windsor, Carleton county, June 5, by Rev. J. B. Wetmore, George M. Ellis of Peel to Liana B. Stockford.

SNEELGROVE-McDONALD.—At the home of the bride, June 6th, by Pastor K. M. Bynon, Malcolm Snelgrove to Mrs. Mary M. Donald, all of Lewisville, N. B.

HOVEY-HOVEY.—At the Baptist church, Ludlow, June 5, by Pastor M. P. King, Laurence Hovey, of Ludlow, to Mrs. Allie B. Hovey, of the same place.

Died.

HAYWOOD.—At Moncton, May 31, Aaron Haywood, aged 78 years. His end was peace. His remains were brought home and buried in Prosser Brook burying-ground on Lord's Day, June 2nd. He was the oldest member in 2nd Elgin Baptist church. In his death we sustain a heavy loss.

PROSSER.—At Prosser Brook, Albert county, April 11th, John Prosser aged 66 years, after a year's failing health and six weeks confined to his bed, leaving 5 sons and 2 daughters, Mrs. Perry Barnes of Bangor and Mrs. Hulbert Prosser of Elgin, Albert county, and 4 brothers, 3 sisters and 29 grandchildren to mourn their loss. Brother Prosser was one of the oldest members of 2nd Elgin Baptist church. May God sustain us in our irreparable loss. Funeral services conducted by the Pastor.

THOMAS.—Mr. Levi Thomas, age 25 years, departed this life, May 12th, at the home of his brother, Elijah Thomas, Sackville. Mr. Levi Thomas was born at Hammonds Plains, but about 17 years ago he went to Minneapolis where he was converted about 9 years ago and was baptized into the Emmanuel church of that city. He had been here several months visiting his friends but was not well. He died trusting in Christ.

CORNING.—At Peskaganan Charlotte county, N. B., Daniel Corning in the 97th year of his age. Mr. Corning was a native of Yarmouth, N. S. and in early life removed to N. B. He married a Miss Patterson of St. George, by whom he had several children. He took a warm interest in church matters and was largely instrumental in having a church organized at his own home. Full of years and respected by all who knew him, he peacefully fell asleep, retaining his faculties to the very last.