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WHOLE No. 114.

Pearls And Pebbles

Modern Athenians and Questioning Detractors

Wm. W. Baker.

Excuse them if you will, the majority of the speakers for the higher criticism speak in this tone:

There is no Trinity.

The so-called divinity of Christ is a divinity of which we all may be partakers.

The atonement is not God's acceptance of the punishment of the innocent instead of that of the guilty, it is one of the universal truths of life in which Christ is its most perfect example.

There never was such an one as Adam.

Regeneration is spiritual ripening.

Other religions besides the Christian religion should be respected.

As to the future life we know nothing, but science may yet tell us more.

The Bible does not contain a code of laws to be accepted without question.

I cannot excuse them if they pose as Christian teachers with such a belief. I'd admire them if they'd leave the churches and colleges, reared and supported by those that uphold the doctrines that ordinary minded people believe the Bible to teach, but I will not excuse them, but rather oppose them, with all the power God gives me, until they go where they belong, to be supported by those they win by such teaching as the above. All honor to the politician that, changing his views, resigned his seat because he had done so. But what can we say of those that pose as Christian teachers, suffering themselves to be supported by those that believe they teach the old-fashioned doctrines and remain among them to poison their minds? Now I grant them the right to poison minds and overthrow the faith of some, if they desire to do so, provided they'll act manly and go where they belong; but I protest against their subtle teaching without a fair and square statement of what they intend to do, before those that trust them. I wish some Baptist Churches had more stamina and would rise up and say: "You do not believe in Christ, nor miracles, nor the Bible. We do Please resign!" Such a thing would not be needed if some great thinkers were as great in honesty of purpose.

You may call this plain speaking, but it's time for it. The time has come for us to take sides. All hail to those that will be clear. If any man will not be so, let him step out till he knows where he stands. This poor, old world needs men that can be definite, those that believe in something. This is possible, for God has not left himself without witness. We can say as did our master: "We speak that we do know and testify that we have seen."

I'd rather be a stoker on an ocean steamer, down in the hot depths of the vessel, sweating my life away, than one supported by a church to preach doctrines believed by it, yet insidiously preaching otherwise. If such a man would be fair and open the people would know what to do—unless, as I've found it in a few cases, he has been there long enough to win their minds to his teaching, then the body is no longer a Christian church.

Another thing about these gentlemen: They look with pity upon those that think otherwise than they. To them the common people know nothing. But I disdain their pity and this is why I speak in the first person. I am willing that they should know where one stands at least. I'll not make an idol of any of them and worse if I can.

The latest move of these brethren is in endeavoring to reduce the miracles of the Bible to things that did not occur by Divine interposition; they are doing their level best to explain away all these evidences of God's supernatural power. They claim that the Israelites passed by the Red Sea on a sand bar, that there were no walls of water on both sides of them as they passed through the sea. Regarding the crossing of the Jordan one of them says: "The text says nothing as to the shape the accumulating water

assumed, nor as to whether the accumulation was caused by miracle or a landslide or some other natural catastrophe, or by engineering, though the silence of the narrative perhaps excludes the last."

As to the falling of the walls of Jericho they account for this quite easily, in two ways: by the tramping of the people as they walked around the city thirteen times, for this shook the foundations of the walls, and the blowing of the horns, which struck the keynote of the acoustic properties of the place—thus the walls fell. In all they determined to minimize the power of God.

Now I ask what the Bible says in this matter: "The children of Israel went into the midst of the sea upon the dry ground and the waters were a wall unto them on their right hand and on their left." "As the feet of the priests that bore the ark were dipped in the brim of the water . . . the waters which came down from above stood and rose up in one heap." In the narrative concerning the siege of Jericho we find that the priests blew their trumpets every time they went around, and when they in faith at the end of the seventh time of compassing the city on the seventh day blew their trumpets at the command of Joshua, he said "Shout for the Lord hath given you the city." (Perhaps they would admit that the standing up of Rahab's house was a miracle, at least.)

Faith says "I believe God." God could make the Israelites to triumph as we claim. He can do anything; aye, even make a fish big enough to swallow the Statue of Liberty. He can absolutely override what we call, from our standpoint, nature's law; but I am inclined to believe that some folks have not become personally acquainted with the supernatural new birth enough to believe in much else than the laws of nature. The way some stick to the "letter" and ignore the "spirit" also shows their natural tendency.

But excuse me making a fuss over a few; most of the people would not know of such as those I refer to were it not that we pastors spoke of them, attacked them and defeated them before their eyes every once in a while. Let us go on preaching the truth as it is revealed to us in God's word, giving all glory to God instead of trying to detract from it. Never mind the critics.

One country pastor talked about them so much that a partially deaf old farmer said to a company of male members of the church at the close of service in which the pastor had pitched into higher critics until his face was red with indignation and the bow of his white necktie had been tied to the back of his neck, "What are them higher critics that the preacher speaks of so much?" Then followed an explanation that didn't quite explain; but the old man went away classifying them with Paine, Ingersoll, Catholic priests and all detractors from the truth.

The Value of a Pastor.

THE success of a church and by success we mean its efficiency in performing its proper function in advancing the interests of the Kingdom of God—largely depends on the character, ability and spiritual power of its minister. Time and again we have seen run-down, discouraged, ineffective churches become prosperous, courageous and efficient by securing the right sort of a man as a pastor. A poor minister can bring any church to the verge of ruin; and a good minister can redeem almost any situation.

We are perfectly aware that at this point we are interrupted by the brother who asks if we do not believe that the Holy Spirit is the important factor in church efficiency. Yes, of course we do. But the divine organization of the church provides for pastors and teachers, and churches ought not merely to depend on the Holy Spirit, but to employ the means which the Holy Spirit has declared He is pleased to bless.

Unless we greatly mistake the recent drift in

all our Protestant congregations is away from the proper recognition of the place of the minister in the divine economy of the church. Take it, for example, in the phase of the ministers' work that has to do with preaching. Prof. William N. Clarke attributes the decline of interest in preaching in part to the influence of the Christian Endeavor Society, which, however intentionally, has magnified the value of meetings for what is called "testimony" at the expense of preaching. Other reasons arising from the development of other organizations could also be readily assigned. No one who is deeply conversant with the inner life of our churches can doubt that there is a lessened interest in the thoughtful, and authoritative unfolding of the truth. The tendency everywhere is apparent to believe that the "testimony" or crude interpretations of those who know little about the Scriptures and who have never deeply pondered the Christian revelation, on the whole, is as valuable as the intelligent, and well-considered exposition of the truth. Our congregations greatly need the insight and outlook that come from prolonged study and meditation and experience of life. And one reason why churches do not become strong is that they are fed on milk and not on meat.

And no church can expect to prosper unless it is properly shepherded, and its activities correlated by a wise pastor. You might as well try to run an industrial establishment without a superintendent or a ship by a committee, as to have a church realize its best efficiency without a pastor. There needs to be some central authority, some one brain which surveys the whole field, and appraising correctly the value of separate resources, can bring the entire force of the organism to bear upon critical points. No deacon, or board, or committee can do this. The church in order to realize itself and to employ its own resources wisely must have a pastor, whose recognized position imposes the right and duty of oversight and guidance. A church makes a capital blunder when it thinks that it can wisely make up arrearsages by going without a pastor, and subsisting on "supplies"; or when it puts youth above wisdom and experience; or does not use all the means in its power to secure the pastor that those who know the church most thoroughly deem to be best adapted to its conditions.

During our inability to go abroad on account of a severe attack of asthma, we have been often comforted and cheered by the good news that comes through the papers, and by letters from brethren that the good work of reviving grace is being enjoyed in many of the churches. Though absent in body we are present in spirit, invoking the Almighty power to be manifested in the conversion of lost sinners, and the God of all grace is hearing and answering prayer, and blessing the work of faith and labor of love performed by many of his dear servants. We are pleased to hear from Rev. E. R. Ganong that God has revived the churches on his field of labor, at Belyea's Cove and McDonald's Point. These churches had become much weakened by deaths and removals, so that they were mostly made up of widows and girls, but now there has been several strong brethren brought in who will be of great help to these struggling interests. Bro. Ganong has baptized over thirty and added them to these churches according to their locations. We had a pleasant call from him a few days ago.

We also had a very pleasant and profitable call from Rev. A. B. McDonald. He is looking hale and hearty as he did twenty years ago; and still continues to preach as opportunity affords with his usual and accustomed vigor and power. May he be spared for many years to proclaim the glad tidings. Many friends from the country are calling upon us and showing their appreciation of the HOME MISSION JOURNAL.

God gives us what He knows our wants require,
And better things than those which we desire.

The Home Mission Journal.

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Rosecroft.

BY CHARA BROUGHTON CONANT.

CHAPTER III.

AND the child kept her word, in spite of blows and threats. The dis-comfited Ann appealed to Mrs. Fullerton as a last resort, but that lady only laughed.

Don't plague that baby about her prayers. Put her to bed in good season and let her go right to sleep: it's the best and healthiest thing she can do. Are you really simple enough to fancy that the Almighty concerns himself about Eliza's prayers?"

"Faith" she's no better than an infidel," muttered Ann, as her mistress glided out of the room.

"Well, if the child grows up a hathen, it'll be her mother's fault, not mine. I wash my hands of the blame of it."

And so Eliza grew up a prayerful child, at an early age began to feel the subtle influence of her stepfather's skepticism. True, she saw little of him, but those sharp ears of hers caught up careless words of his from time to time, that she treasured in her heart. What if there were no God? The thought gave her pleasure, not pain for a grewsome fear was the only feeling this poor, little girl had for her Heavenly Father. She had never even looked into the Scriptures, and was as ignorant of the Gospel as a heathen child.

Between her mother and herself there had never been but one direct collision. When Eliza was about ten years old, she had, in a moment of rage and passion, poured out the bitterness that had been fermenting in her heart so long. She upbraided her mother for not loving her, for preferring the younger sisters, just because they were prettier than she. There is no knowing how long she might have gone on, but Mrs. Fullerton cut her short in five minutes.

"Come into my room!" she said in a tone of cold severity, as she walked Eliza before her into her own luxurious chamber. She sat down, and releasing the child, bade her look into her face, and pay strict attention to what she said. Eliza shivered as she gazed into that cold, beautiful face; there was not a sign in it of mother-love or pity.

"I'm not going to whip you, that is not my way," she went on in the same freezing tone, nor shall I waste time reasoning with a child of your age. It is of no use to tell you how bad hearted and how ungrateful you are, but I'll see to it that you don't give me any more impertinence. The next time, the very next time you say a saucy word to me, Miss Eliza, I'll pack you off to the strictest school I know of, and there you shall stay for years. You wouldn't have the liberty you enjoy here out of study hours, I can tell you; you wouldn't find those teachers there as forbearing and indulgent as your parents and governess have been!"

Eliza stood white as a little snow image, chilled to the heart by her mother's coldness, and the threat that seemed terrible to the liberty-loving child. For it was true that, the morning lessons

over, she was permitted to run wild as she pleased; her stepfather was too easy, her mother too indifferent to her, and too engrossed in society to care what she did with herself. As for Eliza's special governess, the weak-spirited, characterless Miss Trump, she had scarcely any authority over the girl, whom she feebly disliked, without understanding how to discipline her or to win her affection. The hoydenish, self-willed child was a bright scholar, however, learned what was taught her with surprising quickness, and had a most retentive memory. Miss Trump was proud of her as a pupil, though she mourned to herself and lectured Eliza on account of her unpolished, hoydenish ways. But she never complained of her to her parents, not wishing to lose a profitable situation. Mrs. Fullerton sat silent a moment after the threat to Eliza, and as for the child, she could not speak a word; her tongue seemed frozen.

"You understand me?" asked her mother feily. Eliza nodded in silence. "Then mind you remember! Now you can go."

To be Continued.

A Few Words About Revivals

By Rev. Theodore L. Cuyler, D. D.

During the forty years of my pastoral life, the churches under my charge were blessed with several precious revivals. The awakenings during my early ministry, in Burlington, N. J. (in 1848), and in Brooklyn (in 1866), were attended with "most remarkable manifestations of the Holy Spirit. Not one of these seasons of refreshing began with any special preaching to arouse Christians. Not one of them was predicted; they all came as suddenly and unexpectedly as a copious shower on a summer day. Not one of them was the result of the labors of an "evangelist," or any one outside of the church. They all began and were all carried on under the regular agencies of pulpit and people.

It was always my custom to deliver quite frequently an earnest and pungent and persuasive discourse to the unconverted. When I discovered several cases of souls under conviction, I rightly concluded that the Holy Spirit was at work among us. I aimed at once to co-operate with the Holy Spirit. The officers of the church were called promptly together and special evening services were appointed, with after-meetings for inquirers. These services were all under my own charge, or that of discreet officers of the church.

The great awakening in Brooklyn (in 1866) continued for four months, and one hundred heads of families were among the converts!

This is the season of the year for spiritual harvests. I would fraternally suggest to my ministerial brethren that they deliver faithful, arousing and guiding discourses to the unconverted. That is directly in the line of apostolic precedent. The sight of inquirers going in to meet the pastor will do more to awaken the sleepers in the church than the visit of any itinerant of any "Evangelistic Committees." If you expect sinners to be converted, you must give them God's message red-hot with the fire of love and the Holy Spirit will bless your efforts. Preach for souls, and pray for the power on high!

In this day of activity there is great danger, not of doing too much, but of praying too little for so much work. These two—work and prayer, action and contemplation—are twin sisters. Each pines without the other. We are ever tempted to cultivate one or the other disproportionately. Let us imitate him who sought the mountain top as his refreshment after toil, but never left duties undone or sufferers unrelieved in pain. Lord, teach us to pray.—A. Madaren.

Two Ways—Which?

One evening in a parlor at a summer watering place, the young people were dancing. One young lady was not taking any part in the exercise "Does not your daughter dance?" asked another lady of this young lady's mother. "No," was the reply. "Why how will she get on in the world?" "I am bringing her up for the world," was the quiet answer. That young lady is now a woman, and the influence of her consecrated life is felt in many of the Christian interests of a great city. But for what are you bringing up your daughters, dear mothers of other young girls? What aim have you for them? Are you bringing them up for the Lord, or for the world? What are your dreams and ambitions for them? What do you want to see them become? Do you want them to shine in society, to "marry well," to live in wealth? Is that the vision that fills your soul when you think of them? Look on a little further. Life is short. Suppose your dream is fulfilled—is it anything more than a dream? What lies beyond? The curtain is drawn, and there is the hushed chamber of death. What do you want for your child then? The curtain is drawn again, and eternity opens. What would your fond affections choose for her then? It is better to think matters of this kind through to the end.—Westminster Teacher.

Preach the Sinfulness of Sin.

Rev. Theo. L. Cuyler, D. D., before the Long Island Methodist Preachers' Association, March 2, 1903, said in part: "There is not so much preaching as there used to be in our evangelical churches, directly for the conversion of sinners. Mr. Gladstone said he regarded the decay or decline of the sense of sin as one of the serious indications of the time. We must hold up the fact of the sinfulness of sin. We must go to the root of things. The sinner must feel the sense of sin and the need of pardon. The preacher must have something more than tears in his eyes; he must have tears in his soul."

Dr. Cuyler referred pathetically to Charles G. Finney as a revivalist, who had some extravagant remarks in his "Lectures on Revivals," and stated that Sir George Williams had said that it was the study of these lectures that led him to organize the Young Men's Christian Association. "And now see," said Dr. Cuyler, "to what it has grown. Finney's arguments were chain-lightning. He had most profound faith in the Holy Spirit. He excelled in prayer with boldness, fervency, yet with familiarity." Dr. Cuyler, in referring to Finney's directness in prayer, quoted one he made after he had been somewhat disturbed by a hymn sung by a choir: "O Lord, didst Thou hear that singing, and didst Thou understand it? If Thou didst we are glad, for we did not."

"We are to deal with sinners," continued the speaker, "as sinners for the love of them. There is considerable talk now of a new evangelism. I do not know of any new Bible or any new Christ. There is no new way of receiving salvation. The old evangelism is good enough. There are no men who surpass the fathers, who were successful in evangelism. I sometimes think you may have gained in learning, but lost in lungs. I believe in hearty singing by the people, but the methods of Spurgeon and Matthew Simpson are not obsolete. The preacher should employ personal efforts. One of my hobbies has been pastoral visiting." Dr. Cuyler emphasized the need of it and the profit from it and illustrated its success from personal experience.

"Utilize the laymen in your churches," said Dr. Cuyler, "in the conversion of souls. Christ's personal work encourages similar effort. Pastors should be their own evangelists and not give up their work to strangers who come in. When you get to advanced thought in religion look out! When you advance one inch beyond Calvary, you advance one inch beyond Pentecost, you are near the precipice and may go over. Let no man rob you of your crown. The flashing coronets of stars in your crown are redeemed souls. I pity the uncrowned ministers."—*From Brooklyn Report.*

A Whisky Drummer

"Do you encourage or help any agricultural, or other paper which admits whisky ads into its columns. What right has the publisher of an agricultural paper to send a drummer for a saloon into the sacred precincts of your home? Do not take a bad paper because it is cheap. Nothing is cheap which comes like a thief in the night to corrupt the morals of your children and rob your fireside of its joy and happiness. This is not a temperance lecture, it is only good hard horse-sense based on the experiences of the ages and uttered long ago in thundering tones in that unalterable law. Look your favorite family paper over, and, if you find it flaunting in your face ads for whisky, order it stopped. The publisher evidently thinks more of the pay he gets for this business than he does for the morals of your family. Let him have his demoralizing ads, and you read clean papers."—*The Modern Farmer.*

A Pure Home

There is nothing on earth for which one ought to be more thankful than for having been brought up in the atmosphere of a pure home. Such a home may be narrow, and even hard. It may be deficient in material comforts, and utterly lack the graceful amenities that lend a charm to human life; but it has in it the forces on which great characters are nurtured. One of our best friends a man as steady as a forest oak—once said to me: "I was the son of poor parents, and from my youth up was inured to self-denial and hardship; but I do not remember to ever have heard a word from the lips of either my father or my mother that was not as chaste as the driven snow." Better such a recollection as that than an inheritance of millions of money.—*Central Presbyterian.*

The Simplicity of Worship.

A correspondent sends us the following which we give substantially as written. We give it this prominent notice because the question involved is important, and because we want to keep in practical living touch with all legitimate forms of thought among our constituents:

"Where is the simplicity of Baptist worship? On Easter I was in a suburban Baptist church, and you would never have had such a thought. The ushers and minister were in full evening dress, and the women in the choir with no hats or bonnets on their heads. The music was more like that of a High Church Episcopal service, and the lavish display of flowers was such as to take the mind away from the more serious features. No, do not Baptists hold that fifty-two Sundays remind one of the resurrection? Why then this display on one, and the other fifty one last sight of? If our forefathers did not see this need, what is the matter with the present Baptist churches?

I fear much of it is for the purpose of drawing numbers and to keep pace with others, rather than a resurrection remembrance, when Lent and Good Friday observances are so creeping in upon us. Let us get back to the simplicity of worship. I would like to hear if this is not the sentiment of many that must endure so much of this in our churches."

We sympathize with our friend more in his opposition to the extreme of which he complains. We have little use for evening dress on such occasions, and it is probably better for women in most choirs to retain their hats. We confess though that sometimes when we have been behind one of these extensive affairs, so fearfully made, we have wished that all hats might be laid aside in divine worship. But why cannot we use things without abusing them? What is that which the apostle says?—"Let your moderation be known unto all men—that is that which is seemly, suitable." It is moderation and not abstinence that we have to practise almost everywhere. We cannot see why there is not place for it in such matters as the observance of Easter, nor why it would not save us from extravagance on the one side or undue baldness on the other. All spiritual observance must have form, and if the form comes to eliminate utterly the spiritual it is, it seems to this writer, our own fault.—"*Baptist Commonwealth.*"

God and Nature.

By G. H. Strouse.

The handiwork of God has ever been an inspiration to my soul. I witness a scene of exquisite beauty. The picture is sublime. A joy and a pride thrills my heart beyond power of expression when I think my Father is the Artist. It is He who makes the sunrise and sunset so beautiful. David, that "man of God," exclaimed: "The heavens declare the glory of God, and the firmament sheweth His handiwork." While in nature clouds add to the beauty of the scene, so in our lives the clouds which often make the pathway gloomy only tend to make the life more noble and crown it with a beautiful sunset.

What is life? What a depth of meaning in it! The same Christ who stilled the angry billows said: "I am the life of the world." How can we really live without the Author of life living in us? Indeed, there is no life outside of Jesus. The desire of every noble soul is to make that life most serviceable to God and man. We must partake of the "bread and water of life" to attain the end. We reach the goal not by drifting, but by steering; not by being borne along by the current, but by facing the current. With the Son of God in our lives they may be just as grand as the sunrise and sunset. We can be just as bright and cheerful as the birds singing so merrily when the sun first peeps over the eastern hills, and our lives may close with all the beauty and glory of an autumn sunset behind the western plains. As the rippling brook flows on its course through the meadows, its banks lined with flowers and shrubs, so along the pathway of life are strewn flowers of rosy hopes and expectations. Let us praise God for all the beauty in nature; let us praise Him that life is so grand.

Phillipsburg, N. J.

An American newspaper tells a moral tale of a fashionably-attired lady who met a small, bare-legged urchin carrying a bird's nest with eggs in it. "You are a wicked boy," said the lady; "how could you rob that nest? No doubt the poor mother is now grieving for the loss of her eggs." "Oh, she don't care," said the boy, edging away, "she's on your hat!"

Religious News.

Seven received the hand of SAINT STEPHEN. fellowship on the 3rd inst. Thret of the number joined by letter. Last Sunday two more followed the Lord in baptism. W. C. GOUCHER.

For the past two weeks we 2ND GRAND LAKE have held special meetings. CHURCH, CUMBER- The dear Lord has again LAND BAY, N. B. manifested his saving power. We baptize six believers May 10th. To God be all the glory. FRANK P. DRESSER.

We are now in the midst of special work in the Second UPPER DOR- Baptist church. Already CHETER, N. B. there are most encouraging results, one was received by letter from Quincy, Mass., last Sabbath. There is a pronounced awakening, with brightest prospects. B. H. THOMAS.

Some three months ago I visited Canterbury and found CANTERBURY STATION, N. B. here a Baptist church that had been organized by Bro.

J. W. S. Young. The cause here at that time was so low that the pulse beat of life could hardly be felt. Since that time there has been special meetings held the results of which is a good number of young men have taken their stand on the Lord's side and night after night have witnessed to the saving power of the Lord Jesus Christ. Those who were dead are alive, others lost are found, and is not this the mission of the Saviour to seek and to save the lost. Different ones of these who have come to the Lord have since led meetings themselves, have organized a Sunday school which is well attended and hold prayer meetings each week and on the Lord's day and what has brought about the resurrection of this new state of affairs, but the very same Jesus whose workings are of old and who changes not. The Pentecostal spirit has moved the dry bones of life, and I trust the good work will still continue. We are still holding special services here and ask the brethren to pray God's power to be still manifested in our midst. I expect to preach my farewell sermon on the Queensbury field soon. W. ARTEMAS ALLEN.

Since last reporting, Rev. 1ST CHURCH, T. Wallace has been with us HILLSBORO, and has rendered most valuable service. Those who have heard this veteran of the cross for many years, say that his preaching during this last visit was with greater power than ever before. His visit to this section seems to have been of the Lord. The Coverdale church is greatly rejoicing in the blessing resulting from his labors there. This church had been very much reduced owing to lack of regular preaching and pastoral care. Many very desirable accessions were made to the membership and the church has been greatly cheered and has been given a new lease of life. Through the influence of Bro. Wallace, Bro. Addison has been induced to take charge of the church for a time greatly to the pleasure and profit of the people. The services in Hillsboro, though not resulting in as great an awakening as we had hoped, proved a great blessing to the church, 13 have been added by baptism and others are considering the matter of decision for Christ. We expect to see results in the coming days of the meetings just closed. Bro. Wallace is now assisting Mr. Addison at Surrey and the signs point to an awakening there. Any pastor wishing an efficient and wise helper for a week or two in special work, could not do better than secure Bro. Wallace whose labors everywhere have been so signally owned and blessed of God. J. B. G.

We have just completed our FLORENCEVILLE, year of work as general missionary for N. B. Board. Since writing we made a 3 weeks visit to Baillie and spent a very pleasant time with Bro. Steeves, he is one of our hard worked pastors stretching himself over a large territory, he is fortunate in having two fine horses to carry him around and haul his wood.

It seems to me that a separate church ought to be organized at Brockway which is 17 miles from Baillie. Nine were baptized and ten added to the church during the series of meetings held. Leaving Baillie we made our way to South Esk or Tyttleton, Miramichi, we found on arriving that the place had been raided for the past year or more by the Sanfordites or "Holy Ghost and us" folks of Shiloh, Me. Mr. Sandford claims that he is Elijah and that God has authorized him to lift the covering from off the face of the earth and to herald the coming of the millennium and to baptize with the baptism of power in which all sin past, present and future is washed away, and he gives a guarantee that all who accept of it shall have a seat in the coming kingdom and he will see to it that it is done. Notwithstanding all the absurdity and blasphemy of some of his teaching and raving, quite a number of the people and members of the church were carried away by it and much harm has been done. We spent five weeks with the Little church and we rejoiced to see it much revived. Voices that had long been silent were heard again and new ones were heard praising God. Four were baptized which will be a valuable addition to the church, three others are received for that ordinance and will D. V. be baptized on our return to the place which we plan on doing the last week in this month reaching our home April 30th which we had only been in 24 hours since the 28th of February, we took a rest of two days and then went to Springfield, York Co., where we labored last winter. We found the brethren had kept up the prayer meetings all winter and spring and were ready to co-operate with us in a week's meetings which we closed Sunday 10th by baptizing a sister and a brother and adding them to the church. We then came to Millville and had a fine service there in the evening. We are now at home putting in garden and expect D. V. to soon be in full swing again in the glorious gospel tide. **A. H. HAYWARD.**

JUNSEGO. Pastor Gordon has been holding special services with good results. Eleven candidates were baptized on the 17th inst., and others have expressed a hope in Christ. Thus far twenty have been baptized. The church is greatly awakened and encouraged.

WICKHAM. During the spring the Upper and Lower churches here have been greatly blessed. Upwards of thirty have been baptized and new life has been infused into the whole membership.

Several have of late professed **SECOND GRAND** faith in Christ and united with the church at the head **LAKE.** of Cumberland Bay. On the 10th inst., Pastor Dresser baptized six happy believers and on the following Sabbath three others also obeyed the Saviour's ordinance. Others will no doubt follow, greatly to the encouragement of pastor and people.

PETITCODIAC. A missionary conference of the Eastern Association was held with this church on the 10th and 20th inst. The afternoon session of Tuesday was given to the consideration of Northwest, Grande Ligne and Home Missions, and in the evening platform addresses were delivered by Rev. H. H. Saunders and W. E. McIntyre. On Wednesday forenoon Rev. J. W. Brown gave a very excellent Bible reading on the Needs of the World and God's Provision for them. The rest of the day was given to the discussion of the missionary interests, followed by platform addresses on Foreign Missions in the evening by Rev. J. W. Manning D. D., and D. Hutchinson.

ROTHESAY. For years this little church has held on its way amid many discouragements. Of late it has been ministered to by Rev. T. W. Kierstead whose home is in the place. What seems to be needed is the establishment of a branch interest near Rothesay Station where several Baptists at present reside. We hope ere long to see this accomplished.

Notices.

The Western N. N. Association will meet with the Marysville church, York Co., on 20th of June at 2 p. m.

There will be a meeting of the York and Sunbury Baptist quarterly meeting on June 5th at Millville to begin at 7.30 p. m. Sermon by the Rev. J. H. McDonald—Delegates must leave Frederickton Friday morning—by order of the committee, **M. S. HALL, Sec'y.-Treas.**

Luxuries and Missions

At the Missionary Conference of the Episcopalians held in Philadelphia last week one of the speakers said:

"If we could stop the demand for luxuries and elegancies in home churches for one year, you would not for years be again appealed to for funds for work in these foreign fields."

We suppose that all church workers would be inclined to echo these words. Every mission treasury and every church treasury for that matter, suffers from the stress and strain of modern life. It has become very exacting and becomes increasingly so. Indeed, it is difficult to determine just what are luxuries. What would be such to one would be reckoned among the necessities to another, and in a general way it may be said that the luxury of yesterday is a necessity today. We suppose that a certain amount of this is inevitable. Our civilization is so complex and so manifold in its demands that it would be impossible to go back to the plainness of a few years ago. A man has certain means. He holds a certain position, and each presents to him calls which he must answer and to answer which makes heavy draughts upon his resources. A certain degree of conformity to the mode of life about him and yielding to the expenditure such conformity demands is inevitable to one who would meet his social requirements.

Probably there is too much of this. Undoubtedly there is too much of a strife and rivalry as to appearances and scale of living. Too many Christians have entered the race and by the time its charges have been exacted they have little left for the Lord's ordinary mission or otherwise. It is not an easy problem to solve for any one who has been seriously confronted by it. He cannot, or better, will not solve it aright unless he have much of that spirit which animated our Lord "Who though He was rich, yet for our sakes became poor." The process of that solution will be aided if one will remember that he has no right to a personal expenditure that will cheat the Lord. No luxury should be allowed that would trench on the demands of his stewardship. If this were so probably there would be no lack either at home or abroad.

Married.

McLEAN-BURKE.—At the residence of Howe Campbell, Upper Brighton, N. B. May 13th, by Rev. A. H. Hayward, H. McLean of Peel to Jennie M. Burke of Upper Brighton.

UPHAM TITUS.—At the home of the bride's father, Mr. Chas. Titus, Upland, May 13th by the Rev. R. M. Bynon, James W. Upham to A. Gettrude Titus all of Upland.

Died.

ALWARD.—At Havelock, April 11th of paralysis, Mrs. Martha Alward (widow of William Alward late of St. John), aged 72 years.

CLARK.—At New Canaan, Apr. 16, of paralysis of the brain, Mr. Aaron Clark, aged 63 years. Bro. Clark was a member of the Free Baptist body, and was at one time a preacher of the gospel. His funeral was largely attended.

TABOR.—On May 4th, at her home in West Boylston, Mass., Mrs. Mary Jane Tabor, relict of the late George Tabor, formerly of Upland, Kings Co. N. B., passed away to meet her Saviour on the other shore. She leaves four sons and four daughters and many

relatives and friends to mourn. A more loving and devoted mother never lived. She was an invalid for two years, and several times was near the border land, but her death came suddenly after a short illness. She was very happy at the thought of meeting her Saviour whom she had served so long and faithfully. "Safe in the arms of Jesus"

PATTERSON.—At Sackville, March 5th, Mrs. R. B. Patterson in passed away aged 70 years. She was a devoted and baptized member of the Pointe DeBarré Baptist church by the Rev. Willard Parker. She became connected with the Baptists of Sackville forty-one years ago and from that time until about two years back when her health gave way she was one of the most helpful and self-sacrificing of the whole church. Though she ran a very large boarding house in the town her place was always filled in the church with her life as to attendance upon its services or gifts upon its altar. At one time she was one of the greatest contributors to its finances. The W. C. T. U. and all missionary enterprises had her warmest support. Of her three daughters two have passed on before her to the spirit world. The remaining daughter has taken up her mother's work at the temperance house of our town and as well in the church and community.

READE.—Rebecca, wife of the late deacon Joshua Reade of Bayside, Westmorland County, N. B., entered into rest on the 9th day of April. She died at the home of her son, Ephraim Reade, at the advanced age of 85 years. Quite early in life she with her husband joined the Baptist Church at Bayside, and always manifested a deep interest in the cause of God, and many of God's servants found a warm welcome in their hospitable home. She was the mother of a large family, and in wisdom and tenderness she faithfully labored for their temporal and spiritual good, three of whom had preceded her to the heavenly home. There are nine still living, also 68 grand-children and 44 great grand children. Sister Reade was a woman of more than ordinary ability and her main desire to live was to attend God's house. Her end was as peaceful as the close of a beautiful summer day. Her remains were laid to rest here outside of the cemetery at Bayside, N. B. Conducted for our satisfaction was a public funeral in the text, For here have we no continuing city but we seek one to come. Her children, grand children and great grand children, will ever hold her name in tender and loving remembrance. God gave her length of days and a life held in high esteem in the church and community.

FERRIS. John D. Ferris of Jems died on Sunday 10th of May from the effects of a horse bite, aged 87 years. He had been in rather poor health for some time before this accident happened to him. Mr. Ferris was a man of kindly disposition, and a good neighbor and a Christian. He leaves in sorrow a wife, two sons and a daughter. His funeral was largely attended. The services were conducted by Rev. J. B. McDonald, an impressive sermon was delivered by him suitable to the occasion. The HOME MISSION JOURNAL joins with the many friends of the afflicted family in expressions of sympathy.

GRAHAM.—At her residence, North End, St. John, May 31st, Catherine A. wife of James Graham has been identified for many years with the Main Street church and has ever proved herself a humble and devoted follower of Christ. Her illness which lasted to several weeks was patiently endured, seeing him who is invisible. An aged husband, one son and a large circle of near kindred are left in mourning yet to sorrow not as those without hope. May God comfort the bereaved company, and also in much weakness of body await the final call.

McINTYRE.—At Lower Cumberland Bay, Queens Co., on 16th inst., after a lingering illness, Duncan McIntyre, in the 81st year of his age, left his wife, two brothers and a large circle of friends in grief at his departure. Deceased was the youngest son of the late Deacon Peter McIntyre and had spent a life in the community in which he had been born. He was a member of First Grand Lake church and adorned his Christian profession by a quiet and God-fearing life. His hope in Christ remained firm unto the end.

NOLDES.—On the evening of May 14th, Hannah McTuida, beloved wife of Harvey Nobles, called into rest at her home, Springfield, Kings Co., aged 71 years. She was the only daughter of the late John Hopkiss Case of Mt. Leeds and when a young girl professed the presence of religion through the grace of the Lord Jesus Christ. She was baptized by Rev. Mr. Knowl into the fellowship of the Midland's Free Baptist church, who when she maintained connection with her decease, though worshipping with her husband with the last Baptist church of Springfield. In all the relations of her life she adorned her profession finishing her career in triumph with a testimony to the faithful and sufficiency of her Lord. She was a woman of marked personality and strength of character; wise, affectionate and devoted wife and mother; and though of retiring disposition a joyful meeting the society of her friends of whom she had a great number. In few homes has hospitality been dispensed so lavishly as in that of the deceased and hereupon. Her minister neighbor, stranger, friend ever found a welcome. She is survived by her husband and three sons, Rev. B. N., of St. John, West, Rev. B. H. of Sussex, Charles A. of Springfield, besides brothers, sisters and large circle of relatives.