

from the hands of a successionaly ordained administrator, then is salvation one of the most uncertain things in all the realm of human thought, and universal ruin the most rational expectation. A church built upon such a foundation defies the assent of common sense and makes it appeal to fanaticism.

D. C.

WHILE on the Island there came to our notice one of the causes of subscribers not getting their papers. The careless clerk had placed in a post office box two papers instead of one. The gentleman owning the box, being in a hurry and living at a distance, did not overhaul the postal matter until home, when to his surprise he found *plainly written* on one of the papers another man's name. Any one will see the possibilities of such papers never being returned to the office.

THE dreadful ravages of cholera continue in Spain. The number of cases for Monday alone give 1,217 new cases and 471 deaths. And on Tuesday the 28, throughout Spain the number of cases was 2,316, deaths 855; on Wednesday, according to reports, there were 3,168 new cases and 1,252 deaths. Deaths have been so frequent that the tolling of church bells have been forbidden.

THE warm reception given by the P. E. Island Brethren, to Bros. Henry McDonald, Stevenson and wife now visiting their Island home, must have awakened in these three brethren holy aspirations and a stronger desire to live and act in this world that others too may have a part in that Grand Reception, of which these are but foretastes.

THE General Board, co-operating with the church in Boston, has purchased a house of worship for \$18,500, which, in 1873, cost \$42,500. It is a brick structure, with auditorium capacity of seating 600 people, situated on Shawmut Avenue, near to car lines on either side, and in a very desirable portion of the city.

MR. C. H. SPRUEON reached his fifty-first birthday June 26. About ten thousand people assembled at Stockmire Orphanage to honor the occasion. This Orphanage now contains between four and five hundred inmates.

WE call the attention of our readers, who purpose attending the Annual at Milton, to Brother Murray's remarks and kind invitation found under the caption, "The Annual Meeting."

UP to the present writing no account of the P. E. Island meeting has been received. We hope to receive one before our paper goes to press.

## ORIGINAL CONTRIBUTIONS.

### BENDING THE TWIG.

D. M'DOUGALL.

In the beginning man was created in the image and likeness of his Creator. Christ, in his human form, was the express image of His person. It is not only said that man was created in the image or form of God, but "in the image and likeness of God." This teaches us that man was created like his God in other respects than the mere image or form. That he was made like his Creator in his faculties and attributes.

Now we find man, as he came from the hands of his Creator, possessing a mind, a mind capable of receiving intelligence, of exercising thought, reason, reflection, memory; with various emotions, as love, hate, pity, anger, fear, etc. But there is one faculty of the mind obviously ordained to rule and reign as monarch of all the rest; the sovereign director of all the subordinate powers of the mind

and body, that is the Will. Now the powers and productions of man are rightfully subordinate and subject to his will. Our hands and various members are rightfully obedient to our will. If it were otherwise we would have no power of self-control. Any implement we make, any machine we construct is rightfully subservient to our will. Any useful creation of our inventive genius is ours by right; and this right is respected by our fellow-men, and protected by the law of the land. Now what is man but a creation of the inventive genius of God; hence rightfully subordinate to His will. Being the work of God's hands He claims by right of invention and construction that man should be subservient to His will. God designed this; He requires it now, yea, demands it. Still, strange to say, we find man's will at variance with God's will. Now, why does God suffer opposition to His will? Could He not have created man without this troublesome will, or compelled obedience to His own will? Ah, yes, He *could*, but He did not *will* to do so. He desired a higher order of glory than the unwilling service of His creatures, or the involuntary exercise of a machine. It was God's purpose and desire in the creation and endowment of man that He should have the homage of intelligent and willing service. Hence He has left man physically free, but morally bound to serve Him. And, having revealed His will, which is holy, just and good, and that rebellion must only result in disaster to the rebel, what must be done in order that God's will shall be supreme among men.

It has been supposed that man's will must be broken, crushed, destroyed, to suppress opposition to God's will.

But it is a difficult matter to break a full grown tree. *It is easier to bend it.* Besides, the broken tree is injured; its strength is lost; its value for mechanical purposes is lessened. While the *bended* to a required shape retains all its former strength, and its value for mechanical uses is increased. Then why is it necessary that the will of man, so analogous to the tree, should be broken? Why should this essential and most valuable faculty of manhood be destroyed. Break a man's will, and, like the tree, his strength is lost—his power to do good or to resist evil. Bend a man's will and its former strength is still retained. Its powers, formerly given to the service of sin, is now used in the service of God. In doing *His* will.

But what power is able to bend the full grown tree? The power of man may do this, by the aid of steam, which softens the grain of the wood and makes it pliable, and by powerful mechanical appliances, great timbers are bended and made to conform to the will of man. But the full grown will, what power can bend it? Man may bind the body but cannot fetter the will. The Gospel is the power of God designed for this purpose. By His love, which softens the will, and makes it pliable, and by other appliances of divine power—His mercy, His goodness and His promises, all revealed in the Gospel of His Son, strong wills are bended and brought into conformity to the Divine will.

But even this power, strong, wonderful, and Divine as it is, is often resisted by the stubborn will of man. Hence the importance of "*bending the twig.*" "As the twig is bent the tree's inclined." When the will is young, tender and pliant it is easily bended in the right direction, and trained to grow up into a symmetrical and beautiful maturity.

But if the child's is broken (in accordance with the prevailing erroneous idea), his power of self-control is destroyed. The sovereign director of his faculties is dethroned, anarchy prevails among his propensities, and his will, the rightful ruler of all his faculties of soul and body, never regains her throne. The result, is he grows up to manhood an

intelligent being with an imbecile will; with no force of will to resist evil, or to do good. He consequently falls an easy victim to other forces stronger than his will. He fails in life; nor triumphs in death. The world's great heroes, whether religious or secular, whether Luther or Bismarck, whether Garfield or Gordon, have all been men of strong will. No one thing is more needed than strength of will, to enter and run with patience the Christian race; to fight the good fight; to continue faithful till death; and to overcome at last.

Riverside, July 12.

### THE ANNUAL MEETING

Is to be held in Milton, N. S., the first Lord's day in September. The church here in Milton voice the sentiment of all our brethren in their desire for an extra good meeting. We want to see a large number present. We promise to take good care of all who come. We extend a warm, strong and long invitation to all the brethren and friends, with the assurance of a hearty welcome to our hearts and homes. Those who come to Annapolis by boat or rail, will be taken from Annapolis to Milton and returned to Annapolis for one fare. Those who intend coming *this* way will be sure to notify me by postal card, so that sufficient conveyance can be provided for all. The boat from Halifax is due here Tuesdays. From Yarmouth on Thursdays. If any further information is needed relative to reaching Milton, let us know and we will gladly send it.

Our Annual Meetings have been growing in interest. For this reason we venture to say that our next will be the best. We want one, at least, and more if possible from every church in the two Provinces, and as many as possible from other churches.

If in any church there are none who feel able to attend, let the brethren decide on one and let the rest help defray his expenses. A very little from each one will send him to the Annual. This will not only lend strength to the meeting, but will link our interest, and thereby the interest of one becomes the interest of all. We cannot estimate the benefits of mutual sympathy and fellowship in our united co-operative work.

Our interest in the cause of God ought to be broad and extensive enough to embrace all the churches in the different localities, so that every church might receive encouragement.

The design of the Annual Association is not only that the brother or sister who attends may have a pleasant time but that the church at home might be benefitted and built up. For this very reason there should be brethren from every church. Every church should feel that the Annual Meeting is for them, that our union might be stronger and deeper. We are too far apart, not longitudinal but heartitudinal and the design of our meetings is to shorten the distance.

We have in our two Provinces twenty-one churches. If all of these churches could be represented at our Annuals, we would soon become interested in each other's success, and thus show a growth and strength worthy our plea. Until we, as churches, become co-helpers in the general interest of the cause of God we need not look for much growth at home. "Union is strength." Theory will not unite us, but work will. I have seen persons as well as churches who agree in theory, yet little unity between them; but the persons or churches who seek to do each other good, must, according to the nature of the case, be strongly united. This is the union "devoutly to be wished" and this is the work of our Annual, to strengthen the cause by uniting us in the work of God. If a man limps, we say the *man* is lame. Why not say his leg is lame? Because we