

THE HOME MISSION JOURNAL.

VOLUME I.

ST. JOHN, N. B., SEPTEMBER 12, 1899.

No. 19.

The Gospel Leaven.

REV. ALBERT B. ROBINSON.

The gospel possesses a penetrating, assimilating power. Truth is brought into contact with human souls, and the kingdom grows inwardly by its contagious influence.

A missionary is hidden in a great empire. Very few know of his presence. In obscurity he patiently works, and the results are at first small and seemingly insignificant. But he has introduced into society a vitalizing force that works silently, unnoticed. A life is transformed, then a family, finally a whole village.

The value of Christian missions cannot be measured by counting the number of baptisms. Even in communities that do not accept Christ, and where few receive direct instruction, there is often a gradual uplifting of the social condition. Before the silent, disintegrating forces of Christian truth, bad customs die out. Sins that were once universal become exceptional; a public conscience grows up among the people; and they manifest a desire to live cleaner lives. The weakening force of native custom appears among the Zulus when the practice of selling daughters to would-be husbands slowly loses its hold upon the people. Christian missions in Persia, we are told, are producing an increasing undercurrent tending towards secular as well as religious progress. From Kashmir comes the report that the standard of moral teaching is being raised; that, in spite of the objection of the people to Christianity, ideas essentially Christian are filtering through their prejudices and influencing many lives. A teacher in Calcutta says of the girls in her school: "The light they have is dim compared with that flooding our own favored land. Though not yet Christians, they are rapidly learning habits of self control. If they are not walking in the light, they are at least creeping in the dawn."

"A regenerate man," says Dr. Dennis, "become a new and living force in unregenerate society. A Christian community, even though small and obscure, is a renewed section of society. Both are as leaven in the mass, with a mysterious capacity for permeating the whole."

A girl returns from a mission school, and at once her home becomes a brighter place. The girls of the Gilbert and Marshall Islands, educated at Kusaie, return as teachers, and there is a transformation in the methods of living. A native of Savage Island returned from Samoa, where the gospel had been preached, and convinced his countrymen of the need of a change. As a result, that island, which as late as 1830 no white man dared to visit, is transformed and Christianized.

In 1897 Dr. McGilvary gave a religious tract to a Kan Mool man in the French Laos territory. The man had been a Buddhist priest and could read. He and his friends became believers in the Christian religion. During a tour made in 1898 Dr. McGilvary found a Christian community. The chief and a whole village accepted the gospel and began to keep the Sabbath.

When ideas better than those taught in native books are received, when purer lives are lived than they had known before, there comes at last a feeling of dissatisfaction with the old creed. Missionary statesmen have learned by the experience of the past that a community may be Christianized by sending into it men and women who carry in themselves the true leaven of Christianity.

"If you are weary of waiting," said Judson in Burmah, "just leave me, and twenty years hence look this way again." Before the twenty years had passed there were many converts. He was willing to labor patiently, and wait "till the whole was leavened."

Those words suggest an important lesson. We should not be satisfied with partial growth and imperfect development, but seek to reach

the whole man,—all his faculties, all his powers and possibilities.

The words, "till the whole is leavened," contain a glorious promise of final triumph.

NEW YORK, N. Y.

—Endeavor World.

Being on Hand.

We were impressed afresh the other night at prayer meeting with the service rendered by the boy with the five loaves and two small fishes mentioned in the miracle of the Feeding of the Five Thousand. Jesus had been talking to the multitude all day long, and as the evening shadows lengthened, he was confronted with the problem of feeding the vast multitude of hungry people. "Where shall we secure provisions for so many?" he asked Philip. The answer was, "There is a lad here with five loaves and two small fishes, but what are they among so many?" No matter who the lad was; he may have been nephew of Simon and Andrew, and have brought to his uncles their humble lunch. However this may be, the boy was on hand with his thin barley cakes, and his dried fish, when occasion came for the feeding of the multitude. Had he not been there would the result have been different? Probably the Lord would have found other means to accomplish his purpose. But he was there, and the meagre fare he bore was multiplied to become a feast for the thousands who during the day had been drinking in Jesus' words.

There is much in this for encouragement and stimulus for the ordinary Christian. Not all work, not the most work, is done by direct commission. Much of it is wrought out because the instrument happens to be on hand. Was not this so with Isaiah when the sublime vision in the temple blazed out before his eyes? He was not sent there, he was there, and when the question was asked, "Who will go for us," he could respond, "Here am I, send me." The want of the world to day is not the lack of opportunities for service, it is rather that there be on hand those who can utilize the opportunities that are afforded.

Let us then, in the various positions and relationships opening before us, seek to be on hand. It may mean the weekly prayer meeting in the summer time, when possibly the pastor is absent, and the numbers are few. Our offering we may deem as meagre as was the lunch the lad of the New Testament brought to the band of the Lord's disciples, but if we are on hand with it, it may be made as adequate to the occasion as was it. It may be in the Sabbath service; we fancy, perhaps, that our presence or our absence will count for little, but being on hand, we may find the opportunity offering for a service the Lord will most gladly accept. It may be in the ordinary relations of life. Some one may have fallen who needs lifting; some one may be sorrowing who needs comfort; some one may be discouraged who needs a word of help. We may not be commissioned to go to any of these, but if we are on hand, we may be used, perhaps, as we have said. Our supplies may be as meagre as was the boy's lunch in the face of the wants of the multitude. But beneath the touch of the Omnipotent Christ, as the one was equal to the feeding of the thousands, the other may be equal to the wants by which it is confronted. Being on hand may transform a common errand into a divine service, and multiply what seemed hardly sufficient for one into an adequate supply for a host.—Commonwealth.

Great battles are really won before they are actually fought. To control our passions, we must govern our habits, and keep watch over ourselves in the small details of everyday life.—Sir John Lubbeck.

Laying Aside Every Weight.

A successful worker in one of our rescue missions is a lady who was formerly a society belle, but who has now consecrated her brilliant social and intellectual gifts and her beautiful voice entirely to the Lord's work among the lost and degraded. She once remarked that she clung to dancing and cardplaying for years after she made a profession of religion; and that her real joy in the Christian life did not come until these things had been given up altogether. One evening about two weeks after she had made this full consecration, she went into a little mission room, and was there asked to say something helpful to a poor wreck of a man who had been for many years a gambler. The man looked at her suspiciously.

"Do you play cards?" he asked.

"No."

"Do you go to the theatre?"

"No; not now."

"Very well," he said, "then you may talk to me. But I won't listen to one word from your fine folks who are doing, on a small scale, the very things that have brought us poor wretches where we are."

"Can you not believe," added the lady who told the story, "that the joy of being able to teach the way of life to that lost soul was more to me than all the poor little pleasures I had given up for Jesus' sake?"—Exchange.

Devotion.

N. B. RANDALL.

The assertion is frequently made that the era of devotion has passed away. It is claimed that people live selfish lives and are interested in nothing which does not promise adequate return.

While it may be true that egoism is, more frequently than altruism, the master motive, the fact remains that the altruistic spirit has not perished from the earth. Devotion is not dead. In proof of this we submit the following true story.

Twenty years ago the Rev. Dr. ——— was a professor in one of our universities. A few miles from this seat of learning in a little hamlet lived several Baptist families. The heart of the professor went out to them and he brought them together in church relationship and served them gratuitously as pastor. Not satisfied with that he and his devoted wife defrayed most of the cost of a beautiful church building. On one Sunday morning during the introductory services the pastor announced that he was unable to preach. It was soon discovered that he had been stricken with apoplexy. A bed was brought and in the place where he had so often led the people in worship he yielded up his spirit to God.

Thenceforth stronger ties than before bound that sad hearted wife to the little church. During all the fifteen years since her husband's death she has retained her membership with the little band of believers. Although residing in another State and two hundred miles away she makes a pilgrimage to her Mecca at every communion season. Three-fourths of the annual expenses of the church are still paid by her.

Whenever a revival or other cause requires her presence she goes to the little band and remains among them as long as she is needed. More than all, this eminent woman whose counsels are sought by the boards of our national societies takes her place among the humble dwellers in that hamlet as one of the least of them all.

While her prayers are exceptionally earnest for many important religious causes she ever pleads above all, for this little country flock which, but for her fostering care, would long have been scattered.

No, devotion is not dead! Over some hearts

it wields a sway as high and as holy as it ever held anywhere. May the God of all grace multiply the number of those who, like this hand-maid of his, are willing to take the lowliest places and bear, without complaint, the heaviest burdens for the sake of Him who "made himself of no reputation and took upon him the form of a servant and was made in the likeness of man; and being found in fashion as a man, he humbled himself and became obedient unto death, even the death of the cross!"

EAST ORANGE, N. J.

The Bible as Literature and Much More.

ROBERT STUART MACARTHUR.

VII

(Continued from last issue.)

The Definite Design of the Bible.

In accomplishing its design, the Bible gives the true rule of life. Heathenism had no conclusive answer to give when questioned as to the rule of life. Epicurus could only say: "The chief good is pleasure; the cardinal grace, prudence." The Stoics taught that the rule of life is indifference to pleasure or pain; the Peripatetics that virtue is to be pursued in prosperity, but at times a lie is preferable to the truth; and that theft, swearing, and any sin occasionally may be allowed. Philosophy has failed to supply a true rule of life in modern times also. Lord Herbert taught that men are not to be blamed for acting according to their passions. Bolingbroke, "Shy and Hum," made self-love the rule of life. Modern heathenism has precepts enough, but it imparts no moral power to reduce these precepts to practice. At this point Buddhism and all the ethnic religions utterly fail. These statements are not the result of pre-conceived prejudices, but are in exact harmony with the highly ascertained facts in the life of heathen nations. At this point the Bible stands above all these systems of philosophy, both ancient and modern. It is radiant with the glory of heaven as an ethical guide, and it tells the obedient soul how to find the source of power in God. It enables true seekers after God to realize in their blessed experience the noble ideals held for them in its divinely inspired pages. It reveals our lofty destiny, declaring that we are heirs of immortality, and may be joint-heirs with Jesus Christ. The Bible itself points the way to godliness of life on earth and to immortal glory in heaven. Just before his death the brave and heroic Socrates could only say: "I am in good hope that there is something remaining for those who are dead, and that it will be much better for good than for bad men. I am going out of the world, and you are to continue in it, but which of us has the better part is a secret to every one but God." Plato had only a hope, but no assurance of immortality. Cicero ends his discussion in uncertainty. Seneca says, "Immortality, however desirable, is rather promised than proved." Annihilation is abominable, to every man in his normal, mortal and moral condition. Who can answer for us these profound questions concerning duty and destiny? Human speculation is silent; the most learned philosophy can give us only guess, and not truth. Thank God, the Bible speaks with the authority of truth. It has brought immortality to light; it shows that the kingdom of heaven is opened to all believers; it makes earth the vestibule of heaven; it clears away all illusions of speculation, and floods earth with the supernatural radiance of heaven! Blessed Bible! Book of God! Guide of life and revelation from God!

"Star of eternity! the only star

By which the bark of man could navigate
The sea of life and gain securely the coast
of bliss."

The Bible not only gives the true rule of life, but it supplies needed knowledge as to diving strength in the development of character. We never are able to realize our high ideals except as we have strength given us from God toward that end. The word of God tells us of the source of spiritual power. It is the great instrument in spiritual regeneration. The apostle Peter distinctly says, "Being born a sin, not of corruptible seed, but of incorruptible, by the word of God,

which liveth and abideth forever." Thus the Bible teaches us what to be, and how to become what it sets before us as the standard of character. In this respect the volume is unique among the books of the world. It has been well said by William Walters in his booklet entitled, "Claims of the Bible:" "Bible-loving men are Bible-living men, and are in the highest sense good men." All parts of the Bible tend to produce spirituality of character. It is a safe and the only safe guide to heaven known among men. The Psalmist asks, "Wherewithal shall a young man cleanse his way? And he rightly answers, "By talking heed thereto according to thy word." The Bible really is intelligible only to those who have honest minds and pure hearts; as the devout Pascal truly observes, "The Bible is a science of the heart and not of the understanding; love is not only the end of the Bible, but the entrance to its meaning." The result is that the Psalmist could properly say that he knew more than the ancients, and was wiser than his teachers. Voltaire was learned in many respects, but he was no match for the Christian serving-woman who

"Just knows, and knows no more, her
Bible true—
A truth the brilliant Frenchman never
knew."

(To be Continued.)

The Pleasure Book.

A great many school children keep a pleasure book in the form of a volume of "memorabilia." Here are favors, sprays of flowers, programmes of entertainments, bits of writing, and sometimes photographs, each one representing some happy hour that has been passed. But it is to be feared that such a book is sometimes the index of empty pleasure rather than of real happiness, and it may become a regret rather than remain a satisfaction.

A far better book was that kept to the end of her life by a lovely old lady, whose serenely beautiful countenance was unmarred by lines of care or irritation. So placidly happy was she that a woman given to fretfulness, and almost annoyed by the unassailable peace that shone from the other's face, once asked her the secret of her content.

"My dear," said the elder woman, "I keep a pleasure book."

"What?"

"Yes, a pleasure book. Ever since I was a girl at school I have kept a daily account of all the pleasant things that have happened to me. I have only put down the pleasant things; the disagreeable ones I have forgotten as soon as possible. In my whole experience I cannot recall a day so dark that it did not contain some little ray of happiness."

"The book is filled with little matters—a flower, a walk, a concert, a new gown, a new thought, a fine sentiment, a fresh sign of affection from my family—everything that gave me joy at the time. So if I am ever inclined to be despondent, I sit down and read a few pages in my book, and find out how much I have to be grateful for."

"May I see your book?"

"Certainly."

Slowly the beaming friend turned the leaves. How insignificant the entries seemed! How much they meant! "Talked to a bright, happy girl." "Received a kind letter from a dear friend." "Enjoyed a beautiful sunset." "Husband brought some roses home to me." My boy out to-day for the first time after the croup."

"Have you found a pleasure for every day?" inquired the fretful woman wistfully.

"Yes, for every day, even the sad ones." The answer came in a low tone.

"I wish I were more like you," said the discontented woman, with a sigh. Then she looked up at her aged friend, and a beautiful reverence grew in her face. "I don't think," she said, as her eyes filled, "that you need to write them down any more on paper. Your pleasure book is written in your face."

In the Book of Life God sometimes writes sorrows, but He does not omit the joys. The determination to make the most of happiness and the least of trouble is the truest philosophy, as well as a sign of a beautiful character and a Christian hope.

The Motive of Life.

In an old volume which is almost out of print we find the history of a "godly woman" of the last century, who was moved, as she affirmed, by the Spirit to go to Italy, to Greece, and at last to Asia, to preach the gospel. She belonged to a wealthy sect, that furnished the means for these long journeys.

It was remarked, however, that on reaching her far-off field of labor, she was always moved to wander from place to place, and to return home sooner than was expected. Her children, in the meantime, grew up, being nursed and taught by strangers, and her old parents died unattended and neglected.

The woman was evidently sincere in her belief that she was led by a Heavenly Voice in these distant wanderings, until, in her old age, a keener, blunter friend said to her:

"You have a lofty imagination and a love of adventure. May not these account for the fact that you never have been 'moved' to carry the gospel into the alleys and courts of your own town?"

The words pricked her conscience like a fiery dart. "Have I been mistaken?" she cried. "Have I taken my own selfish longings for the call of the Spirit?"

Only death could answer such a question, and make plain to the asking soul its own real motives.

"Value Received."

I. M. C.

The question of church finances is one which continually perplexes and annoys church workers and pastors. Especially is this true in the smaller congregations, and a balance "the wrong way" is generally the story told by the treasurer at the close of the year. The pastor is hampered and burdened throughout his labors by the need of his unpaid salary, and the church is weakened and disheartened by its failure to rise above this state of things. "These things ought not so to be." Who can suggest a remedy? In my humble opinion the word contribute, as used in the covenant in many of the churches is a misnomer. Christians should be educated to pay for value received for the support of our church organizations, instead of being asked "to contribute." We so often hear Christians say, when called upon for their contribution, "O certainly, I always give something for the support of the gospel." The ideal. Why not say, "I must give something for the support of my grocer, or butcher, or I will contribute so many dollars towards the support of the gas company?" Oh, no, we pay the butcher, the baker, and grocer for value received, no giving about that, it is simply paying honest debts. Why not then, take the same view of our church obligations? If our church privileges are of no benefit to us then of course what we give to the church is charity, such as we extend to the tramp, who calls for a cold bite at our doors. But if the church and its gospel influences are worth anything to us, then why should we not pay for the value which we receive not only that, but pay promptly just as we would pay other obligations? When we hire an individual to work for us, we do not just give him what we think we can spare. We hire him for a fixed sum and pay him at stated intervals. But when the church hires a pastor for a stated salary, we give towards his support just when it is convenient, or when we feel like it. Poor man, he is placed in the position of a beggar, depending upon the charity of those among whom he is placed. Does not the Bible say, "the laborer is worthy of his hire?" As to the proportion let conscience decide whether we pay more each week for the sustenance of these poor, perishing bodies than for the immortal part of us. "Is not life more than meat?"

WAYLAND, PA.

Prayer is the cry of faith to the ear of mercy. It is not eloquence, but earnestness; not the definition of helplessness, but the feeling of it not figures of speech, but compunctions of soul.—H. More.

Mission Notes.

American Baptist Missions in the Congo in Africa have had a year of much blessing and prosperity. At Banza Mauteke, of which much has been heard for the last few years, the church has added 298 by baptism.

The church at Kifwa has doubled its numbers; and the school under the Baptist Mission at Banza Mauteke now reports 1,532 pupils in attendance. In the hospital service attached to the Mission 21,596 sick people were treated also at this latter station. Sixteen young natives are taking a theological course to enter the ministry for service in Central Africa.

In Sweden and Germany the American Baptist Missionaries in connection with the Northern Board report also good success. In Sweden 3,094 have been baptized on profession of faith, and in Germany 2,227. Even in Russia they have baptized 1,961. It must be remembered that these additions mean much more than in the case of other Missions: for our Missionaries have not only to contend against the errors of Romanism and the Greek church, but also encounter a heavy opposition from Lutherans and other pedobaptists, all of whom unite in resisting the work of Baptists. With what wonderful tenacity the upholders of infant sprinkling defend their error only the laborers in semi-pagan Europe know. Yet the truth is mighty and God is almighty and the result is certain.

The Baptist Missionary Magazine for August contains a picture of the Mission Chapel at Udayagiri, India, which was erected by native Christians under the superintendence of the late Rev. J. F. Burditt. Bro. Burditt was formerly well known in this province and the Church edifice at Udayagiri will be cherished in loving remembrance of one who thus early fell a martyr to his zeal in the Master's work. Nobly did he give his life in unstinted services until the call came to enter the eternal rest.

Died.

PURDY—At Jerusalem, Queens Co., Margaret, relict of John Purdy, formerly of Kars, Kings Co., aged 86 years. For many years our sister was a lover and follower of the Lord Jesus. She was a member of the Kars Baptist Church. One son, four daughters and a large circle of relatives and acquaintances are left to mourn.

STACKHOUSE—Drowned at Lake View, St. John Co., August 20th, Melvin, eldest son of George and Lydia Stackhouse, aged 20 years. The family feel this affliction most keenly, may the consolations of God abound toward them.

EARL—Oriman A. Earl passed peacefully to the rest that remains for the people of God, on August 11th, aged 34 years. Consumption cut him down in the prime of life. He was a valued member of the Matapar Baptist Church, Mass. Leaves as sorrowing ones, a dear wife and two children, a father and three brothers; but they do not mourn as without hope. May the heavenly Father care for the bereft ones.

STEEVES—To be missed, and mourned for in the Salem section of our church, is Mrs. J. J. Steeves who departed this life May 11th. She was baptized in Fredericton by Rev. F. D. Crawley, May 13th, 1858, and joined our church on her return home. She was an active Christian; and her departure will be much felt by the Women's Aid Society, the Sunday School, of which she was an excellent teacher, as well by the whole church for which she lived and worked. We hope the good Lord will raise up and give us another to fill her place. The notice of her death has been delayed for want of information concerning her baptism.

Dearest sister, thou hast left us,
Here thy loss we deeply feel.
But 'tis God that hath bereft us,
He can all our sorrows heal.

Married.

MILTON-CROSMAN—At Dawson Settlement, August 12th, by Pastor S. W. Keirstead, at the residence of the bride's father, George W. Milton, and Bessie M. Crosman, daughter of Mr. John Crosman, all in the parish of Hillsboro, Albert Co., N. B.

HANSELPACKER-GARLAND—On August 15th, by Pastor F. D. Davidson, at the Union Hotel, Elgin Albert Co., Mr. Isaac N. Hanselpacker, of Moncton, and Flora, second daughter of Stephen Garland, Esq.

BROWN-HIGGINS—At Northfield, Sunbury Co., August 16th, by the Rev. W. E. McIntyre, James W. Brown of Hardwood Ridge to Macle Higgins of Salmon Creek, Chipman.

There is only one real failure in life possible; and that is, not to be true to the best one knows.—*Canon Farrar.*

Notices.

Delegates who come to the New Brunswick Baptist Convention by the Central R. R. will be met at Cody's Station on Thursday and Friday at 10 a. m. Those who come from up the River St. John will connect at Wickham, or Thompson's Wharf, Thursday and Saturday with the Steamer Star. Those coming on Friday will land at Lower Jemseg.

W. H. WHITE, *Chairman of Committee.*
Cambridge, August 1899.

Delegates attending the New Brunswick Convention at Cambridge will observe the following conditions of various lines.

The I. C. R., Shere Line, and Salisbury and Harvey Railways return free if delegates when purchasing tickets obtain standard certificates at starting point. The I. C. R. requires at least ten holding standard certificates to insure free return.

The Canada Eastern and Central Railways and the Star Line S. S. Co., issue special tickets for round trip at one fare if asked for by delegates when starting.

The Steamers Star and May Queen and the Elgin and Havelock Railway return delegates free on certificates signed by Convention Secretary.

Delegates coming by branch lines connecting with I. C. R. should purchase first ticket only over the branch line to I. C. R. station, and then apply for standard certificate to Norton, where they will connect with Central Railway. All coming by Central Railway get off at Cody Station, the nearest point to the Convention.

W. R. McIntyre, *Sec'y.*

Programme For New Brunswick Convention
To be Held at the Narrows, Queens
Co., on Friday, Sept 8th, 1899.

MORNING SESSION, AT 10 O'CLOCK.

- 1 Devotional Service led by the President.
- 2 Enrollment of delegates and Election of officers.

FRIDAY AFTERNOON SESSION.

- 1 Devotional Service, 30 minutes led by Pastor M. Addison
- 2 Report on Home Missions by Secty. Pastor McIntyre.
- 3 Report of Treasurer, Deacon J. S. Titus.
- 4 Report of Colporter, Bro. D. Branscombe.

FRIDAY EVENING SESSION.

- 1 Devotional Service, 30 minutes led by Deacon J. S. Titus.
- 2 Addresses on Home Missions by General Missionary Patterson, Pastors W. E. McIntyre, D. F. Millin and F. T. Snell.

SATURDAY MORNING SESSION.

- 1 Devotional Service 30 minutes led by Pastor E. C. Corey.
- 2 Discussion on report of Home Missions.
- 3 Report of Committee on Colporter work by F. W. Patterson.
- 4 Discussion of reports.

SATURDAY AFTERNOON SESSION.

- 1 Report on Education by Pastor C. W. Townsend.
- 2 Report on Foreign Missions by Pastor S. H. Cornwell.
- 3 Report on Denominational Literature by Elder T. Todd.

SATURDAY EVENING SESSION.

Gospel Meeting led by Pastor R. W. Bynon.

SUNDAY MORNING SESSION.

- 1 Devotional Service led by Elder G. W. Spriner
- 2 Convention Sermon by Pastor J. A. Cahill or Alternate.

SUNDAY AFTERNOON SESSION.

Missionary Meeting, speakers to be announced.

SUNDAY EVENING SESSION.

Sermon by Pastor F. D. Davidson.
Social Service to be led by S. D. Ervine.

MONDAY MORNING SESSION.

- 1 Report on state of the Denomination by Pastor W. E. McIntyre.
- 2 Report of Publication Committee, Elder J. H. Hughes.
- 3 Report on North West Missions by Rev. L. W. Crandall.
- 4 Report on Grand Leign Mission by Bro. R. W. Dennings.

AFTERNOON SESSION.

- 1 Meeting of Baptist Annuity Association,
- 2 Unfinished Business.

News of The Churches.

It was our privilege, Aug. 13th, to baptize two believers and receive them into the Second Harvey Church.

The work generally is progressing.

M. ADDISON.

Home Mission Report.

Another year of anxiety and of sustained effort in our Home Mission Department is closed. What its possibilities have been and how we have utilized them eternity alone will reveal. With great needs continually pressing upon our attention and with but scanty means to meet those needs, your board has striven faithfully to do that which commended itself as best in the judgment of the members. To recite at length the many pains taking deliberations over the work of the year would not here be in place; suffice it to say that month by month these domestic interests, vital to our denomination and to the cause of God at large, have received our most careful and prayerful consideration.

In accordance with a time honored custom we herewith present an account of our stewardship with a brief review of the fields and work attended to by us in the various parts of the province. Our interests assisted by the committee of the maritime convention will be found referred to in the reports of that body.

In December of last year Bro. BUCTOUCHE, R. Barry Smith, a licentiate who had given much promise of success in the profession of law, but who has of late been called to the work of the ministry, was engaged on this field. The stations occupied by him have been: St. Mary's, Dundas, Little River and Buctouche. Concerning his work Bro. Smith says: "Encouraging results are following the ministrations of the word. In the strength of the Lord we are trying to make a successful assault upon the powers of evil. Our Conference meetings at McLaughlan Road and Little River have been seasons of power. One pleasing feature in our work is the large attendance of young peoples of both sexes at all the meetings, and another is the harmony that reigns at Little River. The enemy made sad work there formerly, but I have faith to believe that our blessed Master has taken the reins of the church and that He will hold them. The congregations are large all over the field. Bro. Smith was called to ordination at Little River, May 25th, of present year, and has since been actively engaged in full pastoral work. The board continues a grant of \$100.00 per year towards his support.

The stations of this field have been occupied throughout the year by Bro. I. Thorne. He has held preaching services at Mortimore, Canaanville, Trout Brook, Grangeville, Canaan Station and Harcourt. Three Sabbath schools are also conducted in connection with the services. We quote Bro. Thorne's report as best showing his everyday experiences. He writes: "I feel to thank God for what He has done for us here, especially in Canaan. The school house, which had been closed for some time against the Baptists has again been opened. I am praying that the light of God's word may be revealed to those who but seen men as trees walking, that they may acknowledge the truth in the beauty of obedience by walking in Christ's footprints. I stop off at

Canaan Station, I. C. R., about nineteen miles north of Moncton, and at our services here it has been my privilege and joy to hear an aged man, now eighty-four, at the close of a cottage prayer meeting appeal for the first time for mercy, at the cross. May the God of all grace heal his soul, and may this be the beginning of better days in Canaan Station.

We should not get discouraged with our scattered flock when we look on others right among us who have had far greater opportunities and yet their church is almost asleep. I pray God that the flood-gate of His divine love may be opened on the Baptist cause, as it is His cause, and may we believe that He is able to take care of that we have committed to His charge.

SHEDIAE.

The services of Elder Corey have been retained during the year just closed. Our cause here has had much to contend against. Surrounded by a large body of French Romanists and also by various Protestant communities, with a constant removals from among our own congregation, it has been difficult to maintain aggressive work in Shediac and its vicinity. From this point to Cape Tormentine there is however much ground that ought to be occupied and the board is hopeful that before long we may be able to station a regular missionary in this part.

CALHOUN'S, WEST CO.

This station has been supplied by the pastor of Dorchester, assisted by a small grant from the board. Some other points near by also require attention but as yet no satisfactory arrangement of the interests has been effected. Bro. Burgess reports: "Two families have of late removed from the field, both Baptist. There are some persons who are gradually coming to our views, but in my enclosed report I have not included them, as I wish to state fairly the condition of the field. Our services have been regularly continued and the only meetings held here are those conducted by the Baptists. The people attend regularly and give the best of attention to the preaching of the gospel. I am hopeful that in the near future some will identify themselves with us by baptism. I plan to hold some special services soon."

CAPE TORMENTINE

In the early part of the convention year the board gave assistance to a student of Acadia who spent his vacation supplying Cape Tormentine and Cadman's Corner. An interesting cluster of settlements lies within reach of the missionary stationed here and we are greatly desirous of securing a permanent laborer. Bro. Colpitts left the work on the first of November last, returning to his studies. He reported a good Sabbath school and a resident church membership of forty-two.

UPPER CAPE AND PORT ELGIN.

During the part of the convention year falling in 1898 Rev. J. W. Gardner was assisted by our board with a grant of \$50.00. The original grant of \$100.00 by the advice of Bro. Colpitts and others familiar with the field was assigned for Cape Tormentine, and Upper Cape under one pastor, but as a different arrangement was entered into by the churches \$50.00 was paid to Bro. Gardner and a portion to Bro. Colpitts for the time he spent on his part of the field. The plan preferred by the board however was to have united Cape Tormentine, Cadman's, Upper Cape and Bayside under the care of one man, who should reside if possible at Cape Tormentine.

Port Elgin, with several small interests adjoining to the westward, affords ample ground for another man, and with some help for a few years ought in time to make a self-sustaining field. The division suggested by us has hitherto been hindered by various causes, but we hope in time better counsels will prevail and all the sections will be attended to as they very much need.

Pastor Bynon has had great reason for encouragement and Baptist affairs here are looking up. In his report Bro. Bynon says we have a loyal and true band about us. I have arranged to hold services in Black River, three miles from Coleraine, and also at Hardingville. Our congregations at Hills-

dale were the largest during the past winter we have yet had. Our Sabbath Schools are good; our B. V. F. U. better, and our prayer meetings best. We have also put extensive repairs on our church buildings. Hillsdale edifice is now all that heart could desire. We have decided to erect a building of our own at Coleraine. I feel that I must remain here until this is completed."

TABERNACLE, ST. JOHN.

Rev. W. J. Halse resigned the pastorate of this church in October last, and during the greater part of the year since that time the congregation has been supplied by different brethren. Not long since the church called Bro. P. J. Stackhouse, a recent graduate of Acadia, who is at present ministering acceptably to the people worshipping here. Bro. Stackhouse gives promise of being a successful winner of souls for his Lord and Master, and we hope for the best results from the union now consummated.

JERUSALEM.

During part of the convention year just closed Bro. W. E. Carpenter, licentiate, was stationed on this field. Since his removal in December last the board has not granted any further assistance owing to the fact that its hands were already overlaid. Rev. W. J. Gordon, pastor in Kars, has of late been caring for the interests here in connection with his work across the river. The board is of opinion however that a man should be stationed on the west side to give that amount of attention which those communities naturally require. For the present however this seems beyond our reach.

KESWICK.

The First and Second Keswick churches have again been assisted during the present year. Rev. George Howard has taken these sections in connection with the Macnaquac field, and the reports of the work have been most encouraging. Previous to Bro. Howard's pastorate our cause at Keswick had lost much ground, chiefly by inroads made by teachers of false doctrine, but of late we are pleased to be able to report a general spiritual quickening and increasing congregations. Bro. Howard's preaching has attracted many hitherto hostile to Baptist views and our interests there seem now in a fair way of recovery, giving promise in the near future of self-support and assured success.

CARDIGAN.

Rev. P. O. Rees occupied this ground for a part of the year having a station also at Woodland. He reported twenty-five families as favouring our doctrines in the communities visited by him. The membership is small and weak financially. Hitherto we have not been able to unite this field with any others and since Bro. Reid's removal it has been pastorless.

DOAKTOWN.

The work continues to be well sustained. Preaching services have been well attended at Upper and Lower Ludlow, Doaktown, New Salem, Blackville, Dunphy's and Morehouse. The distance from the extreme western limits to the eastern stations is unusually great, and necessitates much driving and exposure. Pastor King reports a deep interest in the meetings recently held, and several have been added to the churches by baptism. The Sabbath school work also presents many encouraging features.

ANDOVER.

For some time this church has been pastorless, and Advents and others improved the opportunity to draw our members away. By advice of the board Bro. R. W. Demmings, a student of Acadia, spent the summer on the field and succeeded in recovering much of what had been lost. Our missionary reports: "God has been very good to us. The services are well attended and our members are increasing. Adventism has died out, except in one home. Another denomination has managed to close the house at Grand Falls against the Baptists, but if we can get a place for service I purpose visiting the little church in that place."

Prosperity and growth have again been manifest this year in our work on the Upper Tobique. Bro. D. F. Millin continues to

care for this extensive field which now comprises the following stations; Foster Cove, Birch Ridge, Upper Sisson Ridge, Sisson Ridge, Linton Corner, Riley Brook, and Ox Bow. He reports as follows: "I began my labors here again in January of the present year. I feel the Lord has still a work for me to do on the Tobique. I am holding five meetings weekly at different stations, and our people have got a good hold hereabouts. Our numbers are small and our people can not do much financially. We are still some in debt on our meeting house dedicated last winter, and we are also striving to finish our other house at Birch Ridge. I hope the Lord will guide us in the path of duty."

GRAND FALLS.

Rev. N. P. Gross was stationed here until May of the present year when he resigned to take the pastorate of the Newcastle churches, Queens County. During the present summer Grand Falls has been connected with Andover. Many difficulties still surround the work, yet we do not despair.

GENERAL MISSIONARIES.

Three of these have been employed by the board; Bro. Young until January of the present year, and Bro. Patterson since July 1st, both in general work; also Bro. Hughes was appointed to supply pastorless churches and to induce them when ever possible to maintain the regular ministry of the word.

Bro. Young labored chiefly on the Upper St. John and on the Tobique. At the latter field he aided materially in the erection of a house of worship, assisting Bro. Millin also in special work.

Bro. Patterson conducted revivals in the vicinity of Cumberland Bay where several were baptized. Afterwards in response to a call from Gloucester County he spent some time in Bathurst and adjoining communities where a few Baptists are found. In his report concerning this visit he says: "Some of our people here are enthusiastic workers, while others are interested but not inclined to do much personal labor. They seem anxious to have work done permanently. I found in Bathurst and vicinity eight Baptist church members. There are also several others who if a church was formed would probably unite with us. At Belledune, twenty miles north, there are six Baptist families who worship in a church edifice of their own. The Campbellton pastor has been giving them a service every Wednesday evening."

Since leaving Bathurst Bro. Patterson has spent several weeks in special work at Hopewell, where a deep interest has been manifested in the meetings.

COLPORTAGE.

After much agitation and many expressions of opinion at associations and elsewhere emphasizing the need of Colportage work the board is able to report a successful venture in this important service. Last December Bro. D. A. Branscombe who was then employed by another society was induced to take an engagement with us, and since that time has been actively employed in selling books, distributing tracts and other Christian literature, and visiting various settlements destitute of religious services. He has had good success in sales of books in the homes and has also supplied several libraries to Sabbath schools. The opening for this work seems encouraging, and the board is anxious to continue it during the coming year.

A Proposed Change.

At the Maritime Convention held at Fredericton a conference was called composed of several of the brethren of both conventions to consider the possibility of uniting the work of the Maritime Committee and that carried on by our board. The majority of those present inclined to the view that if a board of eighteen were appointed, consisting of six from each association, that both the committee and the present board could be induced to hand over their work to such new organization which would thus be independent of either convention. This proposal was accepted by the maritime body and is to be submitted to the present session of the New Brunswick Convention.

Let us hope that whatever is done shall be for the promotion of the kingdom of our Lord and Saviour Jesus Christ.