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WHOLE No. 61

Teaching of Jesus as to Himself

BY A. C. DIXON.

“JESUS answered and said, Even if I bear witness of myself, my witness is true.”—John viii: 14.

There was no need of our Lord bearing witness to His Divinity. His character, words and works proclaimed that. He said to the disciples of John, who came asking, “Who art thou?” “Go and tell your master the lepers are cleansed, the blind see, the deaf hear, and the poor have the gospel preached unto them.” He could safely rest His claim to Divinity upon His works, supported by His character.

Angels were His witnesses, and so were demons, when they said: “Thou art the Christ, the Son of the living God.” Men, bad and good, His enemies and His friends, testified that He was true. Even if the Lord had not uttered a sentence concerning Himself, He could upon the testimony of others and of His works have full assurance that He was Divine.

EQUALITY WITH GOD.

There was, however, one thing which neither works nor witnesses could reveal. Jesus Himself had to speak of that. He said to Philip: “He that hath seen me hath seen the Father.” We may see God as law-giver when we behold Him on Sinai; as ruler while we study the history of Israel; as wise, powerful and glorious as we look at the stars, stand by Niagara or examine the structure of a flower. But nothing in nature proclaims God as Father. There He is judge, meting justice to every one. Keep His laws and you are rewarded; break them and you are punished. Jesus proclaimed Himself the revelation of God the Father, and the only road to the Fatherhood of God is through Jesus Christ, for he says in Matthew xi: 27: “No man knoweth the Son but the Father, neither knoweth any man the Father save the Son, and he to whomsoever the Son will reveal Him.” And again in John xiv: 6: “No man cometh unto the Father but by Me.” We are born children of the flesh, children of wrath, children of nature. When we come to Jesus Christ, we become children of God. His Fatherhood is ours. “As many as received Him, to them gave He the right to become the sons of God.”

There is, therefore, no presumption in the claim which Jesus makes that He is equal to the Father, indeed God Himself. “The Father judgeth no man, but hath committed all judgment to the Son; that all men should honor the Son even as they honored the Father. He that honoreth not the Son honoreth not the Father that hath sent Him.” John v: 22, 23. No man can honor God as Father who rejects the claim of Jesus Christ to Divinity, because the rejection of that claim puts Christ below the Father, and He claimed that He was equal to the Father; indeed, was in all essentials the Father Himself. To honor God and patronize Christ is doing no honor to God.

ETERNITY OF EXISTENCE.

Again, we are not surprised that Christ should claim eternity of existence. “And now, O Father, glorify thou me with thine own self, with the glory which I had with thee before the world was.” John xvii: 5. Jesus existed before matter was created. He was independent of men and of angels; self-sufficient and self-glorious. You, of course, remember God’s revelation to Moses, when he asked, “What is thy name?” and God replied: “I am that I am.” Go tell Pharaoh, the great I AM, the self-existent God, hath sent thee. Jesus said to the Pharisees that Abraham desired to see his day and was glad. The Pharisees tauntingly replied that he had never seen Abraham. Abraham died before He was born. Jesus said unto them: “Before Abraham was I am.” Here is the claim that Jesus is the “I AM” who revealed himself to Moses; the self-existent, eternal God, not de-

pendent upon time or things connected therewith.

PROOF OF HIS DIVINITY.

One of the strongest proofs, however, of the Divinity of Christ is His silence. That speaks as emphatically as His words. The silence of Jesus always means something. When Cornelius fell before Peter to worship him, Peter made him to stand on his feet, saying, “I am a man.” For Peter to have received his worship would have been blasphemy. Paul and Barnabas, by their thrilling eloquence and miraculous deeds at Lystra, so excited the people that the priests of Jupiter came to sacrifice and worship them. And now it is Paul’s turn to become excited, as he rushes among them forbidding them to do such a sacrilegious thing, declaring that he was a man like themselves. John on the Isle of Patmos fell before the angel to worship, but the angel would not receive it. “Worship God,” was his command. “I am of thy fellow servants, the prophets.” Herod on his throne received the applause of the people as they exclaimed, “It is the voice of God and not man.” And for silently receiving such adoration God smote him that he died. Now it is impossible to conceive that the people around Jesus should have tolerated Him if He had received worship from men, had they not the most convincing evidence that He was God, and such worship was His due.

The leper healed of his loathsome disease might have ignorantly fallen before Christ and worshipped Him; but knowing the man Jesus as we do, we are certain that He would have made him get upon his feet had He not been God. The ruler, strongminded and influential, falls before the feet of Christ, and Jesus silently receives his adoration. But more convincing still is the fact that the disciples who were familiar with the Lord, ate with Him, talked with Him, walked with Him, and lived with Him, gave Him their worship. “The Master,” says the proverb, “is never a hero to his valet.” But these disciples who were most intimate with the Lord honored Him with their worship. After Jesus had walked across the waves to the boat, they all fell before Him and worshipped. Thomas, doubtful, honest, true, could not conceive the evidence which the disciples gave of his resurrection. He had been familiar with the Lord, too, and had high opinion and expectation of Him, though his opinion and expectation were largely carnal. But when Thomas looks upon the familiar face, and beholds the prints of nails and the spear, he falls before Jesus and worships. The silence of Christ in these circumstances is convincing proof that he claimed to be God, and was what He claimed.

THE LIGHT OF THE WORLD.

There is, therefore, no presumption in the still further claim of Jesus when He says, “I am the light of the world.” Men have given the world light. Aristotle gave it light on logic; Socrates on philosophy; Copernicus and Kepler on astronomy; Edison on electricity. But for Aristotle to have said, “I am the light of philosophy,” would have created a laugh. Copernicus and Kepler dare not say, “I am the light of astronomy,” nor Edison, “I am the light of science.” Such claims would have made the claimants ridiculous in the eye of men. But it seems natural to hear Jesus say “I am the light of the world.” Not of Asia, of Europe, of America, the first century or the eighteenth, but the world in all time and places. And being the light, He could safely say, “I am the way.” Not I will show the way. Men have shown ways that are better than others, but no man in his sense has ever yet proclaimed, “I am the way.”

THE SOVEREIGN MASTER.

Another claim of Jesus, which He emphasizes, is that He is the sovereign Master, and will brook no rivals. “Ye call Me Master and Lord; ye say well, for so I am.” “One is your master, even Christ.” He let them call Him Lord and Master before He made the claim. There was something, therefore, behind his words which

led them to call Him Lord and serve Him as Master; something which made them assent without questioning to the claim, “One is your Master, even Christ,” and to acquiesce in the teaching that whatever rivaled Jesus must be cast out. “Ye cannot serve God and mammon.”

And if you will read the connection in which these words occur, you will see the principle on which He based His Lordship. He had just girded Himself with a towel and washed His disciples’ feet, telling them that as He had done to them, so they must do to others. Be servants. “Ye call me Master and Lord, and ye say well, for so I am,” and I have just taught you the road to mastery. I am sovereign Master, because I am a faithful servant. Universal Lord becomes universal minister to the wants of men. Jesus does not put Himself up as arbitrary king, establishing a throne as Napoleon did by force of arms, and as many a tyrant has done, asserting the right of might and not the might of right. The throne of Christ was Calvary. The steps up that rugged hill were His ascent to the throne. The cross is His sceptre. He rules men because He serves them. We admit this principle in conferring honors upon the good and great. Why did this country make Washington President? Because he arbitrarily demanded that he should rule? Not at all. It was because he was first as a servant; he had risked more, sacrificed more than others for his country. And so Jesus Christ enthrones Himself in the hearts of men through His self-sacrificing service. He conquers by serving them. He reigns in them and rules over them by the power of self-sacrificing service.

Napoleon had in his school at Brienne a young friend Demais, who greatly admired him and was glad to serve him when he was in power, but you remember that after Napoleon had quelled the mob in Paris, and served as Toulon, his authority was taken from him and he was cast out penniless. He even meditated suicide, and was on his way toward the bridge from which he expected to throw himself, when his old friend, Demais, met him and asked him what was the matter. Napoleon frankly told him he was without money, his mother was in want and he had despaired. “Oh, if that is all,” said Demais, take this; it will supply your wants.” And he handed him \$600 in gold.

Napoleon said afterwards that he hardly knew why he took it, but he did, and rushed off to his cottage home. When Napoleon came to power he sought for Demais far and wide. He wanted to promote him; he wished to enrich him, and it is said that Demais still lived and served in one of his armies, but would not make himself known. The principle that made Napoleon seek for Demais that he might exalt him, is the principle that Jesus Christ established and that men follow out in noble actions. We instinctively exalt those that exalt not themselves, but serve and sacrifice for others; and so Jesus Christ has won a place on the throne of our hearts by his unselfish ministry and His death upon the cross. We respond to the noblest instincts of our nature when we crown Him Lord of all.

Winning Worthily.

WE are tempted in these days to be intoxicated with success. We are too likely to be led to feel that we must achieve the ends we set before us whatever may be the means we use to accomplish them. We must win the goal, however unfair we may be in the race. That there is too much of that spirit prevalent at the present time few will question. In business life, in social life, and perhaps pre-eminently in political life, this is to be seen. Men start out with the thought of winning a certain position; they find obstacles arising in their way; these obstacles must be overcome, and if one means of removing them fails another must be tried. It seems to matter little to many as to the ethical character of the means

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thus used; the position must be secured, and though the successful one is perfectly aware of the unworthy elements entering into it, and others about him are likewise aware of this, it seems to many to make little difference. The thing aimed at is to accomplish the purpose determined upon, and, as we have said, the means of securing this may be far removed from the approval of the good and true.

It would be idle to deny that there is something about success which carries inspiration with it. No one enjoys defeat; it matters not along what line his efforts may be directed, he likes to achieve a triumph. If he fails, if he is ambitious, he will rise from his disappointment to try again and will keep on trying until, if possible, the goal be reached. But the triumph to be of worth must be worthily won. It seems to this writer that if any man, if any woman, uses unworthy means to accomplish a given end, the very consciousness of that fact must destroy the real pleasure of the triumph. Political position, for example, won as a result of faithful and long and upright service is something in a very high degree to be valued. To be summoned because of character and because of service, and because of the promise of doing of that which is needed to be done a man is summoned by the people to high position, he has a right to feel a certain degree of elation at the fact. But the position that is won in the face of righteous opposition, and by means which will not bear the light of day, cannot carry with it in the thoughtful moments of a man, any real cause of satisfaction. We should not fail to impress upon the youth of our land that after all there is something greater than mere success. If it does not carry with it the approval of the best elements in the community; if it does not carry with it above all the approval of the better part of the man or woman's nature, then this success is not worth having. It is purchased at too great a price, and sooner or later the fruit it proffers will turn to Dead Sea ashes in the grasp. Winning triumphs may be worthful, but the winning of them worthily is after all that which makes them so.

Paul Grandel's Charge.

BY HOPE DARING.
CHAPTER V.

BECOMING ACQUAINTED.

The next week after his appointment Paul Crandal went to Danesville. He missed the afternoon train, so took a freight which landed him at his future home at half-past seven.

He glanced quickly around. He was the only passenger, and was eyed curiously by the men and boys who were lounging around the depot.

"Can you direct me to the residence of Deacon Hardy?" Paul asked of one of these.

"Course I kin. You must be the new minister, hain't you?" was the equivocal reply.

Paul smiles. "I am, my friend. I hope we shall become better acquainted. Now if you will kindly tell me in which direction the deacon lives, I will be much obliged."

"Right straight along that street, a right smart ways. When you come to a big square house with lots of evergreens in front, that's the deacon's. Goin' to board to the deacon's, be you?"

The face of the young minister flushed. He thanked his inquisitive new acquaintance and

strode off in the direction indicated without replying to the last question.

A fine rain was falling. Paul paused midway up the street and peered about him.

"Not much of my new field of labor visible to-night," he said to himself. "Ah, here is the church, and it is lighted for prayer-meeting. I will go in."

He crossed the muddy street and entered the little vestibule which was lighted by a single flickering kerosene lamp. The door into the main room was ajar. Paul advanced, then paused.

The room was large. Two lamps on the pulpit made a little oasis of light rendering the gloom of the rest of the room more impressive. A dozen figures were kneeling in prayer.

It was a woman's voice to which Paul listened, a low, sweet voice that trembled with a weight of earnestness as the petitioner asked that God's Spirit might come and dwell among them.

"A co-worker in thy cause, my Master," was the cry of the young clergyman's heart.

The prayer was finished. A nasal voice began singing "On Christ, the Solid Rock, I Stand," and the worshippers rose to their feet.

Paul walked down the aisle and took a seat. After the singing of the hymn, a tall, spare-looking man, whose hair and beard had been silvered by the finger of time, said:

"We will now take a little time to tell of God's goodness."

A strange feeling of solemnity settled upon the little congregation. One after another spoke of God's love and grace. The voice of Lucile Baxter broke when she told of her trust in Christ, but the tones of Marion West filled the room with sweetest music as she dwelt upon the joy of living in his presence.

Paul's gaze lingered upon Mrs. West's face. Hers was the voice which had so thrilled him in prayer. What had brought to this woman that marked look of serenity?

After all had spoken, he rose, and in a few well-chosen words told them who he was and what his mission was among them.

"I accept it as a happy augury of my labors among you," he said, in conclusion, "that we first come together in this manner. This meeting has been a blessing to me. I have come to Danesville to do, with you, the work of the Lord."

He sat down. For a few seconds that eloquent silence, that tells more than words can, reigned. Then Lucile's sweet soprano voice rang out in "Jesus, Lover of My Soul."

When the meeting was over, all lingered to bid their new pastor welcome. Mrs. West's words lingered long in Paul's memory:

"I have been asking God to send us the right man for the work here. Now I have begun to thank him for granting my request."

A few moments later Paul found himself walking along the dark streets in company with the leader of the meeting, who had proved to be Deacon Hardy. The rain had ceased, and a few stars shone fitfully out through the light clouds which the rising wind sent rapidly across the sky. Paul quickened his steps and threw back his head.

"Somehow, Deacon Hardy, I feel strongly that God is about to give us power to do a mighty work for him here."

The deacon sighed. "I hope you are right," he began, in a tone which plainly expressed his doubt, "but do not build your hopes too high. I am older than you, and know Danesville better. The work here requires great caution, for there are many strange obstacles in the way."

They had reached the deacon's door by that time, and no more was said. Paul was led to the sitting room and introduced to the wife and daughter of his host.

Mrs. Hardy inquired hospitably if he had had supper. Even when the minister assured her he had partaken of this meal in Knowlton, the deacon sent Carrie to the pantry after "a bite of something for us all."

The girl came back with a tray upon which was a plate of doughnuts, a golden-brown pumpkin pie with its rim of flaky crust curiously crimped, a pitcher of cider, and glasses.

"It's almost sweet," the deacon exclaimed, apologetically, when Paul declined the cider. "Only a bit of tang; not enough to hurt a baby."

Paul was firm. He never touched intoxicants,

and it surprised him to see the relish with which the deacon replenished his own glass.

The clock had struck ten when the guest was shown to the "spare room" of the house. He looked at the staring red and green figures of the carpet, the sepulchral-looking marble topped dresser, and the bed covered with a gay patch-work quilt.

"It's like the deacon," he murmured, a grim smile parting his lips. "Comfortable, useful, and all that; but it grates on me a little."

He threw up the window and sat down where the fresh, damp air fanned his face. "It may be a hard battle, but victory is sure," he said, "because of the promise 'I am with thee.'"

Attraction, n't Propulsion.

A VERY general desire seems to obtain among our ministers and churches for a revival of religion. Efforts are being made to secure this, and doubtless these efforts will multiply as the weeks go by. The results, however, that will be secured will depend very much upon the methods that are used. Oftentimes the nature of a true revival is forgotten, and means are employed to propel the church and congregation into a more advanced position in the Kingdom. Things are not very encouraging in the thought of those in charge, and something must be done, and hence sometimes efforts are made to drive the work into a more flourishing condition. Meetings are held. Exhortations are delivered. Motives perhaps not the highest are appealed to. Hence, sometimes, without an inner feeling, an external advance seems to obtain. The experience of the church of Jesus Christ, written on many a disencouraging page in its history, will show the real futility and barrenness of such an effort.

A better way by far is that which is brought about by attraction. Draw the church and congregation to Christ rather than drive. The thought of doing this will prompt pastor and people to get so near to Christ, and become so fused with his life and spirit, that no magnet can be more charged with attractive power than are they. It was ever in this way that Jesus Christ wrought when among men. Come, he said, not go, and as they saw his wondrous power they followed him. That was the thought that Christ impressed upon his disciples. "And I, if I be lifted up from the earth," he said, "will draw all men unto me."

We want the church in a more spiritual frame of mind. We want for it a more consecrated service, but we also want those who come with us, and yet are not of us, to yield all, and crown Jesus Christ King. We want, it as pastors, and in many instances we want it as people. For that today prayers are being offered; for that desires are being unpraised. Let us be sure then that there is only one true way in which to bring this about. We cannot force the result. We can not propel to the cross. Propulsion was never more out of place than here. We must draw and not seek to drive. Come must be our invitation as it was our Lord's. We must get so near to him, and get so alive with him that, with the same unwavering power as that with which the sun draws its train of planets, we shall draw those about us to Jesus Christ. No blighting reaction will come then. No abortive efforts will bring discouragement then. Then no careless worldling will be able to say Ha! Ha! The advance thus secured will be normal, and the fruit will abide.

Soul Liberty.

A FEW days ago the Boston Globe published a series of contributions from eminent clergymen on the question: "Is it ever necessary to use force in the spread of Christianity?" To a Baptist the very form of the question betrayed a fatal misconception, for we, who believe in the doctrine of religious liberty and the separation of Church and State, hold that it is morally evil to use force to spread Christianity in any conceivable circumstances whatever. To us the Globe's question means, Is it ever necessary to do wrong?

But to return to this symposium. Only three of the clergymen—Rev. Thomas VanNess, a Unitarian; Rev. Philip J. O'Donnell, a Roman Catholic, and Rev. S. C. Greene, a Presbyterian—took strong ground against the use of force. But none of them except Mr. VanNess took the position, which is essential to the doctrine of religious liberty, that it is wrong to use force to coerce a religious belief.

One is amazed at some of these replies. For example, Rev. Dr. Judson Smith, Secretary of the American Board for Foreign Missions, makes this very qualified statement:

The history of missions in the last century shows plainly that war is not necessary for the prosecution of missionary work.

Rev. Francis M. Sprague of the Universalist Church writes:

Sometimes to hasten the spread of Christianity, it is not to make sure that such spread will take place among a certain peculiar people, it is necessary to use restraining force to overcome ignorant, superstitious, stumbling-block opposition.

Col. William Evans of the Salvation Army gives it as his opinion that:

Force has been the element used by God Almighty since our first parents for the carrying out of His will. It has not always been martial force He has used, although careful students of history, both Biblical, ancient and modern, cannot help but conclude that martial force has been necessary to the spread of the Gospel.

The remark has often been made that the principle of Religious Liberty has been so thoroughly accepted today by all Christians that the Baptists who first championed it have no further duties in regard to it. But such utterances as those indicate that there is a great deal of missionary work on behalf of this truth yet to be done.

What a far cry it is from such words as those we have quoted to that serene and beautiful declaration of Roger Williams in his "Bloody Tenent of Persecution for the Cause of Conscience" that the armies of Truth, like the armies of the Apocalypse, "must have no sword, helmet, breastplate, shield or horse, but what is spiritual and of a heavenly nature."

Even two lectures of the late Bishop Phillips Brooks on "Tolerance" seem to indicate that his conception of the Religious Liberty was somewhat blurred. He does not maintain the right of the individual to his own religious convictions so much as enforce the Christian virtue of tolerating convictions with which he does not agree. Toleration and Tolerance are impertinent words in the whole discussion. The title to one's own religious belief and the proper expression of it does not rest upon any man's concession or toleration; it is a right inherent in the individual soul. Our Baptist forefathers were grandly in the right when, with Roger Williams, they denied that the power of the civil magistrate extended to the first table of the Law; and declared that they did not want any man's toleration, but the right to soul liberty with which God had endowed them.

The Boston Globe's symposium does not in the least surprise us, but it is a rather suggestive revelation as to popular ignorance as to some fundamental truths of the Gospel.

Religious News.

GIBSON AND MARYSVILLE.

Since my last communication the ordinance of baptism has been administered. Two received by letter and five received the right-hand of fellowship. A. B. V. P. U. has organized at Marysville, with 41 members. Deacon Lint, President; Eva Smith, Secretary; Anna Collins, Cor. Secretary; Ettie Smith, Treas. We had a very pleasant and profitable visit from the Rev. Dr. Manning, who spoke on missions in the Gibson and Marysville churches, to large and interested congregations. Much good has resulted from the Rev. Drs. addresses. Pray for us.

W. R. ROBINSON.

OAK BAY.

Rev. J. H. Hughes spent Sunday, June 2nd, with Rev. H. I. Worden at Oak Bay, preaching three times during the day. These services were highly appreciated by the people both at the Bay and at the Ledge. The day was fine and the scenery beautiful. Brother Worden is highly esteemed by his people for his

fearless proclamation of the gospel, and his untiring devotion to his work. He is not without enemies who dislike the truth, but that does not hinder him in his work. The good work moves on all the same. The people there gave a good subscription to "THE HOME MISSION JOURNAL," for so small a membership of the church. Ledge Duffern is a separate church from Oak Bay, and has been very much weakened by deaths and removals. Yet it is a section of our province that our home mission would do well to assist in maintaining the gospel among those that are left, and are struggling hard to hold on their way.

The opening services of the new Baptist meeting house at Salisbury on Sunday the 26th of May were largely attended. Rev. I. Hutchinson of Moncton preached a very interesting and instructive dedication sermon in the morning. Other brethren were present, and services were held afternoon and evening which were impressively appealing. The financial contributions during the day were over five hundred dollars. The church, in membership, are few and scattered in location, but united in sentiment and effort for the promotion of the Redeemer's Kingdom. They have an active pastor in the person of Rev. J. E. Tiner, and he lives in the affections of his people. May their new accommodations add much to their prosperity.

Through the mercies of our DORCHESHER, N. B. God we are able to report further accessions to our membership. On Sabbath, May 19th, we led three believers into the baptismal waters. One, a wife and mother and two young men. The special work is being continued this week. The work is in connection with the first church, but the influences are reaching the entire field.

E. H. THOMAS.

CARLETON.

A word or two from this church will be sufficient for the present. 1. The attendance at the services of the church is most encouraging and a spirit of loving fellowship and helpfulness seems to prevail. 2. Six have recently been added to our membership by letter. 3. The 6th anniversary of the organization of the church was observed with appropriate services on Sunday, 19th, and a roll call and social on the 22nd. 4. Beside the generous contributions made earlier in the year toward interior repairs completed in January, and offering in cash and subscription has been made within past few days of some \$500 toward a new tower and class room additions. When these improvements have been made this church will have probably the finest house of worship in the West End.

B. N. NOBLES.

May 25.

DOAKTOWN, N. B. Pastor King reports that work has been resumed on all part: of his field since May 1st. On Lord's Day, May 19th, a young man was baptized.

SUSSEX.

The church has generously granted the pastor leave of absence for a month. A good brother and I expect to leave Sussex on the 4th of June for the Pan-American Exposition in Buffalo, via Boston and New York. I have found many loyal and noble-hearted men and women in Sussex. Greater kindness than we ever anticipated have been shown both Mrs. Camp and myself since coming to this town. The members of our church are loyal to the pastor and work of the Lord is steadily progressing. The spirit of brotherly love prevails, and deep earnestness characterizes the service and devotion of our people. The deacons of the church, W. J. Foster, C. D. Davis, C. H. Perry and Gordon Mills have been appointed a pulpit committee to secure supplies in the absence of the pastor.

W. CAMP.

Bro. Acher Leaman and sister Nora Doutherte were 3RD COVERDALE, ALBERT COUNTY, baptized by Rev. W. W. Corey on last Lord's day, May 26th, making in all 15 at this place who confessed Christ during meetings held by Bro.

Hurst and myself a few weeks ago. The Lord has a faithful, active people there. The Sunday School was reopened on May 1st and has an average attendance of more than 40 scholars. Through the kindness of the High street Baptist Sunday School of Moncton a good library of 70 volumes has been received. The good people recently purchased a nice hanging lamp, also a music book for the organ. A nice new Bible has been ordered for the pulpit. They are without a pastor. May God send one of his servants to shepherd the flock and carry on the good work begun. The Albert County Quarterly Meeting will hold its next session there, June 4th and 5th, which we hope will bring much blessing to the place and people.

G. H. BEAMAN.

For the past three weeks SOUTH BRANCH. Bro. H. A. McLean has been assisting me in special services at this place.

The meetings has been largely attended and many souls converted. Yesterday was a red letter day in the history of the church. In the morning the pastor baptized 20 converts in the presence of a very large congregation of all denominations—many Roman Catholics being present. After the baptism the pastor preached to a crowded house while many stood outside the building by the doors and windows. The day was beautifully fine and the surrounding country full of beauty and loveliness. These baptized and one recently baptized received the right hand of fellowship into the Cordwell Baptist church at the close of the sermon. I have found Bro. McLean a true yoke-fellow. He sings the gospel sweetly and gives impressive testimony for Christ. His experience in the work enables him to be of great service in leading souls to Christ. He knows just how to help a seeking one to exercise faith in Christ and go forward in obedience. He can conduct Sunday services, singing and preaching the gospel with marked clearness and impressiveness. After having Bro. McLean with me at Sussex, Penobscot and South Branch, I have no hesitation in recommending him to brother pastors who desire a helper in special services. Mrs. McLean has rendered excellent service in presiding at the organ in these meetings.

W. CAMP.

Personals.

Rev. J. B. Colwell has recently resigned charge of the Baptist church at Petitcodiac to enter upon the work of Home Missions in New Brunswick, has moved his family to St. John, North End, 49 Adelaide street. Correspondents will please address from there.

Rev. A. T. Dykeman of Fairville, was away last Sunday attending the May meetings at Springfield, Mass. He is enjoying holiday in New England. Rev. J. H. Hughes very acceptably supplied his pulpit last Sunday (26th of May.)

Rev. W. Camp of Sussex contemplates a visit to the Pan American Exposition at Buffalo. The scenes there will doubtless add enjoyment to his vacation.

A Delusive Believing.

C. H. WETHERBE.

THERE are thousands of people who believe that Christ is the Saviour of sinners, and because they thus believe they think that they will at last be saved. Not long ago I heard a man who lives in a place where I reside, say that he thought that he would finally be saved, because he believed "in the Lord Jesus Christ." This man is past fifty years of age, and he has long been a profane swearer and quite intemperate. He has never made a profession of faith in Christ and belonged to a church. So far as I know he has never made a practice of attending any church. He does not even now claim to be a Christian, in any direct and positive way. He simply asserts that he is as likely to enter heaven as anyone is, for "he believes in the Lord Jesus Christ." But

such believing is very delusive. To merely believe that Christ died to save sinners, and, with this belief, to acknowledge one's self a sinner, will not make one a Christian; it cannot save one. It is true that Paul and Silas said to the jailer, "Believe on the Lord Jesus Christ and thou shalt be saved," but the belief which these ministers of Christ set forth is vastly more than the mere accepting the truth that he is the sinner's Saviour. After Paul and Silas had spoken to the jailer the words which I have quoted, "They spake the word of the Lord unto him, with all that were in his house." It is evident that the jailer fully committed himself to Christ in an intelligent and obedient manner, as did the members of his household, for we read that they "rejoiced greatly," immediately following their baptism, having believed in God." The jailer did not say that he believed in Jesus Christ, and then continue in a life of sin. If he had been a profane swearer he now quit that habit and revered God's name. If he had been dishonest he now became honest. If he had been untruthful he now so loved the truth that he hated falsehood and practiced truth-telling. His believing had so laid hold of Christ as to bring to himself the pardon of God and the life of Christ. From that hour he walked before God obediently. He lived a transformed life. But it is an awfully sad fact that there are thousands of people who are grossly deluded by the notion that if they only believe that Christ died to save them they will be saved. They have no purpose to so believe as to commit themselves penitently and obediently unto Christ as their Saviour indeed. Every pastor should aim to so preach as to arouse such ones to the peril of their delusive believing.—*Holland Patent, N. Y.*

Personal Charm.

THE women who are the most loved are not by any means always the most beautiful; but they have that indescribable something that, for lack of a better term, we call personal charm. Their natural and gracious manner, their thoughtfulness for others, the blended good sense and wit of their conversation, and above all, their mysterious power of sympathy, draw the hearts of friends to them as the moon attracts the waters. It is strange how you are often thoroughly disillusioned the moment a woman opens her mouth. You think to yourself as you notice the classic contour of face, what a charming personality she must be! But the lines about her mouth as she begins to speak, her choice of words, her hard and rasping tone, lead to an instant revision of the opinion. Again, have you not often found that a rather plain and unattractive face has been it up in conversation with an inner light, that the liquid tones of a well modulated voice have stolen into your heart, and that delicacy of insight has captured your imagination? Beauty of spirit has more than made up for the lack of physical attractiveness. And there are no accomplishments of music, art, or language that are quite so winsome as sanity, efficiency and sympathy.

The Unused Umbrella.

A youth was lately leaving his aunt's house after a visit, when, finding it beginning to rain, he caught up an umbrella that was snugly placed in a corner, and was proceeding to open it, when the old lady, who for the first time observed his movement, sprang toward him, exclaiming: "No, no; that you never shall! I've had that umbrella twenty-three years, and it has never been wet yet; and I'm sure it sha'n't be wetted now."

Some folks' religion is of the same quality. It is none the worse for wear. It is a respectable article to be looked at, but it must not be dampened in the showers of daily life. It stands in a corner, to be used in case of serious illness or death, but it is not meant for common occasions. We are suspicious that the twenty-three-year-old gingham was gone at the seams, and if it had been unfurled it would have looked like a sieve.

What is life for but for the purpose of enthroning Christ in the hearts of men.

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 1903, 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.

Praise God.

Praise God for a home. Tens of thousands of boys and girls will go to sleep tonight without a mother to tuck them into bed and without any of the pleasures of home about them.

Praise God for food and clothes. Millions of persons are hungry today, and many of them are suffering for the want of clothing.

Praise God that you do not fit blind eyes to a sky you have never seen. Be grateful for your sight, through which so many of your pleasures come. Praise the kind Father in heaven, too, for your hearing and speech.

Are not the sun, the moon, the stars, the air, the water, the rain, the snow, the trees, the flowers, worth a word of praise? Yet how seldom do we thank God for these common blessings!

Married.

We beg to apologize for the blunder our compositor made in our absence, in giving the notice of the marriage of Rev. H. B. Sloat and Miss Grace E. Fisher. We now give the correct notice. It was taken from the *M. & F.* as it appeared in that paper without noticing its incongruity.

SLOAT FISHER.—At the residence of the bride's father, on the 15th inst., by the Rev. Geo. Howard, assisted by Rev. W. R. Robinson, the Rev. H. B. Sloat of Milton, Queens Co., N. S., to Grace E. Fisher of Marysville, York county, N. B.

CROSSMAN-MANN.—At Elgin, May 15, by Rev. H. H. Saunders, M. A., Noble Crossman of Moncton, and Marion Mann of Elgin.

UPHAM HARDING.—At the home of the bride, May 21st, by Pastor M. Bynon, Gilbert Lyckeman Uplam, of Uplam, to Angeline Augusta Harding, of Hardingville N. B.

BAMFORD-AADAPE.—At the residence of Enoch Bamford, May 30th, by Pastor M. P. King, Enoch Bamford of Blissfield to Miss Ida Aadeau of Blackville.

CALAGHAN-ROGERS.—At the home of the officiating clergyman, June 4th, by Rev. J. C. Stackhouse, M. S. Calaghan and Mary Louise Rogers, both of St. John.

Died.

COLWELL.—At his home, Jemseg, Queens county, N. B., May 16th, aged 80 years, after a lingering illness, George W. Colwell. Deceased was a member of the Jemseg Baptist church and held the office of deacon for many years. With his death we lose one of the most faithful. He leaves a family and many relatives and friends to mourn their loss.

FLETCHER.—At Forst Glen, N. B., May 16, aged 21 years, Hattie Fletcher, daughter of Henry B. Fletcher. Great grief has come to the home, for our dear sister possessed much of the gentleness that belongs to those who follow Jesus. Loved by all and giving to all in return the same blessing. She chose the better part several years ago and has continually walked with Jesus. Now she has gone to be with him.

BECK.—On May 16, Angeline Beck, aged 44 years, departed from this life at Elgin, N. B., the beloved wife of James Beck, who is left with five little ones to mourn. For two years our sister had a struggle with disease and pain, hoping that she might be spared to the loved ones who needed her care so much. She was a member of the Elgin Baptist church, much esteemed as a constant friend. May he who has the power to comfort be with all who mourn.

ESTABROOKS.—At Chipman, N. B., on 18th inst., James Estabrooks, aged 77 years. An aged mother,

now in her 90th year, with one daughter and two sisters survive him. Brother Estabrooks found peace with God many years since and had a good hope through Christ as his Saviour. The end came quite suddenly, a few moments after he had seated himself in an armchair, having just returned to the house a few minutes previously. In such an hour as ye think not the Son of Man cometh.

ABRAN.—At Blackville, May 19th, in the 70th year of his age, Jeremiah Abran departed this life.

DEAK.—James Deak, in the 81st year of his age, died at Donktown, May 20th.

MERITHW.—At his home in the parish of Canterbury, county York, on the 18th, Deacon John B.

Merithew, in the 63rd year of his age, leaving a sorrowing widow and a large family of sons and daughters to sincerely mourn the departure of an affectionate husband and devoted father. In the death of Deacon Merithew, the church has lost a most valuable officer, always ready with his means and personal efforts to aid the church and pastor in every good word and work. His home the home of the minister. The community has lost a valuable member. He gave employment to a great many persons. He was universally respected by the whole community. The attendance at the funeral was unusually large. The ministers who conducted the services were Revs. Thos. Todd, C. N. Barton and Mr. Ross, (Methodist). "Blessed are the dead who die in the Lord."

COREY.—At Temperance Vale, May 25th, Deacon Gardner Corey, aged 76 years, leaving four sons and six daughters to mourn their loss. Deceased was one of the oldest residents of the place, the following three families coming to the place and settling in 1802: Mr. David McDonald, Deacon Grey and Mr. William Fawcett, the latter being the only one of the three original settlers living. Deceased was senior deacon of the Baptist church and had a deep interest in the church up to the last. The funeral took place at the church Sunday afternoon, when a large congregation of the citizens and friends from the neighboring settlements gathered to pay the last tribute of respect to the deceased. The services were conducted and sermon preached by Rev. C. W. Sabes, former pastor of the Baptist church.

WRIGHT.—Mrs. James Wright of Hopewell Hill, Albert county, N. B., died in Boston, May 15th, aged 43 years. Our sister visited Boston in order to seek medical treatment and also to rest. She was visiting relatives, but only lived three days after reaching her destination. Mr. Wright started as soon as informed of her illness, but reached Boston too late to see her alive. Her body was brought home for burial and was interred in the Hill Cemetery on the 20th. Our sister was of a cheerful disposition and by her Christian life won for herself a large place in the hearts of the people. She was a consistent member of the Hopewell Baptist church. She leaves a husband, five children and an aged mother (who at present resides in the West with one of her sons) and three brothers. Her funeral was largely attended filling our large house of worship. The pastor was assisted by Rev. Mr. King (Methodist). Great sympathy is expressed for the husband and children in their deep affliction, and particularly so on account of Mr. Wright's health being poor, and the family quite young. She was a true wife and mother.

WRIGHT.—Mrs. W. O. Wright died in Moncton, May 20th, aged 39 years. She drove up from her home at Hopewell Cape with her daughter, Mary, on Saturday and was doing some shopping until on in the evening when she went to the home of Mr. Delahunt to stay all night. In the night she took sick, and Dr. Chandler was called and pronounced her case hopeless. Her husband and children hurried to her bedside but she was unconscious before they had reached her. She peacefully passed away Monday at 2 a. m. Our sister had been in failing health for about two years, but no one thought she was so near the end. The family returned to their home Monday evening bringing her body back with them. It was a sad home coming. Mrs. Wright had endeared herself to the entire community by her gentle and loving disposition and her pure Christian life; and no one could have been taken who will be missed more. Her funeral was very large and one of the saddest I have attended for years. She was a member of the Hopewell Baptist church. She leaves five children, three brothers and one sister. The services were held at her late residence and the interment was made at Lower Cape Cemetery.

The largest Protestant church in Cuba, and the most influential, is the Baptist church in Havana, of which Rev. A. J. Diaz is pastor. It has 2,782 members. It has several preaching stations in the city and vicinity, and is carrying on its work with a good deal of vigor.

Misunderstanding, and not wrong intention, is usually at the bottom of grievances that separate friends. A word of explanation would, in nearly every case, cause the trouble to disappear.

The latest reports from the simultaneous mission work throughout England is most encouraging. Large numbers of conversions are reported.