

THE HOME MISSION JOURNAL.

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WHOLE No. 59

Witnesses for the Resurrection.

A SOCIETY of learned Jews in Russia has discussed the question, "Was Jesus Christ justly or unjustly condemned?" and after due investigation their answer was that "the anointed of the Lord" was unjustly condemned and his execution a judicial murder. We suggest to our Jewish friends that they press their investigations further and answer the question, "Was Jesus Christ raised from the dead?" and they will find the proof in favor of the fact of the resurrection so overwhelmingly strong that they cannot refuse to accept it without doing violence to their reason. The merit of his death depends upon his resurrection. If he rose from the dead all his claims are true. If he did not rise from the dead, he was an impostor, unworthy of respect for he emphatically asserted that he would be killed, buried and on the third day rise again. The Apostles staked everything on the fact of the resurrection, and we can afford to do the same, because it is the best-established fact in all history.

I desire this morning to empanel this audience as a jury and ask you to pass upon the evidence in support of this greatest fact in the world. We will call to the stand a few witnesses and let them tell what they know.

A CENTURION'S TESTIMONY.

The first witness is the Roman Centurion, and we shall ask him as we shall the other witnesses the customary questions. Where were you born? What is your business? and what do you know of the case in hand?

The centurion replies: "I was born in Italy. On the day before the execution of Jesus and the two malefactors I received orders from the Roman Governor to report for service with a guard. I never saw Jesus before, but while we were attending to the execution darkness came on, so that we had to light our lanterns to look after the prisoners. I heard Jesus pray for those who were killing him and talk kindly with those at his side. His demeanor and words convinced me that he was not an ordinary person. 'Indeed,' I exclaimed, 'this is the Son of God!'"

JOSEPH'S TESTIMONY.

The second witness we shall call is named Joseph. He says: "I was born in Arimathea. I am now a member of the Jewish Sanhedrin. I own a suburban place not far from the hill called Calvary. I had heard Jesus preach, and saw him perform miracles before the day of his arrest, and he impressed me as being sincere and earnest. His demeanor at the trial was very striking. I was so won by him that I felt like showing him some respect. I therefore asked of Pilate the privilege of taking him from the cross and putting him in my own tomb. Pilate readily granted the privilege, and I had the honor of performing the last funeral rites."

NICODEMUS'S TESTIMONY.

The third witness is named Nicodemus: "I am acquainted with Joseph of Arimathea, for we are members of the same council. I visited Jesus one night some time ago, and he talked with me about the new birth. I believed then that he was a teacher sent from God, for no man could perform such miracles except God be with him, but before we had finished our conversation I became convinced that he was more than a teacher—that he was divine—and though I have not publicly confessed him I have secretly worshipped him. When I heard Joseph had gotten his body I went and bought myrrh and spices, that I, too, might take part in giving him honorable burial."

PILATE'S TESTIMONY.

Now we will call Pilate. In answer to our questions he says: "I am the Roman Governor of Judea. Jesus was brought before me for trial. After I had heard the testimony against him I decided that he was innocent. I publicly washed my hands of him, and declared that I found no

fault in him. A dream which my wife had so distressed her that she sent me word not to have anything to do with that man Jesus, but in order to please the Jews and to prevent them from accusing me of being the enemy of Caesar, I delivered him over to them to be crucified. A committee from the Jewish Sanhedrin waited upon me and declared that there was a rumor in the air to the effect that Jesus was to rise from the dead on the third day. They asked, therefore, that a guard of soldiers be furnished, so as to prevent his disciples from stealing him away. I gave them the guard, telling them to make it just as strong as they wished."

Now, from these four witnesses it is clear that Jesus Christ was crucified, was dead and buried and that his tomb was safely guarded.

MARY MAGDALENE'S TESTIMONY.

The next witness we will call is a woman. She says: "My name is Mary and they call me Magdalene because I was born in the village of Magdala. When Jesus came through our neighborhood two or three years ago, I was sadly afflicted. I could not take care of myself, for I was possessed of seven devils, who tormented me day and night. I did not even want to come into the presence of Jesus, but my friends brought me against my will. He spoke a kind word, reached out his hand and touched me, and though I went into convulsions, I was soon in my right mind, and have been so ever since. In company with some other women who were healed of diseases or whose friends had been healed, I have been following Jesus from place to place continually. I pressed through the crowd up to the cross while he was being crucified and looked into his face."

"After they had buried him I could not rest; so, early in the morning, on the first day in the week, I went to the sepulchre in which they had put him. There I saw a bright form which frightened me. On turning round I beheld a person whom I took to be the gardener, for he looked like any other ordinary man, but when he called my name I recognized in the tender voice that it was Jesus. I fell before him and would have clasped his feet, but he would not let me. He told me to go and tell his disciples that he was risen from the dead and would soon meet them. I saw him several times after this, and am absolutely certain that it was the same Jesus who was crucified and buried."

THOMAS'S TESTIMONY.

Our next witness is a very important one. His name is Thomas. He says: "I joined myself to Jesus because he won my heart and he went about doing good. I am of a skeptical turn of mind. It is difficult for me to believe anything unless I have positive proof. When I heard the story that Jesus had risen from the dead, I could not credit it. I said I would not believe until I could thrust my fingers into the prints of the nails and the spear. I was in despair of ever seeing him again. I had decided to go about secular business and give up all relations to him, but while in a meeting with his friends one evening suddenly he appeared in the midst without coming through the door. He spoke to me of my doubts though evidently no one had told him about them, and invited me to touch him; but now I did not need that proof. I could but exclaim, 'My Lord and my God!' Yes, there is no doubt of the fact that the Jesus whom I saw and worshipped was the same that was crucified and buried."

JOHN'S TESTIMONY.

Call next the Apostle John. He says, "I was once a fisherman and lived near the Sea of Galilee. We prospered in the business, so that my father, Zebedee, was wealthy enough to hire servants to help him. One day, Jesus coming along, told my brother James and myself to follow him, and he would make us fishers of men. We left our father and friends with the nets in the boat and went right away after him. There was

something in his manner and face that impressed us. I have been very close to him for the past three years. I was with him on the mountain top when a bright cloud overshadowed us. We heard a voice from the cloud, 'This is my beloved Son, in whom I am well pleased.' We saw the forms of Moses and Elijah, who talked with Jesus. I was also with him the night he was captured. On one occasion at supper he permitted me to lean upon his breast. I stood beside the cross while he was dying and heard him say to his mother, as he looked at me, 'Behold thy son,' and then he said to me, as he looked at her, 'Behold thy mother.' I took her to my house and expect to provide for her as long as she lives."

"Early in the morning on the first day of the week, after he had been crucified and buried, Peter and I were going to look at the tomb, when Mary, the last witness, met us and said that she had seen the Lord. We quickened our pace at once and ran to the sepulchre. I reached it first, but hesitated to enter. When Peter came up, he went right in."

"One morning after we had been fishing we saw a form on the shore, which I recognized as Jesus. Peter was so anxious to meet him that he put on his fisher coat, and leaping into the water swam ashore. We brought the boat after him as rapidly as possible, and there we found a fire built on the sand with fish on it. We ate breakfast together. I am certain that the Jesus I saw, talked with, ate with, walked with now and then for nearly forty days, was the same person that was crucified and buried."

PETER'S TESTIMONY.

Let the Apostle Peter now take the stand and give up his testimony: "I was once a wicked, swearing fisherman on the Sea of Galilee. My brother Andrew one day told me that he had found a wonderful person whom he believed to be the Messiah. Andrew brought me to him and I at once determined to give up my business and cast my lot with him. I thought however, that he would make himself a temporal king and displace Caesar, and when he allowed himself to be arrested my heart failed me. I followed him at a distance and while he was on trial went in and warmed myself by the fire. One of them recognized me as a disciple of his, but I denied it with an oath. Then I went out and wept over my sin, but did not have the courage to go with John to the place of execution. When I went into the sepulchre, as John has said, I found it empty, but there was no evidence of robbery. The linen napkin which he wore about his head was carefully folded up and laid aside. There was no confusion. The place looked as if it had been occupied by a living person, who, when he went out, left everything in order. I saw him, as John testified, on the shore of the sea, and ate with him. I know it was the same person who was arrested, tried, crucified and buried."

PAUL'S TESTIMONY.

Our next witness is a little man with a stammering tongue, but his eye is bright and every feature shows great intelligence and strength of character. He says: My name is Paul. I was known once as Saul of Tarsus because Tarsus is my birthplace. I am a Roman citizen and a member of the Jewish Sanhedrin. I never saw Jesus while he was on earth, but had heard a great deal about him. Some of his disciples whom I regarded as fanatics were on trial before the court of which I was a member. One of them was named Stephen, and he talked so boldly and impudently that we decided at once to stone him to death."

I went with the executioners to the place of stoning, and watched their outer garments, which they laid at my feet while they killed him. He met death so bravely that I was deeply impressed, but I still thought I was doing God's service to exterminate this defiant sect and rid the earth of their presence. So, after getting my credentials from the court, I started to Damascus, to look after Christians who were there. As we were

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approaching the city, a light with the brightness of the noonday sun shone about us. I was stricken blind and fell to the ground, while I heard a voice say, Saul, Saul, why persecutest thou me? but before I lost my sight I beheld the face and form of Jesus.

"I can truly say that I have seen him, who, according to the testimony before the court, was tried, condemned, executed and buried. From that day to this I have been a disciple of his. I gave up my seat in the Jewish Sanhedrin; I sacrificed a large law practice; I was cast out by my friends; I have been beaten, imprisoned, shipwrecked and suffered many indignities for his sake. The fact is I count everything but loss for the excellency of the knowledge of him. Yes, I am confident that Jesus rose from the dead, for none but a living Christ could have done for me what he did."

AN INFIDEL'S TESTIMONY.

Let us put on the stand now an infidel of modern times and ask him a few questions. "Can you explain to the court, sir, how is it that Jesus Christ gave to Christendom its calendar? You headed your letter yesterday 1901. Why did you do that? Was there anything in the family, or profession, or environment of Jesus of Nazareth to make him such a great tower in the world as to change the stream of time? If you understand the doctrines he taught, you know they were not popular; they were against the pride and selfishness of men. Is there any way of explaining this except on the ground that Jesus Christ rose from the dead?"

"Again, can you tell the court why Christians observe the first day of the week and not the seventh? You know that the Jewish Sabbath was almost worshipped. It was considered treason then to discredit it by picking up sticks. If you have read the New Testament, you are aware that we have no direct command to observe the first day of the week as our Sabbath, and yet the seventh day was given up and this first day adopted as the Sabbath. Can it be explained on any other ground than that Jesus Christ arose from the dead on the first day, and by the power of that fact it is the Lord's day for Christian worship?"

The infidel, if he be honest, must testify to the fact of the resurrection of Jesus when he explains why he wrote 1901 on his letter-head and why the Christian church observes the first day of the week. There is no rational explanation of these two facts without the admission that Jesus Christ rose from the dead.

And now we may select earnest Christians at random and put them on the stand. What direct proof have you that Jesus rose from the dead? Thousands of them will say: "I know it because he is to me a living Christ. He helps me; he answers prayer. I know what it is to receive from him encouragement. The fact is the most real person in my life is the living Christ."

If I know any historical fact I do know that Jesus Christ was crucified, buried and rose from the dead. After all these witnesses have testified if you refuse to accept their testimony, you do violence to unprejudiced reason. On this solid rock our hope of salvation rests, and the hope that the loved ones we have buried will rise from the dead and we shall meet them in glory, for "Christ is now risen from the dead and become the first fruit of them that slept."

Cultivate a spirit of gratitude for daily mercies.

A Century Fund Hymn.

BY REV. C. W. TOWNSEND.

A hundred years of mercy given,
Demands a grateful song;
Let earth lift up her voice to heaven,
To God all thanks belong

But words alone cannot avail
Our feelings to express;
Let more substantial tokens tell
Our heartfelt thankfulness.

While joyous lips his praises sing,
With love and with love,
A tribute in our hands we bring,
Our gratitude to prove.

The rich with gifts both large and rare,
Acknowledge thus their King;
The poor no loss must have a share
In free-will offering.

Each as the Lord has prospered him,
Must give to God alone;
With a willing tithe and thankful hymn,
We bow before his throne.

The century that is passed away
We best commemorate,
By spreading wide the glorious way
Of our best potentate.

His kingdom here and everywhere,
We pray may shortly come;
Till all mankind, both far and near,
Shall find in God a home.

The Voice of the Tempter.

THE tempter tells you to shut up your Bible and to believe no longer in revelation. We are invited to believe that, even assuming the existence of God, it is impossible to find any record of His will; He has never spoken to mankind; He has set forth no outline of human duty; He has written no word for human comfort; He has shed no light on the darkest questions of life; He made us, and takes no notice of us; He fashioned us as we are, upright, above the beasts of the field in dominion as in skill, but He never opens the gates of the city wherein He dwells to bid us welcome to the hospitality of His love; He never bends down to see how His children are going on; and never, never—though he sends down the light and the rain, and breathes across the universe the healthful winds which bring life to their wings—does He send any message to the creatures of His hands.

The man believes that has a truly capacious and terrible faith; he must be a very monster of a believer! His soul, if he has one, must be a bottomless pit of credulity. Before I yield my hold of the Book at his bidding, I must know to whom I shall go. The Bible says to me: "The Lord is my Shepherd, I shall not want." And the tempter says to me: "Shut up the Bible and be your own shepherd." But I am bruised and wounded and heart dead. He mocks with such advice. The Bible says: "Ho, every one that thirsteth, come ye to the waters, and he that hath no money, come." The tempter says: "You have no thirst that you cannot slake in the muddy pools that lie at your feet." The Bible says: "God is our refuge and strength, a very present help in time of trouble." The tempter says: "When you are in trouble, dry your own tears, and get out of your own difficulties, and snap your fingers in the face of the universe." The Bible says: Come unto me, all ye that labor and are heavy laden, and I will give you rest." The tempter says: "Lie down on the thorns; pillow your head on the stones; rest in the wilderness; take a moment's sleep in the desert." The Bible says: "Through this man is preached unto you the forgiveness of sins." The tempter says: "You have never sinned; what forgiveness do you want? Go and wash your hands in the river, and you will be clear." Jesus, in the holy Book, says: "In my father's house are many mansions." The tempter says: "Your mansion is the dark cold grave; get into it and rot."—Joseph Parker.

Memorize some of the Scripture promises, and recall them when the temptation to worry returns.

Paul Crandal's Charge:

BY HOPE DARING.

CHAPTER III.

TWO MORE CALLS.

On a hill that towered to the south of Danesville stood the Shedd farmhouse. Around it stretched fertile fields and sunny pasture lands. The house had been built many years before. Two tall pines guarded the gateway, and between them a grassgrown walk led to the seldom-used hall door.

Here Amos Shedd, the last of the family, dwelt. He was a bachelor of sixty, and his home was shared only by hired help.

On the morning following the day on which Paul Crandal had received his appointment to Danesville, Amos Shedd rose at an early hour. He had not slept well, and it was to get the task which had disturbed his slumbers off his hands that he had before the usual time.

Amos Shedd was a rich man. Gold was much to him but there was no one in all the world for whom he gathered it. He had come to love money for his own sake, and his heart grew harder and his life more narrow as the years rolled on.

He had not always been so self-centered. In his early boyhood a sister had shared his sports in this same old home, and the bond of love between them had been true and tender. After she married and removed to the far West, they seldom heard from each other. Six months before this September morning, a package and a letter reached Amos Shedd.

The letter was short and apparently written with difficulty.

"Dear Brother—I shall soon be in heaven with our mother. I send you the Bible she gave me. Read it through, once at least. It is my dying request."

He could not refuse, skeptic though he was. At first he had sneered, but gradually he had come under the spell that the inspired volume casts alike over the learned and the ignorant. He finished the Old Testament and began the New. A strange unrest had taken possession of him.

"Of course, it's all a myth," he used to say to himself. Then straightway before his eyes would rise the faces of his mother and sister. Their lives, ruled and shaped by the divine life of the Son of God, had not been a myth.

He was nearly through the book. There were but two chapters remaining, and it was to finish those that he had risen that morning.

When he came from his chamber to the sitting-room, the light was still dim. Amos Shedd shivered, and wished there was a fire crackling in the old stone fireplace. He took the Bible and drew his chair close to an eastern window.

"I can finish it in ten minutes," he said. "Then I'll put the book away. I'll keep it for Lottie's sake, but I don't believe I'll ever open it again. Somehow it makes me feel—"

He stopped abruptly, and the sentence was never finished. Even to himself he could not confess the longing that at times swayed him. If the story of the life, death, resurrection of Christ was only true! If the abiding Spirit of God could only enter into his heart! Amos Shedd did not understand that through his Word God was speaking to him.

He began reading the twenty-first chapter of Revelation. As he read of a "new heaven and a new earth," he recalled the days when his mother had taught him of these. They were in that "great city" now—his mother and sister—for they were of "the nations of them which are saved."

Was he to be separated from them throughout all eternity? Ah, what was that? "There shall in no wise enter into it any thing that defileth," and a little farther on he read of the angel who came "to give every man according as his work shall be."

His work! A groan broke from Amos Shedd's lips. Stay, there was something he had not read. "Whosoever will, let him take the water of life freely."

The book dropped from his hands. "I will," he murmured, and, rising to his feet, the man who had all his life denied the divinity of Christ knelt to him in prayer.

The sun rose above the horizon and peered in

at the window, touching the bowed head as with caressing fingers. The door from the hall opened. It was Mary Martin, the housekeeper. She was in a tremor because of oversleeping, but stopped on the threshold.

"Mercy sakes!" she exclaimed, under her breath. "Be the world comin' to an end?"

The next morning a softer light came into her honest blue eyes, and she closed the door carefully and made her way around the outside of the house to the kitchen.

"There ain't nothin' but the Lord can change him," she thought, as she hurriedly filled the shining copper teakettle. From the heart of the faithful woman went up a petition that the God she worshipped would reveal himself to Amos Shedd.

A little later the old man rose to his feet. Tears stood in his eyes, but the unrest of the last few days was gone. He had unhesitatingly put his faith in God. Nay, more, He had cried out for pardon and help, and had not cried in vain.

"O, God, I thank thee," were the words that fell from his lips. "Take me and use me in these last few remaining days. All I have and am shall be dedicated to thy service."

(TO BE CONTINUED.)

Religious News.

OAK BAY, CHARLOTTE CO. We baptized two happy young men in the likeness of their Lord's death on Sabbath, April 7th. We expect to baptize seven more this Sabbath, April 21st, if nothing prevents and God wills, and expect others still to come that are thinking about coming. **H. D. WORDEN.** April 15th.

GIBSON AND MARYSVILLE. Interest in work increasing. The early morning prayer meetings are largely attended. Spiritual life deepening. On Sabbath, April 7th, two candidates received baptism and six the right hand of fellowship. The past week two have united by letter and on experience, all with the Gibson church. Two have united by letter with the Marysville church and on Sabbath eleven received the right hand of fellowship. During the past ten weeks over seventy have been added to the churches. We are praying for others. **W. R. ROBINSON.**

ANDOVER, N. B. Since coming to this field, which is a little more than a year ago, I have had many reasons to praise God. We believe that progress has been made both materially and spiritually. The Individual Communion Service has been adopted by Andover Baptist church. Baptist hymnals have been placed in four congregations in the field, and choir funds extinguished which we pray will never burn again. Evangelist Marple has been with us for some time, and we thank God for such a man. As an outcome of special work 16 have united with Andover church. Forest Glen church has been revived. Some that have lived on the outer circle for years have got where God can use them. This church received to by baptism and we look for others to decide for Christ. Rev. S. D. Ervine, whose health is improving, was a great help in the meetings. Rev. A. H. Hayward was also with us for a few days and did us much good. **R. W. DEMMINGS.**

On April 1st Rev. J. A. FLORENCEVILLE, Marple, Evangelist, came down from Andover and Forest Glen where he had been assisting Pastor Demmings in special work on his field. The first ten days the weather and roads were very much against our work but for the last 10 days there has been a great change for the better in both. On Sunday, 14th inst, it was our privilege to baptize 8 candidates in the St. John River and as in Enon near to Salem there was much water there. The names of those baptized are as follows: Frank Tompkins, James Bell, Willard Hunter, Henry Bell, Bertton pell, Mrs. James Banks, Minna Bell and Lizzie

Hartley. The right hand of fellowship was given in the evening and four more candidates were received for the ordinance. Since that time four more have offered themselves for that sacred ordinance and will D. V. go forward 21st inst. Bro. Marple is very much in earnest in his work and very much appreciated on this field. Next week we begin at Florenceville 23rd inst. to continue over Sabbath.

A. H. HAYWARD.

GERMAIN STREET, ST. JOHN. Since the first of the year we have been without a Pastor, but our pulpit has been supplied each Sunday by some of the best preachers in the Maritime Province. About the 1st March we extended a call to the Rev. J. D. Freeman of Fredericton to become our Pastor, and after earnest prayer, and careful consideration, Brother Freeman decided to accept the call, and we believe that his coming to us is the guidance of the Holy Spirit, and his steps to St. John have been directed of God. On Thursday evening the 18th inst. a service of recognition for Bro. Freeman was held in the Church, at which addresses of welcome were given by a number of the City Pastors. Rev. J. A. Gordon of Montreal was present and spoke a few words. The address of welcome on behalf of the Church was given by Deacon T. S. Simms. The service was a very enjoyable one. On Sunday the 21st inst. Bro. Freeman commenced his pastoral work, and in the morning preached from Col. 1, 28, 29. He said in opening up a new chapter in his life's work, which commenced that day, he desired to ever make the theme of his ministry "Christ"; "The method of his ministry, to give admonition and instruction"; and the aim of his ministry, every man might be perfect in Jesus Christ," and "that lastly that his Ministry may be with power. In the evening he preached from Rom. 12, 1, 2 his topic being "The Christian's Goal," which was to be reached through the will of God." At the close of the morning service a brother and sister were baptized,—son and daughter of our Deacon J. H. Wasson,—and we trust that these are but the drops of the more plentiful shower. On Tuesday evening, the 23rd inst., there is to be a social gathering in the vestry of the church to enable the members of the church and congregation to become acquainted with Brother Freeman and wife. We are glad that we have been so fortunate in getting such an earnest Christian man as undershepherd so soon, and believe that as pastor and people, praying for each other, and united in the Master's work, God will abundantly bless us, and our church will continue to flourish in the future as in the past. **DONALDSON HUNT, Church Clerk.**

God is blessing people here. **3RD COVERDALE, ALBERT CO., N. B.** The weather has been very unfavorable and roads disagreeable but a work is going on. Ten were baptized April 21st, as many more have taken a stand for Christ, 2 more have been received, many more have asked prayers, and a number of wanderers have returned to their Father's house to serve and praise him again and yet many are unmoved. We ask prayers of all for further blessing. **H. B.**

Since last reporting we have **HOPEWELL, N. B.** received nine by letter. Five at Albert and four at the Hill. Special services have been conducted ever since the first of the year and over thirty have professed to have found the Saviour. We are purchasing an individual Communion Set for Albert, and expect other sections of this church will follow. We are also planning to build a vestry at Albert and horse sheds at Lower Cape. The Cape extended their horse sheds last winter giving two more stalls. The offering every Communion Sunday for denominational work is working satisfactorily. The young people have been organized into a B. Y. P. U. at Lower Cape with twenty-three members. **P. D. DAVIDSON.**

Pastor Brown reports an interesting condition of affairs on his field. He is meeting with encouragement in his work. A new member was lately received into the Second Sheffield church.

I was much cheered on **POINT DE BUTE,** driving up to the meeting? house, Point de Bute, on Saturday, to see the roof being newly shingled, and to learn that the repairs contemplated inside were being provided for. We held a pleasant conference while the music of the tapping hammers mingled with that of our singing. God has a blessing for those who love his house. I felt a peculiar freedom in preaching on the Unbreakable Bond, Rom. 8:35, with a slight counter-current which all preachers understand. **D. A. S.**

God is still blessing the people in this place. The **3RD COVERDALE, ALBERT CO., N. B.** meetings were continued last week with increasing interest and definite results. Six more confessed Christ with the mouth for the first time. Wanderers are still returning, one testifying after a period of 20 years. Large audiences all day Sunday, 3 were baptized. Another brother is received who has rejected Christ for more than 40 years and will be baptized by a favorite minister. Others are anxious and ask the prayers of God's people. **HURST AND DEAMAN.**

Notice.

The New Brunswick Western Association will convene with the Lower Newcastle Baptist Church, Queens county, June 28th 4.30 p. m. All churches are urgently requested to be particular in filling out the statistical part of their letters. **C. N. BARTON, Clerk.**

Notice.

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.

Personals.

We regret to learn that our dear brother, Rev. G. W. Springer is very ill, and not expected to live many days. May the kind Father above comfort him with His presence and supporting grace.

We are pleased to learn that Rev. S. D. Ervine is steadily improving in health; and hopes to be able to resume work for the Master. We understand that several churches are contemplating having him come to their help in the pastorate. May the gracious Lord so restore him that he may be able to enter again upon his loved work.

Rev. A. J. Blakney has visited the churches of New Castle, Grand Lake; and they are taking action to have him settle with them. We hope Bro. B. will be able to do good work on this important field.

Rev. H. H. Saunders has been holding special service in the Forest Glen section of circuit of late with cheering results; eleven converts were baptized last Lord's day, and the good work is still moving on.

Rev. W. J. Stewart D. D., a former pastor of the Main street and Brussels street churches of this city, has been for more than four years pastor of the Baptist church in Canton, Illinois. Of late Bro. Stewart's health has not been good and he has in consequence resigned the pastorate. The church in accepting his resignation speaks in high terms of the work of the last four years, during which about 100 members have been added. They also refer to him as "a good preacher of the gospel, and excellent organizer in Christian work, whose fidelity to the Great Shepherd has been the governing principle throughout his ministry among us; one who has won the esteem and high regard of the citizens outside the church."

OAK BAY.
CHARLOTTE CO.
 The work of the Lord is prospering here. Our Sabbath school is growing. We have a large pastor's Bible class at work. Our prayer meetings are large and interesting too. We baptized and received into the fellowship of the church seven believers and expect to visit the Jordan again soon. Praise God for his mercy and grace.

H. D. WORDEN.

Home Mission Board.

The executive of the Home Mission board met on the 7th inst., for the transaction of business. Members present, Rev. B. H. Nobles, Rev. H. H. Saunders, Rev. J. H. Hughes, and Bro. H. Hal-y. A number of cheering reports from some of our missions were read, and several communications from college students asking for fields to occupy during their summer vacation were attended to. Rev. F. D. Freeman and Rev. J. B. Colwell were also present, and took part in the deliberations.

THE WAY TO MEET RIDICULE.

To be laughed at is the lawful inheritance of Christians. Their Lord was laughed at. Men sneered when he spoke of high and heavenly things and turned their eyes still downward. Mr. Beecher said we ought to cultivate an indifference to such ridicule. "What would the nightingale care," he said, "if the toad despised her singing? She would still sing on, and leave the cold toad to his dark shadows. And what care I for the sneers of men who grovel upon earth? I will sing on in the car and bosom of God."

EVIL EVERYWHERE.

What spot on earth so fair some blight of evil has not touched it? What heart so protected, some poisoned dart has not pierced it? Everybody has something he wishes he had not. David, an Absalom to disgrace him; Paul, a thorn to sting him; Job, carbuncles to plague him; Sampson, a Delilah to snare him; Ahab, a Naboth to deay him; Haman, a Mordecai to irritate him; John Wesley, a terranant wife to pester him; Leah, weak eyes; Pope, a crooked back; Byron, a club foot; John Milton, blind eyes; Charles Lamb, an insane sister; and every one of you something which you never bargained for, and would like to get rid of.

INSINCERITY.

It is to be feared too many of our experiences are superficial and deceptive. How many professions of consecration we hear of which the life contradicts. A suggestive story is told of an old Scotch Highlander who, being near death, was induced to make peace with an enemy of long standing. The reconciliation was apparently completed, but as the forgiver was turned away the dying man raised his voice and called after him, "Mark ye, laddie, mark ye, if I get abroad again this gaes for naething." The story has its serious as well as its amusing side. Under much of the so-called forgiveness lies the unsmothered hatred, burning and passionate still, so that a breath fans it to a flame, and the work of reconciliation "gaes for naething."

Married.

POLEY-ALLEN.—At the residence of the bride's father, on 17th April inst., by Rev. B. Barrs Smith, Harvey R. Poley of Port Egin to Mary S. Allen, daughter of George Allen of Bayside, N. B.

WYNOT-DAGLEY.—At Milton, April 18th, by Pastor H. B. Sloat, Herbert Wynot to Hannah Dagley.

KING WRIGHT.—At Fairville, on the 24th inst., by the Rev. A. T. Dykeman, William Henry King of Pleasant Point, to Henrietta Wright of the same place.

DUTHRIE-RYDER.—At the residence of Chaloner Beech in New Canada, on Sunday, April 21, Mr. George Duthrie was united in marriage to Miss Mary Ryder, of Salem. The knot was tied by Rev. J. W. Brown, pastor of the Baptist church at Havelock.

PARLEE-DOBSON.—At the First Baptist parsonage,

Sussex, April 30th, by Rev. B. H. Nobles, William Whitfield Parlee and Amelia Dobson, both of Havelock.

KEITH-MILLS.—On Wednesday evening 7 April 17th, Mr. Jonah Keith, of Lower Kofan, was united in marriage to the widow Mills, of Port Hood. The marriage took place at Mr. David Wright's, Havelock.

SMITH-SULLIVAN.—On the 25th inst., at the residence of J. E. Dean, 90 Elliott Row, by the Rev. Ira Smith, David Elliott Smith to Anna Marietta Sullivan, daughter of James Sullivan, of Gardner's Creek.

BURNHAM RILEY.—Mr. Harry Burnham, deputy sheriff of Digby, N. S., was married at Bridgetown, on Saturday last, to Miss Ella Riley of Annapolis, Rev. F. E. Daley officiating.

POLOCK-WILSON.—At the Baptist parsonage on April 20th, by the Rev. W. Camg, Mr. Henry Nelson Pollock, of Erie Settlement, to Miss Elizabeth Jane Wilson, of Ratters Corner.

ROGERS-WILBUR.—At the residence of Jordan Rogers, April 19th, by Rev. A. Adam, Henry, James W. Rogers, of Fredericton Road, to Mary R. Wilbur, of Moncton.

COBBAM-QUIGLEY.—In this city, April 29th by Rev. B. Beatty, Miss Emma Quigley, of Silver Falls, to Charles Cobham, of Carleton.

McCREADY JOHNSTON.—On April 19th Mr. Fred T. McCready the popular preacher for W. R. Hayward was united in marriage at New York to Miss E. Gertrude Johnston formerly of St. John. The many friends in this city of the young couple will wish them every happiness in their new life.

BONNIE TITUS.—At 25 Sharon street, West Medford, Mass. April 15th, at the residence of Frank W. Barrett, uncle of the groom, by the Rev. Tommas Parbony, Miss Blanche O. Bonnie of Newidawauk, Kings Co., to Atherton G. Titus of Thrusville, Kings Co., N. B.

SPEIGHT-GODMAN.—In this city, on Wednesday, April 24th, by Rev. B. Beatty, Miss Ruth Godman of Summer Hill, Queens Co., and Albert Speight, parish of Smead's, St. Johns Co.

COOK-SULLIVAN.—At the residence of the bride's parents, St. Stephen, on April 24th, by Rev. Thos. Marshall, J. Frederic Cook of Calais and Harriet May Sullivan of St. Stephen.

DIXON-TAYLOR.—At Lawrence, April 18th, by Rev. D. B. Chever, B. A., Walter C. Dixon to Roscoe May Taylor, both of Lawrence, Charlotte Co., N. B.

Disd.

BARTON.—At Cumberland Bay, Queen's Co., on 15th inst., Wilho, son of Ellery Barton, aged 1 year and 2 months. Of such is the kingdom of heaven.

BROWN.—At Cumberland Bay, N. B., on 23rd inst., Harry G., son of John T. Brown, aged 1 year and 2 months.

ELIOTT.—At her home near Cole's Island, N. B., on 18th inst., Matilda, wife of Wilkin Elliott, aged 61 years, leaving two sons and two daughter's. The deceased was a member of 2nd Johnston church and died trusting in Christ.

SMITH.—Wednesday, April 20th, at Fredericton Junction, Elizabeth Smith, beloved wife of D. H. Smith. Funeral from her late residence, at 2 p. m., Friday, April 20th, F. S. H. Carey officiating. Our sister died at the advanced age of 70. She has gone to rest the pleasures of a better country than is an heavenly.

TILLEY.—At Victoria Corner, Carleton county, April 16, of consumption, Charles W. Tilley, aged 29 years, leaving a sad widow and little child, parents, brothers and sisters to mourn his early disease. His trust was in Christ and during his last hours was joyously triumphant, death having lost its sting. At his request J. P. Wetmore of Hart's attended funeral services.

ESTABROOKS.—At Coldstream, Carleton county, April 9, after a lingering illness from cancer, Ezra Estabrooks, entered into rest, aged 59 years. His faith in God was strong and without a murmur patiently bore his sufferings. With sweet submission he laid down the will of his Father saying as the Master Jesus has taught "even so Father for thou has seemed good in thy sight." A widow, two sons and two daughter's with many relatives and acquaintances mourn his loss here.

HAMILTON.—Martha, wife of Captain Bedford Hamilton was buried at Lower Cape Sunday afternoon 21st April, aged 35 years. Our sister was converted and joined the Hopewell Baptist church in my years. Since a few years ago she still remained a member of this church and assisted us regularly with our finances. Her death was quite sudden and unexpected. Her (and only sister), Mrs. Samuel Calhoun from Lower Cape was visiting her and only arrived home a few weeks ago, leaving her in fairly good health. The summons though sudden was received by her with

loving trust in the wisdom of her Lord. She was ready waiting for his coming. The husband and one of the sons accompanied the body. A very large number gathered to pay their last tribute of respect. The church would not be able to hold the people. Expressions of regret were heard on every side. The Lord comfort the bereaved husband, two sons and one daughter survive her. Service conducted by pastor.

CURRIE.—At Monmouth, York Co., on March 26, of pneumonia, Henry Currie, in the 43rd year of his age. Bro. Currie was an exemplary Christian and will be much missed. He leaves one minor child, his wife and parents, four brothers, one of whom is the Rev. C. A. Currie now of St. Andrews and one sister. The day is in the triumph of faith.

FOSTER.—Beulah, Charlotte county, April 14, Mrs. Hannah B. Foster, aged 78. Our sister was a Christian of the best kind, was a member of the true church which is the Baptist and died in the triumph of faith.

WY.—Mrs. Wm. H. Wy, at Monty, March 14th. She had been ill for some time and gone to Morris General Hospital to undergo an operation for removal of the stomach. Her daughter, Mrs. Jane Bell, accompanied her. The operation was successful, but she died of heart failure thirteen hours after it was performed. Her remains were brought to her home in Newmarket for interment. Deceased was baptized by R. V. E. Dickson thirty-two years ago, and was a member of the Newmarket Baptist church. She leaves a husband, six sons and one daughter to mourn the loss of a devoted wife and loving mother.

FOWLER.—Mrs. George Fowler, of Harding street, Fairville, passed away to be with Jesus on the 13th inst., aged 53 years. Our dear departed sister was an affectionate wife, a loving mother, a useful woman to society and an active and earnest member of the Fairville Baptist church. The Lord gave our sister a beautiful alto voice, which she conscientiously served. She has been a valuable member of the choir in Fairville for many years and her death has caused a vacancy that will be hard to fill. Her testimonies in the prayer and conference meetings were always earnest and inspiring. She loved heraviour and delighted in his service. A sorrowing husband, four sad children, and a large circle of friends, survive her to mourn her deep grief. She rests from her labors and her works do follow her.

O'NEILL.—At Hillsborough, N. B., on March 11th, John I. O'Neill, aged 70 years. For some time our brother had suffered from an affection of his right eye, and it was hoped that the removal of that delicate organ would afford him permanent relief. Accordingly a few months since an operation was performed by a skillful oculist, but from that time his vision never seemed to fully recover. For a time his resolve will be him up and he was able to get out at times, but he gradually got weaker and eventually passed peacefully away. As he lay upon his death-bed he took much comfort from hearing the hymn—"Jesus, lover of my soul," sung, and even when wandering in his mind he would repeat some of its beautiful words. Our dear brother has long been a member of the Hillsborough church, having been baptized in 1856 by Rev. J. E. Hughes, pastor of the church at that time. He had passed through many sorrows; only a year or two ago a son who followed the profession of Satanism was lost and the body never recovered. But our brother is now where there is no more sorrow. He is survived by a wife and one daughter.

STEVENS.—At the residence of her son, Jamaica Plain, Boston, Mrs. Godwin Stevens, aged 64 years. The news of the death of this dear sister came as a painful shock to her numerous relatives and many friends in Hillsborough. In December last Mrs. Stevens left Hillsborough on a visit to her son in Boston, hoping thus to escape the rigour of a cold winter. Until quite recently it appeared that she was being much benefited by the change; but a few days before the end she was seized with an attack of inflammation and being naturally frail and delicate, she soon succumbed to that disease. Her death seemed the more sad as her husband was in the world, having remained in Hillsborough, and not being with her, having been in Boston before the fatal termination of her short sickness. She was, however, in the home of her son and was nursed with the greatest devotion. Surrounded thus by loved ones she calmly fell asleep in Jesus. She will be greatly missed in this community where she was affectionately esteemed. She was baptized at Hillsborough about the winter of 1857 during a revival among the Free Baptists under the Rev. Mr. Pendleton. Being married in 1859, she joined with him the 1st Hillsborough church. He, with four sons, remains to mourn her departure.

BARTON.—At Cumberland Bay, Queen's Co., on 17th inst., of natural causes, Charles W. Barton, aged 13 years. A wife, two sons and three daughters, with three brothers and two minor sisters survive him. Mr. Barton has been for a long time one of our best workers in these parts, always faithful and ready to assist in every good work. He was a member of 2nd Grand Lake church. The memory of the just is blessed.

JOHNSON.—At Ironbound Cove, Chipman, on 19th inst., of dropsy, Sarah B., wife of William Johnson, aged 62 years, a member of Upper Newcastle church. Besides her husband three sons and four daughters are left to mourn her sudden departure.

MUNROE.—At Salmon Bay, Queen's Co., N. B., on 30th inst., after a lingering illness, Samuel R. Munroe, aged 62 years, leaving a wife, three sons and two daughters. The deceased was a true and devoted member of the Baptist church. He was interred at Lower Newcastle.