

THE HOME MISSION JOURNAL

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ST. JOHN, N. E., DECEMBER 11, 1902.

WHOLE No. 102

Notice.

We wish to extend our thanks to our friends who have responded to our call for payments, and have used the addressed envelopes we sent them. We hope many more will do likewise, and renew their subscriptions as others have done. We shall not be able to call all around among our patrons this fall as the cold weather is now setting in. But we hope this will make no difference, but that each one will favor us with their renewal and remittance before the year closes. We hope to begin the new year with the balance on the right side of our cash book. Dear subscriber, you can help us do so if you try. Our August numbers are all disposed of; but we can supply any new subscriber with Sept. numbers, and to the end of this year gratis, if they will send us fifty cents for the paper for next year.

We are now sending more envelopes in the papers, and hope that those to whom they are sent will use them by remitting the amounts due from each of them before this year closes. The time to which the last payments were made are marked on each subscribers paper, or on the wrapper, when sent in single package. If any mistakes are made please let us know.

Address Rev. J. H. Hughes, St. John (West), N. B.

The Baptist Congress.

Boston, November 18 20.

LAST week the Baptist Congress held one of its most successful sessions at the First Church, Boston. The exercises began on Tuesday afternoon, and closed with a banquet at the Copley Square Hotel on Thursday evening. The Congress has not been held in Boston since 1883, and it was pleasant to notice that many of those active in its work seventeen years ago are still with us in full health and vigor. Among these we may mention Rev. Drs. E. A. Woods, T. A. K. Gessler, Jesse B. Thomas and Cephas B. Crane.

Probably the purpose of the Congress will always be misconceived and misrepresented. Some people will persist in declaring that the Congress said this or that, or reached certain conclusions; whereas no vote is ever taken on any subject whatever. No one represents any one but himself, and the speaker is the only one who in any sense whatever, is responsible for his sentiments. The truth is that the Congress is simply a company of gentlemen, members of Baptist churches, who meet annually in different parts of the country for the free and courteous discussion of important questions in which they are interested.

The Congress organized with Dr. D. W. Abercrombie, Principal of Worcester Academy, as President, and Mr. W. A. Munroe and Dr. George E. Horr as Vice Presidents. The address of greeting was by Rev. Dr. George A. Gordon, pastor of the Old South Church, and the response was by Rev. Dr. Alvah Hovey. Both addresses were just what remarks upon such an occasion should be, cordial, fraternal and spiritual.

BAPTISM AND CHURCH MEMBERSHIP.

The first topic formally discussed was perhaps the most inflammable and explosive of any on the program, and perhaps it will be necessary for the public to have the verbatim report of the discussion—soon to appear—to estimate correctly the position of the different speakers. Rev. Rufus P. Johnston, D. D., pastor of the Fifth Avenue Church, New York, opened by taking the radical position, that Baptism is not essential to church membership. In view of the general interest in Dr. Johnston's paper we publish in

another column an abstract of it, made by the author.

Rev. T. E. Bosfield, D. D., pastor of the Park Church, Utica, N. Y., taught a similar position by a different method of argumentation. He held that a church is not always and only a company of baptized believers. Baptism does not regenerate, nor help to regenerate; it is not essential to Christian character, and it is not what Jesus imposed it as an absolute essential. The most we can say is, that if not essential it is very desirable. "A visible body of believers must have some organization. What the organization shall be, what rites, ceremonies and method of government, are matters, however, which the times, the circumstances, and in some measure even the temperament and tastes of the Lord's people must decide."

Rev. A. J. Bonsall instructed the topic to mean: "Is immersion essential to membership in Baptist churches?" He held that if the question of admission to a universal Protestant church arose, Baptists would be justified in allowing the individual to decide as to what constitutes baptism. This would be nothing else than specific application of our principle of soul-liberty. A Catholic church must have ample room for divergent schools of thought, and a diversity of practice. The notion of a Catholic church into which each member would be received according to the form of baptism best expressing his conceptions of Christian truth is wholly conceivable. In present circumstances, however, here each individual may choose his own denomination, this idea need not be entertained, but in circumstances that can be imagined, this practice may be desirable and pre-emptory.

Rev. James Grant of Watertown, Mass., said in substance: From all recorded cases of baptism in the acts and all the allusion to baptism in the scriptures it seems clear that baptism was uniformly involved in membership in the primitive church. The immediate and spontaneous upspringing of this practice in the early church and the universality with which it was carried out, seem inexplicable except on the supposition that back of the church's action lay the authority and example of Jesus. Toward this primitive practice the modern church may assume one of three attitudes: (A.) She may assume that in all matters of polity she is bound by the practice of the early church, and so require that every applicant for membership must be baptized upon profession of faith; or, (B.) she may assume that in all matters of polity she is free to follow what she believes to be the present promptings of the spirit and insist upon baptism for membership or not, according to her discretion; or (C.) she may adopt an intermediate position. According to this third position, the modern church, adopts the polity of the primitive church, requiring all her members to be baptized; at the same time she makes provision for exceptional cases, not by claiming the right to set aside the new testament ordinance, but by falling back on the principles taught by Jesus, that ritual rules belong to the humbler order of divine commandment, and in all cases of conflict should yield to the higher claims of spiritual helpfulness and brotherly love.

When the subject was thrown open for general discussion Rev. Eric Lindh of Hope Valley, R. I., endorsed the general position of the previous speakers, but Rev. Frank B. Cressey of Westmouth, Mass., Rev. Robert Cameron, D. D., of Providence, R. I., and Rev. Thomas S. Barbour, D. D., Foreign Secretary of the Missionary Union, took the generally accepted position of the American churches. Dr. Barbour said in substance:

We have had notable frankness of speech this afternoon. I shall endeavor as frankly to express my personal conviction regarding the question under discussion. I have been greatly interested in the discussion because it has seemed to me to illustrate the irresistibility of tendencies. I suppose it is true that there are many honest minded men among Baptists who are convinced that the normal order of the two ordinances of the church is not necessarily to be strictly observed. Robert Hall once raised a question substantially this: "What right have

we to require as a condition of communion that which is not a condition of admission to heaven?" The question seems to have much force, but the analogous question is as forcible, "What right have we to require as a condition of admission to the Christian church that which is not required as a condition of admission to heaven?" The discussion this afternoon illustrates that the one question is as natural as the other. I think, too, it would surely be found in practice that we could not hold long to the position that while baptism is desirable for church membership, a single exception may be made in a case of physical incapacity. Why shall we regard baptism as essential for church membership for one having mental incapacity for baptism, that is for one who is convinced that baptism is not essential, or that an ordinance submitted to in infancy is all sufficient? Or why shall we require baptism in the case of one whose deep-sea preference is opposed to this ordinance? Indeed what right have we to require for church-membership anything to which any disciple of Christ is conscientiously opposed? What right have we to require acceptance of any form of church organization? I think there is no natural stopping-place in following out the thought that we must not impose upon another requirements for church-membership with which his convictions do not agree, until we reach the position of the Plymouth Brethren that we are to require no outward ordinance and no form of outward organization. To this position we must come if we are thinking of what we have a right to impose upon any fellow disciple. But if we ask if Christ has indicated His will, then the case is altered at once. Has Christ indicated His will concerning baptism, concerning a certain order which He would have observed in the Christian life—first, discipleship, then baptism, then formal recognition of discipleship in recognized membership in a Christian body? Has He not shown His will by His own example and by His last word uttered when He bade His disciples to preach His Gospel through the whole creation? Has He not illustrated it in the still more wonderful way by which it was His choice to reveal His will—the working of the divine Spirit in connection with the thought and decision of His followers as they went forth from Him to begin the work to which He had appointed them? As has been said this afternoon, the companions of Christ seem to have had no doubt that it was His will that His followers should be baptized. I think we have in the Acts of the Apostles not one recorded instance of conversion which is not also a recorded instance of baptism. Recall, for example, the three thousand at Pentecost, the Ethiopian eunuch, the Roman centurion and his friends, and Lydia and the jailor at Philippi. Now, if it be true that Christ has indicated His will in this beyond reasonable doubt, then in emphasizing baptism, we are not exalting a ceremony, we are exalting that which is dear as freedom of conscience and personal action. We are exalting that which is the very end and safeguard of freedom in belief and conduct—loyalty to One whose good, wise will is the rule of life for all His followers. We are to be left free in order that we may be loyal. "Call no man your master," allow no man to be the master of any, that Christ may be the master of all.

I would yield to none in fellowship for every follower of Christ. All His disciples are one in a unity that rises above and reaches below any formal distinction. But the church of Christ has a holy mission. Is it not most truly faithful to that mission when in the formal recognition of discipleship it preserves the order so clearly indicated as the will of Christ? Can we do for that larger, nobler church which we all hope is to be, a truer service than by preserving for it and securing to it this simple, divinely significant rite, honored by our Lord and commended by Him to the care of those who would bring on His kingdom?

I can conceive no difference comparable to that between a smooth and a rough sea, except that which is between a mind calmed by the love of God, and one torn up by the storms of earthly passion.—John Wesley.

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The Coming of Caroline.

BY MARY E. Q. BRUSH.

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CHAPTER IX.

Now it so happened, that when Mrs. Rossman's life began thus to widen out into richness and usefulness, the little stories and verses she wrote began to be touched with the new influence. Lively fancy, fertile imagination, a trained intellect, these are all worth much to the would-be writer; but *heart culture*, ah, that must not be lacking, for that in the long run often reaches out to the pleasant turn in the road called Success. Success meant, among other things, more comforts at the little quaker-gray cottage on Stubbs' Extension. It meant no stint, no lack of food or fuel, it meant books, pictures, flowers, with an occasional bit of dainty china, an easy chair, a bright rug, to say nothing of suitable clothing for Mrs. Rossman and her little charge.

"You're getting to look as young as the Captain, mammy, dear," said Caroline, one afternoon as she brought in a bunch of pansies from the garden, great purple velvet ones, others of creamy satin, violet-veined; and, climbing on a chair, she began to fasten them daintily in the white lace lying in soft folds around Mrs. Rossman's neck and across her breast. And, truly, the lady was a picture of winsome womanhood; slight and graceful in her simple, well-fitting gown of gray, her cheeks wore the delicate rose tints and rounded curves of returning health and vigor; her soft, abundant hair was tastefully arranged; her eyes were bright with excitement—and excitement occasioned by the fact that on this particular afternoon she was to appear in public—to read a paper at the monthly meeting of the Ladies' Missionary Society of St. John's. Her subject was only a simple, yet graphically told, biography, that of a woman worker in a far-away missionary field. But as she read, studied and wrote about the heroine, Mrs. Rossman's heart grew full to overflowing with thoughts of her subject, and not a few remorseful pangs stung her at memory of her own indifference to the cause, while this woman whose career historians so vividly portrayed had been faithfully enduring hardships, sickness, exile, dangers.

At first, when Mrs. Rossman had been asked to take part in the programme made out by the leader of the missionary society, she had been loath to accept; she thought she had good and valid reasons for refusing. She was not much acquainted with the members of the society; she was new to Christian work; she felt a distrust of her own powers, perhaps a slight timidity natural to one who had so long dwelt in seclusion. But as she read the biography to herself, she became imbued with the intense spiritual life shining out from the printed page; she forgot all thoughts of self in contemplating the magnificent example of this consecrated, queenly life. Why, it was an inspiration to read about it, and an honor to bring it out to the notice of others! So that now, instead of dreading the hour that was to bring her face to face with her audience, she was eager for it to arrive that she might tell of the beautiful mission of one who lived, loved and suffered for others. This perhaps, was why her eyes sparkled, her cheeks were flushed, and she was so radiant with enthusiasm.

Little Caroline, too, was radiant, and she, also, wore her best, a pretty white dress, soft and fluffy with ruffles and rosey with pink-tinted ribbons. For Caroline was going to a party—

a "real party." It was to be held at "Woodlawn," Judge Dent's fine place. It was little Julia Dent's birthday, and, as Caroline said ecstatically, "It's the first party I ever went to, mammy dear!" And it's turned out such a lovely afternoon! It's going to be full of good times for both you and me, isn't it? We've got our nice, pretty clothes on! You're going to meet your lady friends, and, maybe, have ice cream and cake, and I'm going to Julia's, and, oh, there's no telling the lots of nice things she'll have. I'll have to wait until I get back. We will never, never forget this afternoon, will we, mammy, dear?"

"Alas! Caroline's words were only too true! Neither she nor Mrs. Rossman ever forgot that afternoon!

An hour later, just as Mrs. Rossman was standing before her audience winning them at once by her beauty, grace and earnestness, thrilling them by her impassioned tones, as she partly read, partly told the wondrous story of a consecrated woman's life, another woman, as far removed in soul as sunlight is from the darkness of midnight—this woman, base, degraded, cruel, merciless, was lurking behind the fence bordering the road leading from Stubbs' Extension, the Dent's stately homestead. A tall, bold, black-eyed creature she was, with false red on her sallow cheeks, and the intensity of a cruel purpose overspreading her countenance.

She had come by an early train had made her way rapidly along the road to Stubbs' Extension, ever casting quick glances right and left, and when she had come within sight of the gray cottage, had turned from the street and then from the highway into a vacant lot, where was a small grove of trees with a tangled mass of undergrowth. Here, like a snake, she had lurked until long past the noon hour, her sharp, black eyes peering through the boughs and ever fixed on the gray cottage. How the eyes gleamed when a little, white figure danced out on the verandah, the silken curls touched by sunbeams glancing through the overhanging woodbine leaves!

"It's Caroline, as sure as can be!" muttered the woman. "But, my land! How the little jigger's growed! Well, if the woman has treated her so well, she must like her enough to be ready to give something to git her back if I take her!" with a complacent nod of her head that sent the black locks tossing like a rough mane.

Then she lay down again among the hedges and the ferns; flowers pressed close around her, their sweet, pretty faces in such strange contrast to the coarse, bloated one of this creature, who was called a woman, but who seemed to have none of the lovely attributes of her sex. Stolidly she lay there, blind to the beauty of the wondrous summer sky with its sapphire blue and soft pearl and gold-edged clouds; blind to the perfection of bud, leaf and blossom crushed by her soiled, tattered garments; blind to the meaning of nature's teaching, seeing only before her a black, baleful plan. And thus she waited, ever alert, ever on the watch for the little, white figure dancing in and out of the gray cottage.

By and by, Mrs. Rossman also came out on the verandah. She stooped and kissed the little girl and her clear tones floated out to where the concealed watcher lay.

"It is time for us to go darling. Goodbye! I hope you will have, oh, such a nice time! If it wasn't so late I'd walk down there with you, but then, you know, the road to Woodlawn very well."

"Of course, mammy!" in a tone of importance. "I've been up to Julia's dozens of times. Good-bye, mammy! kiss me again! Oh, you *do* look the beautifullest!"—the sentence ended in a rapturous squeeze.

Over the evil watcher's face crept a sneer. "Humph! I guess my little lady'll miss her kisses!" she muttered.

Meanwhile, Caroline, a radiant vision in white and rose, started down the road with feet that seemed to dance rather than walk. She had gone barely half way of her little journey and had reached the only lonely part of the road, the grove of trees and the tangled berry pasture, when a shadow much longer than her own little one, fell upon the path. Then came a sudden pang of fear wrenching her little heart. She turned—all the rose bloom left her innocent face. "Mag! O, Mag! Is it you?"

The Sunday School.

DECEMBER 14.

The Boy Samuel.

1 Samuel 3: 6-14.

GOLDEN TEXT. Speak Lord; for thy servant heareth. 1 Samuel 3: 9.

We have come now, in our study of the history of Israel, to the closing period of the theocracy. Samuel was the last of the judges, and we are to study the record of boyhood, continuing the story of his subsequent life, six months hence, when we shall again take up Old Testament lessons.

THE DIVINE ANSWER TO A WOMAN'S PRAYER.

The birth of Samuel was in direct answer to the prayer of his mother Hannah, who was a devout woman, and, like all Israelite women, eagerly desirous of having offspring. So anxious indeed was Hannah for the accomplishment of this desire that she vowed if only she might be given a son to devote him to the service of the Lord. The Lord was not deaf to her petition, and in due time Hannah had the joy of carrying out her vow. The son whom she bore she named "Samuel," which means "ask of God," and as soon as he was weaned she took him to the tabernacle at Shiloh, and gave him into the charge of the high priest Eli, that he might minister unto the Lord.

THE CHILDHOOD OF SAMUEL.

The account which we have of the childhood of Samuel is beautiful in its simplicity. We read that Samuel "ministered unto the Lord, being a child, girded with a linen ephod. Moreover his mother made him a little robe and brought it to him from year to year, when she came up to offer the yearly sacrifice.

The child Samuel was under the direct charge of Eli, the high priest, and he grew up in the same devout faith which had characterized his mother Hannah.

THE HIGH PRIEST ELI.

Eli was a man of pious character and devout spirit. He lacked, however, the strength of mind which was needed in the position which he occupied, and miserably failed to restrain his own sons from acts of the grossest impiety and immorality. Yet in estimating his life, we must not forget that the boy Samuel grew up under his direct influence and became in after life one of the greatest prophets of the Old Testament dispensation.

THE FAITHLESS SONS OF A PIOUS FATHER.

The record of Eli's two sons, Hophni and Phinehas, is shames in the extreme. They were sons of Belial, says the sacred narrative, and their crimes were those of abominable greed and lust. While Eli is not to be blamed for their sinfulness, for many a good father has had bad sons, yet he is distinctly censured in the Scriptures for failing to restrain his sons from their acts of impiety in connection with the worship of the Lord. These men were faithless priests as well as faithless sons, and Eli in his capacity of high priest should have ended their career as priests, instead of allowing them to continue in their outrageous course.

THE VOICE OF GOD CALLING TO SAMUEL.

The verses assigned for our study in this lesson narrate the familiar and beautiful story of how the Lord spoke unto Samuel by night as he lay in the temple. He was then a boy twelve years of age, we are told by Josephus; just the age, some one has remarked, when our Lord went up to the temple at Jerusalem and instructed the doctors of the law.

The message which Samuel received from the Lord was one of woe, for it pronounced upon the house of Eli a sad and awful doom in punishment of the sins of Hophni and Phinehas, and subsequent history verified each one of the dread predictions which Samuel heard that night.

PRESENT DAY APPLICATION.

The voice of God called to Samuel in a special

may, but we may still hear the message of warning and of judgment, if we but listen to God as he speaks through the Bible, through providence, and through the adorning of the Holy Spirit within our hearts. May we be quick to hear and to heed the message, which is sent in love, that bearing we may repent of our sins and find eternal life through faith in our Lord and Saviour Jesus Christ.

DECEMBER 21.

Christmas Lesson.

Luke 2: 10-20.

GOLDEN TEXT. For unto you is born this day in the City of David a Saviour, which is Christ the Lord. Luke 2: 11.

On the Sunday preceding Christmas our thoughts turn naturally to the manger at Bethlehem, and in accordance with its usual custom the International Lesson Committee has assigned for our study on this Sunday a Christmas Lesson.

THE SHEPHERDS IN THE FIELD.

The picture which the Evangelist Luke gives of the shepherds who were abiding in the field, keeping watch over their flocks by night is one that has fastened itself in the imagination of some of the world's greatest artists.

THE MESSAGE FROM HEAVEN.

The words of the angelic messenger at once allayed the fear of the shepherds. It was good tidings of great joy which he had come to proclaim, and the message which he brought has since gladdened the whole world with its assurance of the birth of the Messiah. Never was such good news heard among men as when the angel told the shepherds of Bethlehem the joyful news of the Saviour's birth.

THE SONG OF THE ANGELS.

The angelic visitant who said, "Fear not" was not alone, for "suddenly," we read "there was with the angel a multitude of the heavenly host praising God, and saying Glory to God in the highest, and on earth peace, good will toward men." It was a glorious song and it is still re-echoing through the world, and shall go down through the centuries to the end of time.

THE VISIT TO THE MANGER.

When the angels had left them, the shepherds had but one thought and that was to seek out the new-born Saviour. Hastening to Bethlehem, they found Mary and Joseph with the babe, which was laid in a manger in accordance with the words of the angel. They soon made known the wonderful vision which they had seen and all who heard marvelled at the things which were told them by the shepherds.

THE THINGS TREASURED IN MARY'S HEART.

It is a significant sentence which the Evangelist has penned concerning Mary. Others were talking about these wonderful happenings, but Mary "kept all these things and pondered them in her heart." With a mother's love she was treasuring up these tokens of the divinity of our Lord, whose heavenly origin she understood better than any other living being.

THE SHEPHERD'S RETURN TO THEIR FLOCKS.

After they had seen the infant Christ the shepherds returned, glorifying and praising God for all things they had heard and seen." As one commentator has expressed it, they returned "to their duty as shepherds, but with a new life and blessing in all their daily work. Feeding sheep could never again be commonplace toil to them. After our holiest communion with God, our views from the Pisgahs of life our insight into the Word and heaven on the mountains of transfiguration, we must return to our daily duties, but with a new life in them."

JESUS THE SAVIOUR OF MANKIND.

The crowning thought of our lesson is suggested by the words of the angel to the shepherds. The significance of Christmas for us lies in the fact that it celebrates the coming of the Saviour of mankind.

The mission of Jesus was "to save his people from their sins," and this salvation is for all who will repent and believe. Jesus brought a full

and complete salvation for the world, and he stands as the only perfect Saviour whom the world can find. Let us emphasize to all our classes in the Sabbath School in our church services, and in all our homes this crowning truth that Jesus is the Saviour of mankind, and will be our Saviour if we put our trust in him.

Religious News.

FOURTEEN candidates were baptized Sabbath, Nov. 23, and ten at the previous Sabbath. Bro. Hayward has been with me for a few days, rendering valuable service. I expect to baptize next Sunday (20th). This large field seems ready for the harvest.

GEO. HOWARD.

It was our pastor's happy experience to baptize into the fellowship of 3rd Elgin church on Lord's Day, 9th

November, Mrs. Adam Power and Edith Bannister. May all thanks be rendered unto God for his mercy drops.

J. W. COLLETT, Church Clerk.

TABERNACLE, ST. JOHN.

The special meetings now being held at the Tabernacle church are increasing in interest. Had baptism on three successive Sundays recently, and expect to baptize next Lord's day. A number are seeking the way into the church. We expect to continue the special meetings next week. The work of the church is prospering with increased attendance, increased contributions and a deepening of the spiritual life.

H. H. K.

There are 31 homes in SIMONDS. (Branch Simonds, 8 Baptists, 8 Ad-of Fairville field), 4 Primitive Baptists, 3 Methodists, 1 Catholic and 7 unclassified. 15 of these are generally represented at our Sunday services. The Advents Baptists and P. Baptists have church buildings. The Baptists have services on Sunday, fortnightly and each alternate Tuesday. We have just ended a fortnight of special meetings. The Christians experienced much spiritual awakening. Two young ladies were baptized last Lord's day. Others are seeking the light. Believers, pray for us. **WYLLIE H. SMITH.**

God is manifesting his quickening power in the

NORTON, N. B. Norton church. We are holding special meetings for the past three weeks, and a very precious display of divine grace has been the result. Quite a large number have manifested an interest in their salvation, and a number have personally accepted Christ as their Saviour. Yesterday, Nov. 30, it was our happy privilege to baptize seven (7) of our young people who delighted to follow their Lord. Bro. Bynon preached for us on two successive week evenings, and gave us most splendid help. We continue the services this week with the hope that others also will make a complete surrender to Christ. **H. S. SHAW.**

ALBERT MINES, N. B. A little over a year has passed since our new church was dedicated, and we are happy to report that we are now free of debt. All the services of the church are well attended and the interest is good.

MILTON ADDISON.

SUREY, N. B. The pastor of the Olivet Baptist church, Rev. Marcell Nales, is sick at present and there are no meetings at present. But we are hoping that God in his infinite mercy will raise him up to preach the gospel once more. Brethren pray for us.

Four miles from Petticoediac, a place known as Graves Settlement, there lived a few Baptists who resolved to build a house of worship. Three weeks ago this house was completed, and in the presence of a

very large crowd the house was set apart, or dedicated to the services of God. Through the wise generosity of Rev. N. McNeil, everything connected with the opening was a complete success. Rev. E. C. Corey was the preacher of the morning, Dr. J. W. Brown in the afternoon, Rev. H. H. Saunders in the evening. Although many of the people were compelled to stand up during the services they were listened to with marked attention. At the close of the evening service an evangelistic service was conducted by the writer. A number expressed a desire to be saved. I have continued the meetings since. Nine (9) were baptized, others have professed conversion and no doubt will join some other church. Bro. Corey was with us two nights, Dr. Brown one night and Brother McNeill several nights. The people are delighted to have these brethren come as they preach the grand old gospel. There are some 20 Baptists here who desire to be organized into a church. We are looking to God for a rich blessing this week.

J. A. MARPLE.

For the past few months the

ELGIN, N. B. Goshen people have been repairing their house of worship. Last Sunday it was again opened for worship with due regard for the occasion. Dr. Brown and Rev. N. A. McNeill kindly preached for us morning and afternoon. Although the day was unpleasant good congregations gathered, good offerings were given, and at the close it was gratifying to state that the amount in hand would about meet all bills. \$500.00 has been expended, and the house thoroughly refitted. It is finished within with hardwood veneer and nicely painted in natural wood. A furnace has been put in the basement. The work is so well done that for years it should not need any further repairs. Two weeks ago the Pollet River church met at Dea. Solomon Smith's and after spending the evening very pleasantly, presented the pastor with the sum of \$26.00. We gratefully acknowledge the same. The time is approaching when this large field that I now try to serve alone, should be divided. The people are well able and the work demands it.

H. H. SAUNDERS.

New Brunswick Home Missions.

At the Board meeting on Dec. 2, the work for three months was received, and all of the reports showed commendable zeal on the part of the pastors, each part of the work being well cared for. The number of calls for aid is increasing. The vacant fields continue to call for men and financial aid. At every meeting such calls are repeated with emphasis.

The Board is doing its best under the existing circumstances to meet all these demands and requests. However, as soon as one field is well cared for, another is to the fore needing assistance. At present nine fields are with us pastors and some of them have been waiting for ten years for a man to lead them, others for two or three years have been without regular pastoral care. The Board is now ready to give the aid needed to help these fields if the men can be obtained to supply them.

This great need should cause deep concern to all who are interested in the progress of our work as Baptists. The neglect of these fields must end in stagnation and retrogression. Two causes for this state are quite apparent. Young men preparing for the ministry are offered more lucrative places with less of the physical hardship attending, and do not feel called upon to make the sacrifice demanded.

The churches do not understand that a more vigorous effort should be made to secure a pastor and large sacrifices be made for his support. The want of executive ability and push on scattered fields is often the cause of long lapses in pastoral work. Very frequently the pastor has to be the executive. Without a pastor the Board is drawn into service and called upon to choose the man, arrange amount of salary and stand behind the arrangement to the end.

I firmly believe that if such men, Province men, as are now in the Senior Class of Newton could be prevailed upon to enter these vacant fields, the next few years would see one of the greatest developments our united work have ever witnessed.

So often the request from the churches state that "the right man will be supported well," in many of these fields it is not the want of wealth that hinders, but the want of a leader.

Here comes a new call from Campbellton. The pastor states that he has been called out to service in the surrounding country on both sides of the river, has baptized 20 in one place, as many more in another, and miles away a call to baptize five. The country opening up rapidly. Baptist capitalists putting money in large milling operations. The town growing more than any other in N. B.

Now here is a great opportunity for some man, to put himself alongside of Bro. Keirstead and in the next decade build one or more strong churches for God. Under these conditions the question of aid should not fetter the Board, nor hinder the work. In many places in the west with half the need and half the opportunity the salary is largely given out of the mission funds. We ought to be as wise and aggressive as they.

The fields now loudly calling for men are the one just written of, two men for the Miramichi river territory, Kent county, Lutz Mountain, Port Elgin, Point DeBute and vicinity Coles Island, etc., Canterbury, Nashwaak and New Maryland, also Jerusalem and Greenwich. Several other churches are vacant, but in hope of immediately settling a pastor.

May the great head of the church by His Spirit call some one to each of the needy places.

H. H. SAUNDERS, Ch. H. M. B.

The Real Basis.

In our times every institution is called to give an account for its reason of being; every doctrine is put on trial and called upon to justify itself; every custom and practice is called upon to show why it should be followed. Whether we like it or not, tradition prescription, usage amount to very little with the modern mind, and the conclusions that rested upon the reasonings of a previous generation must be conformed to the results of the reasonings of our contemporaries.

In this period of flowing and change the strength of the doctrinal positions of Baptists has been loyalty to the New Testament Scriptures. When men have said this doctrine, so that practice, or that philosophy does not commend itself to our minds, for we distrust the authority of councils, the force of traditions, or the corrections of certain reasonings, we have said we are willing to abandon any doctrine or observance that does not have a clear warrant in the teachings of the New Testament. We do not say, with Luther, that we hold to prevailing beliefs and practices not prohibited by the Word of God. We say, with Zwingle, that we will not stand for any belief or practice that is not clearly based in the New Testament teaching.

In order to attack successfully the Baptist position one must assail either the authority of the New Testament or the Baptist interpretation of its teachings. As to the former alternative, when the authority of the New Testament is thoroughly invalidated, not only the basis of the Baptist churches but of every other Protestant communion will be so seriously weakened that they must either resort to the Roman Catholic position that the church is superior to the Bible, or that there is no stable ground for faith external to the mind of the individual. As to the second alternative, if it were demonstrated that our interpretation of the Scriptures is untenable, we should be forced to abandon our denominational position. But as a matter of fact, the vast weight of Biblical scholarship sustains it. In this regard we have been victorious all along the line. If critical scholarship has anything to do with the interpretation of the Scriptures, it is overwhelmingly on the side of the Baptist doctrines of the ordinances of the church, of soul-liberty and of the essentials of salvation.

The New Testament is the charter of the church, and as long as we hold to that and interpret the New Testament with sanity and scholarship, the Baptists have nothing to fear, until the authority of the New Testament itself is discredited.

The discussion of the recent session of the Baptist Congress in regard to baptism and church-

membership seemed to us singularly unprofitable, but it will be of advantage if it shows us that the strength of our position consists in absolute loyalty to the New Testament. A man can prove anything he pleases if he makes philosophical propositions the premises of his argument, but he cannot prove anything he pleases if he makes the authority of the New Testament supreme, and believes and practices only what it teaches.

And the Baptist position is the one that Protestant churches of the future must take if they are to prevail against the modern critical spirit. There is no escape from the conclusion that what man has made man may change. The traditions of men are as absolutely doomed in religion, as they are in science or philosophy. But the Word of God standeth steadfast. The church that bravely goes back to that and tests upon that cannot be put to confusion. Our denominational position instead of being weak and untenable is the only one which holds the promise of a future for Protestantism and affords the basis of a reunited Protestantism.

Married.

KINGAID THORNE.—At St. John, Oct. 22nd, Edward A. Kingaid, to Theodosia Mary Thorne, both of Queens Co., N. B.

SIMPSON-CARR.—Oak Bay, Charlotte county, Nov. 18th, at parsonage, by Rev. H. B. Wordon, Brady Simpson of Waweg, to Flora Carr of the same place, both of Charlotte county.

GREGORY-WATERS.—Oak Bay, Charlotte county, Nov. 19th, at parsonage, by Rev. H. B. Wordon, Hugh Gregory of the Bay Road, to Sarah Waters of St. Stephen, both of Charlotte county.

LEVER-REID.—Oak Bay, Charlotte Co., by H. B. Wordon, Freeman Lever of Lever Settlement, Charlotte county, to Priscilla Reid of same place.

BERRY-GILDART.—At the residence of Deacon S. Parkin, November 2nd, George W. Berry and Mary Gil art, by Rev. I. N. Thorne, all of Elgin, A. Co.

CURRY-RYDER.—At the home of the bride, Nov. 6, by Pastor J. W. Brown, Amos Curry of New Canaan, Queens Co., and Mrs. Priscilla Ryder of Canaan Road, Kings Co.

KEITH RYDER.—At the home of the bride, Nov. 19, by Pastor J. W. Brown, Fred Keith and Bessie Ryder, both of Hazelock, Kings Co.

STEVES-MAISHALL.—At the residence of the bride's parents, Nov. 19th, by Rev. I. N. Thorne, William B. Steves to Anne B. Marshall, eldest daughter of Mr. and Mrs. Alfred Marshall of Elgin, Albert Co.

BETTS WEAVER.—At Doaktown, Nov. 5, by Pastor M. P. King, Justy Betts of Doaktown to Etta Weaver of Blissfield.

BICKNELL-GIVAN.—At Shediac Cape, Oct. 21st, by Rev. E. C. Corey, Charles R. Bicknell of Malden, Mass., to Francis Lulu Givan, eldest daughter of Captain Givan of Shediac.

DIXON COOK.—At Petiteodine, Sept. 5, by Rev. E. C. Corey, Humbert Dixon of Alma, Albert county, to Elizabeth Cook of Cardwell, Kings Co.

ERVIN-FIELDS.—At Andover Baptist church, Nov. 5th, by Rev. R. W. Demings, Wesley J. Ervin of Hillandale, Victoria county, and Rena Fields of Carliford, Victoria Co.

SMITH WHITENECK.—At the Baptist parsonage, Sussex, Oct. 29th, by Rev. W. Camp, Chas. Edward Smith of Dunsenace to Henerietta Whiteneck of Kedron, Kings Co.

HALL GODDARD.—At South Branch, Nov. 5th, by Rev. W. Camp, Luther C. Hall of Studholm to Lela Hall Goddard of South Branch.

TOMPKINS-REID.—At the Baptist church, Centreville N. B., Nov. 5th, by Rev. B. S. Freeman, Percy L. Tompkins of Lewiston, Me., to Margaret Reid of Centreville, N. B.

HEUSTIS-MCGOWAN.—At the Baptist parsonage, Upper Gagetown, Nov. 9th, by Pastor R. Mutch, Caleb Heustis, of Upper Gagetown, Queens Co., to Ruth A. McGowan of Berton's Cove.

WRIGHT-DYKEMAN.—At the residence of the

NEWDELL-WEAVER.—At Coal Creek, Queens Co., on 12th inst., by Rev. W. E. McIntyre, Benjamin K. Newell of Hampton Station, to Sarah Olive, daughter of Moses E. Weaver, Esq., of Waterborough.

BRIDGEMAN.—On the 12th inst., by Pastor W. J. Godson, Arthur Wright and Della Dykem n, both of Lower Jonesburg, Queens Co., N. B.

PEESLEY-GROSS.—At Penobscis, Dec. 3rd, by Rev. W. Camp, Albert B. Pugsley to Miss Bird Lennie, second daughter of Mrs. E. S. Gross, both of Cardwell, Kings Co., N. B. The groom presented the bride with a gold watch and chain. They left on the C. P. R. for a wedding tour through Massachusetts, and New York, and will visit some of the principle cities. We wish the couple a happy and prosperous journey (through life) and a heavenly landing when life here is over.

SCOTT-DEMLL.—At the residence of the bride's father, on the 9th inst., by Rev. W. Camp, Albert Scott of Penobscis, to Ida M. Fisher, eldest daughter of Mr. Thomas DeMill, of Sussex Corner.

BELL-WALKER.—At Free Baptist parsonage, by Rev. B. H. Nobles Nov. 8, Frank Bell and Annie Walker, both of Sussex.

CHAIN-SHRIEVES.—At the home of Samuel Killen, by Rev. B. H. Nobles, Nov. 19th, Levi Chain and Annie Shrieves both of Sussex.

HOESEMAN-MCQUARRIE.—At the home of the officiating clergyman, Turtle Creek, Nov. 20, by Rev. F. B. Seelye, Thomas Hoese-man of Moncton, N. B., to Flora, daughter of Deacon Daniel McQuarris, of Nixon Settlement, Albert Co., N. B.

Died.

ESTEY.—On Oct. 11, the sudden death by typhoid fever occurred at Brooklyn, N. Y., of Mary Estey, youngest daughter of Mr. and Mrs. D. Newman Estey of Florenceville, N. B. The deceased was a very promising young lady and much loved and respected by her many friends at home from whom she had gone about four or five months before her death. At the age of thirteen she followed Christ. In his divine command and was baptized and united in fellowship with the Florenceville Baptist church of which she remained a faithful member until she got her dismission to unite with the Temple church at Brooklyn, N. Y. Great sympathy was felt and shown for Brother and Sister Estey and family in this their greatest bereavement. The many expressions of sympathy which came from Dr. Myers pastor of the Temple church and from other members of that church and Young People's Society gave evidence of the love and warm place the departed had won in the hearts of these people by her devoted Christian life. The remains were brought home by the youngest brother of the deceased to be interred at Fville. In the absence of the pastor the funeral services were conducted by Pastor Rev. Joseph Cahill.

CROSSMAN.—At Stoney Creek, N. B., Nov. 5th, Mrs. Howard Crossman. Sister Crossman was an intelligent and earnest Christian, and was a member of 2nd Moncton Baptist church for many years. She brought her family up in the fear of God. One of her sons, Rev. L. Crandall, is the esteemed pastor of Newport Baptist church.

NASON.—At his home, Nasonworth, York Co., N. B., Sept. 19, Geo. Edgar Nason, in the 28th year of his age. Bro. Nason had been a professor of religion for several years and had declared his faith in Christ not only by verbal testimonies but by a constant Christian life. For several years he had been in failing health and during the last year especially failed quite rapidly. When the end came he commended his mother to the care of his brother, and taking an affectionate farewell of his relatives calmly fell asleep. The funeral services were conducted by his pastor, Rev. F. B. Seelye.

The Rev. Dr. Newell Dwight Hillis says: "Consider that even the noblest specimens of men are full of faults and will not bear close scrutiny. Therefore, let us be charitable, and slow to censure, criticise and condemn the weak spots in the characters of our brothers, for we also have weak spots."