

THE HOME MISSION JOURNAL

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WHOLE No. 92

We believe that most of our readers will be pleased to read the following synopsis of the life and labors of Dr. McLaren, whose name has become a household word among Baptists, families the world over. We therefore give it a place on our first page. It is taken from *The Christian Commonwealth* of England, written by his assistant.

Dr. Alexander McLaren at Seventy-Six.

By the Rev. J. E. Roberts, B. A., B. D.

(Dr. McLaren's Assistant)

DR. ALEXANDER McLaren, the most eminent of living Baptist ministers, was born at Glasgow, on February 11, 1826. His father was a Glasgow merchant. His education was received at Glasgow High School, and then at the university of the same city. Subsequently he prepared for the Baptist ministry at Stepney College, since transferred to Regent's Park. Remarkable continuity has characterized his career, as he has been pastor of only two churches during a ministry of fifty-six years to this date. He filled the pulpit of Portland Chapel, Southampton, from 1846 to 1858. Since the latter date he has preached at Union Chapel, Manchester. His written sermons are very widely read throughout the English-speaking world. Dr. McLaren was elected President of the Baptist Union of Great Britain and Ireland in 1875, and again in 1901.

In many Baptist homes there is a recent portrait of Dr. McLaren, bearing the inscription, "Our Grand Old Man." Very few will question the doctor's right to the title. At seventy-six, physically he is a tribute to the tenacity of a constitution nursed on Scotch porridge; mentally, he is a memorable instance of intellectual vigor, with unimpaired alertness and clear vision; spiritually, he is a shining example of grace abounding. Ten years ago it would have required a bold man to venture the prophecy that at his seventy-sixth birthday, Dr. McLaren would still be pastor of his large church in Manchester, and besides, filling the Presidential chair of the Baptist Union for the second time, would be rendering much active service to the denomination, both in his own city and throughout the country. Yet these are facts.

Naturally, there are signs that he is not so young as he was. His congregation notices that he is more exhausted after preaching than he used to be, and that there is a tendency to prolong the sermon, as if it were not quite so easy as formerly to give compact and balanced expression to all his thoughts. A recurring illness kept the doctor from his pulpit on quite a large number of Sundays last year. Perhaps the voice shows symptoms of tiring towards the end of the service. But these are only the slowly moving straws by which it is possible to detect the current. It is very difficult to believe that this man is seventy-six.

He stands in the pulpit erect as a dart. The flashing eyes still seem to pierce you. The clear voice reaches to the limits of the big chapel, and Dr. McLaren can still make himself heard easily anywhere. He takes the whole service himself. This is a great joy to the congregation. In his reading of the Scriptures is a sermon in itself. His prayers gain in richness of spiritual experience. The sermon is as wonderful as ever, with the same unerring insight into the meaning of Scripture, the same masterly exposition, the same apt and luminous illustration, the same stately language.

One pathetic reminder of advancing years was given by the announcement that the annual sermon by Dr. McLaren's colleague, "For fifty-five years, by the help of God," he had been accustomed to speak specially to the young, at the beginning of the year. The service has wonderful traditions, and attracts enormous congregations. Hundreds have been turned away, after the chapel was packed, and the lecture hall was crowded to an overflowing meeting. This year the doctor felt unable to bear the strain of the

crowd and excitement. He has given up preaching on Sunday evenings altogether. But he takes the service on Sunday morning regularly, unless prevented by illness. He drives down to the chapel, but he walks back to his pleasant home in Fallofield, not finding the distance of a mile and a-half too great, even after an exacting service. He does not leave his home again on Sunday, spending the remainder of the day quietly resting and reading. But he can often be seen walking into town on Monday morning, usually with a bundle of books under his arm to be exchanged at the library. And he walks the four miles to the centre of the city with an ease and elasticity of step which many a young man envies.

On other mornings than Monday, it is later before he is seen out. The doctor is an early riser; and several hours are given to study each morning. Part of the time every day is spent with the Hebrew Bible and the Greek Testament. Then the click of the typewriter tells of a mass of correspondence and of literary work, which has to be attended to. Before he goes out for a stroll, prior to his midday dinner, he has accomplished a good morning's work. He is usually accompanied by his faithful dog, Jerry. This animal was once described in the *British Weekly* as "a thoroughbred collie," and Dr. McLaren was heard to remark that "Jerry was not the first mongrel that the religious papers had magnified into a thoroughbred." Not infrequently this stroll leads him to the house of a sick member, for, though he does not attempt pastoral visitation, he always tries to see any of his people who have been connected for a long time with the church, in case of sickness.

It will interest all who wish to interview Dr. McLaren to know that he rests after dinner, and must not be disturbed. But when the "nap" is over, "click" goes the typewriter again, or the busy brain begins to weave the pattern of one of those wonderful sermons, or visitors are received. Although there are many calls on the doctor for social engagements, he spares very few evenings from his work. He takes the Wednesday night service whenever he can. Free Church Councils, Denominational Committees, meetings in connection with Owen's College and the Rylands Library fill up many afternoons and evenings. The various religious and philanthropic agencies in the city claim his presence and advocacy, nor do they knock in vain. It will be seen, therefore, that Dr. McLaren at seventy-six is a very busy man, putting in a full day's work regularly. The doctor lives alone with his only son.

His home life is very quiet, and it can never lose the shadow of a loneliness which is too sacred to invade. But the great preacher loves best to be in his study. He has the student's interest; and surrounded by his books, and with a pipe and armchair to supply an alternative to the Remington, he is happy alone.

And yet it is a great mistake to picture him as always in his study. People will not him to be. Dr. McLaren, at seventy-six is one of the busiest servants the denomination has. He has thrown himself heart and soul into the Twentieth Century Fund movement. He has preached for it, pleaded for it, button-holed individuals for it, visited churches, large and small for it, written for it, and done everything else for it that could be done.

It is inevitable that after such a lengthened pastorate; and at such an advanced age, Dr. McLaren should him sometimes that the time is at hand for retiring.

He seemed nearer to that ten years ago than he does to-day. His people are quietly confident that he will go on longer yet, and they do all in their power to assure him of their profound affection for him, and their gratitude to God for the high privilege they have enjoyed through so many years. "Dr. McLaren at seventy-six being what he is, why should there be any thought of an early cessation of that marvellous ministry of fifty-six years which, under God, has done so much for the religious life of England?"

Christian Commonwealth.

Sunny-Hearted Girls.

The best thing about a girl is cheerfulness. We don't care how ruddy her cheek may be or how graceful and up-to-date she is in all respects, if she wears a scowl she cannot be admired.

A sunny little body who is frail in health and has had sorrow that would make many another blue and pessimistic, is the soul of good nature, and extends her cheerfulness to each member of the family by her sunny ways and exciting in all a feeling of admiration and love. Perhaps it is her natural disposition, but it is surely a quality that can be cultivated.—The Boy's Lantern.

Looking Off Unto Jesus.

If men in the city walk the pavements with their eyes fixed upon the gutters, what does it matter though all the glories of a sunset are dyeing the western sky? They will see none of them; and if Christ stood beside you, closer to you than any other, if your eyes were fixed upon the trivialities of this poor present, you would see not Him.

If you want to see Him, shut out competing objects, and the dazzling cross-lights that come in and hide Him from us. There must be a rigid limitation, if not excision of other objects, if we are to grasp Him. If we would see, and have our hearts filled with the calm sublimity of the solemn, white wedge that lifts itself into the far-off blue, we must not let our gaze stop on the busy life of the valleys or the green slopes of the lower Alps, but must lift it and keep it fixed aloft. Meditate upon Him, and shut out other things.

ALEXANDER MACLAREN, D. D.

The Saloon Defined.

It is a business which every honorable merchant and business man hates and detests.

It is the standing dread of every mother.

It is the constant fear of every father.

It is the horror of every wife.

It makes ninety per cent. of the pauperism for which the tax-payer has to pay.

It keeps employed an army of policemen in the cities.

It puts out the fire on the hearth, condemns wives and children to hunger, cold and rags.

It fosters vice for profit, and educates in wickedness for gain.

Drunkenness comprises all other vices. It is the dictionary of vice, for it includes every vice. Drunkenness means speculation, theft, robbery, arson, forgery, murder, for it leads to all crimes.

—*Beran Evangelist.*

Way to Success.

The men whom I have seen succeed best in life have always been cheerful and hopeful men who went about their business with a smile on their faces, and took the changes and chances of their moral life like men facing rough and smooth alike as it came, and so found the truth of the old proverb, that "good times and bad times and all times pass over."—Charles Kingsley.

The Home Mission Journal.

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Reading with Christ.

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CHAPTER XIII.

TO THE COUNTING-ROOM.

JOE BENTON had not been struck by the locomotive which rushed toward him. A lump of coal flying from the tender, however, happened to hit his lantern and dash it from his hand. The dust raised by the rattling wheels of the passing train had blinded his eyes for a moment. Nevertheless Joe had, with a sure instinct of self-preservation, held himself flat against the rocks for what seemed to him an age, but was really only a very brief period of time.

For what had whizzed past Joe was not a long train, but a single engine. The way train which Joe had been expecting had been detained at Forestville by a hot box, and a "wild-cat" engine had been allowed to run by it on to Hammerville. Joe recovered his wits very quickly, and ran up the track to the spot where the special engine had stopped, but a car's length distance from the caboose. A few hurried words to the engineer, who had jumped down from his engine, quickly explained the whole situation. The engineer in his bluff way heartily praised Joe for his bluck and forethought, and then remarked to a portly gentleman who had remained in the cab:

"Mr. Morris, you may reckon you owe your life, under God, to the grit of this young man here!"

"I know it!" exclaimed the gentleman addressed, descending hurriedly to the ground and gripping Joe's hand in a hearty grasp. "And I'll see to it that he is well rewarded for his bravery!" Then accosting Joe, he added: "You have proved yourself a hero, young man! Have I ever seen you before? Somehow your face looks familiar!"

"You have seen me, sir, though perhaps you do not very well remember the circumstances. I once carried your bag for you in Carter City. And besides that, I have heard you make a few Sunday School addresses."

"Well," rejoined Mr. Morris, "I must have a good talk with you some other time." Then he added with a sigh, "Just now I am hastening to the bedside of my only son, who is very ill in Hammerville. That is the reason I am traveling on this special engine. Here is my card. I will look you up when I return to Carter City. You have providentially been the means of

saving my life—which once before was put in jeopardy in these very cuts, some years ago!"

With that Mr. Morris mounted to the cab again; and after the wild-cat locomotive had cautiously drawn the stray cars back to Forestville (where they were left on a siding in Joe's care, and whence the remainder of the train that had parted in two was communicated with by telegraph and safely located) all possible speed was made in the direction of Hammerville, in order to permit Mr. Morris to reach his fondly loved son before the boy died.

Some weeks after these stirring events, Mr. Morris, once more in Carter City, sent Joe Benton a message, requesting the young man to visit him in his office.

As soon as Joe reported himself in Mr. Morris' office the merchant, with the directness of a business man, proceeded at once to the subject which he had on his mind.

"Young man," he said "God used you as the efficient means for the saving of my life. Your bravery and coolness and alertness to duty have become subjects of general comment, and are qualities which speak well for your success in after life. I myself am thoroughly convinced of your trustworthiness, and general capability, and best of all, of your manly Christian character. Then too" (and his eyes filled with tears) "you remind me strangely of my dear boy who has gone. So I offer you the position of head of my shipping department. Some might say that I am taking a risk in making this offer, but I am sure you will be equal to the duties of the office as soon as you have gained a little familiarity with the details of the department. At any rate I am anxious to give you a chance to try and see what you can do. Will you accept my offer?"

Much to the surprise of Mr. Morris, Joe Benton, while thanking him heartily for his kind offer, in respectful tones stated his preference for railroad work.

"You see, sir," said Joe, "I am used to railroading, and my father was a railroad man before me. I like the life, and everybody says that railroading is becoming a science and that there are fine chances for a man, if he is only intelligent and faithful, to rise to good positions in the company's service. I am not yet 'ar up on the ladder myself, but I am aiming at better things."

"You certainly have proved yourself a brave and reliable man already!" put in Mr. Morris.

"Well, sir, in those affairs to which you refer I only did my duty—as almost any other railroad man would have done."

"But is not railroad life full of temptations?"

"Yes, sir, it is, but so is every line of life.

No morally weak man can stand in any trade or calling. But we have our helps to a Christian life as well as our dangers and temptations. You know there are railroad branches of the Young Men's Christian Association, and many of the men are stalwart Christians, who swing their lanterns and make their runs for Jesus Christ and are heading all the while for the great terminal station above!"

This was quite a speech for Joe to make, but he meant every word he uttered. Mr. Mc is recognized the force of what Joe said, and did not press the matter of which he himself had been speaking any further. Intimating to Joe that he would do something for him in other ways, he wished him happiness in all his life, and turned to the consideration of other matters. Joe left the office in high spirits, for at last it seemed as though the so-called tide of "fortune," which he had learned to call by the better name of divine blessing, had begun to turn in his favor.

To be Continued.

Baptist Doctrines.

We begin with this issue of this paper a series of articles on Baptist doctrines, written by different ministers of the Baptist faith; and were published in "The National Baptist," a few years ago. We reproduce them for the benefit of our young people who had not the opportunity of reading them before. Indeed they will pay any one to read them whether young or old.

As Baptists, we hold distinctive views of Scripture teaching, that divides us organically from other evangelical communions. And there are many, especially of our young membership who have been brought into our fold more by accident than by any convictions of Scripture teaching as to doctrines, and church policy, and if asked why they are Baptists would find it difficult to give a satisfactory answer. Such people are liable to be carried away with almost any wind of doctrine.

We hope that a careful perusal of these papers, written as they are by men of talent, scholarship and Biblical research will be of much service to all who will read them. They are written in a spirit of candor, casting no aspersions upon any other Christian bodies. While clear, firm and strong, they breathe a charitable air to all who love our Lord Jesus Christ.

I.

THE SOLE AUTHORITY OF THE NEW TESTAMENT.

L. muel Moss, D. D.

The New Testament has sole authority over us in all religious matters, because Jesus Christ has sole authority. The New Testament is the expression of His will which have been given to us. It is therefore final and obligatory in all questions of Christian belief and Christian conduct. What we are to believe and what we are to do, in all vital and permanent concerns of our personal character and of the religious life, can be determined solely by the requirements of Jesus Christ; and his decisions in this regard constitute the New Testament.

The New Testament consists in part of the record of the immediate personal teachings and acts of Christ, and in part of the records of the teachings and acts of his Apostles, in His name, thro His inspiration, and by His authority. Therefore the Gospels by the Evangelists, the Book of the Acts of the Apostles, and the Epistles by the Apostles, all stand on the same footing as to their authority over us. They are equally the revelation and teaching of Jesus Christ, to be received and obeyed as His expression of love for us and His requirements of obedience from us. There are important differences among the different parts of the New Testament; each part has its special purpose, and is intended to serve a definite end; but in the matter of authority there is no difference. "All Scripture is inspired by God, and is profitable for teaching, for reproof, for correction, for instruction in righteousness; that the man of God may be complete, completely furnished to every good work." (II Tim. iii. 15, 17).

We speak intentionally of the New Testament as having *sole* authority rather than as having *supreme* authority. The word "supreme," high as it is, might yet seem to imply that something else, as for example the church, or human reason, has some actual authority, however subordinate, in religious matters. Indeed we are now being taught, by men of exalted position and wide influence, that the Scripture, the Church, and the Reason, are each and all *authorities* touching religious truth, tho the Scripture, these same men say, is supreme. But this is a confusion of terms. We can understand the Romanist, who ascribes all authority to his church, to the exclusion of both Scripture and Reason; and we can understand the Rationalist, who repudiates alike the Scripture and the Church, and insists that the Reason is the only arbiter in these high concerns; but we cannot understand how any one can admit that the New Testament, as the authentic will of Christ, is a religious authority, and then allow it to share its sovereignty with anything else. It is first, as Christ is first, and there is no second. The

church has a noble office; she is the perpetual witness for Christ; she is "the pillar and ground of the truth." Nor must we disparage the human Reason. It is the image of God in man. By the reason, as illumined by the Holy Spirit, thro living faith and intelligent prayer, we apprehend the meaning of Scripture. But the Scripture, the New Testament, as the declared and explicit will of Christ, holds authority over the Church and the Reason alike. It is more than supreme; it is sole sovereign, and occupies an undivided throne.

It is intentional also that we speak of the New Testament only, and not of the whole Bible, as the sole authority in religious thought and life. The Old Testament indeed is the word of God, to be received and obeyed as such; but it has been supplemented and completed by the New Testament telling of the incarnation and teaching of Jesus Christ, and of the redemption thro Him. The New Testament therefore as recording the fulfilment of the Old, is the key to its right interpretation and meaning. We read and accept the Old in the light of the New, and not the New in the light of the Old. The Old Testament has lost none of its value by the accomplishment of its prophecies and types in Christ. He Himself says: "Search the Scriptures,—I, e., the Old Testament Scriptures,—it is they that testify concerning Me" (John vi: 39). This is the divine way of saying what we are trying to say,—that we must study and obey the Old Testament; but the key to its interpretation is in Jesus Christ, and He has given to us this key in the New Testament.

Of course it is to the New Testament as originally given that this quality of sole authority attaches. A transcript or translation of the original is authoritative only in so far as it is correct. There can be no sanctity or obligatoriness in a misrepresentation or a blunder. While it is true that the autograph manuscripts of evangelists and apostles have long since perished, and true that there are many mistakes of a minor sort in the many hundreds of manuscripts of the Greek New Testament which still exist, it is not true that there is any serious doubt that we have the New Testament in all essential respects just as its authors left it. We cannot now exhibit the evidence for this statement, but the evidence is within the reach of every earnest student, and is well worthy of his attention. The subject is as fascinating as it is instructive and important. Drs. Wescott and Hort, the able English scholars who devoted a quarter of a century of patient study to this great matter, and who published eight years ago the results of their labors in a most trustworthy Greek New Testament, give this testimony, viz: "If comparative trivialities such as changes of order, the insertion or omission of the article with proper names, and the like, are set aside, the words in our opinion still subject to doubt can hardly amount to more than a thousandth part of the whole New Testament." That is to say, in a copy of the New Testament in good-sized type, occupying five hundred pages, all the sentences and phrases and words that present any probable variation from the form in which the original writers left them can be placed upon half a page. Or again: In the New Testament there are about eight thousand verses. All the doubtful passages therefore will not extend beyond the space of eight verses. This is a very striking and reassuring fact. Its full significance must be left to every reader's own inquiry and meditation. It may be added that these variations, important as they are, are wholly verbal and philological, and do not touch a single doctrine of the New Testament.

As to the Old Testament we may say in a word that we have just the same Scriptures that Jesus Christ used and endorsed and enjoined upon His disciples. Surely Jesus Christ's Bible will be accepted as authentic and authoritative for us.

We intended to add some suggestions as to the best methods of ascertaining the meaning of the New Testament, of studying its books, but this is a large subject, and our space is already more than filled. Let us hold fast our primary and fundamental position, that the New Testament is our sole authority in all matters of religious truth and religious duty.

A Single Victory for Abstinence.

In several numbers of the National Advocate we have called attention to the recognition by the Life Insurance Societies of Great Britain of the claims of the total abstainer that he is a better risk than the drinking man. Now some American life insurance companies are coming to take the same position and officially recognize the total abstainer as a man in better health and with better chances of long life than the drinking man, hence entitled to lower rates; and one of the leading companies has established a total abstinence class, and offers lower rates to men who do not drink.

The abstinence clause in the contract is at once an avowal of temperance in the past and a pledge not to drink in the future. The applicant must testify that he has been a total abstainer from all sorts of liquors, and must pledge himself to the same abstinence during the life of the policy.

Officials of the company admit that an injustice was done to men who have been total abstainers in placing them on the same rating as men who drink. The records of the company readily establish the fact that the proportion of deaths among drinking men was greater than the proportion among abstainers, and yet, as an insurance risk, both have been regarded upon the same footing.

An actuary of the company which has taken the step new to American insurance said that while the company did not consider itself a temperance society and was not segregating all its policy holders who are total abstainers, it would put in this new class any accepted applicant for insurance who declared that he had been a total abstainer from the use as a beverage of alcoholic liquors, indulging wine, beer and fermented cider, and as a condition of membership in this class would agree to remain a total abstainer as long as his policy is in force, any surplus being based upon the experience of the society on policies belonging to the total abstinence class.

For Mothers—Children need models more than criticism.

To bring up a child in the way he should go, travel that way yourself.

The sooner you get a child to be a law unto himself, the sooner you will make a man of him.

We can never check what is evil in the young unless we cherish what is good in them.

Line upon line, precept upon precept we must have in a home. But we must also have serenity, peace, and the absence of petty fault-finding, if home is to be a nursery fit for heaven's growing plants.

Notices.

N. B. Southern Association.

The Southern Association will meet with the Tabernacle Baptist church in St. John on the 5th of July. Will all the churches please be prompt in sending in their letters to J. F. Black, Fairville.

A. T. DYKEMAN, Moderator.

TRAVELLING ARRANGEMENTS.

The delegates to the above Association who have purchased one first class ticket, and received a standard certificate at place of purchase, will be returned free over the I. C. R. and C. P. R. and Shore Line Railroads. The river steam

ers will grant usual reductions. No reduction in rates from Fairville and Carleton.

J. D. FREEMAN.

Will all delegates to the N. B. Southern Association which is to meet with the Tabernacle Baptist church, St. John, please send their names to the undersigned if they wish entertainment during the session and arrangements for their comfort will be made.

HOWARD H. ROACH.

93 Elliott Row, St. John.

N. B. Western Association.

The New Brunswick Western Baptist Association will convene (D. V.) with the Rockland Baptist church, Carleton county, on Friday 2.30 p. m., June 27th. We hope to see a large delegation from the churches.

C. N. BARTON, Clerk.

Debec Junction, May 8th.

Religious News.

Our annual business meeting HILLSDALE, N. B., was held June 7th. The service was harmonious and helpful, the old officers were all re-elected. The reports showed last year was one of marked prosperity. Sunday was a blessed season. Four were baptized and received into church fellowship. The annual roll call was held, to which all but 18 of our members responded, after which our pastor gave us one of his best discourses on our relationship and privileges as children. Gal. 3: 4 and 46.

C. M. FERGUSON, Sec'y.

June 11th.

We are being favored here THE FIRST CHURCH with the divine blessing. HILLSBORO, N. B. The church is being quickened and there are signs which lead us to hope for great blessing. On last Sabbath 11 happy young believers were baptized upon profession of their faith in Christ. There are others received for baptism and many under conviction. On Sunday evening the right hand of fellowship was given to twenty-two, five of these were baptized before and six come in by letter from other churches. Twenty-five have been added to the church since Feb.

J. B. GANONG.

Special meetings are being ROLLING DAM, held here by Rev. H. D. CHARLOTTE CO. Worden, our pastor, with good results. Souls are coming to Jesus, some 19 souls have taken their stand through God's grace and others are coming strong under conviction and yielding to the loving Saviour. We are having good sound preaching, with spiritual power through our pastor here, and the Lord is blessing our labors as pastor and church unite their efforts together. There will be a baptism it is expected here next Sabbath. Some will not unite for the present because of going away, but will in the future at their return. Our church has been revived considerably and faith increased and love has seemed to have grown to a greater degree. Methodists and Presbyterians and Church people and some Catholics are being awakened here through our pastor's preaching. The Lord is blessing us. Praise his name. W. C. HEWITT, Clerk.

Let no man or woman for the sake of a paltry amusement venture within arm's length of a temptation.

A Notable Play-ground.

WHILE I was in London recently I stood one day on a very large and fine play-ground. It was so large as to afford ample room for the free movement of hundreds of children. It was admirably fitted for the purpose designed, having swings and gymnastic apparatus, and one part being devoted to the boys and the other reserved for the use of the girls. As I stood there watching the gambols of the happy juveniles I could not help reflecting on the wonderful change which had been effected in that place, and how different the scenes then enacted to those once witnessed there. That play-ground was once the site of a grim prison—the old Horse-manger Lane Gaol. As I stood there a shudder passed through me as I thought that under that very ground over which the light and careless feet of the children were tripping was all that remained of the dust of some of the most notorious criminals of the 19th century. In that vicinity many a murderer had paid the penalty of his deed of blood. But, happily, the little ones knew nothing of the shameful and tragic associations of that spot. Old things had passed away; behold, all things had become new! Where misery once reigned, merriment now sways its sunny sceptre. Such a pleasing transformation set me reflecting. I remembered, sadly, that *sin has turned play-grounds into prisons*. Once no frowning walls shut in those who had forfeited their birth-right of liberty. No gloomy dungeons echoed the groans of wretched captives. The world was full of light, and resonant with joy. Man walked forth possessed of lordly freedom, enjoyed peace with his Maker, and exercised his heaven-given right as monarch of the lower creation. Alas, how soon he fell from his high estate!

"We tell with dimming eyes the story,
How discord on the music fell, and darkness on
the glory."

Through sin came guilt, misery, bondage, despair, and death. Man became a law-breaker, the creator became a Judge, and the world became a prison. And what far-reaching and long-continuing consequences have occurred from the primal transgression. Look abroad upon our penitentiaries with their shame-stained inmates, and mourn over the havoc wrought by sin.

Sin has brought many from the play-ground to the prison.

All those monsters of evil at whose dark deeds we tremble were once smiling infants nestling in a mother's arms. Those who are kept under lock and key, once roamed in all the sweet freedom of childhood. Those who wear the badge of dishonor and perform the menial task, once, with laughing faces, engaged in innocent play. It is enough to make the heart bleed to think how sin has led many a one away from scenes of joy to places of woe. Truly "the way of transgressors is hard." Let us hate sin, strive against it, and warn others of its deceitful nature and deadly effects. But I am eager to pass from these painful considerations to more hopeful and happier thoughts.

Scripture teaches us that *Christ came to turn prisons into play-grounds*.

It was His mission to destroy the works of the Devil, to counteract and overcome the dread results of sin, and, as the second Adam, to restore the ruins of the first. Is it not written of Him:—"The Spirit of the Lord God is upon me, because the Lord hath anointed me to preach good tidings unto the meek. He hath sent me to bind up the broken-hearted, to proclaim

liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn; to appoint unto them that mourn in Zion, to give them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness." Yes, Jesus came to give physical-mental and spiritual liberty. Whom the Son makes free are free indeed. And those whom He liberates, He fills with joy. They have pleasures better than any known to natural childhood. They are made to rejoice with joy unspeakable and full of glory.

The more the religion of Christ prevails the fewer prisons will there be and the more play-grounds. "Where the Spirit of the Lord is, there is liberty." Already, Christianity has produced glorious changes. It has swept away many abuses, it has rectified many wrongs, it has delivered mankind from many evils. The gospel is the true remedy for all the ills of humanity. It goes to the root of the matter and makes men new creatures. I heard Dr. Parker preach a sermon dealing with some pressing social problems. He said our cities needed rebuilding; but in order to rebuild the city you must rebuild the citizen. "Ye must be born again."

There is a world where there are no prisons. In the realms of bliss there are no law-breakers, and no need for places of incarceration. Of that city it is said: "There shall in no wise enter into it anything that doleth, neither whatsoever worketh abomination, or maketh a lie; but they which are written in the Lamb's book of life."

I would not like to say that there are no play-grounds in Heaven. I know there are many dear children there, and I know they are perfectly happy. The prophet describing the restored Jerusalem said: "And the streets of the city shall be full of boys and girls playing in the streets thereof." In Jerusalem the Golden, surely there will be multitudes of bright young forms animated with very joy in the fulness of a youth that never grows old, and a life that never ends! Some of them we sadly miss here; but they are "with Christ, which is far better."

"Around the throne of God in heaven

Thousands of children stand;

Children whose sins are all forgiven,

A holy, happy band."

"On earth they sought the Saviour's grace,

On earth they loved His name;

So now they see his blessed face,

And stand before the Lamb."

C. W. TOWNSEND.

Married.

COAKLEY-BANISTER—At Harvey, Albart county, N. B., May 31st, by Rev. M. E. Fletcher, David C. Coakley to Roena Banister, both of Harvey.

DUFFY—At Lubec, Me., Dr. N. P. Duffy, in the 48th year of his age, after a brief illness of five days. Dr. Duffy was a native of Coverdale, N. B., and was highly respected in Lubec, where he practiced his profession.

WARD-STOREY—At Donkton, June 4th, by Pastor M. P. King, Walter Ward, Ida Storey, both of Blissfield, North Co., N. B.

BUBAR DICKINSON—At Coldstream, Car. Co., June 5th, by Rev. J. D. Wetmore, Merrill T. Bubar to Etta Dickinson, of Lower Eription.

DYKEMAN-PURDY—At the home of the bride's parents Upper Jemseg, Queens Co., N. B., June 5th, by Rev. W. J. Gordon, Ethelbert P. Dykeman to Laura Purdy, both of Jemseg.

SHARP BATES—At the Baptist parsonage, Upper Jemseg, Queens Co., N. B., June 4th by Rev. W. J. Gordon, William Sharp to Sarah Bates, both of Lower Jemseg.

STEEVES MILLER—At the parsonage, Dawson Settlement, Albert Co., May 17, by Pastor A. A. Rutledge, Roland Steeves of Hillsboro and Louise Miller of Baltimore, Albert county, N. B.

STEEVES COLLINS—At the parsonage, Dawson Settlement, Albert county, June 10, by A. A. Rutledge, L. B. F. Steeves of Dawson Settlement and Maud Collins of St. John, N. B.

FERRIS HUESTIS—At Cambridge, Queens county, on the 5th June, by the Rev. A. B. MacDonald, Judson B. Ferris and Ava J. Huestis, all of Cambridge.

Died.

WARD—A Blissfield, June 1st, George Ward, in the 92nd year of his age.

BROWN—At Chipman, N. B. on 5th inst. Andrew Brown, aged 73 years. Three sons and two daughters are left to revere his memory. He was a member of First Chipman church.

MEHWINNIE—At Marysville, York county May 18th Mrs Sarah A. Metwinnie, aged 76 years, leaving two sons and four daughters. Sister Mehwinnie, was a member of the Musquash church, having united with it many years ago, and although having to endure many adverse influences and solicitations stood firm to her religious convictions and died in the triumph of faith.

WANAMAKER—On July 7th, 1902, from the Lome of her mother, Hillsdale, N. B., to her heavenly home, departed Sister Jennie Wanamaker, aged 18. She suffered very much, but when asked, "Does the Father's dealings seem hard," she replied, "I love Jesus and I know he loves me. He cannot make any mistake." Thus ever faithful to Him and His church she lived, she died loving and beloved by Him and His.

HARDING—At her late residence, Charlotte St., St. John, June 7, Susan E., widow of the late Charles E. Harding, in the 82nd year of her age. Mr and Mrs Harding were permitted to spend a long married life together and to raise a large family of four sons and seven daughters, all of whom live to cherish and revere the memory of their parents. Mrs Harding was a valued member of the Gervain Street church. In quite early life she united with the church and preserved her membership in it unbroken for more than fifty years. The funeral services were conducted by her pastor, Rev. J. D. Freeman on Tuesday afternoon and the remains were laid away in Fern Hill Cemetery beside those of her husband who was taken from her side about eighteen months ago.

VAUGHAN—On June 6th, at St. Martins, N. B., Benjamin Vaughan, aged 89 years and 7 months. Our beloved brother was one of the oldest and most respected residents of this place. He was baptized by Rev Benjamin Coy nearly sixty years ago. Some twenty-five years of his life was spent in Liverpool, England, where he attended for a time the ministry of the famous Hugh Stewart Brown, and afterwards became an ardent supporter of Princes Street church under the pastorate of the late G. W. Carey. He met with great reverses in business life, but sustained them all with Christian fortitude. His closing years passed in his native place, were calm and brightened with glorious hope. The present writer saw him the day before he died, and bending over him said "Christ is all," to which he immediately responded "and in all." In that blessed assurance he lived and died.

Courtesy

The grace of courtesy is not the least of life's charms. Nowhere should it grow richer than in the Church of Christ. A smile, a hand shake, a kindly spoken greeting, the sharing of a hymn book, invitation to a seat, such little things as these have often gladdened an overburdened heart, led a life nearer to Christ and been the "cup of cold water," delighting the heart of the Master, brightening the life of the recipient and making the soul of the giver glow with a consciousness of having helped the Christ in his ministry of love to men.—Charles H. Moss.