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The Christianian.

C.H.P. 513.

"FAITH COMETH BY HEARING, AND HEARING BY THE WORD OF GOD."—Paul.

Vol. 1.

SAINT JOHN, N. B., JULY, 1884.

No. 9.

The Christianian.

THE MODEL PREACHER.

BY W. TAYLOR.

To preach the Gospel effectively, you must first arrest the attention of your hearers. The mind of every man, woman or child you meet is pre-occupied, either revolving some theme, or, more probably, indulging a reverie.

The same is true also of every person who comes to hear you preach. Every memory and imagination constitute the scene of a vast panoramic display of images and associations as wide as the world. If, like the prophet Ezekiel in the ancient temple of Israel, you could dig a hole through the wall, and look into the secret chambers of the souls of your hearers, you would see, right there in the Lord's house, farms and farming implements; horses, hogs and cattle, lumber-yards and merchandize of every kind; railroads and canals; bank stocks, commercial contracts; deeds and bonds, houses of every style of architecture, household furniture and instruments of music, an association of old friends and new ones; engaged in public discussions and private confabs on all the exciting subjects of the times. In many minds you would see a train of gloomy associations—mistakes, forgets, mishaps, and wrongs unredressed. All these images, and a thousand more, pre-occupy the minds of your hearers and hold their pre-occupancy, passing in and out in almost endless succession and variety.

Now it avails nothing for you to arise before such an assembly and say, 'Please to give me your attention.' They can't do it. Not one in a thousand has sufficient mental discipline to give you undivided attention, till you arrest it by some power stronger than the sparkling reverie tide which bears him along so gently as scarcely to awake his consciousness of the fact. High intellectual development and piety on the part of your hearers, do not enable them to give you their attention unless you arrest it.

Your friend selects a good position in the chapel, from which he can see every gesture and catch every flash of your eye, determining to give you undivided attention. Just as he gets himself well fixed for receiving and digesting every word of truth you may dispense, his attention is arrested by the opening of the door behind him; he involuntarily turns his head towards the fellow-worshipper, as he walks up the aisle, looking for a seat, and says to himself, 'That man looks very much like an old friend of mine—my old friend. He went to Chicago and bought land—increased in value—sold it for one thousand dollars per acre—went to California—wrought in the mines—made a pile—went to trading and lost it—made another raise and went to Oregon—was in the Indian wars there—came very near losing his life—went to Australia, was shipwrecked on his voyage, and came very near going under. I wish I could hear what has become of him. Fudge! what

am I thinking about? I've lost a part of the sermon.'

He then tries to gather up and connect the loose ends of the chain of your discourse, riven and cast out of his mind by the image of his old friend, and now he is intent on hearing you, through without interruption. Eyes and ears open to receive some stirring truth that will wake the sympathies of his soul. Following along in the path you have marked out for his thoughts, he hears you say, 'Some fastidious persons are like the old Pharisees, of whom our blessed Saviour said, 'Ye strain at a gnat and swallow a camel.'

'Yes,' says he to himself, 'the boys at school used to read it, 'Strain at a gnat and swallow a sawmill.' A great set of boys. Bill Moore married his cousin. Bart got drowned, poor fellow! Andy Snider went to Shenandoah and learned the blacksmith's trade. Bob McCrown is a poor old bachelor,' &c. He chases those boys nearly all over creation before he wakes up, arrests his reverie, and comes back to the subject of discourse. Now he's your friend, and doing his best to give you his attention.

Around him are others who don't care much whether they hear you or not. There sits the architect, criticizing; not your sermon, but the style of your church.

In the next seat is the physiognomist, scanning the faces of his neighbors, and by his side the phrenologist, counting the bumps on their heads.

Farther back is the young lover, casting his glances towards the other side of the church.

Up in the amen corner sit the good old fathers, looking up at you with longing eyes and thirsty souls, thinking about the good old times they had long ago under old Father Miller.

The good sisters; on the other side, are as variously and fully engaged, some examining bonnets and ribbons, some taking patterns of the new style of dress, some pricing goods.

The mother imagines she sees her boys in neighbor Jones' orchard stealing apples, which excites her holy horror. Another just remembers that she forgot to return the clothes-line she borrowed last week, and regrets it. Another wonders if poor little Jimmy mightn't get into the well before she gets back. Another is wondering who did up your linen, saying to herself, 'It's a pity our preacher can't find somebody who can do up a bosom for him.'

Others are praying and trying to get their spiritual strength renewed, but in spite of their efforts to gather in the wanderings of their minds, and to have their souls watered under the droppings of the sanctuary, their roving thoughts will run to and fro in the earth, while you are proclaiming the tidings of mercy to guilty souls.

They are there to hear the tidings, and waiting to be arrested and interested. Some, to be sure, care not for you nor your message, but you have them within range of your Gospel gun, and ought to draw a bead on them and fetch them down.

Frank Dodge once said in my hearing, 'The best time I can get for maturing a commercial

scheme, or planning a sea-voyage, is at church while the preacher is preaching. Away from the care and bustle of business, under the soothing sounds of the Gospel, I have nothing to disturb my meditations.'

Now, my brother, do not suppose that these cases of inattention I have enumerated are rare cases. I have only given you a glimpse at the mental workings, or, rather, wanderings, of every congregation you address, and of every congregation that assemble anywhere, till their attention is arrested. Not all indulging in vain thoughts, to be sure, for many are thinking of God, and his law do they meditate day and night. All occupied with their own favorite themes and thoughts, but none closely following the train of your thoughts, till you take them captive, and draw them after you, by the power of truth and sympathy.

You have no right to complain of their inattention, and it will do no good to scold them about it. It is your business to arrest them; knock their thoughts and reveries into pi, and, sweeping them away, insert your theme in their minds and hearts. To do this, you must wake them up, stir the sympathies of their souls, and thrill them, by all sorts of unanticipated means, with the joyful tidings of sovereign mercy, or the thundering peals of common retribution.—*Ecclesiastical Observer.*

EVENING WOLVES.

BY REV. THEO. L. CUYLER, D.D.

Returning sometimes to New York by a train which brings me into the city at a very late hour in the evening, or near midnight, I am always impressed by one suggestive fact. At that hour the windows of most private residences are darkened, the inmates are in their beds. All useful shops and stores are closed up. But along all the thoroughfares conspicuous lamps are blazing over the dram-shop doorways. While honest folk are asleep the "evening wolves" are awake and ravening for their prey. While the traffic in useful commodities is suspended, the accursed traffic in human bodies and souls is driven forward, and death is dealt out by the dram. If the day is the time for toil, the night is the time for temptation.

Four fifths of all the mischief to the characters of our young people is wrought during the hours of darkness. Not only "they that be drunken are drunken in the night," but the chief temptations to drunkenness, whether at the social board or in the drinking-saloons, are presented at that time. And happily are the tempters to the bottle described by that Scripture expression, "evening wolves." They rend and mangle and destroy thousands who have been the joy and pride of the home-flock. "Ah," said a heart-broken father to me beside the silent form of a beloved daughter, "this affliction does not distress me as much as the sight of my own son going right towards the drunkard's grave. He had become the prey of the evening wolves, and forsaken a Christian home for the convivial club-room. And the most

dangerous wolves are those who wear the "sheep's clothing" of friendship and gentility. A coarse, loathsome sot entices no young man; it is the well-dressed, smooth-tongued tempter, with full purse and pretended friendship, who is the dangerous one. Many of the elegant club-houses in our large cities are really the dens of wolves, where amid the fascinations of glittering lights, rich upholsteries, card-tables, and champagne, many a youth is "led to the slaughter." More souls are destroyed annually in vicious evening resorts than are saved by our churches. We sometimes wonder that so many escape when we observe what seductive attractions are presented every night, and what thousands upon thousands of men and women make it their sole occupation to pander to the sensual appetites of the young.

It may sound harsh to some who are inclined to regard the stage with a very lenient eye, when we affirm that the majority of our theatres are nothing less than licensed wolf-dens. If a "Black Crook" will attract crowds and fill the manager's purse, there is no scruple of conscience with many of those who "run" these haunts of temptation. Other managers, who will not present salacious indecencies on their boards, are quite willing to allow of acts and utterances which are hostile to pure religion, and which poison the heart. One night I observed the pavements in front of a certain theatre blackened for a long distance with dense throngs of young men pouring out from the doors. Soon afterwards I rode past it in the street-car, and a converted actor said to me, "I have often played in that theatre; behind its curtains lies Sodom." There is a more elegant and voluptuous style of "Sodom" in the more genteel and fashionable playhouses, but the results are the same in decoying and depraving young hearts. We wonder how professing Christians can sanction the average stage, and can allow their sons and daughters to attend the theatre on the various pretexts of seeing a "celebrated beauty," or a "star," or some gorgeous spectacle, or the other plausible pretext that "young folks will not be monks or nuns." Let such Christian parents make home attractive, or let them seek out or provide wholesome recreations for their children. If the lambs of the home-flock are yet devoured by the "evening wolves," it is because the shepherds themselves have been faithless. No duty is more binding on parents than to make proper provision for the recreation of their sons and daughters. A wise father of my acquaintance has reared six virtuous sons, and his rule has always been to accompany them when they went to evening entertainments. He kept his hold on their affections at the same time that he kept his eye on their amusements.

In the purlieus of the theatre prowl also those "evening wolves" whom Solomon describes so vividly in the seventh chapter of the Proverbs. How true to our modern time is that photograph of the strange woman, subtle of heart, who lures her prey "in the twilight, in the evening, in the black and dark night." Each one of these wretched tempters has been herself the victim of some "wolf in sheep's clothing," who under false professions of affection wrought her ruin. So the destroyed becomes the destroyer of others. But this hideous vice is assuming frightful proportions when we learn that in London are eighty thousand women whose habitations are dens of debauchery. Some American cities almost equal this as to the percentage of sensual temptations. No class is more exposed than the thousands of commercial travellers, whose evenings are seasons of peculiar temptation.

"Where do you spend your evenings?" is commonly the best criterion of a young man's moral character. What a tremendous responsibility this throws upon parents to guard the sheep of their own folds!—upon Christians in our towns also to

provide the antidotes of "Young Men's Christian Associations," with their reading-rooms and gymnasiums, as well as prayer-halls and spiritual attractions. Social clubs—many of which are ostensibly for mere recreation—are multiplying the number of lairs in which the evening wolf makes havoc with faith and character. Our object in penning these lines is to direct attention to this burning question, "How shall our young people be protected from the wolves?" One step for protection is worth a hundred in the line of attempted recovery.—*Illustrated Christian Weekly.*

NEWS OF THE CHURCHES.

NEW BRUNSWICK.

ST. JOHN ITEMS.

COBURG ST. CHURCH.—Lord's day services at 11 A. M. and 7 P. M. Sunday-school at 2.15 P. M. Young People's Meeting, Tuesday evening at 8. General Prayer Meeting, Thursday evening at 8. Brethren visiting the city cordially welcomed. The Ladies' Sewing Circle meets every Wednesday evening at 6.

Our prayer-meetings are increasing in interest and attendance.

We have enjoyed visits from Bros. Edward Payson, Westport, P. D. Nowlan, Digby Co., and O. B. Emery, Deer Island, who were at our meetings, giving us words of encouragement and cheer.

Bro. James Murray of Milton, Q. Co., N. S., was with us at our prayer-meeting the other evening, and although not in the best of health is still strong in faith.

During a visit to the West, we attended the Annual Meeting at Swampscott, Mass. We were delighted to meet many whom we had seen and heard of before. Among the preachers present we noticed Bros. Wm. Murray, Rogers, Dr. Bolding, W. Haydn, W. O. Moore, Cottingham, Harney. The meeting was considered one of the best ever held in those parts. Four confessions during the meeting.

BLACK'S HARBOR.

A new house of worship is being erected in this place and the brethren are earnestly laboring for its completion by the end of the present month. The brethren here are deserving of much praise for the noble manner in which they have labored for the erection of this house. The prospects for the future growth of this church is somewhat bright. The few brethren are earnestly striving for the faith once delivered to the Saints. We have also a very fair Sunday-school.

P. D. NOWLAN.

LE TANG.

At this place, also, the brethren are coming up nobly to the work and with a zeal that shows their warm attachment to the cause of Christ. A Sunday-school is also being carried on with good success.

P. D. NOWLAN.

DEER ISLAND.

A young sister who was baptized into Christ, early in the winter, but on account of feeble health was at that time unable to attend our regular meetings, last Lord's day (June 22) united with the Church at Lord's Cove.

As we are unacquainted with some of our brethren in our Provinces and elsewhere, we take this early opportunity of calling attention to our Annual Meeting, the services in connection with which will commence on Friday evening (the 5th Sept.) pre-

ceding the first Lord's day in the month. Should some fail to receive direct invitations, we wish them to understand that they are not designedly overlooked by either the church at Leonardville or the preacher on the Island.

O. B. EMERY.

LE TETE.

Our male members are nearly all from home. Meetings are well attended by those who remain at home. Everything is very quiet here at present but we hope to have something to report soon.

J. A. GATES.

St. George, N. B., June 20th, 1884.

PRINCE EDWARD ISLAND.

P. E. ISLAND NOTES.

Our island is putting on her summer loveliness and helping us to forget the severity of winter. Tourists are beginning to visit its shores to drink of its wholesome springs and to be regaled by its salubrious breezes. Among the thoughts that cheer us are the hopes of meeting the friends of Jesus, and with them witnessing the Lord's approval of the efforts made to extend his reign among our fellow men.

The church at Montague hopes to secure the labors of Carrol Ghent, of Pennsylvania. They have not had a preacher since Bro. Stevenson left last fall for St. Thomas, and sensibly feel the loss. We hope that Bro. Ghent's labors may greatly redound to glory of God and the advancement of His cause, and with the faithful co-operation of the church he and they may be fellow-workers in the kingdom and patience of Jesus.

Bro. Gunn, whom we expect to preach on the Island, it is presumed, is now on his way from Kentucky. Many are anxiously waiting for him to enter upon this work, and our hearts desire and prayer to God is that He who sent the Gospel into all the world may guide and bless him. I spent last Lord's day in Summerside, had an excellent hearing and one immersion. The indications are that more will follow in the near future. The church there has suffered severely from emigration, but the few remaining members have faithfully kept up the Lord's day meeting as well as prayer-meetings through the week. Since Bro. Linkletter's death I have visited them as often as possible and have been encouraged by the attention given to the gospel.

Our Annual Meeting is to be held with the church at Summerside on the second Lord's day of July. The brethren and sisters expect many to attend and will spare no pains to entertain those who come. Come brethren, we expect through the mercy of our Father a good meeting.

Bro. D. McKay, father of the late D. C. McKay, has, on the 19th ult., departed to be with Christ. The Saviour whom he had so long and so faithfully served cheered him through a protracted illness, and as might be expected from one so devoted, his death was triumphant. After the funeral, on Saturday, I leave to spend next Lord's day in Montague.

D. C.

A SILVER WEDDING.

On Saturday afternoon, June 14th, a number of our kind friends came to see us, and surprised us with many beautiful and valuable gifts. Our dear friends, who are ever mindful of our wants, make us a liberal donation every winter, but this was something new and unexpected. A wedding without any persons being married; just think of it! However, the purpose of this pleasant social was to celebrate a wedding which occurred just twenty-five years ago. In addition to numerous other friendly tokens, behold our admiration when sum-

moned to supper on seeing our table spread with new and beautiful porcelain, to say nothing about wedding cake and all other dainties with which it was bountifully laden.

As the sun was setting on that evening, long to be remembered by us, our friends, who apparently constituted the happiest party we ever saw, took their departure, leaving their humble recipients with hearts filled with gratitude and love.

Our union has been a happy one, notwithstanding we have passed through many trials incident to life; and death has at times entered our home and borne away some of our precious jewels; but realizing that they are transplanted in the Paradise above, and some as a guiding star to draw us heavenward, we endeavor to resume life's duties carefully, putting our trust in Him who doeth all things well.

We thank the Lord for his goodness and hope we may yet be spared to tread the journey of life together awhile longer. However, we may not expect to enjoy our golden wedding this side the golden city above.

MRS. J. B. WALLACE.

West Gore, June 19th, 1884.

UNITY OR DIVISION, WHICH?

When a little boy, I read in one of the books in our school,—“Whatever brawls disturb the street there should be peace at home,” &c. This was one of the good lessons learned in childhood, and calculated to impress the mind to that degree that the whole after life may be influenced by it.

There should be peace among the members of the same family—among the members of the same community; indeed, they who acquire peaceful habits in childhood are most likely to make peaceful members of society in the community where accident or Providence may have cast their lot.

Especially should there be peace, harmony, and unity among those who, being called by the gospel of the favor of God, are united in the bonds of Christian fellowship, and in one locality form the congregation of the disciples of the Prince of Peace. Jesus prayed for his followers that “they all may be one,” &c. This was not without design; the oneness for which he prayed was to be the proof to the world that God had sent Him—the Son. No idle thought ever occupied His mind, nor did any aimless word ever pass His lips. “In Him dwelt all the fullness of the Godhead,” &c. In Him was “all wisdom and knowledge.” When He spoke the wisdom of Heaven was uttered; when He prayed He expressed the Father's will. Well, He prayed that His disciples might all be one, &c.

He came to our world to make reconciliation for the sins of the people, to reconcile God to man and man to God. He is the mediator between God and men, the man Christ Jesus.”

He came to reconcile man to his fellow by breaking down, or taking away, “the middle wall of partition,” which has kept separated for so long a time the members of the one great family, of which the God-created pair were the father and mother.

If God intended union, or unity, and manifested this by revealing Himself in Christ, and in giving Christ as the head of the one body, should we try to create, uphold, or be apologists for division? Surely not. Yet we do find persons who, while they profess to be followers of the Lord Jesus—the one head—look on the divided church, the contending parties, and say it is all right, and just as God intended: Have such persons read carefully the prayer of Jesus as recorded in John xvii.; or Paul's letter to the Church at Ephesus, ii. 4-22; iv. 3-6? It is better to learn what God has revealed here than to trust our own opinions, however wise we may be in other matters.

Once an intelligent lady said to the writer: “It is evident that the Lord loves variety in nature, and if so, why not also in religion? I think,” said she, “that everything is just as God would have it, so that all forms of mind may be suited by the great variety furnished in the different creeds and denominations.”

Was not this lady strangely wise? Whence her wisdom in this matter? Was it from the same fountain as that of the Nazarene, and if so, why the difference in their conclusions? Why was Jesus for unity and she for division? Jesus, the Holy Spirit, Paul, and all the inspired, are on one side in this matter, while they who contend for divisions, human lines of distinction, or “little walls of partition,” formed by the selfishness, might, or ingenuity of man, are on the other side.

To whom shall we go? Jesus has the words of eternal life; man has not. Jesus changes not—the same forever; man changes and is as the grass.

Jesus speaks and reveals the wisdom of heaven; man speaks and utters the wisdom of earth. The wisdom of heaven will last forever; the wisdom of earth is foolishness with God and will perish. Why not, my brother, stand by that which is lasting, that which is unchangeable? “The Word of the Lord endureth forever. Do not allow every wind of doctrine to blow you about. Study God's Word, so that men neither of perverse nor ill-taught minds may be able to draw you away from the foundation on which the one Church rests. “Other foundation can no man lay than that which is laid.”

It may be that some opposer of the truth, given by inspiration, as Alexander the copper-smith, may try to influence you to leave “the fountain of living waters” and rest on that which must perish when the Lord Jesus comes again. Or, some lover of this “present world,” as Demas, may present to you the glories of earth, as Satan did to the Christ, the lust of the eye, the lust of the flesh and the pride of life; but remember, he only presents to you the evanescent, the unreal, that which perisheth with the using. Trust him not, he would deceive you. Satan said to Eve in the garden of Eden: “Thou shalt not surely die.” He spoke sweetly, but there was malice beneath the surface, there was murder at the bottom. He told a lie.

In the days of John there was a man named “Diotrophes.” I know not whether any of his descendants, according to the flesh, have come down to the nineteenth century, but I think it will be readily admitted, by the observing, that some have partaken of his spirit, and therefore, “love to have the pre-eminence, and, like him, go about “prating malicious words,” uttering unworthy insinuations, ever trying to cause divisions, so that they may, perhaps, “draw away (a few) disciples after them.” “I say unto all, watch!” “Watch and pray that you enter not into temptation.”

If any of these dangers beset your path, or you are tempted in any way to weaken the church by endorsing a lack of perfect union among the members of “the one body,” remember that, “in union there is strength,” “division is weakness.”

Every disciple of Christ should see to it that his foot never rests in the stirrup of a “hobby,” that he avoids all extremes, that he follows “the things which make for peace, and things wherewith one may edify another;” and so, each trying to build up, not to pull down; each trying to strengthen, not to weaken; all together can sing, in perfect accord

“Blest be the tie that binds
Our hearts in Christian love.”

Yours,
BETA.

RANDOM NOTES.

The Boers have crowned Cetwayo's son, Dinizula, King of Zululand.

To tell men that they cannot help themselves is to throw them into recklessness and despair.

No pain, no palm; no thorn, no throne; no gall, no glory; no cross, no crown.—*W. Penn.*

If a righteous cause bring you into suffering, a righteous God will bring you out of suffering.—*W. Seeker.*

Coeur de Lion—a surname given to Richard I. of

England, on account of his dauntless courage, about A. D. 1192.

The noise of cannon has been heard a distance of more than 250 miles, by applying the ear to the solid earth.

When the flail of affliction is upon me, let me not be the chaff that flies in Thy face, but let me be the corn that lies at Thy feet.—*Ibid.*

Black Monday—a memorable Easter Monday in 1851, very dark and misty. A great deal of hail fell, and the cold was so extreme that many died from its effects.

The loss of life among the Gloucester, Mass., fishermen since August last reaches a total of 254 men. The dead of the past winter have left 70 widows and 134 fatherless children.

The suit of pearls owned by the late Lady Otna Fitzgerald, has been privately bought by Queen Victoria for \$40,000. They are intended as a present for Princess Beatrice.

“What is the reason,” said an Irishman to another, “that you and your wife are always disagreeing?” “Because,” replied Pat, “we are both of one mind—she wants to be master and so do I.”

The marriage of the Princess Elizabeth, of Hesse, to Prince Leopold, hereditary prince to the throne, took place on Monday, 2nd ult., at Hanau. The bride is the second daughter of the Grand Duke Louis IV. of Hesse. She was born on November 1st, 1864, her mother being the late Princess Alice of England. It was her sister, the Princess Victoria, who was recently married to Prince Louis of Battenberg, in the presence of Queen Victoria. The groom is hereditary prince of Anhalt and eldest son of Duke Frederick of that principality. He was born on July 18th, 1855.

DEATHS.

CONLEY.—On Lord's day morning, June 8th, at Leonardville, Winifred, infant daughter of Bro. Joseph and Sister Sarah Conley, after a short life of nine weeks.

CAMERON.—On Lord's day morning, June 1, 1884, at Leonardville, Sister Hattie C., beloved wife of Bro. Daniel Cameron. Their infant boy died also while we laid the young mother away in her last resting place on earth. Bro. C. is left alone in the world again. Our sympathies are with him and our prayer is, that he may be so kept and guided in life, that beyond the changes, the sorrows and the trials of this present world, he may find the “rest which remains for the people of God.”

JOHNSTON.—At North West Harbor, Deer Island, June 4, 1884, Bro. Levi Johnston passed to his rest, after a lingering illness, the discomforts of which he patiently endured, looking for something better to come.

Bro. Johnston's Christian life was not of long continuance, he having confessed the Christ and yielded to the requirements of the Gospel, as preparatory to, or rather the beginning of the life of faith on the Son of God, on the 18th day of March; but, while he *did live* after bending his neck to the yoke, he had no doubts of Him in whom he believed, seeming ever confident that he was able to keep that committed to him.

DOUGHTY.—At Leonardville, Deer Island, on Lord's day afternoon, June 15, 1884, while the disciples were gathering together to celebrate the Saviour's dying love, in the breaking of bread, Sis Frances, beloved wife of Bro. Wm. H. Doughty, quietly “fell asleep in Jesus,” after an illness of one week's continuance. Sister D. was a faithful follower of Christ. She had proved her steadfastness and unwavering faith. She not only began, but continued to confess the Christ, and now that she has left the worship on earth, she passes to brighter scenes, to joys unending, leaving an influence which will continue to speak although she to us is dead. “Their works do follow them.” The bereaved husband and children “sorrow not as others who have no hope.” “Be ye also ready.”

O. B. EMERY.

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SAINT JOHN, N. B., JULY, 1884.

SPECIAL NOTICE.

This is the ninth issue of "our paper." So far it has met with—we were going to say unqualified success—well, it has succeeded far beyond our most sanguine expectations. The many, many words of cheer and expressions of confidence have made the work of preparing the paper more of a pleasure than at first was possible to suppose. Correspondents have frequently written: "The brethren in these parts like the paper very much. It is, indeed, a welcome visitor; it has one fault—its visits are too few and far between. Can't you make it, at least, a semi-monthly?"

Now, the interests of THE CHRISTIAN, with all things pertaining to it, will be fully discussed at our coming Annual, in September. We will then state the number of its circulation; the province that has the most subscribers; which has done the best, proportionate to the number of brethren within its limits; the amount of money received, and the expenses of the year. And we want it in our power to say, that *every liability* has been met; *nothing* is due the paper—every subscriber having paid for his or her subscription to THE CHRISTIAN; and in addition to this that we have \$150.00 for the Mission Board or for the improvement of the paper, according to the decision at the Annual. This can be done if our readers will put forth a little more effort. Some have not yet paid in. Send it along *at once* so that credit may be in the next issue.

SAVING TO LOSE, OR LOSING TO SAVE—WHICH?

"For whosoever would save his life shall lose it; and whosoever shall lose his life for My sake shall find it."—JESUS.

In business transactions men generally act with a keen eye to profit. Their labor goes where highest wages are paid; their capital is invested where the safest and best returns are to be had; few men like to do a losing business in temporal things. The above words from the Christ indicate that our relations to God are subject to the strictest laws of business. All men are doing a business in which they will be either losers or gainers in the end, and the issue depends entirely on the investment they make. Every man has a certain amount of capital under his control. God has given life to all men, with all its possibilities. He has given mental and moral power and capacity to all; to some more, to others less. And God has asked

man to invest these gifts in His service, by submitting them to the control and manipulation of His Son; He has asked men to become partners in a firm of which the Christ is the senior member and manager. Yet He has left it in man's power to decide whether he will so invest his affections, his will, his capacities, mental, moral and physical, or not. In the verse preceding the one quoted (Matt. xvi. 24.) Christ tells us that the man who would follow Him, or enter into this life-partnership with Him, must make a most complete surrender of himself and all he has to Him. His union with Christ imperatively demands self-denial, cross-bearing and consecration. He is to cease to be his own and become Christ's; and his new Master is to have control of him and all his resources. The passage quoted at the head of this article gives the philosophical necessity for such an entire consecration. The partnership with Christ is formed with a view to profit. The man who unites himself to Christ desires and expects to gain all the blessings which Christ has to offer: pardon, help, life everlasting. To gain these he must risk something, must invest something. Since the coveted prize is so great it is but just to require him to invest all he has; since the pearl is one of such inestimable price, it is but right that he should be willing to sell all that he has that he might buy it. The proposition rests on the plainest business principles.

The statement of Christ at first sight looks paradoxical; it is, in reality, eminently sensible and consistent. Every man's temporal life presents an exemplification of it. The laborer expends muscle, nerve force, vitality, day by day; he *loses* them; but he loses them only to save them. By labor he develops his muscles, increases his strength, and multiplies his vitality. Did he refuse to use them, his muscles would grow flabby, and his powers of endurance materially decrease. He would be *saving* them only to lose them.

The capitalist invests his money; it passes out from his grasp and control. Practically, for the time being, *he loses* it. But by doing so he *finds* it again in the returns, perhaps a thousandfold increased. Did he retain it in his possession it would but dwindle away in meeting the necessities of life. He would *save* it only to lose it in the end.

The farmer sows his seed in the earth. Practically he *loses* the seed, for he can never gather it up again. But by doing this he *finds* it again in the abundant harvest. Did he *save* the seed it would be to *lose* it in the end, and miss the harvest besides. These are familiar examples of the investment of present possessions with an eye to future profits. God asks that men act on the same principle in reference to the eternal verities of the future world. This life is all the capital men possess which is available in this transcendently important enterprise. God asks that it be invested without reserve in His service. And He promises the most magnificent returns. If we invest *life*, He promises life in return; a life so full of possibilities, and so transcendent in its joys and honor, that *this* life, grand as it is, pales into insignificance in comparison. He asks us to *lose* this life to ourselves, that we may *find* life eternal with Him. And if the farmer can trust to the God who sends rain and sunshine, and causes the earth to "bring forth seed to the sower and bread to the eater," to multiply the seed sown, and fill his heart with food and gladness; surely man can trust to that same God, who "giveth to all, life and breath, and all things," and who "so loved the world that He sent His only begotten Son, that whosoever believeth in Him might not perish, but have eternal life," to reward him according to his sacrifices and labors in the gift of a home with Himself forever. And if the capitalist has faith enough in the skill and integrity of men to entrust his money to their control, surely men should have faith enough in Him who was more than man, to entrust to His

guidance and requirements, not only their possessions, but themselves. If men fail to do this there is nothing more certain than that they will fail of eternal life. This is not an unreasonable requirement of the Master. As well might the capitalist expect to gain where he had not invested, or the farmer to reap where he had not sown, as for the man who spends his life in the service of self and the devil, to cherish the hope of life everlasting.

He that saves his life shall lose it! Friend, what kind of an investment are you making? Is your life—your all—committed to Christ? If not, don't delude yourself by expecting to reap where you have not sown. M. B. RYAN.

Williamsport, Pa., June 8th, 1884.

WHAT has become of our beloved Bro. D. McLean, of New London, P. E. I.? The last we heard of him he was very sick. We are very anxious to hear where and what he is doing.

BRO. KEATHCART writes from New London, Ralls Co., Mo.: "I am succeeding nicely with my work here. . . . I love THE CHRISTIAN. I consider it a blessed little visitor to me from your far off land. The tone and spirit of it is just what it should be.

THE SPIRIT and tone of Sister Wallace's letter is certainly refreshing and presents in an unique and pleasant manner, an account of their silver wedding. While extending to her and Bro. Wallace our warmest congratulations, we are in hopes she will favor us again with something for our paper.

THIS ISSUE carries to many of our readers the sad intelligence of the death of Bros. Minard and McKay, both veterans in the cause of Christ. These brethren were prepared for the change and are now enjoying the "rest that remains for the people of God." To their many relations we extend our deep sympathy.

THE ANNUAL MEETING of the P. E. I. brethren will be held at Summerside, commencing the Saturday before the second Lord's day in the present month. Although the number of brethren at this place has been greatly reduced of late, — some seeking homes in the Far West, others have been summoned to their eternal home, — yet those remaining have hearts and homes big enough to welcome all who might find it possible to attend.

THE FAILURE of human creeds as tests of fellowship and bonds of union is becoming universally acknowledged. Only the other day, in taking up one of our daily papers, in which were partial reports of sermons delivered by Methodist preachers in celebrating the union of all branches of Methodism in Canada, was found the following: "Among the 785,000 adherents to Methodism in Canada, perhaps there are not ten men who agree on all points of doctrine and discipline, and yet they mean all the same."

BRO. EMERY watches very closely the interests of the Deer Island people; and when, perchance, we make a mistake in reporting items of that place we are very apt to hear of it by returning mail. The principle and spirit in which it is done is right and worthy of imitation. He informs us of a mistake (June No.) in giving A. Clarke as the one who laid the foundation, where it should have been A. Black.

At times it is possible to give good reasons for making a mistake—bad or a peculiar style of writing; or rushed for want of time; then again, as in the case before us, we can find no excuse, and can only look at it and say—well, there it is and how it slipped our notice we can't tell.

ORIGINAL CONTRIBUTIONS.

THE CRIMSON FOUNTAIN.

Of late years, the benevolence of private individuals and the thoughtfulness of civic rulers, have provided in all the principal cities of the continent, fountains where man and beast can allay their thirst free of charge. The fountains are a great boon to the heated pedestrian as well as to the jaded animal, and afford an evidence of the onward march of humanity. Away back in the ages that are past, the love and thoughtfulness of the Creator and Ruler of the Union, moved Him to open, in the land of David, a fountain for sin and for uncleanness. Since that fountain was opened many millions of earth's inhabitants have availed themselves of the boon offered them, have laved in the crimson flood, and become cleansed from all uncleanness, from all unrighteousness. But notwithstanding this part, the fountain has not become in the least degree defiled, neither has it lost any of its cleansing power. It is as true to-day as it was the day it was written, that "The blood of Jesus Christ, His Son, cleanseth us from all unrighteousness." It is still true that, "Sinners plunged beneath that flood, lose all their guilty stains." It is still true that the inestimable benefits of this wonderful fountain are offered freely and without price to all who choose to avail themselves of its cleansing power. "The Spirit and the bride say, Come; and let him that heareth say, Come; and let him that is athirst come; and whosoever will, let him come" and partake freely of the benefits procured by the Saviour's sufferings, death, and resurrection.

"WHOSOEVER WILL!" Thank God for those precious words, you who are in doubt as to whether the love of God would condescend to reach away down to the depths of degradation, to which you may have fallen, and from which you fear there is no escape! "Whosoever will" includes you in its offers of mercy, just as much as it includes your more polished but not less sinful neighbor, who has not yet closed with the offers of mercy. "Whosoever will" includes the poor shivering outcast as well as the richly-clad and well-fed sinner who appears to take no thought for the morrow. Christians, and especially Christian ministers, cannot dwell too strongly on this glorious feature of the religion of Jesus Christ. No barrier of "election" or selection bars the way to the crimson fountain. All you require is to "feel your need of Him." Let not the freeness with which it is offered debar you, on the other hand, from coming. Some are inclined to think lightly of that which costs them nothing, and to look with indifference, if not contempt, upon a free salvation. But the day will come when such would willingly part with the wealth of the Indies for one drop from that cleansing fountain, but will then find, when too late, that it is only "whosoever will" accept the offered boon while the day of probation lasts that will be presented spotless before the throne of the heavenly grace. Christians, you have been washed in the cleansing fountain and freed from the impurities of the world, rejoice and give thanks to the Author of your salvation, for His great love and kindness toward you, in that while you were yet sinners, Christ died for you; and remember that if you should, in an unguarded moment, do those things that you should not do, you have an advocate with the Father—Jesus Christ the righteous—who is the propitiation for your sins, and not for yours only, but for the sins of the whole world, and that if you confess your faults to Him He is faithful and just to forgive, and His blood is efficacious to cleanse you from all unrighteousness. And now, brethren, let me say unto you, in the language of the Apostle: Rejoice evermore; pray

without ceasing; in everything give thanks; and may the God of peace sanctify you wholly, and preserve you blameless unto His coming.

Montreal, June, 1884.

W. H. K.

A CHANGE OF HEART.

As we read the Book of God, on almost every page we find the heart spoken of, and we feel satisfied that any service for God, to be accepted by Him, must have to do with the heart. The prophet Jeremiah says: "The heart is deceitful above all things, and desperately wicked; who can know it." Solomon says: "Keep thy heart with all diligence, for out of it are the issues of life." Paul said as he addressed the church at Rome: "With the heart man believeth unto righteousness and with the mouth confession is made unto salvation." In answer to the question of the eunuch, "What doth hinder me to be baptized?" Philip said: "If thou believest with all thy heart thou mayest." Jesus said as He taught the people with heavenly wisdom: "Out of the abundance of the heart the mouth speaketh;" and again, "Where your treasure is there will your heart be also;" and yet again the Saviour says: "For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies." Our kind Father on high once said to His people, by Moses: "O that there were such a heart in them that they would fear Me and keep all My commandments always that it might be well with them and with their children forever." In the dream of Nebuchadnezzar which Daniel was called in to interpret, we find this language: "Let his heart be changed from man's and let a beast's heart be given him." I have not found in my study of the word of God but this one passage, the last quoted, that has any resemblance to the expression at the head of this article, and yet you will scarcely talk with your religious neighbor half an hour about people becoming Christians without hearing it more than once. Why is this? We know that Peter of old said: "If any man speak let him speak as the oracles of God," and Paul told the Corinthians to all speak the same thing, and when we forget this rule we bring confusion. I know these things are so. I was brought up among the sects and heard this expression very often, and I doubt not but that I had the idea in my mind that was meant by them when they used it.

When I came to Milton, Queens Co., N. S., the first place I met with the Disciples, one of the first things I heard of them was that they did not believe in any change of heart. I asked the question a great many times in talking with individual Disciples, and invariably the answer came yes, and I became satisfied they did. But never a word of explanation did I get as to what they understood by a change of heart. Finally I became very much interested in the matter of my own salvation. I had always been taught that I was a sinner. I now was convinced that God was ready to pardon sinners. I had been trying to satisfy myself with worldly pleasures, but I had found nothing in them to give true happiness. I lost my relish for them and one by one I gave them up. God filled my mind. Jesus appeared the one altogether lovely, and the reading of God's Word and praying to Him was my delight. I loved to go among the children of God and hear them tell of their happiness in the service of God. I went further than this. I resolved solemnly, earnestly, and without reserve, that I would serve God the rest of my life, and my daily, hourly prayer was, "Lord, direct me in the right way." I did not pray for God to pardon me. I had learned where His promise of remission of sins was recorded. Why then, you will ask, did you not obey the Gospel and look to God for pardon? After being in this state of mind two or

three weeks, I met Bro. John McDonald, who was at that time preaching for the church at Milton, and he asked me if I was a Christian. I told him I was not but that I would like to be. Well, said he, God wants you to be a Christian and if you want to be one, what is to hinder you. I said I have not had a change of heart and it would not be right for me to be baptized without having a change of heart.

Now you see I did not know what a change of heart was. I did not know that when you ceased to love evil and learned to love God your heart was changed. I cannot tell just what I was expecting, but I was looking for something mysterious, intangible, indescribable—a myth—and there are thousands to-day who, I believe, are just as honest as I was, that are laboring under the same difficulty. I have immersed a number who have told me that they had been in that condition for years. This is one of the devices of the devil which he uses when he is transformed into an angel of light. Any teaching that keeps people who love God from obeying Him is a device of the wicked one, no matter from what source it comes. Let us be careful in our teaching that we speak as the oracles of God. When we have anything to speak which we cannot clothe in Bible language, examine it well before you present it. May the good Lord enable us to remove error from the minds of the people by preaching the Word.

J. A. GATES.

LeTete, St. George, N. B., June 20th, 1884.

UNION.

In writing to Timothy Paul says, "Charge them before the Lord, that they strive not about words to no profit, but to the subverting of the hearers." A great deal of the energy of the Protestant churches is wasted in the discussion of questions which are by no means vital to the spiritual interests of the hearers, but which tend to keep Protestantism divided into many sects. Were that energy turned into its proper channel, the good work might possibly go on as well, as under a union of sects. As it is, the barrier is kept up by a persistent urging of opinions on various subjects, which, in a large majority of cases, are non-essential. But even if this element of discord did not exist, is a union of the many sects or even a part of them feasible? Yea, is it possible?

Much has been written on the subject; and and, while reading, one is almost persuaded that it is not only the imperative duty of all sects to unite, but the one duty which is the most easily done. Platforms of common belief on which all might agree are presented. Unfortunately, however, each scheme bears a strong taint of the writer's particular creed. The gist of all seems to be: Believe as we believe, and behold the consummation of your wish. This is a case, however, in which the large fish can not swallow the smaller, as the latter might prove troublesome; neither can the small fish swallow the larger, without losing their identity. Just here is the trouble. All cry for union but none wish to lose their identity. As a certain writer has said, "Religious union is like the union of the boa-constrictor and the goat. After it is consummated there is no goat—it is all boa-constrictor." Naturally all wish to be boa-constrictors, but who will be the goats. Will any sect renounce its opinions on even unimportant points for the sake of union? I think not. "A man's opinions are often dearer to him than his arguments." You may overthrow the latter, yet will he hold firmly to the former. Until you can change this principle of human nature, union is scarcely possible. It will be better to save the energy employed in preaching union and in striving about words, and apply it to the teaching of the Gospel and the converting of sinners. Leaving nice questions of doctrine, let us turn our attention to the preaching of "Christ and Him crucified."

Rix.

It is not enough that we swallow truth, we must feed on it.

"LET BOTH GROW TOGETHER," &c.

So said Jesus, the Son of Mary and the Son of God. What lesson did he intend to teach by this sentence, and by the whole of the parable. Did He speak this parable for the sole purpose of making the impression on the minds of His followers, that they must keep in their midst, and continue in perpetual connection with the congregation of which he once became a member, the man, who first, perhaps, became cold in the duties of the Christian life, and then allowing himself to be ensnared by divers temptations, has become a slave to "the lust of the flesh, the lust of the eyes and the pride of life," or, disregarding every principle of purity, has bidden defiance to the claims of Christ and the teachings of the Holy Spirit, has stooped to everything which is low, vile and disreputable, until, in the community in which he is best known his name has become a reproach and a by-word? Mothers try to shield their children from his baneful influence, and the members of the church, as well as respectable members of society having done all within their power, in the Spirit of Christ and philanthropy, to lift him so that he might be "clothed and in his right mind," but having failed in their earnest endeavors, have been compelled to leave him in the mire in which he wallows, and in which he seems determined to continue. Did Jesus speak this parable, I ask, to teach such a lesson as this? Some may say that that is the lesson in the parable, because, "both are to grow together," &c. But, I ask again, WHERE? and they may tell us, in the church, for the angels will gather out of His kingdom, &c., and as the kingdom is the church, or body of Christ, therefore they must both grow together in the church.

I admit, freely, that the terms—"kingdom of heaven," "kingdom of God," "body of Christ," and "church of Christ" mean the same thing; but, that the harvest field in the same parable refers to the same thing is not quite so clear.

Jesus explains: He who sowed the good seed is the Son of man; the field is the world; the good seed are the children of the kingdom, but the tares are the children of the wicked one; the enemy that sowed them is the devil; the harvest is the end of the world, and the reapers are the angels. As the tares are burned, so the angel reapers "will gather out of His kingdom all things which offend," &c.

Does the term—His kingdom, here, refer to "the church which is His body?" If so, then, as far as this parable teaches, there will be no reaping outside of the church, but only the bad and the good in the church will be properly assorted in the final separation, and all outside will go "scot free." But it will be readily seen that this will not agree with the teachings of the book, so it will have to be abandoned as untenable ground.

Well, what next? Just hold our peace and allow Him who never made a mistake to explain Himself; that will place the matter beyond dispute and above appeal. Well, His explanation is not that the good and bad seed were sown in the church, but that the field where both kinds of seeds are sown is the world, and if men will obey the injunction—let both grow, &c., THERE both kinds will grow together until the harvest comes, and then the separation, final and eternal, which, I think, is the chief lesson taught in the parable.

In the parable of the pounds, (Luke xix) we find three classes: Faithful servants; unfaithful servant, and citizens who would not submit to the rule or reign. One thought, which, I think, will readily present itself to the mind is, that those men would not be citizens did they not belong to His kingdom. In this parable, the lesson is not one of association, either continued or limited, but of individual responsibility, so we find that the servants will have to render an account, faithful and unfaithful, and that there will be punishment inflicted

because of their rebellion on those, also, outside the church, yet in the dominion of Him to whom "all power in heaven and earth is given."

We may reasonably suppose then that there is a broad and also a narrow sense in which we can refer to the kingdom, as there is a broad and a narrow brotherhood. All men are brothers, in the broad sense; in the narrower, the members of the same society, or church; in another narrow sense, only those who are born of the same father and mother are brothers.

Now then, when Jesus says: They shall gather out of His kingdom, &c., I think he refers to the kingdom in the broad sense, and that the reaping will therefore be done where the seed was sown, and that certainly was in the world. In this field, then—the world—where the tares and wheat are growing together, it is wrong for man to try to effect a separation.

In the 16th century, the words of Christ, "let both grow together," &c., being disregarded by the dignitaries of the then predominant church; Tetzal, Eckius, Caietan and Miltiz, backed by all the horde of Dominican monks and the sanction of Leo X. would have removed one tare, so esteemed at least, in the person of Martin Luther, prematurely from the field, had it not been for the strong sheltering wing of Frederic, Elector of Saxony, whose wisdom and prudence, under the providence of God, did much to shield the heroic reformer from the ire of the self-appointed "reapers." John Huss, Jerome of Prague, and many others were plucked up by those who "were wise above what was written." Some in the 14th century, before the Protestant Reformation, perished in the flames because they persisted in wearing short frocks and small hoods. This gathering up of tares out of the field was wrong, contrary to the teaching of Christ—let both grow, &c.

"That both should grow together in the church," (I quote from a previous article, see "Remove The Weeds," in the February number of THE CHRISTIAN) is contrary to the common sense, to all experience, and to the teachings of the Bible. It will have an evil influence on the character of the church. Growth in grace will be almost impossible to the generality of the members, because minds which are capable of being influenced by that which is good, are also capable of being influenced by that which is evil; therefore, we should not macadamize the road which leads to temptation, but, removing the evil influences, we should smooth, as much as possible, the way to holiness, to glory, and to God.

I have much more to say on this matter, but think this will more than fill my corner, so I will ask you to read carefully, 1 Cor. v. 13; and 2 Thes. iii. 6, and rest.

O. B. EMERY.

Deer Island, June 23, 1884.

THE FAMILY.

DRUDGE-MOTHERS AND FINE-LADY DAUGHTERS.

Every one blames the fine-lady daughter and pities the drudge-mother.

The daughtersits in the parlor, in nice clothes and elegantly arranged hair, dawdling over a novel or chatting with companions or friends. Her mother is toiling in the kitchen or fretting her soul in the vain attempt to reduce her pile of "mending," and at the same time looking after a tumbling baby.

The mother's face is worn and thin. Baby has pulled her hair askew. She still wears the old dress she put on in such a hurry at half-past five in the morning, when baby woke her from a weary sleep.

She is tired! She is always tired. She is

tired on Saturday, and she is tired on Sunday; she is tired in the morning, and tired in the evening; and goes to bed and gets up tired.

It is hard not to be angry with the daughter, we confess. She can look in her exhausted mother's face, and know how much work there is to be done, and never willingly put forth a hand to help her. Nay, she is going out to tea this evening, and will come to her mother to have her dress adjusted for the great occasion. She casts much of the burden of her existence upon the too generous heart that she does not appreciate, and never once feels the impulse to give the aid of her youthful strength.

In all our modern world there is not an uglier sight than this—no, not one. It is but natural to throw the blame of it upon the daughter. "Heartless wretch!" we have heard such a girl called by indignant acquaintances.

She is to be pitied, rather. When she was a little child, all lovely and engaging, her mother said to herself, "She shall not be the drudge I was. She shall not be kept out of school to do housework, as I was. She shall have a good time while she is young, for there's no knowing what her lot shall be afterwards."

And so her mother made her young life a long banquet of delights. Rough places were made smooth for her; all difficulties were removed from her path. The lesson taught her every hour for years was, that it was no great matter what other people suffered, if only her mother's daughter had a good time.

She learned that lesson thoroughly, and a frightful selfishness was developed in her.

Her eyes may fall upon these lines. If so, we tell her that people in general will make no allowance for the faults of her bringing up. They will merely say: "See what a shocking and shameful return she makes for her mother's indulgent and generous care."—*Youth's Companion*.

HOW HE CAME TO "SWEAR OFF."

"No, I won't drink with you to-day, boys," said a drummer to several companions, as they settled down in the smoking car and passed the bottle. "The fact is, boys, I've quit drinking—I've sworn off."

He was greeted with shouts of laughter by the jolly crowd around him; they put the bottle under his nose and indulged in many jokes at his expense, but he refused to drink, and was rather serious about it. "What's the matter with you, old boy?" sang out one. "If you've quit drinking, something's up; tell us what it is."

"Well, boys, I will, though I know you'll laugh at me. But I'll tell you, all the same. I have been a drinking man all my life, ever since I was married; as you all know I love whiskey—it's as sweet in my mouth as sugar—and God only knows how I'll quit it. For seven years not a day has passed over my head that I didn't have at least one drink. But I am done. Yesterday I was in Chicago. Down on South Clark street a customer of mine keeps a pawn shop in connection with his other business. I called on him, and while I was there a young man of not more than 25, wearing threadbare clothes, and looking as hard as if he hadn't seen a sober day for a month, came in with a little package in his hand. Tremblingly he unwrapped it, and handed the article to the pawn-broker, saying, 'give me ten cents.' And, boys, what do you suppose it was? A pair of baby shoes, little things with the buttons only a trifle soiled, as if they had been worn only once or twice. 'Where did you get these?' asked the pawn-broker. 'Got 'em at home,' replied the man, who had an intelligent face and the manner of a gentleman, despite his sad condition. 'My wife bought them for our baby. Give me ten cents for 'em—I want a drink.' 'You had better take the shoes back to your wife; the

baby will need them," said the pawnbroker. "No, she won't, because—because she's dead. She's lying at home now—died last night." As he said this the poor fellow broke down, bowed his head on the showcase and cried like a child. "Boys," said the drummer, "you can laugh if you please, but I—I have a baby of my own at home, and I swear I'll never drink another drop."

Then he got up and went into another car. His companions glanced at each other in silence; no one laughed; the bottle disappeared, and soon each was sitting in a seat by himself reading a newspaper.—*Chicago Herald.*

WHAT THE TOBACCO MONEY BOUGHT.

BY REV. T. DE WITT TALMAGE.

Between seventeen and twenty-three there are tens of thousands of young men damaging themselves irretrievably by tobacco. You either use very good tobacco or very cheap tobacco. If you use cheap tobacco, I want to tell you why it is cheap. It is a mixture of burdock, lampblack, sawdust, colt's-foot, plaitain-leaves, fullers' earth, lime, salt, alum, and a little tobacco. You cannot afford, my young brother, to take such a mess as that between your lips. If, on the other hand, you use costly tobacco, let me say I do not think you can afford it. You take that which you expend and will expend, if you keep the habit all your life, and put it aside, and it will buy you a house, and it will buy you a farm, to make you comfortable in the afternoon of life. A merchant of New York gave this testimony: "In early life I smoked six cigars a day at six and a half cents each; they averaged that. I thought to myself one day, 'I'll just put aside all the money I am consuming in cigars, and all I would consume if I kept on in the habit, and I will see what it will come to by compound interest.'" And he gives this tremendous statistic: "Last July completed thirty-nine years since, by the grace of God, I was emancipated from the filthy habit, and the saving amounted to the enormous sum of \$29,102.03 by compound interest. We lived in the city, but the children, who had learned something of the enjoyment of country life from their annual visits to their grandparents, longed for a home among the green fields. I found a very pleasant place in the country for sale. The cigar money now came into requisition, and I found that it amounted to a sufficient sum to purchase the place, and it is mine. I wish all American boys could see how my children enjoy their home as they watch the vessels with their white sails that course along the Sound. Now, boys, you take your choice, smoking without a home or a home without smoking."—*From "The Plagues Alcoholic and Narcotic."*

SCRIPTURE WELL APPLIED.

It is stated that Bishop Doane, of New Jersey, is opposed to total abstinence. On one occasion Rev. Mr. Perkins, of the same denomination, and a member of the "Sons of Temperance," dined with the Bishop, who, pouring out a glass of wine, desired the reverend gentleman to drink with him, whereupon he replied:

"Can't do it, Bishop; 'Wine is a mocker!'"

"Take a glass of brandy, then," said the distinguished ecclesiastic.

"I can't do it, Bishop; 'Strong drink is raging.'"

By this time the Bishop, becoming restive and excited, said to Mr. Perkins:

"You'll pass the decanter to that gentleman next to you."

"No, Bishop, I can't do that; 'Woe unto him that putteth the bottle to his neighbor's lips.'"

GOOD MEN have tried the Bible; in youth and in old age; in sickness and in health; in business and at home; in life and death. Lawyers have tried it; statesmen have tried it; society has tried it in its charities, its education and its laws; but it is not worn out; it is not affected; it is ever young and never old; it is the Lord's Book; we need no others; the longer it is tried the more satisfactorily it is proved the word of the Lord, which abideth forever.—*Dr. Hall.*

OUR DARLING.

Bounding like a foot-ball,
Kicking at the door,
Falling from the table top,
Sprawling on the floor;
Smashing cups and saucers,
Splitting dolly's head;
Putting little pussy cat
Into baby's bed.

Building shops and houses,
Spoiling father's hat;
Hiding mother's precious keys
Underneath the mat.
Jumping on the fender,
Poking at the fire,
Dancing on those little legs—
Legs that never tire;
Making mother's heart leap
Fifty times a day;
Aping everything we do,
Everything we say.

Shouting, laughing, tumbling,
Roaring with a will;
Anywhere and everywhere,
Never, never still.
Present—bringing sunshine;
Absent—leaving night;
That's our precious darling,
That's our hearts' delight.

—Selected.

CURRENT EVENTS.

DOMESTIC.

The heat at Shediac, June 29, was fearful; in town the thermometer registered 95 in the shade; it is seldom as hot there.

The three men drowned at Hillsboro were John Corbett, of Lubec, Me., aged 27; Charles Larsen, aged 21, and C. Olsen, 21, both of Norway. All were unmarried.

The Grand Trunk Railway receipts for the week ending June 21st, were \$315,761, against \$386,183 last year. There has been a decline of over a million dollars since the first of January.

The Queen's birthday was officially observed in St. John, on Saturday, 28th ult., in a very quiet manner. The banks, the Custom House, Savings' Bank, etc., were closed during the day. At noon No. 1 Battery, N. B. G. A., Capt. Kane, fired the customary salute.

The English exports to Canada for the five months ending May 31 were \$1,267,300, against \$2,614,307 for the same period in 1882. Canadian exports to the United Kingdom for the first five months of 1884, were valued at £515,201, against £650,983 in the same period of 1883.

The New York *Truth* says: "Visitors to Fulton market yesterday gazed with astonishment at the largest salmon caught in the country, if not in the world. It was taken in the Restigouche river, near Newcastle, N. B., and weighed over fifty-two pounds. The big fish was consigned to Messrs. Middleton, Carman & Co., who kept it on exhibition for some hours."

A heavy thunder storm passed over the greater part of the North West, June 28th, doing

much good to the crops. Lightning struck a small house at St. Boniface, killing Evangelist Gagnon and injured three men sleeping in the same room. Gagnon was unmarried. His family formerly lived near Montreal. Lightning also killed several cattle near Portage la Prairie. The wind did some damage to barns and houses in Westbourne district.

On the 26th of last December an Orange procession was met by a party of Catholics in the streets of Harbor Grace. A number of shots were fired with the effect of killing instantaneously three of the Orangemen; another was killed by the blow of a picket, and a fifth lingered in great suffering for three months, when he died from the effect of wounds received on that occasion. One or two Catholics were killed. Each side charged the other with beginning the fatal affray. A number of arrests were made, and on the 7th of May the Supreme Court met at St. John's to try the prisoners. True bills were found against those arrested. On May 12th, nineteen Catholic prisoners were arraigned and each pleaded not guilty. The crown having decided to try each case separately, the prisoners were first arraigned for the willful murder of William Jones. Thirty-seven jurors were called, of whom twenty-three were challenged by the counsel for the prisoners, and two were ordered to "stand aside" by the council for the crown. The trial was not finished until Friday, 27th June, when all the prisoners were acquitted. The Orange prisoners are still to be tried.

UNITED STATES.

Information received direct from the City of Mexico gives the startling news that American railroads in Mexico are to be handicapped by a law requiring that all railroads in that country be required to fence the entire length of their lines on both sides, the fences to be so constructed as to prevent even goats from getting on the tracks. It is estimated that the Mexican Central road would have to expend \$5,000,000 to comply with such a law. The Mexican Government has appointed an Inspector of Railroads, whose duty is to supervise and regulate train schedules. No special train can be run without first obtaining his consent.

The first new wheat of the season received at New York came from the South.

Recent threatening storms have led to the construction of cyclone cellars over Southern Minnesota, and especially around Rochester, where the frightful loss of life occurred in August last. The usual plan is to excavate a deep vault to connect with the ordinary cellar, but it is not under the house. It has a door into the house cellar, and also a door and a flight of steps leading to the outside. It has solid stone walls, with an arched roof, on top of which is built a solid cap of stone and mortar, from two to three feet in thickness. The storm this week drove many people in fright to these retreats.

FOREIGN.

The Bisbareen tribes are about to combine their forces with the Mahdi. *Figaro's* correspondent, M. Paine, recently left Esneb to attempt to penetrate to El Obeid. He was attacked in the Desert by Arabs and robbed.

An ambulance system to hurry cholera patients to the hospital is being organized in Marseilles, under the superintendence of the renowned Doctor Miltro, who believes that the malady is really Asiatic cholera. The American Consul there has been ordered by his government to cable daily the progress of the disease.

Fires are kept burning in the streets of Toulon, France, for purifying purposes. A post mortem examination of two ladies has been made. In each one there were signs of Asiatic cholera. The heart was shrunken and without vesicles, the blood was drawn into the lungs, the peritonium was contracted, the interior of the stomach was shrunken; spots, generally of a yellow hue, were found on the intestines, the kidneys were affected, but the liver was intact.

The Pope has ordered members of the priesthood in all cholera infected districts to remain at their posts, and has placed funds at the disposal of bishops in urgent cases of disease.

Hanoi advices of the 26th state that fighting near Langson, between the Chinese garrison and French forces who had gone to occupy that town, continued two days. Ten Frenchmen were killed and 33 wounded. Two steamers have gone to seek the wounded. The Chinese have 10,000 regulars between Bak La and Langson.

One brave man standing against all odds on God's side becomes a power among his fellows.—*Niccolls*

\$50.00 A YEAR SAVED—A wealthy farmer writes us: "Since my family have become acquainted with your valuable Minard's Liniment, Pills and Honey Balsam, we use them; they will cure every disease they are recommended to, and we have kept the doctor out of the house, which has saved us about \$50.00 a year."

RECEIPTS FOR JUNE.

Mrs. D. Belyea, 50 cts.; C. F. Flaglor, 25; James Carr, 50; Jarvis Johnston, 50; K. Jones, 50; Miss J. A. Walls, 50; John Jelly, 50; Nicholas Watson, 50; Elder Judson Brown, 50; James Porter, 50.

AN OLD bachelor asserts that the best and quietest way to revive a lady when she faints is to begin to take down her hair, if it ain't her own she will grab it in a jiffy. A better way to stop fainting and to produce hair of her own is to use Minard's Liniment.

MARRIAGES.

VAUGHAN-MILES.—In this City, on the 11th ult., by T. H. Capp, LeBaron B. Vaughan to Miss Minnie A., second daughter of Thomas Miles, Esq., formerly of this City.

MURPHY-STUART.—At the residence of Mr. Lemuel Lambert, Saturday evening, June 21, 1884, by O. B. Emery, Mr. James Murphy and Miss Mary E. Stuart, all of Deer Island, Charlotte Co., N. B.

DEATHS.

HADDON.—On Friday morning, April 25, Charlie A., youngest son of Mr. Wm. and Mrs. C. Haddon, aged 1 year, 1 month and 17 days.

WETMORE.—On Thursday evening, May 8, Edward B., only child of Mr. G. K. and Sister Alberta Wetmore, aged 6 months and 18 days.

BOYNTON.—On Friday evening, May 23, Willie, youngest son of Mr. John and Mrs. Nancy Boynton, aged 1 year.

There is not much to be said of these little ones, so pure in life and plucked so early from the lower, and transferred to the higher garden of the Lord. "He comes into His garden to gather lilies."

Jesus said, "Suffer little children to come unto Me, and forbid them not, for of such is the Kingdom of Heaven." "It is well." The tear of affection may unbidden come; but, while the eye is thus dimmed, hope looks beyond—faith pierces the gloom, and sees death relaxing his grasp and yielding to the Prince of Life, who "hath abolished death and brought life and immortality to light." Your little ones are not lost. They are now under more tender care than this present world affords.

O. B. EMERY.

Deer Island, May 26, 1884.

MIXARD.—On June 7, 1884, Levi Minard, M. D., aged 67 years.

Our departed brother in the Lord had but a short struggle. Apparently death had lost its sting, and it may be said as was testified of one in the past ages, "He sleepeth." Yes; and that he is waiting for the coming deliverer to remove his dusty covering at the resurrection of the just who have this testimony, "Blessed are the dead who die in the Lord; yea, saith the Spirit, that they rest from their labors, and their works do follow them." He who said, "I am the Resurrection and the Life," also said, "Behold, I come quickly, and my reward is with Me," and our brother could say, "Even so, come Lord Jesus." As a member of the congregation of the Lord Jesus, he was truly a "help," both in word and deed. And while we shed the sympathizing tear we also rejoice in the word of Jesus, "I will raise him up at the last day." For the first fruits of the harvest has been waved before the Lord as a guarantee that the whole harvest shall be gathered. Well may the apostolic admonition be duly considered by us who are also waiting in life, "Brethren, be patient, for the coming of the Lord draweth nigh."

Dear as thou wast, and justly dear,
We would not weep for thee;
One thought shall check the starting tear—
It is that thou art free.

Etherington's Adjustable Spring Bed.

The Spring Bed consists entirely of
STEEL SPIRAL SPRINGS,

which lock on the slats of a common bedstead; making a most DESIRABLE BED WITH BUT A SINGLE MATTRESS, thus a saving in the price of bedding. They are the best laying, the most easy, most comfortable, most elastic, the cleanest and the easiest cleaned, the best ventilated (therefore the most healthy), the most durable, the cheapest and the easiest repaired. Most adjustable, as it fits all bedsteads without regard to width or length, and is perfectly noiseless. It can be packed in a trunk 16 inches square, so the most portable; no hiding place for vermin, no sagging to the centre, no slats to become bent and remaining so, but can be adjusted to the unequal weights of the occupants, permitting them to lie on the same level. On all points of merit we solicit comparison with any other Bed in the market.

All orders by mail will receive prompt attention.

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CURES RHEUMATISM,



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Sciatica, Neuralgia, Headache, Earache, Toothache, Cramps, Bruises, Sprains, Coughs, Colds, Quinsy, Erysipelas, Colic, Croup or Rattles, Hoarseness, Burns, Bronchitis, Numbness of the Limbs, removing Dandruff and producing the growth of the Hair, and as a Hair Dressing is unequalled.

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offered for a better article, or the Proprietors of any remedy showing more Testimonials of genuine cures of the above diseases in the same length of time. There is nothing like it when taken internally for Cramps, Colic, Croup, Colds, Coughs, Pleurisy, Hoarseness and Sore Throat. It is perfectly harmless, and can be given according to directions without any injury whatever.

Minard's Liniment is For Sale by all Druggists and Dealers. PRICE 25 CENTS.

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FRENCH FRONTS AND KID SKINS.

English Fitted Uppers, English Kip,

SOLE LEATHER, UPPER LEATHER, LINING SKINS,

And all kinds of KIT and FINDINGS usually kept in a fully stocked business. Wholesale and Retail.

Orders Solicited and Carefully attended to.

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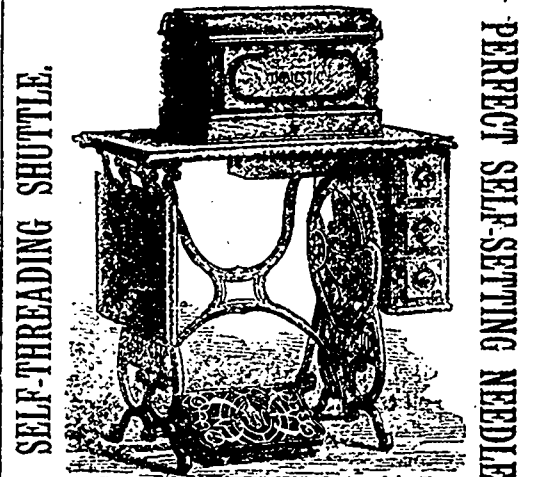
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It is the **LIGHTEST RUNNING** Machine, hence produces less fatigue in operation, and on that account is especially recommended by the Medical Faculty.

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