

# THE HOME MISSION JOURNAL

VOLUME I.

ST. JOHN, N. B., FEBRUARY 28, 1899.

No. 6.

## The Home Mission Journal.

A record of Missionary, Sunday-School and Colportage work. Published by the Committee of the Home Mission Board of New Brunswick.

The JOURNAL will be issued semi-monthly, beginning with January, 1899. Special numbers will be published for November and December of the present year.

All communications and subscriptions may be forwarded to REV. J. H. HUGHES, Carleton, St. John.

TERMS, - - - 50 Cents a Year.

### NOTICE.

The Queens County Quarterly Meeting convenes in regular session with the Second Grand Lake Baptist Church (Range), beginning Saturday, March 11th, 1899. On the afternoon and evening of the day preceding the Queens County Baptist Sunday-school Convention will hold its quarterly session.

F. W. PATTERSON,

Secretary-Treasurer.

### Ordinations.

"Remove not the ancient landmarks which thy fathers have set." Proverbs xxii. 28.

Continued.

The resolution passed at two of our associations last year, recommending the churches when ordaining pastors to have it done at the association, is a departure from our usual custom of long standing, and will, I fear, lead to more confusion and injurious results than anything beneficial. If such a course is adopted it will deprive the church and community where the brother is to settle of the benefit of the ordination service, which, if properly conducted, cannot fail to be of salutary use to all concerned. An ordination sermon, if adapted to the occasion, has the advantage of bringing before the people matter of such a nature as cannot well be given at any other time. And then, again, the charge given to the minister ought to be given in the hearing of the people, as also the charge to the church. In an address to the church the speaker can and ought to say a great many things for the good of the people, and the pastor's success among them, that would not fit into any other service.

A service of a similar kind held whenever a minister assumes a new pastorate, with the exception of laying on of hands, would be very beneficial. It is admitted that there has been mistakes made by some churches not altogether *compos mentis* in the matter of ordinations, by packing a council that they know will comply with their wishes. But that kind of thing is being played out, and will seldom occur, as the people are being better informed along these

lines. Taken as a whole, our ministry will compare favorably with that of any other denomination. We need have but little fear of the *ignorami* infesting our pulpits in the future. By the trend of mind now-a-days there is more danger of the philosophic, the scientific and the worldly-wise being pushed to the front instead of the theologic. What our world of perishing sinners needs, and our churches, too, is men who are called of God to declare his whole counsel,—to whom is committed the word of reconciliation, and feels sure that they are ambassadors for Christ to beseech sinners to be reconciled to God; not men manufactured by institutions of learning to take high position in society, who seek more for churches that pay big salaries than for souls lost in sin. A school for the prophets, such as Spurgeon's, and Moody's, and some others, are needed and useful in helping young men who have the "woe is me if I preach not the gospel" on their souls for their life work. We do not believe that it is the duty of the Christian church to support institutions of learning, such as universities, to educate men or women for secular callings. No such obligation is enjoined by the word of God. As citizens of the commonwealth, everyone should pay according to his ability to educate the masses. But this is not pertinent to my subject. But what we are aiming to say is, that we need an intelligent ministry, called out by God from worldly pursuits to proclaim the message of life. And we believe that if the Christian church possessed primitive faith in God, and a true attitude of prayer, God would call for her help, as he did in the beginning, all the talent, learning and wealth for her to carry out her divine commission, and the world would soon bow at the Redeemer's feet.

But the trouble is, the church took the whole matter in her own hands at an early age of her history, in founding a university at Carthage to educate men for the ministry, which soon filled the churches with ministers who brought into Christianity many of the usages and philosophies of the heathen regions until Roman Catholicism was full fledged. And such is the history of Christianity, that wherever the church has taken the part that belonged to God to do, in her own hands, sad consequences have always followed. See the case of capital discipline. God reserved that to himself, and administered it in apostolic times. But when the church took it into her own hands, diabolical persecutions were the outcome. The business of the church is to obey divine orders, not to invade divine prerogatives. And it is her privilege to accept such gifts as the great head sees fit to bestow, whether of ministers or of

converts, and to accept them according to primitive order. A switch track on a railroad has a very slight deviation at the starting point, but does not go far before it gets a long way from the main road-bed. "A little leaven leaveneth the whole lump." Therefore, brethren, beware of innovations. Stand fast in the liberty wherewith Christ has made us free, and be not entangled again in the yoke of bondage.

### How to Speak of the Dead.

Wise or otherwise, it is customary to speak of the dead at funeral services, and the surviving friends expect it, except they belong to a church where a regular form of burial is used. Pastors are often troubled as to what they shall say, and the more conscientious and careful they are, the more they are troubled. To say nothing of the dead will disappoint those who wait for a word of comfort concerning their loved ones. To say what is known not to be true is an act of insincerity, and works evil on those who hear. The course is clear enough in the case of those who had lived and died in the Christian faith. A few appreciative words, and lessons deduced from their lives, heal the sorrowing and impress the assembly. The more discreetly they are made, the more good they do. Exaggerated praise destroys the respect of those we speak to. Many have no discretion. The bad taste and over laudation of those who conduct funeral services, have led not a few modest and sincere people to request that the service shall consist of reading of Scripture and prayer when they are laid away. This may satisfy the dead, but not the living. There is something in us which demands that love shall pay its tribute. Let the heart speak. If there were virtues to be named, let them be named to the honor of God and for the comfort of those who remain. But this needs to be wisely and modestly done else the service will be one of insincerity. Simplicity and tenderness should be chief features of the service. A formal sermon, with text and elaboration, is in most cases useless and tiresome. The mourning family are not in a state of mind to listen to such a discourse or are the gathered friends. Eloquent speech and adjectival descriptions are offensive to good taste. The grace of conversational simplicity is most becoming. Care should always be taken to recognize the fact of imperfection, though this requires delicate tact. We remember receiving warm commendation on one occasion for referring to well-known weaknesses in a good man's life. After doing this it was the more easy to set forth his real worth and to draw the lessons of a life in which victory

was achieved in spite of them all. Honest speech is not out of place at such times, for people know that others have infirmities as well as themselves. The pastor's chief difficulty arises when he speaks at the funeral of those who loved not our Lord. Truthfulness and sympathy should go hand in hand. We should guard against insincerity, but at the same time should remember that we do more good to the living, and can the better preach to them the way of life when we are imbued with a spirit of gentleness and mercy. There is no set rule that can be given for such occasions, but every man should use all the good sense he happens to possess, and if he errs at all let it be on the side of the broader charity towards weak and erring human nature.—*The Commonwealth.*

### Our Non-Resident Members.

A little over a year since we published in our *Annual* a request to pastors to look after the non-resident members, especially after those going to the western parts of both the Dominion and the American Union. They could easily inquire of relatives and friends in the east and get the addresses of those who have removed, and then by communicating with the nearest Baptist pastors to the absent members, they might save many who would otherwise lose their connection with denominational interests. We subjoin an appeal that comes to us from Oregon. The same might be said of British Columbia and our own Northwest:

#### AN APPEAL TO PASTORS IN THE EAST.

*Dear Brethren*—We find in our communities many people who are, or once were members of Baptist churches, and there are many not known to us. We ask you to send to any one of us the names of any members of your church who is in Oregon, giving the fullest address possible. Send names whether the residence here has been long or short. In case of newcomers a letter of introduction to "the Baptist pastor" will greatly help. The urgency of our request will be apparent when you know that in many towns there are more Baptists out of the church than in it. Our missionary estimates that there are several thousands unaffiliated Baptists in the state, some of them in other denominations, most of them nowhere.

Your kind co-operation will greatly help us to solve one of our hardest problems. Fraternal

Yours,  
RAY PALMER,  
EBENEZER M. BLISS,  
H. B. TURNER,  
N. S. HOLLICROFT,  
ALEXANDER BLACKBURN,

Pastors in Portland.

GILBERT PARKER,  
Superintendent of Baptist Mission.  
Address, Portland, Oregon.

**CORRECTION.**—In the article on "Ordinations" in last issue, for "It did not become a Baptist church at a single bound," read: "It did not become a *Papist* church at a single bound."

### Mistaking A Friend.

To be in a new and unknown land is not pleasant, but to be unable to speak its language increases the unpleasantness. Under such difficulties a gentleman landed in the East Indies. To him the houses seemed dull and uninviting, without windows and without chimneys; the latter always suggesting a fire and the cooking utensils.

A native appeared upon the scene and accosted the stranger; not being able to make him understand, he waxed warm and eloquent, but to no purpose. If truth were told the gentleman thought this individual was insulting him, whereas, had he comprehended his words, he would have known him to be exactly the man he wanted.

When Christ first comes to a heart it cannot understand His words, and even thinks Him an enemy. "Art thou come hither to torment us before the time," (Matt. vii, 29) is the cry.

Jesus replies: "If thou knowest the gift of God." (John iv, 10) But we do not know, neither do we understand. (Isaiah, i, 3) The only thing we understand is that we are hungry—we want forgiveness, peace, joy, the Bread of Life, but where, or how to get it, we know not.

Calling up a native friend, who could act as interpreter, the gentleman said:

"What is this fellow saying? Seems to me he is swearing."

Being questioned, he repeated what he had said.

"Why, he is asking you what you would like for dinner. He is the cook."

And the gentleman, in ignorance, thought he was cursing him. How like the unconverted man's conception of Christ Jesus.

A cook was near, wanting to relieve; appointed for that purpose; but the hungry traveller misunderstood his best friend, the very one who could give him what he wanted.

"Bless the dear fellow," said he, "You're the very man I've been looking for."

He then stated, through the interpreter, what he would like, and in a short time it was brought. The interpreter made all the difference, and changed the seeming foe into a friend.

The Holy Spirit thus makes known the blessed office and word of Christ, so that we see Him, who appeared as an enemy, as a friend and helper.

As the traveller enjoyed the repast spread by the native, he felt almost a love for him, and was ready almost to embrace him. He was good friends with the cook WHEN HE KNEW HIM.

**BLESSED JESUS! DO YOU KNOW HIM?** Have you, as a hungry one, heard Him say:

"Wherefore do you spend money for that which is not bread—Hearken diligently unto Me, and eat ye that which is good, and let your soul delight itself in fatness." (Isaiah xxv, 2) You will not understand His Word without the Interpreter. Do not think He curses you. He waits to bless.

F. T. SNELL.

### An Appeal.

Suggested by the Rev. F. T. Snell's article entitled "On to the Wreck," in *THE HOME MISSION JOURNAL*.

Millions are dying, dying, ever dying—

Millions are crying, crying, ever crying—

Help! Christian, can you not hear them calling—

Help! Christian, do you not see them falling—

Souls beloved of God above,

Souls for whom the Saviour died,

Souls the Holy Spirit loves

To bring to Jesu's wounded side.

Are your hearts callous grown?

By unseem power turned to stone;

Has the world fast hold upon you,

Honor, fame or fortune won you,

Or does pleasure so charm you

That their cry don't alarm you?

Awake! Christians, in slumber lying—

Awake! Christians, and save the dying.

In the name of Christ go forth,

Wield the Spirit's sword of power

Over earth, east, west and north,

Delay not! go this very hour!

Fields white to harvest before you stand,

Thrust in your sickle with vigorous hand,

Gather the sheaves of golden grain

Till none in the harvest field remain;

Strength for the work God will provide

And the waters before you divide,

"Till like Joshua, a faithful band

You shall lead to the promised land.

D. A. VAUGHAN.

St. Stephen, N. B., February, 1899.

### QUARTERLY MEETING.

The response to the notice of Quarterly meeting to convene at Hatfield's Point was very small.

The brethren that were appointed to take part were conspicuous by their absence. Nevertheless the work went on, and a fairly good time was enjoyed, *i. e.* taking into consideration the state of the weather and the general political excitement, which to some degree effected the gatherings. The opening service on Friday, 17th, was supplied by our Bro. Capt. Breaman, who gave us a practical talk from John i 19. Saturday, a. m. to p. m., very inspiring and helpful devotional services were participated in by a goodly number. At the evening service and Sunday, a. m., and evening, our Bro. Rev. J. H. Hughes, discourse to us with all his old time vigor and tenderness, the good old gospel of the blessed God! At each of our evening services the sermon was followed by testimonies of a helpful character. Any church being desirous of having a session of the Quarterly held with them will do well to correspond with the Secretary.

S. D. ERVINE.

Hatfield's Point, King's Co., Feb. 22, 1899.

Rev. David Etter, a German Baptist minister, of East Hanover township, died Sunday in Manada Creek, while baptizing his niece in the water. He had baptized nine people, and the tenth was his niece. As he was in the act of dipping her he fell into the water and was taken out a corpse. Heart trouble is said to be the cause.

**Voltaire on Baptism.**

One would, says Prof. Norman Fox, in the *Watchman*, hardly turn to the writings of Voltaire to find an argument for Baptist principles, and yet in one of his tales the great French satirist gives a vigorous presentation of the primitive order in regard to baptism. Adopting the common literary expedient of introducing a semi-civilized stranger who passes innocent criticisms on current usage, he represents a young American Indian as brought to France. The good people are anxious for his salvation, and a New Testament is given him. He reads it with the deepest interest; but when he discovers what are the usages of the Church, he continually objects to them, for he finds nothing about them in the wonderful little Book. On hearing of the Pope, he inquires who the Pope is, and declares that the New Testament says nothing about a Pope. His objection to going to confession is removed by the citation of the text, "Confess your faults to one another"; but when he has meekly recounted his sins to the priest, he sits down himself in the confessor's chair, and demands that the latter shall in turn confess to him, and he cuffs the ecclesiastic unmercifully to compel him to do his duty according to the text. He is puzzled at the arrangements made for his baptism, for the good little book makes no mention of god-fathers and godmothers, and when the bishop has taken his station at the font, and is ready to administer the ceremony, the candidate is missing. After much delay he is found at the river, patiently waiting for the bishop to come out there and baptize him. He is astonished when told that the baptism will be a mere affusion, for he says that the Ethiopian eunuch was baptized in a pool, and he demands where in the book there is a single case of baptism which is not an immersion. Whatever else may be said of Voltaire's teachings, it is plain that he understood clearly what was the apostolic act of baptism.

Nor need this be considered strange, for he was brought up a Roman Catholic, and Roman Catholic ecclesiastics make not the least hesitation in acknowledging that the primitive baptism was a burial in water. As they do not strive to conceal the fact that Peter had a wife, and that the apostles gave to the people the cup as well as the loaf, basing their usage of clerical celibacy and the communion "in one kind," not on New Testament teaching, but on the ordinances of the church, so they do not fear to admit that the apostolic baptism was different from their present ritual, for they hold that the church has full authority to make changes in ecclesiastical usage. In like manner a broad churchman like the late Dean Stanley will frankly acknowledge that the primitive church practiced only the immersion of believers, for he maintains that the spirit of Christianity is not compelled to follow apostolic usage. The Roman Catholic or the Broad Church Protestant is not troubled at being charged with a departure from the New Testament ritual, for he guides himself, not solely by the New Testament, but also by the voice of the church as given in the councils, or by popes, or in "the spirit of the age."

It is only the "Evangelical" Pedo-baptist who finds himself under the necessity of maintaining that sprinkling was practised in the Apostolic churches. He professes to take the Bible alone as his guide, and so his practice of aspersion he must find in the Scriptures, or must abandon it. The latter he is unwilling to. Having inadvertently said that the horse is sixteen feet high, he is reluctant to acknowledge that it is only sixteen hands. The denying the infallibility of the Pope, he is unwilling to admit that his Presbyterian fathers may have made a mistake. And so he tries to make it out that the jailor could not possibly have been immersed in the night, and that there was not time in one day for the immersion of the three thousand, and he indulges in much other wriggling and squirming, which, not only to immersionists in the Greek church and the Baptist churches, but also to Roman Catholics and Broad Churchmen is amusing and not seldom amazing. For instruction on ecclesiastical matters, our Princeton theologians might profitably take one or two lessons from Voltaire.

**Preach the Gospel.**

When I say preach the gospel, I use the phrase in a very wide sense; I mean to show by our preaching that the gospel will answer every question involved in the happiness of men. In the theological world we have gotten to a crisis of vast importance to the welfare of the kingdom of God on earth. Our theologies must be re-written from a more intensely practical standpoint, and the teaching of the New Testament must be applied more emphatically to every question involving the political, social, moral, and intellectual welfare of men. You can get rid of Anarchists and Socialists by shooting them, but you cannot get rid of the evils which make anarchy, save as you show men how their highest good can be attained by the gospel of Jesus. The gospel has the power to answer the questions put forth by the politico-social problems which are agitating the whole world. The church has something other to do than to stand apart and sigh, and mourn, and denounce, or, what is worse, to ignore the cry that comes up from the great heart of humanity. The church must get closer to the world; she must sympathize, and love, and instruct, and win. The church must prove by her works and her life that she is not divorced from Christ; that Christ is still her Master, and that he is still going about with all His love for humanity through the church. Glittering generalities have no legitimate place in the pulpit of the church that claims loyalty to Jesus, neither have sermons whose only power is to tickle the itching ear, or furnish intellectual sport for a few. The demagogue, the jingo, the man who plays to the pit, or cares more at heart to glorify himself and to make friends for himself than to glorify Christ and make friends for Jesus, will have a heavy account to settle when at last he comes to render an account of his stewardship.

The world needs the gospel, and only that church is faithful to Him who died upon the cross in order that the world might have it, which will insist upon it that its pulpit stands everlastingly and emphatically for the gospel

of the New Testament. Some day the Great Refiner will take all philosophies and theologies and religions and "isms," good, bad, and indifferent, and will put them into His crucible and the crucible into the fire, and the dross shall be consumed, and the gold will run together. And when He looks within He shall see, reflected in the molten gold, the face of the victorious Christ; the Christ of Galilee, the Christ of Calvary, the Christ of the Ascension, the Christ of Heaven, the Alpha and the Omega, the One altogether lovely, the Chiefest among ten thousand.—A. S. Gumbert, D.D., in *Watchman*.

**News of the Churches.****HAVELOCK (BUTTERNUT RIDGE.)**

On Sunday, Feb. 5th, after the usual exercises, a very hearty vote of thanks was accorded to the retiring treasurer, Miss Nellie Keith, who for a long period had so faithfully filled that office, and the superintendent, Bro. W. Starret, was requested to convey the same to her. There can be no doubt, but that all the school deeply regrets her leaving and joins heartily with her other friends in wishing her success and happiness in the future as well as the present. We congratulate the friends at Moncton on her accession to their numbers.

On Jan. 30th, Pastor Rebron, of the Grand Ligne Mission, gave an account of that work, illustrating the same with the aid of the magic lantern. In spite of the snow storm a good number turned out to hear him.

**HICK'S SETTLEMENT.**

Since the close of the special services, a prayer meeting has been held every Monday night in this settlement. The friends here have been much helped and encouraged by the presence and hearty co-operation of Deacon Fowles, of St. Martins, who has been here getting out lumber the past few months.

**STEEVES' SETTLEMENT.**

A large congregation turned out to hear the pastor on Sunday last, Feb. 5th.

**SPRING HILL.**

We are sorry to have to record the serious illness of Bro. Thomas Scribner, but glad to be able to add that our latest advice was that he was slowly improving. Mrs. Perry has also been and still is very sick, her great age making against a speedy recovery. F. T. S.

**BENTON.**

Having settled on the Canterbury field, I wish to make known to the churches of New Brunswick, who desire to correspond with me as clerk of the Western Association, that my address is Benton, Carleton Co. This field includes the following churches: Benton, 1st, 2nd and 3rd, Canterbury, Lower Woodstock. Three of the churches have started on a systematic way of doing their local work. Already we see signs of a harvest. We kindly ask the churches, through the HOME MISSION JOURNAL, to remember us at the Throne of Grace.

C. N. BARTON, Pastor.

## HISTORICAL SKETCH OF THE CAUSES THAT HAVE LED TO THE FORMATION AND ESTABLISHMENT OF THE NEW BRUNSWICK CONVENTION.

(Published by request of the Home Mission Board.)

### PART III.—CONCLUDED.

It seemed as if any proposal that might accomplish this end was now in order. At last, all having failed, the partial concession of last year was granted. Perhaps by the end of the year the brethren in New Brunswick might take their turn at conceding, or perhaps they might be sufficiently worried to repeat the blunder of 1880. Time would tell.

After a year's pause our maritime friends, having succeeded in diverting a large part of the home mission trusts, conclude again to take issue with us. They resolve to strike out boldly for a regular board of their own under maritime auspices.

In agreement with this last departure we find Rev. A. Cohoon, the same man who had given the notice of motion in 1874, to let home missions into the Maritime convention, again giving notice of amendment to the constitution to let our home missions half way out by providing a separate board for New Brunswick. Pending this action, a maritime home mission committee is appointed to test the real strength in favor of the change.

This committee, without legal authority or status, without the endorsement of a single Association, proceeds, as if with a clear coast, in the face of a regularly indorsed board of the province to carry on its work, just as in 1879 the same body thrust its operations into New Brunswick before our people had given up work or yielded consent to such interference.

While the maritime constitution still provides only for a united board for the three provinces, here is a committee, irregularly and unconstitutionally attempting to carry on home mission operations in New Brunswick, under the plea of maintaining denominational unity and loyalty. Notice of their intention is unblushingly put in the denominational and secular press, and assistance is asked to help them in their undertakings.

We yet have faith in the good sense and sagacity of our people to deal with this element of disruption as it deserves. We yet believe there is talent enough in New Brunswick to handle our own affairs, and that at the proper time our people will have the courage to say they wish no further interference such as we have already endured for many years. To perpetuate the present disturbance, largely to gratify a handful of brethren, who attracted thither by some of our best positions, have within recent years come among us, and now seek to hamper the freedom of the people, whom it is their business to serve; to keep up a harassing opposition against the expressed wishes of the Baptists of the province, merely to maintain an artificial system of denominational machinery, whose great object is to retain a foreign control over our local business, must seem to any competent judge a serious hindrance not only to the present progressive course of our home mission work, but a check as well on every Christian enterprise hitherto upheld by the body at large. That our people have sufficient wisdom and stability to safeguard all these important interests we are fully persuaded will be made manifest in due time.

## Sick Preacher Cured by Prayer.

The Rev. C. H. Holden, pastor of the Clinton Avenue Baptist Church, Detroit, lay on a bed in an upper room of his residence one evening last week, his features drawn and wasted with great bodily suffering. Around him knelt a group of fellow pastors, lifting up voices in earnest prayer, one after another, that God would restore to health and strength and service, their brother who had been stricken. The voices were beginning to quiver and tears were flowing freely, when the Rev. Mr. Barlow, an aged preacher, arose from the kneeling circle, walked over to the sufferer, and cried: "Brother Holden, in the name of the Lord Jesus Christ, I bid you rise and walk."

The next morning the stricken pastor lifted himself, placed his foot on the floor and walked to the door of his room and back again without suffering the slightest pain. Mr. Holden then dressed himself and began moving around the house. To-day he was without pain and said he would preach in his pulpit on Sunday. Six months ago Mr. Holden was the victim of a bicycle accident. His left leg was badly bruised and kept growing worse. For six months the only rest he had was from the use of opiates. He could not move without suffering the most excruciating pain. Mr. Holden believes that God answered the fervent prayers of his brother pastors and that the healing is permanent.—*Exchange.*

A baptistery for the immersion of candidates has been put into the Lambeth Parish Church, in memory of Archbishop Benson. The rector announced that he "will always be ready to lend the baptistery to any clergyman who desires to use this primitive method of administering the sacrament."—*Canadian Baptist.*

The Baptist Handbook for the past year shows 16,809 baptized, making the present membership in Great Britain and Ireland 355,218, a net gain over last year of 8,439. Over half a million dollars have been expended in church building and repairing, and over \$375,000 have been paid on church debts.

NOTE.—A little girl writes to know what is the meaning of Ichabod and Hephzibah. Ichabod means "The glory is departed," Hephzibah, "The delight of the Lord."

## Married.

FRITZ-ROOTES.—In the Brussels St. Baptist church, by Rev. Dr. Carey, on the 15th inst, Howard Douglas Fritz, and Ida Isabel, daughter of the late James Rootes, Esq., all of St. John.

BREWER-HANSON.—Jan. 25th, by Rev. P. O. Rees at his own residence, Mr. Jacob Brewer, of Bright, to Mrs. Matilda Hanson, of the same place.

CLARKE-YOUNG.—At West End, St. John, Feb. 16th, by Rev. W. Penna, LeBaron Clarke to Mrs. Marie Young, both of West End. No cards.

FOWLER-CADY.—At Alberton Street, Somerville, Mass., on Feb. 8th, by Rev. Wm. B. C. Merry, Samuel Odell Fowler, of Fairville, St. John, N. B., to Mrs. Grace Irene Cady, of Cambridge, daughter of Isaac B. McGregor.

TAYLOR-CAMPBELL.—At the parsonage, Haylock, on Feb. 4th, Eugene W. Taylor to Bertha E. Campbell, both of Killam's Mills, by the Rev. Frederick T. Snell.

REICKER-SPRAGG.—At the residence of the bride's father, Deacon L. E. Spragg, of Springfield, King's Co., N. B., Feb. 8th, 1890, by pastor S. D. Ervine, Daniel N. Reicker, of Kars, to Miss Erma V. Spragg, of Springfield.

## Died.

REID.—At Jones' Corner, King's Co., Jan. 26th, 1890, after a very peculiar illness extending over a year, six months of which time he was helpless, Wm. Reid passed quietly to his everlasting reward. Deceased was, during his illness, faithfully watched over and cared for by Mr. and Mrs. Geo. B. Jones, with whom for several years he resided, for which kindness they deserve great praise. His last testimony was that he was going to be with Jesus.

MERRITHW.—At Good Corner, Carleton Co., N. B., Jan. 24th, of pneumonia, Maggie Reade, beloved wife of Chas. L. Merrithew, aged 48 years, leaving a husband and three daughters to mourn. Six years ago our sister with her husband was baptized by Rev. J. A. Marple and united with the Bloomfield Baptist Church, of which she was an esteemed and worthy member until death. A true friend, an affectionate wife, a loving mother and a worthy Christian woman has gone out from us. May the God of comfort be the support of those who mourn.

HUMPHREYS.—At New Canaan, Queens Co., on the 19th inst, in the 73rd year of his age, Mr. Cyrus Humphreys fell peacefully asleep in Jesus. Mr. Humphreys was of a very retiring disposition and never sought to thrust himself forward in any matter of a public nature and consequently never made any public profession of religion. But he always helped to support the gospel in his neighborhood and attended Christian worship. He was highly respected in the community as a peacemaker, and useful man, and will be much missed not only by his family circle but by the public generally. A large cortege followed him to his last resting place. A comforting and inspiring sermon was preached on the occasion by Rev. J. H. Hughes.

VAN BUSKIRK.—Mrs. Mary Van Buskirk, aged 71 years, was on the 12th of February released from a life of suffering to enter the home on high where "No chilling winds nor poisonous breath infest that peaceful shore, Sickness and sorrow, pain and death, are felt and feared no more.

She was buried in the Muddy Creek cemetery, Albert Co. She leaves three sons to mourn the loss of a loving and faithful mother.

COY.—At Upper Gagetown, February 11th, Mrs. Frances A., widow of the late Anassa Coy, departed this life in hope of the better life on the other side the dark river, for she accepted Jesus Christ as her Saviour many years ago, and lived a consistent member of his church until called up higher.

## HOME MISSION BOARD.

PRESIDENT, Hon. G. G. King.  
SECRETARY, Rev. W. E. McIntyre, Chipman.  
TREASURER, J. S. Titus, St. Martins.

The Board holds regular monthly meetings in St. John, on the first Tuesday in each month.

All funds intended for our work should be forwarded direct to the treasurer, Bro. J. S. Titus.

Churches preferring to send Foreign Mission Funds and other monies to be credited to the New Brunswick Convention are urged to forward a list of contributions to our Treasurer.

Our officers perform their work without salary and all funds entrusted to us will be expended directly upon the objects named, without any deduction whatever.

## HOME MISSIONS.

To any one sending ten names, with five dollars, an extra copy of THE HOME MISSION JOURNAL will be sent free for one year. It is to be hoped that a large number of clubs may be formed early. To our young people, both in the Sabbath schools and unions, a great opportunity is offered. Let us have your support promptly. This paper will contain news from the churches, Sunday school lessons, and general reading pertaining to Baptist interests.

Any persons coming to the city can leave their subscriptions at the office of Barnes & Co., 84 Prince William Street.