

THE HOME MISSION JOURNAL

VOLUME II, No. 12.

ST. JOHN, N. B., JUNE 26, 1900.

WHOLE No. 38.

The Perfect Freedom.

BY THE LATE PRINCIPAL JOHN CAIRD, D. D., LL. D.

PART II.



ND yet, dignified and praiseworthy though it be, it is still a character which falls far short of Christ's ideal. For the state of mind which our Lord contemplates as the realization of perfect spiritual free-

dom is reached only when duty has ceased to be a thing of deliberate self-denial, and has become itself the sweetness and the joy of life. Christ declares that it is possible for a man to attain to such a temper and frame of spirit, that doing the will of God shall be to him a kind of self-indulgence, the expression of an irresistible inward impulse, the gratification of the deepest passion of his soul. His moral life will no longer have the character of obedience, even to a Master whose authority his reason recognizes, but that of the unconscious service rendered to One who has touched our hearts and captivated our affections, and awakened in us a devotion that binds us to His service by an imperious yet sweet and joyous enthrallment. The man who rises to this spiritual elevation of nature may still be a creature of appetites and passions, of sensuous impulses and desires; but, according to Christ's conception, under the all-dominating force of a new and more potent affection, there will be no longer any painful or protracted struggle with these. Do not we know how work loses its irksomeness when a strong passion urges us to do it? We know that even an intense earthly passion or desire taking possession of our nature will give us an easy and almost unfeigned supremacy over other desires, which otherwise it would be hard to conquer—that ambition, or love of fame or honor, for instance, will quell sensuality, indolence, the love of money, or pleasure and personal indulgence; or again, that ardent love or patriotism, taking deep hold of a human spirit, will bear down before it, without the sense of effort, all other and meaner impulses, and make it no hardship to sacrifice self, to undergo pain and toil and danger and disaster, for its object. And so, what Christ contemplates is the awakening of a new and commanding principle within the breast—a love to Him who is the supreme ideal of all that is divinely fair and holy and good, more entrancing, conferring a superiority to self more magnanimous, more enabling, more sustaining, more capable of rousing those who are swayed by it to labor and sacrifice and endurance, that have lost all their severity and become transmuted into sweetness, than any earthly principle or passion by which the spirit of man can be impelled.

Alas! as we depict this exalted ideal of human goodness, how far, how very far short of it, are we constrained to confess, is the life which most of us are living. To very many of us religion is a thing which has its source in our fears, our interests, our hereditary traditions, our social convictions, at best our intellectual convictions. How seldom has it gone deeper than all that, to entrench itself in our affections, to become that for which such expressions as these are no longer exaggerations: "I delight to do thy will, O my God; yea, thy law is within my heart;" "I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord."

Nevertheless, as Christian men and women, it is this we should aim at; with nothing short of this should we be content. For as all things are a bondage to us till our hearts be in them, as our work in life, our profession, our calling, our social duties and relations, the very ties of home and kindred are a drag upon us, if our heart be not in them; so our religion can then only cease to be a yoke upon our necks, a heavy, servile task work, when our whole nature, mind, heart, soul, the convictions of our reason, the witness of our conscience, the constraining force of our affections—go with it. For then only in us shall our Lord's saying be fulfilled, "Ye shall know the truth, and the truth shall make you free."

A Felt Want.

The great want of the age is men; men who are not for sale; men who are sound from core to circumference, true to the heart's core; men who fear the Lord and hate covetousness; men whose consciences are as steady as the needle to the pole; men who can tell the truth and look the devil and the world in the eye; men who have courage without wriggling for it; men in whom the current of everlasting life runs still and deep and strong; men careful of God's honor and men's applause; men who will not fail or be discouraged till judgment be set in the earth; men who know their message and tell it; men who know their place and fill it; men who mind their own business; men who will not lie; men who are not too lazy to work nor too proud, nor too poor; men who are willing to eat what they have paid for; men who know whom they have believed; men whose feet are on the Everlasting Rock; men who are strong with the divine strength, wise with the wisdom that cometh from above, and loving with the love of Christ—men of God.

J. M. GADDY.

Spurgeon's Abhorrence of Debt

To keep dirt, debt and the devil out of my cottage has been my greatest wish ever since I set up housekeeping; and although the last of the three has sometimes gotten in by the door or window, for the serpent will wriggle through the smallest crack, yet, thanks to a good wife, hard work, honesty and scrubbing brushes, the other two have not crossed the threshold. Debt is so degrading, that if I owed a man a penny, I would walk twenty miles in the depth of winter to pay him, sooner than feel that I was under an obligation. I should be as comfortable with peas in my shoes, or a hedgehog in my bed, or a snake up my back, as with bills hanging over my head at the grocer's, baker's and tailor's. Poverty is hard, but debt is horrible; a man might as well have a smoky house and scolding wife, which are said to be the two worst evils of our life. We may be poor, yet respectable, which John Ploughman and wife hope they are, and will be; but a man in debt cannot even respect himself, and he is sure to be talked about by his neighbors and that talk will not be much to his credit. Some persons appear to like to be owing money; but I would as soon be a cat up a chimney, with the fire alight, or a fox with hounds at my heels, or a hedgehog on pitchfork, or a mouse under an owl's claws. An honest man thinks a purse full of other people's money to be worse than an empty one; he cannot bear to eat other people's cheese, wear other people's shirts, and walk about in other people's shoes; neither will he be easy while his wife is decked out in the milliner's bonnets, and wears the draper's flannels.

A Child's Love.

A poor drunkard had an only daughter, whom he abused shamefully, but she clung to him with undying affection. One day, when he awoke from slumber, after a debauch, and found her preparing breakfast for him and singing a child-

ish song, he turned to her, and, with a tone almost tender, said: "Millie, what makes you stay with me?" "Because you are my father, and I love you." "You love me!" repeated the wretched man. "You love me!" He looked at his bloated limbs, his soiled and ragged clothes. "Love me!" he still murmured. "Millie, what makes you love me? I am a poor drunkard; everybody else despises me, why don't you?" "Dear father," said the girl, with swimming eyes, "my mother taught me to love you, and every night she comes from heaven and stands by my little bed and says, 'Millie, don't leave your father; he will get away from that rum fiend some of these days, and then how happy you will be.'—Selected.

The Moral Value of Good Temper.

A reader of Robert Louis Stevenson's "Letters" say they show how well he practised in everyday life the gospel of courage, of the high moral value of good temper, and of the crime of gloom and despondency. A fit of irritation was to him a thing to be ashamed of, and he apologized for being occasionally cast down by his ill health. One cannot fail to be struck by the buoyant and joyous note in Stevenson, whose whole life was a struggle with disease. By pure will power he prevented physical pain from mastering his spirit. He felt that a man's duty was to be cheery and hopeful, for the sake of others; and that it was a miserably poor thing to let one's own suffering shadow others' lives. Hence this heroic soul in weak body was a happiness-maker, both in his home circle and in that larger circle touched by his books. He cultivated good temper because he realized its moral value. When it comes to be recognized more generally, as it ought to be, that good temper is not only cultivatable but a Christian duty, and that one has no moral right to inflict gloom and despondency upon the home members or the community, we shall doubtless see a marked change for the better. Doubtless a sunny disposition is natural to some, and not to others; but all may acquire this, as well as any other virtue; and its possession is one of the strong commendations of one's religion. There is no reason why one member of the family—say the unselfish mother—should supply all the sunshine for the home.

Growth of the Baptists.

In a recent issue of the *Independent* appear the statistics of the churches for the year 1899. The table is a valuable one for comparison. The Roman Catholics show the surprisingly small gain of 52,123. The Lutherans have increased in numbers 40,226. "The Church" (Episcopal) has the modest addition of 10,987 members, or one and one-half per cent. The Methodists (17 bodies) gain 33,051 members, while the Methodist Episcopal church shows a loss of some 4000.

The Baptists of all kinds (13 bodies) show an increase of 89,201, or about two per cent. But the regular Baptists (North and South) have increased over 260,000, while the colored Baptists have decreased over 175,000 in numbers. What is the reason of this great decrease among our colored brethren? The total number of Baptists, according to these statistics, is 4,443,628. Are we increasing in quality as rapidly as in quantity?

Esau wept because he lost the blessing, not because he had sold his birthright. Men mourn for the evil that sin brings, not for the sin that brings the evil.

The boards taken from nature and covered with gold, were fit for God's house. So sinners are prepared for Christ's Spiritual temple.—

D. L. Moody.

Broad is the road that leads to death.

The Home Mission Journal.

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

All communications, except money remittances, are to be addressed to

THE HOME MISSION JOURNAL,
54 Dock Street, St. John, N. B.

All money letters should be addressed to

REV. J. H. HUGHES,
Carleton, St. John.

Terms, - - 50 Cents a Year

The Dying Saviour to the Dying Thief.

A sermon preached by Rev. A. J. Hughes, Pastor of the Central Square Baptist Church, East Boston, Sabbath morning, April 1st, 1900.

TEXT.—Luke 23:43.—“And Jesus said unto him, Verily I say unto thee, to-day shalt thou be with me in Paradise.”

The crucifixion of the Son of God was the darkest event in human history. It was a dark event because of the character of the Victim. He was “holy, harmless, undefiled and separate from sinners.” It is a dark deed when a prodigal son lifts his hand against an unworthy father and strikes him dead. But it is a deed of a much darker hue when such a boy lifts his hand against an honorable father, and smites him to his death. So the holy character of the Son of God deepens the blackness of the crime of His crucifixion.

The event was dark because of the fury of the wrath of the chief priests and scribes against Him. They thirsted for His blood with a longing that would seem to have been inspired by the very denizens of the pit. The event was dark because of the treachery of Judas. He was an apostle and a professed friend, but proved himself an enemy and a traitor.

The event was dark because of the faithlessness of the other apostles, for at the time when Jesus needed the support of their presence more than at any other time in His life, they forsook Him and fled.

The event was dark because of the pusillanimity of Pilate, for when judges can be intimidated, what hope is there for the triumph of justice in the world?

The event was dark because of the hiding from the eyes of the holy Victim of the light of His Father's face, which broke His heart, and caused Him to rend the heavens with the cry “My God! why hast Thou forsaken me?”

The event was so dark that the sun, shining in the Heavens, could not look upon it, and so he mantled his face in a supernatural gloom.

But this event of unparalleled darkness was penetrated with one ray of light. On either side of the Son of God there were crucified, two malefactors. When the storm of railery breaks forth against Him they swell its strength with their jeers. But suddenly one of them turns his face in the direction of the holy sufferer by his side, and his railery ceases. He sees in that face the lines of a superhuman grief, which cause it to be marred more than is possible to any merely human visage. He recognizes in that person divine qualities as fully as Nathanael did when he exclaimed “Rabbi, thou art the Son of God; thou art the King of Israel.” Instantly he is changed in thought, feeling, character. He is out of sympathy with that jeering crowd; he is in sympathy with the dying Saviour. Then he reproves his fellow in crime, “Dost not thou fear God, seeing thou art in the same condemnation? And we indeed justly; for we receive the due reward of our deeds; but this man hath done nothing amiss.” Next he prays to the Son of God, “Lord, remember me when thou comest in thy Kingdom.” The prayer no sooner escapes his lips than the reply goes back from the lips of Jesus, like the sound of mellifluous music, “Verily I say unto thee, To-day shalt thou be with me in Paradise.”

Of this radiant fact in connection with the dark event of the Saviour's crucifixion I desire to speak at this time.

1. Let us consider the malefactor.

Being the only man in the entire Bible reported as having been saved at the eleventh hour, he is

worthy of our consideration. One fact stands out prominently with reference to him, viz, he was a bad man. He is spoken of in the narrative as “a malefactor,” which means a man given up to evil doing.

This fact concerning the man set me to wondering about him. I wondered, first, how much the man's ancestry may have been responsible for his being a bad man. Ancestry is responsible for corrupt character. The father of the infamous Nero, speaking one day of his boy, said, that having been borne of himself and Agrippina, he could not help but prove a curse to the state. There was philosophy in the father's remark. Infamy is the entail of a corrupt parenthood. The penitent thief may have been the victim of an iniquitous ancestry. If so, then our judgment of him must be tempered with mercy. Indeed our judgment of all such criminals must be so tempered. Moreover, we must seek by every means in our power, to put down impurity both in our lives and in the state.

Next, I wondered how much company may have been responsible for the thief's having been a bad man. There is an old Spanish proverb which says “Live with the wolves and you'll learn to howl.” The proverb is as true as it is ancient. Company tells on the life. An evangelist gave a striking illustration once while preaching. He said he had been entrusted by his brother, who was a jeweller, with a gold chain to be delivered to the owner. He put it in his vest-pocket, and forgot it. At last, after two weeks he found it there safe, but, greatly to his dismay, black and tarnished. He was at a loss to account for it, until he found a bad pencil, along which it had been lying, and instead of the gold imparting its brightness to the lead, it had received from the lead its dullness. So is it that evil companions corrupt character. This man who became penitent on the cross may have consorted with evil companions. If so, then he was one of many who have discovered the folly of such a course. A father whom I once knew had a standing exhortation with which he used to admonish his children. It was, “chase superior associates, or none.” That is good advice to heed. If we associate with unworthy people, unless we do it for the reason that Christ did, which was to bless them, instead of our lifting them up to the attitudes of purity and righteousness, they will drag us down into the quagmires of shame and sin. Let us, then, be careful of our associates.

But, however ancestry, however company may have been responsible for the malefactors having been a bad man, in the last analysis his own choice was responsible for his being what he was. The Eden of innocence was lost in the primal transgression. But the Eden of human possibilities remains. In this garden grow also the tree of life and the tree of death. It is our privilege to pluck and eat of the tree of life, and so be worthy members of society, and fit then for the Kingdom of Heaven. Or it is our privilege to pluck and eat of the tree of death, and so be unworthy members of society, and unfit for the Kingdom of Heaven. We can all be pure and good if we determine that, in the strength of God, we shall be. That is our inalienable right as beings made in the image of God. It was the inalienable right of the converted malefactor also, and for trusting it from him he was himself to blame. But though he was a bad man, the Son of God had mercy on him and saved him, even at the eleventh hour. Thus did He give a practical exhibition of the errand that brought Him here, which was “to seek and to save that which was lost.”

(To be Continued.)

A Little Pilgrim.

DICKIE RHYMER.

One summer's evening, ere the sun went down,
When city men were hastening from the town
To reach their homes—some near at hand, some far—
By snorting trains, by omnibus or car,
To be beyond the reach of city's din—
A tram-car stopped, a little girl got in:
A cheery looking girl, scarce four years old;
Although not shy, her manners were not bold;
But all about one scarce could understand.

She held a little bundle in her hand—
But which did not seem broad and butter hide:
A satin scarf, so natty and so neat,
Was o'er her shoulders thrown. She took her seat,
And laid her bundle underneath her arm,
And smiling prettily, but yet so calm,
She to the porter said, “May I lie here?”
He answered instantly, “O yes, my dear.”
And there she seemed inclined to make her stay,
While once again the tram went on its way.
The tall conductor—over six feet high,
Now scanned the travelers with a business eye;
But in that eye was something kind and mild,
That took the notice of the little child.
A little after, and the man went round,
And soon was heard the old familiar sound,
Of gathering pence, and clipping tickets to—
The tram was full and he had much to do.
“Your fare, my little girl,” at length he said,
She looked a moment, shook her little head,—
“I have no pennies; don't you know?” said she,
“My fare is paid, and Jesus paid for me.”
He looked bewildered—all the people smiled;
“I didn't know; and who is Jesus, child?”
“Why don't you know He once for sinners died,
For little children, and for men beside,
To make us good; and wash us from our sin:
Is this his railway I am travelling in?”
“Don't think it is! I want your fare you know!”
“I told you Jesus paid it long ago:
My mother told me just before she died
That Jesus paid when he was crucified;
That at the cross His railway did begin,
Which took poor sinners from a world of sin;
My mother said his home was grand and fair;
I want to go and see my mother there—
I want to go to heaven, where Jesus lives,
Won't you go too? My mother said he gives
A loving welcome—shall we not be late?
Oh let us go before He shuts the gate;
He bids us little children come to Him.”
The poor conductor's eyes felt rather dim,
He knew not why—he fumbled at his coat,
And felt a substance rising in his throat,
The people listened to the little child,
Some were in tears—the roughest only smiled,
And some one whispered as they looked amazed:
“Out of the mouths of babes the Lord is praised.”
“I am a pilgrim,” said the little thing;
“I'm going to heaven. My mother used to sing
To me of Jesus and His Father's love;
Told me to meet her in His home above,
And so to-day when aunt went out to tea,
And looking out, I could not father see,
I got my bundle—kissed my little kit,
(I am so hungry—won't you have a bit?)
And got my hat, and then I left my home,
A little pilgrim up to heaven to roam:
And then your carriage stopped, and I could see
You looked so kind. I saw you beckon me,
I thought you must belong to Jesus' train,
And are you just going home to heaven again?”
The poor conductor only shook his head;
Tears in his eyes—the power of speech had fled,
Had conscience by her prattle roused his fears,
And struck upon the fountain of his tears,
And made his thoughts in sad confusion whirl;
At last he said, “O now I'd a little girl,
I loved her much; she was my little pet,
And with great fondness I remember yet
How much she loved me. But one day she died.”
“She's gone to heaven,” the little girl replied;
“She gone to Jesus—Jesus paid her fare;
Oh, dear conductor, won't you meet her there?”
The poor conductor now broke fairly down;
He could have borne the harshest look or frown,
But no one laughed; but many sitting by
Beheld the scene with sympathetic eye.
He kissed the child, for she his heart had won,
“I am so sleepy,” said the little one,
“If you will let me, I'll lie here and wait
Until your carriage comes to Jesus' gate;
Be sure you wake me up, and pull my frock,
And at the gate give just one little knock!
And you'll see Jesus there!” The strong man wept.
I could but think as from the car I step,
How oft a little one has found the road,
The narrow pathway to that blest abode;
Through faith in Christ has read its title clear,
While learned men remain in doubt and fear.
A little child! the Lord oft uses such
To break or bend, the stoutest heart to touch,
Then by His Spirit bids the conflict cease,
And once forever enter the peace.
And then along the road the news we bear,
We're going to heaven—that that Jesus paid our fare!

Health Column.

Joy and health are closely connected; for usefulness in this world, health is paramount. What is there like a joyful heart to keep the body in trim? It is not toil and burden-bearing, nor drudgery to the point of slavery, which breaks men down. Every where it is worry. Joy in the heart gives skill in work. Those who do the best work and work longest are those who know what joy is so well that when they go out in the dawn they are so fully in touch with God that they carry the calm of the dawn with them.

It is man's privilege to rise above the depressions of circumstances by which he is surrounded to the fullness of God's joy. Paul and Silas when in prison knew all about that, and songs and prayers flowed from their hearts and lips with converting power.

From our valued English contemporary, the *Herald of Health*, we learn of the demise of two centenarians, one at the ripe age of 105, the other at 101. Both of these exponents of longevity were of the so-called "weaker sex," yet the elder of the two had done her own gardening up to the age of 90, and had borne twelve children. How long she might have continued to live it is impossible to say, for her untimely taking off was due to the untoward accident of breaking her leg, which put an end to her activity. Both of these remarkable women attribute their length of years to plenty of outdoor exercise, good plain food; and, the younger of the two adds, avoidance of drugs, her only medical experience having been the extraction of a tooth. These examples of what may be accomplished by living, as nearly as possible, a natural life, is commended to the attention of that numerous class whose digestive troubles make life a burden; and also to those who, from indolence, patronize the street cars, for the most trifling journeys, instead of availing themselves of the means of locomotion provided by Nature. There are, of course, many unfortunates upon whom the sins of the fathers are visited, in the form of weak constitutions, but even in these cases, simplicity of diet, regular outdoor exercise, and an adherence to rational methods in treating minor complaints, will materially lengthen their days, and make life really worth living, instead of being endured, as is too frequently the case.

ENDEAVOR TO AVOID STOOPING.

Many growing girls, especially those tall for their age are inclined to stoop and well-meaning persons often advocate the use of braces or shoulder-straps as a means of correcting the tendency. The braces may force an upright carriage, but they do not give the wearer any means of maintaining it, since they prevent the exercise of those muscles which should be trained to produce an erect figure. Any exercise which strengthens the muscles of the back and shoulders will aid in correcting this defect. Old-fashioned mothers used to drill their stooping daughters to walk with a plate carried on their heads and this is really a good practice. High pillows and very soft mattresses are blamed as an aid in producing this defect, and without a doubt a flat, rather hard bed, with low pillows, is preferable for growing children. A stooping, awkward walk detracts so much from the appearance that there is every reason to avoid it, apart from the bad effect it exercises on the physical conditions.—*Healthy Home.*

The Boss Knows.

A building was being torn down, and a laborer, who was noted among the workmen for his lack of intelligence, was set to pull at a rope attached to the top of a wall.

"Do you think," a passer-by asked, "that you are going to pull that thick wall down in that way?" The man continued his tugs as he replied, "It don't seem so to me, but I guess the boss knows what he is about."

After an hour's pulling the man felt a slight vibratory response to his tug, and at last the wall swayed and fell. It had been undermined, and the man who gave the order knew that, although the man who pulled the rope did not. He obeyed, as Peter obeyed Christ's command to let down the net.

Perhaps, if more faith were exercised in Christ's commands now, we should be as much astonished at the result as Peter's was.

Temperance Column.

IS ALCOHOL A FOOD?

There has been much discussion in the papers recently concerning the question whether alcohol is or is not a food. Prof. Atwater, of Wesleyan University, has raised the question, having made a series of experiments in his laboratory which go to show that it is burned up in the body and produces heat and force. This statement has given some comfort to those who use alcohol, and thrown considerable consternation into the camp of the temperance people. I suppose it is generally admitted that at least a portion of the alcohol taken into the system is burned, and in burning produces heat. In this respect Prof. Atwater has made no discovery; but does this fact entitle alcohol to be classed as one of the foods? This is the all important question. In one sense anything that we habitually eat or drink is a food, no matter what it is, as clay among some people, putrid flesh among others; but this definition is not strictly correct. In another sense, a food is any substance which builds up our tissues, nourishes our bodies and supports life. Edward Smith, who wrote largely on this subject, thus defines food: "It is a substance which supports the functions and powers of the body by which it may live, act and grow. A medicine is not a food, though it may alter the functions of the organs and to some extent increase or control their activity. Hence a food must be identical with the elements of our bodies, and capable of transformation into them, of supplying the want caused by waste, and the material needed for growth. It must be adapted to the infant, the aged, to all conditions of life, to the climate in which one lives, the season, mode of life, and the bodily activities." Prof. G. Bunge, another authority of still more recent date, gives a still clearer definition of a food—with special reference to alcohol. He says: "We know that alcohol is to a great extent oxidized in the body. Only a small part is excreted unchanged by the kidneys and lungs. Alcohol is therefore, without doubt, a source of energy when taken into the body. But it does not therefore follow that it is a food. To establish this, it must be shown that the energy liberated by the burning of alcohol is used to promote the performance of the bodily functions in a healthful manner. It is not enough that energy has been liberated, it must be liberated at the right time, in the right place and in definite parts of the tissues. Our bodies are not so constituted that they can be nourished by any and every sort of material which will burn in them."

According to this definition a poison is not a food, though in certain quantities it may yield a limited force to the body and alter its activities. All books on toxicology define alcohol as a poison, and a poison no matter in what quantities we use it. It is not necessary here to go into the well known effects of even the moderate use of alcohol on the body and especially on the mind. They are well known. Instead of classifying it as a food it should be classified as a medicine, and so poor a medicine is it that scores and hundreds of physicians of high rank are using it less and less for this purpose, and many have discarded it altogether.

OBJECTIONS TO TOTAL ABSTINENCE CONSIDERED.

Dr. Brenfeit has made answers to those physicians and others who have raised objections to total abstinence, and the following condensed statements give in few words his views. They naturally and appropriately follow what Prof. Atwater has told us. Dr. B. puts the case as follows:

1. Does alcohol promote digestion?—No; its ingestion produces a passing excitation, interrupts the proper action of the muscles of the stomach, because alcohol acts as an anesthetic after having irritated the walls of the stomach, and it drives the blood to the skin, and so hinders the action of the gastric juice.

2. Is alcohol an appetizer?—No; it produces an excitation of the stomach which causes a sensation taken for hunger.

3. Is alcohol a food?—No; it does not correspond to the definition of food, and the heat that it seems to produce does not serve as an actual warmth.

4. Is alcohol heating?—No; it causes a flow of

blood to the skin, and a lowering of temperature. 5. Is alcohol a stimulant?—In no case, either physical or intellectual.

6. Is alcohol a protector against contagion?—No; it predisposes the body to contagion.

7. Can we live without alcohol?—This idea that we can not live without alcohol is a prejudice that numerous facts contradict. Multitudes do live well without it.

8. Is alcohol good for children?—It should never be given to children.

9. Does alcohol increase longevity?—According to reliable statistics alcohol diminishes longevity.

Notice.

The next annual session of "The New Brunswick Baptist Summer School of Christian Workers" will be held at Hillsdale, Kings Co., on the second day of July, A. D. 1900, and on the following days of that week. Teams will meet the trains on that day both at Sussex and Upham, and intending visitors are requested to notify the Rev. R. M. Bynon, of Hillsdale, of the train by which they expect to arrive. The arrangements will be the same as last year. All meals will be charged for at the lowest possible price, and sleeping accommodation will be furnished gratis. It is confidently expected that various addresses of great interest will be made, and that this session will prove of more than ordinary interest. For further particulars address the secretary at Port Elgin, N. B.

R. BARRY SMITH, Sec'y.

May 26th, 1900.

Quarterly Meeting.

The Albert Co. Quarterly Meeting met with the Hopewell Cape section of the Hopewell Baptist church June 5th. The devotional exercises were conducted by Rev. H. H. Saunders. A large number engaged in this service which was very much enjoyed by all. The president being absent, Deacon Manning Tingley was appointed president. The delegation was large, although some familiar faces were absent. The reports from the churches showed no special ingathering during the quarter. All the pastors told of a amount of sickness and many deaths on the field of labor. A crowded house greeted Rev. C. W. Townsend, who preached the quarterly sermon. Brother A. C. Berrie (Lic) led an after-meeting, and the service was deeply impressive all through. Bro. G. H. Beaman, (Lic) led the prayer service in the morning. A half hour was profitable spent. After the meeting was called to order by Rev. C. W. Townsend, Rev. H. H. Saunders spoke on Missions. Spoken to by Secretary and Rev. R. Hurst. Rev. F. D. Davidson spoke on Temperance, discussed by S. C. Spencer, Deacon W. A. Colpitts, Rev. R. Hurst and others.

Resolutions of sympathy were unanimously adopted with pastor J. Miles and S. W. Keirstead in their affliction through ill health; and praying for their restoration to strength and happy service, also a resolution regretting the removal of Rev. Trueman Bishop from the county, and expressing desire for his prosperity in his new field of labor.

It was also resolved that the Quarterly Meeting put on record its unanimous desire that the proposed arrangement for prosecuting Home Mission work in New Brunswick be finally adopted at the meeting of each association.

The association quarterly is to meet with the 2nd Elgin Church (Prosser Brook) in Sept. The weather was lovely, the hospitality large, congregations good, and one of the best quarterlies we have attended as a result.

F. D. DAVIDSON, Sec'y, and Treas.

Acknowledgement.

The Tabernacle Baptist church of St. John acknowledges with gratitude the sum \$88 received from Main Street Church, in response to an appeal made by Pastor Stackhouse on June 10th, toward the erection of a new church building on Haymarket Square.

Religious News.

CHIPMAN, QUEENS CO., In addition to the regular May meeting of the W. M. A. S. an "At Home" was held in the vestry of the Baptist church here. The sisters of the two adjoining societies, viz., Pennly and Gasperaux, were invited to attend. Missionary selections and devotional exercises filled the hour of meeting, after which tea and refreshments were served to all present by the committee in charge. At 7:30 a public meeting was held in the main body of the church, the evening's programme consisting of addresses, readings and appropriate music by the choir. An offering was taken, amounting to \$20, for Foreign Missions. These social gatherings are a great incentive to all, as they bring us in closer touch with each other and the work of missions.

SECRETARY.

SUSSEX. Our work is encouraging. I baptized a young man on Sunday last. Our work at Wood's Creek, South Branch and Penobscuis is hopeful. W. C.

NEWCASTLE. Three were baptized at Derby on the 3rd of June. The preaching services and prayer-meetings are well attended, and the little cake at Derby is in a fairly prosperous condition. We hope soon to report the baptism of others. June 6th. E. C. BAKER.

PETITCODIAC. About ten months have passed since we settled on this field. We have found plenty of work to keep us busy, but have enjoyed it. We find the people kind and thoughtful in general. God has blessed us in many ways. Last fall we enjoyed a gracious revival at Kinnear, when eleven were added. After the revival the church made us a donation of \$26. Four have been added to the North River Church. They have repaired their house of worship, costing \$98, and which was all paid for when the work was completed. They have also purchased a new organ for the choir. Before the snow disappeared they pretty well filled our yard with hard wood. This church is moving along about as usual. One has been added since we came. The congregations are good and the Sunday school and prayer meetings are well attended. Several weeks ago we were favored with a visit from Sister Archibald. She spoke in the church on Sunday evening to an audience that greatly enjoyed her address. Collection \$12.56. We were sorry that Bro. Archibald was not with her, but hope his trip to the west will greatly improve his health. On the 8th of May this church made us a donation, with what came in since, of \$44. In all we have received about \$80 in donation from this field, for all we are very grateful. L. B. COLWELL.

FREEPORT, N. S. Two persons followed Christ yesterday, June 10th, in the ordinance of baptism. Interest in the Lord's work here does not wane. Others to put on Christ in the near future. E. H. HOWE.

GERMAIN STREET, ST. JOHN. Pastor Gates reports good congregations despite the fact that quite an exodus has taken place as usual for the summer. The country around will profit at the city's expense. On last Lord's day the pastor exchanged with Bro. Stackhouse of the Tabernacle church. Bro. Stackhouse preached with much acceptance and was in addition promised about \$140 towards the new building, which he and his people are about to erect.

PENNFIELD, N. B. Sunday, June 10th, three brothers in the flesh were baptized into the fellowship of the church at Pennfield, a sight greatly enjoyed and rarely seen. It was a day of good things to the church. We shall baptize again before long. Some who have been silent in the meetings of the church are now at their post. Our young people are working splendidly in every department of Christian work. The outlook is brightening throughout the field. Just

the regular work, that is all. I shall soon enter on my fifth year of pastoral work with these churches. Harmony and good will largely obtain.

T. M. MUNRO.

Business meetings have been held recently and gratifying reports presented. Three deacons have also been elected and were ordained to their work last Sabbath evening. The right hand of fellowship was given to two members dismissed from other churches, and it was my privilege to baptize a promising young man a few weeks since. A. H. L.

Ought We?

The Sabbath Association of Philadelphia is resolved upon the enforcement of the Sunday laws. It has given notice that after January 7th the law enacted in 1794 will be enforced. This law forbids the doing of any worldly work or business of any kind on the Lord's Day, except those of necessity and charity, and any one who violates the law will be required to pay a fine, or be liable to be levied on by distress, or, if his goods and chattels cannot be found, he will suffer imprisonment. If there are laws enacted there must be penalties attached to the breaking of them.

Every Christian man must profoundly desire an orderly and quiet Sunday in which trade shall stop and the doors of stores of every kind shall be closed; and not one business like that of liquor selling, but every business should be treated in the same way. This is what we would like to see. But there comes our trouble. What right have we as followers of Christ and members of his Church to use the law to compel people to keep the Lord's Day? The Lord never sanctions an appeal to physical and civil power to enforce any ordinance of his. We may urge and enforce Sunday laws as citizens for good civic reasons, but how can we as Churches of Christ do any such thing? An appeal is made to the Churches to raise money to enforce this Sunday law and to send men to prison if they stubbornly disobey. If a minister should read that law to his congregation and then ask for money to enforce it, we think the Christian spirit of the congregation would resent the appeal as being directly at variance with the teachings of the Master.

Let citizens unite, let Christian citizens unite, in guarding our day of rest, for it is a blessing to the community—a blessing great enough to warrant any labor and sacrifice; but let the churches refrain from appealing to Caesar to defend any Christian institution.

The Bible the First Printed Book.

It is a remarkable and interesting fact that the very first use to which the discovery of printing was applied was the production of the Holy Bible. This was accomplished at Mentz, between the years 1450 and 1455. Gutenberg was the inventor of the art, and Faust, a goldsmith, furnished the necessary funds.

The Bible was in two folio volumes, which have been justly praised for the strength and beauty of the paper, the exactness of the register, and the lustre of the ink. The work contained 1,282 pages, and—being the first ever printed—of course involved a long period of time, and an immense amount of mental, manual, and mechanical labor; and yet, for a long time after it had been finished and offered for sale, not a human being, save the artists themselves, knew how it had been accomplished.

Of the first printed Bible, eighteen copies are now known to be in existence, four of which are printed on vellum. Two of these are in England, one being in the Grenville collection. Of the fourteen remaining copies, ten are in England, there being a copy in the libraries of Oxford, Edinburgh, and London, and seven in the collections of different noblemen. The vellum copy has been sold as high as \$1,400. Thus—as if to mark the noblest purpose to which the art would ever be applied—the first book printed with moveable metal types was the Bible.

Married.

JACKSON-CAMP—At the home of the bride's parents in Woodstock, on the 6th inst., by Rev. T. Todd, Mr. William Jackson of Lower Wakefield, and Georgie Helen Camp.

ADAMS-RICHIE—At the home of the parsonage in Woodstock, on the 6th inst., by the Rev. T. Todd, Clayton Adams and Eva Richie, both of Canterbury, York Co.,

MELVIN-FARLEE—At Keats, Westmorland Co., on the 6th inst., by Pastor J. B. Colwell, Mrs. Charles Melvin of Baltimore, Albert Co., and Alcha Farlee of Kinnear Settlement.

BROWN-BARTON—At Chipman, Queen Co., on 30th inst., by Rev. W. E. McIntyre, Henry A. Brown of Chipman to Helen M. Barton of Cumberland Bay.

WRIGHT-McLANIAS—At Steam Mill Village, June 7th, by Pastor M. P. Freeman, John H. Wright, of Lexington Mass., to Margaret, daughter of James McLanias.

FISHER-URQUHART—At the residence of the bride's brother, West End, on June 13, by Rev. Dr. Gates, Fred C. Fisher to May Louise Urquhart, both of this city.

STEPHENSON-PARENT—At the residence of the bride's parents, Maple Grove Hotel, Upper Queensbury, York Co., June 12th, by Rev. C. F. Sables, Isaac F. Stephenson of Mauderville, and Alice L. Parent of Upper Queensbury.

ERB-KEIRSTEAD—On the 22nd inst., at the residence of George N. Erb, 121 Brussels Street, St. John, by Rev. H. F. Waring, Mr. Edward Erb of Sussex, and Miss Rosa Keirstead of Collins, Kings Co., youngest daughter of Frances Keirstead, Esp.

PATERSON-CHAFFMAN—At Young's Cove, Grand Lake, by Rev. Leonard Watson, Mr. John Paterson of Johnston, and Miss Isabella Chaffman of Brunswick, both of Queens Co., N. B.

KILFELLEN-KINCADIE—At the minister's home, Hatfield's Point, N. B., on June 15th, by Pastor S. D. Ervine, Charles Kilfillin and Lucy Kincadie, all of Springfield, Kings Co., N. B.

Died.

MANN—Mrs. Mary Jane Mann died in the Lord on the 17th of May at her home in Manhurst, Kings Co., in the 75th year of her age. She was a worthy member of the Baptist Church and she will be much missed in the community, as well as in her home, which she leaves in sorrow. There are several sons and daughters who mourn the loss of a kind and Christian mother. Her husband preceded her to the fair and happy land a few months ago. "Blessed is the dead that die in the Lord."

FLETCHER—At Forest Glen, N. B., May 25th, Evelyn, aged 14 months, child of Henry and Nancy Fletcher. "Of such is the kingdom of heaven."

MALLORY—At Upper Loch Lomond, April 6th, after a long and painful illness, Samuel Malloory, aged 71 years. Mr. Malloory was formerly a resident of St. John, and a member of Brussels Street Baptist church.

GUNTER—A sad gloom settled down upon the village of White's Cove, Queens Co., on the 18th inst., caused by the death of Miss Tamar H. Gunter, daughter of Mr. and Mrs. William H. Gunter. She had been ill for some time, but hopes were cherished that she would recover, until a few days of her departure. She was twenty years of age, and was a very estimable young lady, loved by all her acquaintances. She was an efficient school teacher and served in several districts until compelled to retire from her calling by increasing illness. All that love could suggest, or means procure, was done for her restoration, by affectionate parents. But the great Father above had called for her to enter upon a higher sphere of service, and she resignedly complied with his will. Much sympathy is felt for the stricken family as this is the second time that death has visited their home within the last year. Her funeral was attended by a large gathering on Sunday; and an appropriate sermon was preached by Rev. A. B. McDoanald.

When blooming youth is snatched away
By death's resistless hand,
Our hearts the mournful tribute pay
Which pity must demand.

TOOL—At Kars, Kings Co., N. B., on June 14th, of consumption, George B. Tool, leaving a widow, four children, a large number of other relatives, and many other friends to mourn his departure. Several years ago he found peace with God through faith in the Lord Jesus Christ, and has ever since lived a life of peaceful trust in Him. To his friends he expressed a willingness to pass to his eternal home, saying that with him all was well. He was happy in Jesus. Blessed are the dead who die in the Lord. If we live the life of the righteous our last end shall be like his. May God bless the afflicted family.

MCRAE—At Blackville, June 7th, in the 28th year of her age, Mrs. James McRae, daughter of Harvey Arleau.

PRICE—At St. John, May 28th, in the 82nd year of his age, George Lenoard Price. The remains of our dear brother were brought to Ludlow and laid to rest beside that of kindred and friends.

RUSSELL—In full assurance of awakening to glorious immortality, Alice Russell of Petersville, Queens Co., fell asleep in Jesus, on June 2nd. She was the widow of James Russell, and was about 74 years of age.