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The Christian

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

Vol. II.—No. 10.

SAINT JOHN, N. B., AUGUST, 1885.

Whole No. 22.

The Christian.

WHO KILLED THE PRAYER MEETING?

1. The pastor killed it. Although he gave notice from the pulpit on Sunday that there would be "a prayer-meeting" in the vestry on Wednesday evening, he changed it into a lecture when the evening came. As a lecture it was a great success, as a prayer-meeting it was a lamentable failure. After the learned man had taken twenty minutes himself, everyone else felt that whatever he might say would seem very tame. Young John Evans wanted to say a word or two, telling how the Lord Jesus had satisfied his hungry soul, and then utter a short prayer of request for other hungry souls, but his poor little word was nowhere. Indeed, he didn't say it. Oh, the pauses of that meeting! Surely the clock in the corner never ticked so loudly. And the pastor killed it.

2. The deacon killed it. It was the next week. This time the pastor went in with a warm heart. He opened the meeting with a short, tender prayer, and then in a brief word, told, as a child might tell it, the preciousness of the Lord's presence. And it seemed as if nothing could prevent it from being a hopeful, quickening season. Something did prevent it. The grand old deacon was a little tired and sleepy, but he thought he must do something to take up the time. He began away back in the sin of Eden, and did not stop till he reached the year 1885. And then he said, "Let us pray." Was that really "praying," that ten minutes description of the plan of salvation which followed? Was this what that disc-raged man over there in the corner wanted from the meeting? Alas, the deacon killed it all!

3. The thoughtless member killed it. She is at the meeting, although not always there. Next to her sits a friend who is out of Christ. The thoughtless member whispers during the pastor's prayer, giggles at every mistake and turns over the leaves of the hymn-book when anyone talks. The people within a radius of ten feet each way are disturbed. The Spirit is grieved and that, too, by one who is professing to seek the glory of God. And that killed the prayer meeting.

4. The officious member killed it. One of the weaker brothers offered a prayer and made a mistake in it. Another brother misquoted a text. The pastor never corrected an error during a meeting. He thought the correction more fatal to the spirit of the meeting than the mistake. Not so the officious brother. He rose and corrected each mistake, and that killed several meetings.

5. The six members who took ten minutes each killed it. It was a fine symposium on the theme, "Christ the Bread of Life," but it was not a prayer-meeting. It ran over the hour and the only prayer was the opening prayer.

6. The fault-finding member killed one precious meeting. His prayer was a real lecture to God, reminding him of the failings and wickedness of the church. When Christ said to his disciples, "Give ye them to eat," did he mean gall and wormwood, or the Bread of Life? Would not one earnest prayer at home before the meeting have brought as its answer a sweeter spirit?

How many ways there are of killing the prayer-meeting? How many a church has, this year, lost its Week of Prayer through thoughtless, indifferent, careless members? Do we have enough of praying? Do good people ever err by too brief prayers.

Dear reader, don't kill any more prayer-meetings.—*Rev. S. W. Adriaance in the Congregationalist.*

MISSION WORK IN CHINA.

A brief account of the efforts that have been made to Christianize the inhabitants of China may be of interest to others besides the writer of the following card:

Please give a sketch of the mission work in China, its origin and growth. A READER.
VEEDERSBURG, Ind.

The Roman Catholics established a mission in Peking early in the seventeenth century, and from this point they spread rapidly in all directions, not only making many converts to their faith, but also getting into their possession immense property. But a persecution arose against them. Their property was confiscated and all foreigners were driven from the country, and the empire was closed for about two hundred years. When, in 1842, it was re-opened, the priests of the Church of Rome entered without delay, and not only claimed the property that had been taken from them two hundred years before, but succeeded in recovering it under the influence of French guns. They had in China, according to their own official statement in 1882, 41 bishops, 664 European priests, 34 colleges, 34 convents, and 1,092,818 converts.

When China was closed against foreigners, Dr. Morrison, of the Church of England, under the auspices of the London Missionary Society, sailed for China in the year 1807. Under the shelter of the East India Company, he was permitted to live and labor in Canton and Macao, on the southeast coast. He continued in this work till his death in 1834. Before his death he had succeeded in preparing a Chinese dictionary, and also a new translation of the Chinese scriptures.

As China itself was closed, he and those with him established missions in Malacca, Batavia, Penang and Singapore. In 1842 five ports were opened to foreigners for residence. The London Society immediately established missions in Hong Kong, Canton, Amoy and Shanghai. There are now representatives of over thirty different missionary organizations engaged in mission work in China. Protestants have less than five hun-

dred missionaries in China—given at 480—counting the wives of missionaries, while the Roman Catholics have nearly seven hundred priests. Protestants have at the present time in China about 25,000 native converts.

It will be readily seen from these figures that but few of China's 300,000,000 people have had the opportunity of hearing the gospel of Christ, and much of what the few have heard is a caricature of the Christian religion.—*Christian Standard.*

A HAPPY DISCRIMINATION.

The Disciples of Christ in California, Pa., where the writer is now engaged in a meeting, were some years ago holding a prayer-meeting in the town of Greenfield which is a little distance farther down the river. They had invited some members of the Methodist Church, who lived in Merchanttown, just across the river, to assist them. They came—and as the meeting was progressing, several persons having offered prayer, the leader called for Scripture recitations. Quite a number were given by Disciples who were then present; whereupon a Methodist man arose and said that he would give a recitation, but not from Scripture. He continued to speak and among other things said that he thought the time could be more profitably spent in praying than in reciting and reading Scripture.

When his speech was ended a Scotch brother arose and said that an important subject had just been mentioned, viz., how they could most profitably spend the time they might remain together—whether in praying or singing exclusively or in reading and reciting and setting forth the Scriptures in connection therewith. To this he added that as it respects the ideas that it should be praying and singing rather than in reading and reciting the word of God he had this to say,—“In prayer we talk to God; but in the Scriptures, God talks to us. In view of this it seems strange that we should in a meeting like this spend all the time in talking to God and not allow him by his word to talk to us.”

It is useless to inform the reader that no more speeches were made on the subject. That one HAPPY DISCRIMINATION had the happy effect of setting that question happily at rest.—*Selected.*

IRRITABILITY.

This is one of the most unfortunate characteristics belonging to fallen humanity. It is very annoying and repulsive to the persons with whom the possessor comes in contact. The irritable are unjust; they are dissatisfied; they are exacting. The habit of irritability has an unfortunate growth, and it soon reaches such a state that its possessor is incapable of conferring happiness upon others. It so perverts the imagination and distorts the other mental faculties that the true is

not distinguished from the false and the friend from the foe. It poisons the very fountain of human life, and is a kind of Uppis tree that scatters ruin and destruction in every direction.

The sin of constant fretting is almost universal. I call it a sin because it is in direct violation of the word of God. Our Saviour has taught us to be satisfied with our lot; sufficient unto the day is the evil thereof. Irritableness soon sours a man's disposition, and interferes with his friendly relationship to others. Such a disposition greatly injures the peace of the family, of the school, and of the church. Persons who will cherish such a disposition will find many opportunities for its manifestation. The man who could not stay in the church for cursing the kicking mule, was of that disposition. He ought to have known that a mule would kick, and that there was no use swearing at it.

It is a sign of intellectual and moral weakness to be constantly fretting. Fools and lunarians are impatient and irascible; but the wise and great are calm and forgiving. The great Newton did not punish his little dog, Diamond, for destroying the manuscript upon which he had spent a number of years. Diamond did not understand its value, and no good could come out of killing the dog. All that could be done was to re-write, and be more careful in the future. We should endeavor to discharge faithfully our duty in the battles of life, and then trust the consequences to God.—*The Worker.*

THE HOLINESS NEEDED.

For the holiness that fights against sin, battles with temptation, keeps unspotted from the world, and lays self on the altar there is a crying need in our time. It is a sympathetic spirit going about doing good, yet it has no sympathy with evil customs and the fashions of the world. It strives to keep clean. Against the downward pull of the world it braces itself and says, "If others do this, yet will not I." It dares to be singular and unfashionable. It keeps out of places where it would be smirched, and finds such enjoyment in its prayer service, its Bible study, its deeds of charity, and in the innocent joys of life, that it does not hanker after the play-house and kindred sensualities. Walking in the Spirit, it does not stoop to the lusts of the flesh.—*Dr. T. L. Cuyler.*

CORRESPONDENCE.

FROM NEW ZEALAND.

Dear Bro. Crawford.—I had intended writing you a month ago, but extra work, caused by the burning of our mills, is my excuse. Our saw and planing mills and hive manufactory were completely destroyed by fire on the morning of the 8th of March last. The building and machinery, excepting the boiler, were all a loss. Fortunately we were insured for £1,000; and as none of the timber or dwellings were burnt, our loss is not so great as it might have been. We have nearly completed our work of re-building and expect to start again in a week hence.

On Easter Sunday we held our Annual Conference Meeting at Auckland, which was the most successful we have yet had. The attendance was large and most of the churches were represented. It has taken a lot of trying on the part of a few to enlist the sympathies of the brethren generally in a co-operative movement, but I am glad to say a forward movement is now being made. Brother Exley did the preaching. The committee are looking out for another preacher.

At Melbourne the Lygon street church are trying

for some one to take Bro. Haley's place. They cabled to Bro. G. L. Lurber, who was formerly in Melbourne, but he cannot come at present. Bro. Floyd arrived two months ago at Wellington, N. Z., where he is laboring with success and satisfaction to the brethren. We want about a dozen more like him in N. Z.

On last Lord's day the new Baptist Tabernacle at Auckland, to which I referred in my last, was opened with very successful meetings. Mr. Thomas Spurgeon, the pastor, has made a point all through the erection of it that it should be opened free of debt. This they have accomplished after a very active canvass for money in every probable direction. It is a question whether it would not have been more honorable to have borrowed some of the money than to have begged so hard as they have done. The building is a very fine one and cost nearly £15,000 to complete. It will seat about 1,400 persons. I fancy some of the other churches which are in debt are just a little jealous of the Tabernacle.

Another sect has been added to the long list of so-called Christian churches. "The State Church of Tonga" has been formed by a wholesale secession of the members of the Wesleyans of that island including the king and nearly all the principal chiefs of Tonga and adjoining islands. The Wesleyans have had a mission in these islands for many years and had succeeded in bringing most of the inhabitants into their church. The king's chief adviser and premier is, or rather was, a Wesleyan minister, Rev. Shirley Baker, and the control of the churches was in the hands of the Australian Conference. It is supposed that the premier objected to some of the doings of the said Conference, and, in order to get free, induced the king to set up the State Church of Tonga. The people are not changed in their belief, but have freed themselves of the control of the Wesleyan Conference. I regret to say that the leaders on both sides have not displayed those Christian graces which are reasonably expected from those who assume to teach and train the savage mind. The natives of Tonga (sometimes called Raratonga), are a very intelligent, industrious, and peaceably disposed people. The king is a man of good ability. He visited New Zealand a few years ago. He spoke at several religious meetings and seemed earnest and sincere. The seceders, who number fully three-fourths of the population, have given up their chapels to the conference and are building new ones.

The missionaries who came first to the Pacific Islands agreed to take certain localities, thus one group was assigned to the Episcopalians, another to the Wesleyans, another to the Presbyterians, and another to the Roman Catholics. Tonga was a Wesleyan mission ground, which accounts for the whole of the inhabitants having been Wesleyans.

For the present I say good by.

Yours in the one hope,

LEMUEL J. BAGNALL.

Sandes St., Thames, N. Z., }
24th May, 1885. }

PHILADELPHIA CORRESPONDENCE.

We have just returned from a stay on Prince Edward Island of one year, to this city. I shall attempt, in this short letter, to say a few things concerning our stay there and our trip here. The year was a pleasant one to us, and we mutually regret, with those whom we labored among, at having to return to this city during the summer. We shall carry with us, while we live, many pleasant memories of these dear people living on this beautiful and far away Island. Thirteen were added under our labors, seven by primary obedience, four from the Baptist, and two were restored. The brethren met their obligations nobly at both places where we labored. We regret that we could

not remain at the Annual Meeting. We felt we must return here as soon as we could, and that it was our duty to do so, as we were much more needed here than there. Hence we started from the home of Bro. Duncan McDonald, in Montague, in company with Bro. J. D. Bell, on Monday morning, July 6th. We were pleased to have his company as far as Royal Junction. We arrived at Summerside on time and met Sister Duncan Campbell, with her brother and sister. Our stay at Summerside was at the pleasant home of Bro. Thomas Beattie. We learned while there that Bro. D. Crawford had preached in that place the day before, and had taken the confession of one man and baptized him. We crossed the Straits on Tuesday, when the sun shone brightly and the sea was calm. We met Bro. and Sister Emory on the other side and had a pleasant conversation of about thirty minutes. At St. John we visited Bro. Barnes' beautiful home, and took tea with them, and enjoyed a short and pleasant visit. By the kindness of young Bro. Barnes we were permitted to peep into the S. School and audience room of our house of worship in St. John. Bro. Capp is and has been doing a good work in St. John. We regretted very much that we were not able to see him, as he was away from home. On the train we met Sister Maggie Graves, who had recently married, and she and her husband were returning to Boston from Nova Scotia, where they had been visiting his relatives. We stopped a day and night in Boston, visited some friends and places of interest, such as Bunker Hill, Boston Commons, etc. We returned from Boston to New York by the route that we travelled in going over to the Island, it being the Fall River route. We reached Fall River, on Naragansett Bay, by the Old Colony R. R. We took the steamer *Pilgrim*, the finest of her kind in the world, costing about a million of dollars, and steamed down the Bay, thence around Point Judith, where the ocean waves tossed us around pretty lively for about two hours. This steamer has two iron hulls, one built inside the other. The outside has ninety sections. The inside is also divided into many sections, and she is said to be unsinkable. We arrived in New York Friday morning at 8.30, and visited Bro. B. B. Tyler. I found him in his studio in the church, hard at work. We had a pleasant talk of several hours. Among other topics he had a deep interest in the cause of Christ on Prince Edward Island. We took dinner at his pleasant home, on the sixth flat, which is reached by an elevator. Here we for the first time travelled through New York City by the elevated R. R. The New York people are getting up in the world. We left the Jersey City depot at 3.35 p. m. and arrived in Philadelphia in two hours, the distance being 90 miles.

We found the friends and brethren well in the main and waiting anxiously to see us. Yesterday was a happy day. The audience was large both at the hour of preaching and S. School. While there were many aged persons present, there was a majority of young people. Though we were absent one year we found the faithful ones in their place and at work.

Last Tuesday evening nearly forty of the church members gave us a reception by gathering at our place of residence. The exercises of the evening were music and songs, speeches and prayer, and refreshments, consisting of fruits, cake and ice-cream. We were made to feel welcome again among those with whom we formerly labored. But amid all these kind manifestations of love we shall never forget the dear good brethren of Prince Edward Island. One year among them now seems to us as a green and fresh spot on the journey of life. THE CHRISTIAN is a special favorite among them—as is also the worthy editor, D. Crawford. I shall write again if it is thought profitable for me to do so.

CARROLL GHEENT.

NEWS OF THE CHURCHES.

ANNUAL MEETING OF THE CHURCHES
IN N. S. AND N. B.

The Annual Meeting of the Churches of Disciples of Christ in Nova Scotia and New Brunswick will be held with the Church in Milton, Queens Co., Nova Scotia, on Friday, September 4th, 1885. A cordial invitation is extended to the brethren to be present on this occasion.

J. E. BARNES,
Sect'y.

St. John, N. B., Aug., 1885.

NEW BRUNSWICK.

ST. JOHN ITEMS.

Our Sunday-school excursion to Darling's Lake took place on Tuesday of last week. We had a very enjoyable time.

Bro. CAPP has returned from his visit to P. E. Island.

Our meetings are being well attended, notwithstanding the many attractions in the city on Lord's day.

Bro. CARROLL GHENT favored us with a call on his way to Philadelphia; we also had the pleasure of a call from Bro. Stevenson *en route* to the P. E. I. meeting.

Bro. ALLEN MINARD, of Milton, N. S., was with us at our prayer-meeting last Thursday evening. We were pleased to hear again from one who has long fought so valiantly in the Lord's service.

Our brethren are beginning to talk up the Annual. We hope to see a good representation going from St. John.

DEER ISLAND.

The churches at Lord's Cove and Leonardville are still endeavoring to advance the cause of the Master and win souls to Christ.

At Leonardville, under the direction of Elders Geo. Leonard and Geo. Welch, the interest in the meetings and in the Sunday-school is well kept up, considering the peculiar nature of the business of many of the male members, which requires their absence from home, frequently, at the hours of meeting during the evenings of the week. There are faithful and true hearts and noble workers in the church and we hope soon to see the time when others who are not doing with all their might what their hands may find to do, may awake to a sense of the obligations resting on them, and the privileges of doing good which lie before them, and the need of "rescuing the perishing" souls by whom they are surrounded, and then, not by fluctuating, spasmodic movement, but by daily living for Christ, by daily striving for victories over self and sin; not only themselves enjoy more and more the sweets of redeeming love, but be able to help others *into* and *in* the way which leads to glory and to God.

There is no higher privilege, no greater ground of joy given to men on earth than to be allowed to be co-workers with God in the salvation of men; and he who lives below his opportunities in this respect, if a Christian, as a Christian, will droop and wither and die. Do we understand this danger?

The Lord's Cove church will soon, we hope, have their new house of worship. The work is progressing, and as it does so, the beauty of the design given by the late D. E. Dunham, architect, is being brought out, to the pleasure and satisfaction of all. When the building is completed, it will certainly be the most beautiful as well as the most substantial within many miles of where it stands; and those who are doing what they can in contributing of their means for its erection and completion, we hope, will live long enough to

know that their labor is not in vain, but the Lord is establishing the work of their hands.

We have now an excellent Sunday-school at Lord's Cove. Bro. D. F. Lambert, one of the deacons of the church, is the superintendent, and with his interested helpers, is likely to do a good work in this department.

Brethren Jas. Adams and Jas. H. Ward are the elders of the church. Bro. Adams has long borne the burden and heat of the day and is now somewhat pressed beneath the weight of years, having passed his three-score years and ten; so he seldom gets to the place of worship except, when on the first day of the week he has an opportunity of coming to the Lord's table, a place where he loves to be, and always with words of confidence, council and cheer. It is sweet to listen to the words of wisdom and experience coming from the loving heart of the Saint of God almost ripe for glory. Bro. Ward is in the strength of manhood and full of zeal for the advancement of the cause. The church is working grandly. I would like to write the name of every noble worker who has come to the front within the last two years, but their names are written in a surer place than on this perishable paper—the Lamb's Book of Life.

May perfect union and harmony prevail, and the armour of God be the safety of every Christian.

One more at Lord's Cove has been baptized into Christ, and one united with the church at Leonardville. Thanks be to our God.

O. B. EMERY.

[The above was written for the July number, but in some way got astray in the printing-office and was not found till too late for that issue.—T. H. C.]

NOVA SCOTIA.

WESTPORT.

Dear Christian.—On the 9th of June I left my home to spend five weeks laboring among the brethren in other parts. The first week was spent in company with Bros. Murray and Capp in Kempt, Queen's County, where we were holding our June Quarterly. The very pleasant meetings, the kind and Christian hospitality of the brethren, with the pleasant companionship of my preaching brethren, made this, to me, a very enjoyable season. Bro. Murray is doing a good and much needed work in that promising field. If the brethren in that locality will stand by Brother Murray, and hold up his hands, success is sure.

From Kempt I went to Newport, Hants Co., where I was engaged to spend a few weeks laboring in the interest of our Home Mission work. Four Lord's days were spent in this field, including the third in June and the second in July. The greater part of my time was spent in visiting the brethren at their homes, and talking to them in the interest of the kingdom of God. We have near thirty families in the district of Newport; but they are so scattered over the district that to meet at our meeting house the greater part of them have to come from three to seven miles. But notwithstanding this, a very good congregation met each Lord's day morning, to whom I discoursed the word of life. The afternoon and evening appointments would be at such points as opportunity would offer. The brethren were pleased and encouraged to have a preaching brother among them even for a few weeks. I believe Newport to be a very promising field for successful labor. We have as good brothers and sisters there as we have at any place, and they are ready to do what they can to make the work a success.

There was one confession and baptism. There were others who, I thought, were not far from the kingdom. Bro. John B. Wallace is to labor one-fourth of his time with the brethren in Newport, and I hope to hear of those I thought almost persuaded, fully deciding for Christ.

There are some things I want to say in reference to the work in Hants Co., that must come up at a future day. Suffice it to say now that there is no field known to me where there is so good a prospect of doing successful work as in that county.

E. C. FORD.

July 29, 1885.

RIVER JOHN.

About four weeks ago I came among the brethren in this county, and during that time have labored daily in public and from house to house. I find here a very kind, appreciative people, and the friendly welcome received at all their homes, I shall long continue to remember, and trust that the God of all grace will continue to bless them, both spiritually and temporally, until we all meet where, "Congregations no'er break up and Sabbaths have no end." I found the church in rather a lukewarm position, with a "faithful few struggling onward" in the midst of very many discouragements. During the past few years this church, seemingly, has been passing through a "furnace of afflictions," and we found some of the brethren almost ready to give up in despair. Nevertheless, our hearts were made glad in seeing them, once more filling their places in the house of God, and "coming up to the help of the Lord against the mighty." And, we trust, in the future, they will take unto themselves the "whole armour of God," and be more zealous in upholding the cause they have professed to love. Brethren, let us consecrate ourselves anew to the service of God, having our minds full of the Spirit of the Master, then may we see the church coming up out of the "wilderness," and sinners "born into the Kingdom of God."

P. D. NOWLAN.

July 18th, 1885.

WEST GORE.

The foundation, not of the church, but of a new house for the church to meet in, has been laid and a very substantial frame erected at West Gore, to be completed by contract early next autumn. The master-mason, Mr. Nelson Scott, deserves especial mention for the very excellent and faultless manner in which he has executed his work. The master-builder, Mr. Neal, must be content to wait a little for compliments, but, judging from the present progress, he will come in for his share in due time.

D. McDOUGALL.

P. E. ISLAND.

The Annual Meeting, held the second Lord day's in July, at the Cross Roads, was indeed a success. The kindness of the brethren at 48 will not be forgotten by their visiting brethren of whom there were not a few.

There was a kind of preliminary meeting on the Saturday evening to get things in order for the coming day. Bro. Knox preached on Lord's day morning; Bro. Emery in the evening.

Monday was spent in reviewing the missionary efforts of the past year, and making arrangements for the coming one, and the Christian courtesy exhibited towards each other, as various questions were discussed, is certainly worthy of high commendation.

In the evening, at the close of a sermon delivered by Bro. Stevenson, two came forward and confessed the Saviour, and the following day Bro. Crawford buried them with their Lord in baptism. Meetings were continued till Friday night. Bro. Emery, returning from Montague, preached on Tuesday and Wednesday evenings, when two more responded to the invitation and the following day obeyed their Lord in the ordinance of baptism.

Bro. Stevenson commenced a meeting at New Glasgow, his old home, the 3rd Lord's day and up to Friday evening of the same week there were eight additions.

A fuller report of these meetings will, no doubt, appear in the September number.

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SAINT JOHN, N. B., AUGUST, 1885.

EDITORIAL.

THE ROCK FOUNDATION AND THE GATES OF HADES.

BY B. U. WATKINS.

PART II.—The proper rendition of Matt. xvi. 18 is this, "I say unto thee thou art Peter, and I will build my church upon this rock and the gates of hades shall not prevail against it." In this translation the true antecedent to the *it* against which the gates of hades shall not prevail is placed in such position as suggests to the English reader the exact meaning of the text. For it was the rock foundation, the Divine Sonship, against which the gates of hades should not prevail. The great malignant forces were to be arrayed against the noun represented by *it* in the text. And as such forces might be expected to rise against the Church it has been taken for granted that it was the Church that had the promise of unfailing immunity in this regard. But a careful investigation of this word will show that it is never used in a malignant sense in all the Bible. *Hades* simply means the state of the dead—the world of disembodied spirits which will cease to exist after the general resurrection. With this definition we can couple the words of the learned Dr. George Campbell, "The gates of hades is, therefore, a very natural periphrasis for death, inasmuch that without any positive evidence we should naturally conclude this to be the meaning of the phrase. But we have sufficient evidence, both sacred and profane, that this is the meaning. The phrase occurs in the Septuagint in the thanksgiving of Hezekiah after recovery from that mortal sickness. I said, *I shall go to the gates of the grave (en pulvis hadou.)* It follows, *I am deprived of the remnant of my days.* . . . But our translators did not like to make Hezekiah, who was a good man, speak as if he was going to hell, and have, therefore, rendered it grave." (Isa. xxxviii. 10). The Doctor also goes on to give an example from the Apocrypha, "Thou hast the power of life and death, thou leadest to the gates of hades and bringest up again." He also quotes an example from Flower to the same intent. So there is not the slightest doubt but the act of dying is the exact meaning of the gates of hades.

The next word to be defined is *Katiskuo*, *prevail against*, which occurs but twice in the New Testament—once here and in Luke xxiii. 23. "And the voices of them and of the chief priests prevailed." They were too hard for Pilate.

So also it is used in Josephus (Ant. B. xvi. Sec. 8). But the contrivance of Salome was too hard for them, *i. e.*, for Aristobulus and his brother. The words in *italics* are the representatives of *Katiskuo* in the original.

There is also an example of this word in the Apocryphal book Wisdom vii. 30. Speaking of Wisdom the author says, "She is more beautiful than the sun and beyond all the order of the stars. When compared with light she is found preferable for to this night succeeds. But vice is not too hard for wisdom or does not prevail against wisdom." With these examples and the definitions, together with the definitions furnished by Robinson we may begin to enquire how far they will apply to the church. If Christ had intended to say the church shall never become extinct, would He have said death will not be too hard for it? Or to apply Robinson's definition, it would sound unnatural, if not harsh, to say that death shall not be strong against the church. But any of them will apply to the Rock of Divinity. If we apply *too hard* as the definition it will exactly suit the exigencies of the case, if we remember that the Divine Sonship was the *tried* stone which was laid in Zion. And when tests are applied which prove the unworthiness of the subject of ordeal, we are apt to say they were *too hard* for him. But His death was understood to be the tests of His Messiahship. The Jews put Him to death to falsify the Rock of His Divinity. But it was not too hard a test. On the contrary, it was the means of demonstrating it with a power not to be gainsaid. So we can truly say that death was not too hard for Peter's confession. So also we can apply Robinson's definition. The gates of hades did not grow strong against that confession. On the contrary, death has grown weaker ever since his encounter with Jesus of Nazareth. So the literal meaning of *Katiskuo* *invalens* is highly appropriate when applied to the confession, but very unsuitable when applied to the church.

Another consideration also goes to show that the church was not the subject of this asservation, for its stability was not then the imminent question. The disciples were not then asked what men were saying about His future church, but who do they say I am? And who do you say? The labors of His whole public life had been to prove the Divinity of His mission. It is true that the immobility of the foundation argues the stability of the superstructure. But the importance of the immobility is not lost sight of by an abrupt reference to something in the infinite future.

And as further evidence that the death-test applies to the foundation and not the church, Jesus began immediately from "that time forth" to show them that He must be killed and rise again. To give this observation due weight let us suppose that He began from that time to speak to them more definitely about the organization of the church, would not such instruction be taken as a strong argument in favor of the death-test belonging to the church? So, *mutatis mutandis*, the fact of His taking this occasion to enunciate the necessity of His own death proves that the test applies to His Messiahship but with no other reference to the Church. The fact that death did not gain a victory over Christ is as good a proof of His Divine nature as could be desired. But as a criterion of the true Church it is hard to apply and inconclusive under the most favorable circumstances. For before we can make a satisfactory argument for the identity of the Church out of the hypothesis that it shall never be extinct, we will have not only to prove that the Church has come down unchanged from the days of the Apostles, but that it will continue so to the end of time. Neither of these positions can be proved. So, as a criterion of the church it is simply useless. But as applied to the truth of Peter's confession its utility and wisdom cannot be over-estimated.

There is a marked distinction between the Church and the Kingdom. The Kingdom of Christ was to break in pieces all those ancient

universal empires and stand forever (Dan. ii. 44, and Isa. ix. 7). But to the Church no such guarantee was given. When we speak of a kingdom we refer more to the king than to his subjects. But when the church claims attention we think almost exclusively of the loyal subjects of the kingdom. With the king there should be no variability nor shadow of turning. But of the human subjects of his reign we can but expect change and intermission. The territory of the Kingdom of Heaven is the world (John xvii. 2 and Matt. xiii. 38). And all men are either loyal or disloyal subjects of the heavenly reign—for Christ is King over all the earth. The territory of the United States lies under many a disloyal subject. And every kingdom known to history has been beset with similar disobedience and disloyalty. And yet this fact is not taken as conclusive evidence that there are no kingdoms among the governments of earth. Then why should the disobedience of wicked men be taken as evidence that Christ has no Kingdom in the world?

Now, as Christ has power over all flesh, and as He is the same to-day, yesterday and forever, there is no intermission in His authority. It is as continuous as time, and endless as eternity. But this continuity and unchanging identity belong not to the Church. The church is a part of the kingdom and a very important part too, but the word church is never used for the kingdom. But kingdom by Synecdoche is sometimes used for church, the most noted example of which use is John iii. 5. Here *kingdom* undoubtedly means church, the text meaning. You cannot take your place as loyal subjects of the incoming reign without the process of regeneration. For the church is a society of loyal subjects under the heavenly reign who love Christ not only as King but as a Priest, a Saviour who has taken away their sins.

But the question may arise: What is gained by all this criticism? The answer is this: It will save us and our neighbors an immense amount of useless labor in looking up a church succession from Pentecost downwards. There is no such thing to be found—no such thing is mooted in the text. And it is well for us that it is not, for it would cast doubt upon the whole question of Christianity.

It is painful to see men of sterling intellect striving to find where the church was when she fled into the wilderness! A wilderness is an uninhabited country and in such country locations are hard to find. But so long as we know where the foundation is, and what it is, we can build upon it in truth and righteousness; if there had not been a church on earth for a thousand years Christ cannot deny Himself.

But if Peter and his successors in office are to be built upon, nothing can be conceived of more uncertain than the very existence of the church. See what the law of succession has done for the monarchies of Europe! And if such terrific uncertainty attend a succession which takes place in the presence of a single generation, what prospect have we of untangling a succession that has run through eighteen hundred years, complicated with all the priest-craft and king-craft of the dark ages? To talk of the necessity of churchly succession is to invalidate the evidences of Christianity. And so long as men of talent keep chasing this *ignis fatuus* no one need wonder that there are infidels in the world. The difficulties which through ordination successions are multitudinous, and so great that they imply impossibility. So, as the question now stands it is, shall we take religion from the Bible or from a church which pretends to have descended from the Apostles of which, however, they are unable to give any satisfactory proof? And if the ordinances of the church are essential to salvation and these ordinances are invalid except

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 3,108 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 Brethern, to Bros. Henry McDonald, Stevenson and wife now visiting their Island home, must have awakened in these three brethern 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 Stockmere 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

understand that any part of the man represents the man, and just so of the cause of God. If a church limps, we say the cause of God is lame; because one church like any member represents the body. If we love the cause of God we will seek to make it sound by making its members sound. But if we seek an interest only in any one member (church), we may make it ever so strong, it will not prevent the cause from limping while other churches are lame or weak. Be sure and come to the Annual

H. MURRAY.

THE FAMILY.

THE LOVE OF THE WORLD REPROVED.

OR HYPOCRISY DETECTED.

Thus says the Prophet of the Turk
Good Mussulman, abstain from pork,
There is a part in every swine
No friend or follower of mine
May taste what'er his inclination,
On pain of excommunication.
Such Mahomet's mysterious charge,
And thus he left the joint at large
Had he the sinful part expressed,
They might with safety eat the rest,
But, for one piece, they thought it hard
From the whole hog to be debarred:
And set their wits at work to find,
What joint the Prophet had in mind.
Much controversy straight arose—
These choose the back, the belly those;
By some, 'tis confidently said,
He meant not to forbid the head;
While others at the doctrine rail,
And piously prefer the tail.
Thus conscience freed from every clog,
Mahometans eat up the hog.
You laugh—'tis well—the tale applied,
May make you laugh on t'other side,
Renounce the world—the preacher cries.
We do—a multitude replies.
While one as innocent regards
A saug and friendly game of cards,
And one, whatever you may say,
Can see no evil in a play,
Some love a concert, or a race;
And others shooting, and the chase.
Reviled and loved, renounced and followed,
Thus bit by bit the world is swallowed,
Each thinks his neighbor makes too free,
Yet likes a slice as well as he;
With sophistry their sauce they sweeten,
Till quite from tail to snout 'tis catch.

WILLIAM COWPER.

SHOEBLACK JIM.

A TRUE STORY BY A NEW YORK TEACHER.

In a small, crowded room in one of the rear tenement houses of our great city, where the sun's rays were never known to shine, or the fresh air allowed to penetrate, our little Jim lay dying.

Months before, I, one morning, saw him standing on a street corner, with his shoe-box strapped to his back, calling out in tremulous tones, "Shine, sir?" But the hurrying business men paid little or no attention to the pleading voice and the frail form which was swayed to and fro by the bitter, biting, December wind. As I handed him a picture paper, I asked, "Are you hungry, my boy?" I noticed the pale, pinched cheeks and the large brown eyes fast filling with tears as he replied, "Yes, miss, I've had nothing to eat since yesterday morning; but granny is worse than me; fur she's had nothing but a cold tater since day afore yesterday."

"And who is granny?"

"She lives in the rear alley on Mott; me own mother died over on the island, so granny says, and I guess I never had any father."

Did you ever go to a Sunday school or Band of Hope meeting?"

"Laws, no, miss! I've no time. I has to stand around all day, and then sometimes gets only a couple of shimes, them Italian fellers with the chairs, takes all the profit off us chaps. Granny says, 'tis a hard world."

I handed the child a dime, and told him to get a warm cup of coffee and a roll; then got from him a promise to attend the Band of Hope meeting that afternoon at four o'clock. I hardly expected to see him again, but was happily surprised to see him walk in—shoe-box on his back—while we were singing, "Fold me to Thy bosom." I shall never forget the expression that was on his face as he stood spellbound in the middle of the floor, and stared at me and the organ. I motioned him to a seat but he did not move till the music had ceased and the other children were all seated.

My lesson that day was about the Great Shepherd that goes out among the hills and mountains of sin and gathers in the little lambs that wander away from the sheepfold. I did not know, that day, that the dear Saviour's hand was already stretched out to receive this one little lamb that had many tipes, young as he was, been found tipsy, and also smoking cigarettes that he had stolen from somebody's street-stand.

He was a regular attendant at Sunday-school and Band of Hope, and no one joined more heartily in the singing than "Jim." One day, in our children's prayer-meeting, he gave his heart to Jesus. No one could doubt the conversion of that little heart when they looked into the bright eyes and beaming face that continually shone with heavenly light.

One day a messenger came to me in haste, and said, "Jim is dying. Hurry, please, miss; he wants to see you agin afore he dies." I hurried; and, as I groped my way along the dark alley and up the rickety stairs, I caught the sound of the sweet voice singing, "Fold me, fold me, precious Saviour." I entered quietly, so as not to disturb the singer, but his bright eyes saw me, and he said, "Sing it with me once more, teacher." We next sang it through together, then he said, "The next time I sing will be when Jesus folds me in His arms; I'll never forget the hymn, but will remember it till you come up there too; then we'll sing it aga—in."

The little lamp of life went out. The Great Shepherd had called his little lamb home. There was

"Another gem in the Saviour's crown,
Another soul in heaven."

—S. S. Times.

STARTING RIGHT.

BY J. R. MILLER, D. D.

"The beginning is half of the whole," says an old proverb. A good start is a move in the direction of success. No time need then be wasted in revising plans, in correcting mistakes, or in changing one's course. No steps need then be retraced. There are no wrong teachings to unlearn; no false systems to abandon. One's whole energy can be given to the carrying out of one's chosen purpose.

On the other hand, many a career of brilliant possibilities is marred by a wrong beginning. There are mistakes of early days which men never get over. The latter half of many a life is spent in undoing, or vainly trying to undo, the acts of its former half. A bad foundation has caused the wreck of many a noble building. Inadequate preparation for a business or a calling leads to impaired success at the best, and most frequently it results in utter failure.

The same principles apply in Christian life. It is of the utmost importance that we start well. Many Christians walk in doubt and shadow all their days, never entering into joy and peace, because at the beginning they fail to understand the fullness of the blessedness into which, as children of God, they come when they receive Christ. Many others never attain anything noble and beau-

tiful in Christian life and character, because they do not, at the beginning, wholly disentangle themselves from their own life, and make a full dedication of themselves to Christ. A good beginning, therefore, involves two things—first, clearness and definiteness of aim, with intelligent views of what it is to be a Christian; second, completeness of consecration.

Many men fail in life because they have no settled purpose, no well-defined plan. They have no goal set before them which they strive to reach. There is no ideal in their mind toward which they mean to struggle. They merely drift on the current, and are borne by it whithersoever it flows. They are not masters in life, but poor slaves. They conquer nothing, but are the mere passive creatures of circumstances. Such a life is unworthy of an intelligent being with immortal powers; nor does it ever reach any high degree of nobleness or success. No sculptor ever touches the marble until he has in his mind a definite conception of his work as it will be when finished. He sees a vision before him of a very lovely form, and then sets to work to fashion the vision in the stone. No builder begins to erect a house until a complete plan, embracing every detail, has been adopted and prepared. He knows precisely what the finished structure will be before he strikes a stroke. No one would cut into a web of rich and costly cloth until he had before him the pattern of the garment he would make. In all work on material things men have definite aims, and they know precisely what they intend to produce before they begin their work. But in life itself and in living all do not exercise such wisdom. Many never give a thought to such questions as these: "What is my life? What ought I to do with it? What should be the great aim of my existence? What should I strive to be and to do?" Multitudes live aimlessly, having no thought of the responsibility of living, and never forming any earnest, resolute purpose to rise to any noble height, or to achieve any worthy or beautiful thing. But a true life should always have its aim. To grow up as a plant is well enough for a plant; but men with immortal souls and measureless possibilities should have a purpose, and should seek to attain it. No one begins well or worthy in life who has not settled in his own mind what he will strive to do with his life.

In entering upon a Christian life, there should always be a clear aim. We should know definitely what it is to be a Christian. With only vague ideas of the meaning of a Christian life, its aims, its requirements, its privileges, its duties, no one can begin well. We need to understand the new relations into which we come as children of God, so that we may realize the full blessedness of our position. We need to have a clear conception of the final aim of all Christian attainment, so that we may strive toward it. We need to know what is required of a Christian toward his God and toward his fellow-men, that we may faithfully and intelligently take up every duty. We need to know the conditions of Christian life, in order that we may avail ourselves of the necessary helps provided for us. Thus a clear and intelligent aim is essential in starting right as a Christian.

"Chisel in hand the sculptor stood,
With his marble block before him,
And his face lit up with a smile of joy
As an angel dream passed o'er him:
He carved the dream on that shapeless stone
With many a sharp incision;
With heaven's own light the sculpture shone;
He had caught that angel-vision.

"Sculptors of life are we as we stand,
With our souls uncarved before us,
Waiting the hour when at God's command
Our life-dream shall pass o'er us.
If we carve it then on the yielding-stone
With many a sharp incision,
Its heavenly beauty shall be our own;
Our lives, that angel-vision."

Another essential element is the devotion and consecration of ourselves to the life we have chosen,

A good aim is not enough. One may aim an arrow with perfect accuracy, but the bow must also be drawn and the cord let fly, if the arrow is to reach the mark. A vision in the brain is not enough for the sculptor, he must hew the vision into form in the marble. The architect's plan is only a picture, and there must be toil and cost until the building stands complete in its noble beauty. A good aim is not all of a Christian life. It is nothing more than an empty dream unless it be wrought out. When Raphael was asked how he painted his marvelous pictures, he replied, "I dream dreams and I see visions, and then I paint my dreams and my visions." Every earnest Christian who looks much at Christ dreams dreams and sees visions,—dreams and visions of wondrous beauty, glimpses of the loveliness of Christ; and, like the artist, he should seek with patient, yet intense, purpose to reproduce the loveliness in his own soul. Many people have sublimest aspirations and intentions who never take a step toward the realization of them. Mere knowing what it is to be a Christian makes no one a Christian; many perish with the glorious ideal shining full and clear before their eyes. Mere seeing the beauty of Christ as it is held before us for our copying will never fashion us into that beauty. Our knowledge must be wrought into life. We must carve out in the life of us the beauty we see.

The beginning of a new year should register a new start in every one who is trying to live nobly. The years should be steps on a golden stair leading ever upward and heavenward. We all need to start anew very often. The best purposes need frequent re-forming. The intensest energy needs oft rekindling. What better now beginning can there be than a fresh look at life's true aim, and a fresh consecration to the working out of that aim?—*S. S. Times.*

HONOR THY FATHER AND THY MOTHER.

There is a touching story of the famous Dr. Samuel Johnson, which has had influence on many a boy who has heard it. Samuel's father, Michael Johnson, was a poor bookseller in Litchfield, England. On market days he used to carry a package of books to the village of Uttoxeter, and sell them from a stall in the market-place. One day the bookseller was sick, and asked his son to go and sell the books in his place. Samuel, from a silly pride, refused to obey.

Fifty years afterward Johnson became the celebrated author, the compiler of the "English Dictionary," and one of the most distinguished scholars in England; but he never forgot his act of unkindness to his poor, hard-toiling father; so when he visited Uttoxeter, he determined to show his sorrow and repentance.

He went into the market-place at the time of business, uncovered his head, and stood there for an hour in pouring rain, on the very spot where the bookstall used to stand. "This," he says, "was an act of contrition for my disobedience to my kind father."

The spectacle of the great Dr. Johnson standing bareheaded in the storm, to atone for the wrong done by him fifty years before, is a grand and touching one. There is a representation of it (in marble) on the Doctor's monument.

Many a man in after life has felt something harder and heavier than a storm of rain beating upon his heart, when he remembered his acts of unkindness to a good father or mother now in their graves.

Dr. John Todd, of Pittsfield, the eminent writer, never could forget how, when his old father was very sick, and sent him away for medicine, he (a little lad) had been unwilling to go, and made up a lie that "the druggist had not got any such medicine."

The old man was just dying when little Johnny came in, and said to him, "My boy, your father suffers great pain for want of that medicine."

Johnny started in great distress for the medicine, but it was too late. The father, on his return, was almost gone. He could only say to the weeping boy, "Love God, and always speak the truth, for the eye of God is always upon you. Now kiss me once more, and farewell."

Through all his life, Dr. Todd often had a heart-ache over that act of falsehood and disobedience to his dying father. It takes more than a shower to wash away the memory of such sins. Dr. Todd repented of that sin a thousand times.

The words, "Honor thy father and thy mother," mean four things—always do what they bid, always tell them the truth, always treat them lovingly, and take care of them when they are sick or grown old. I never yet knew a boy who trampled on the wishes of his parents, who turned out well. God never blesses a wilfully disobedient son.

When Washington was sixteen years old he determined to leave home and be a midshipman in the Colonial navy. After he had sent off his trunk, he went to bid his mother good-by. She wept so bitterly because he was going away, that he said to his negro servant, "Bring back my trunk; I am not going to make my mother suffer so by my leaving her."

He remained at home to please his mother. This decision led to his becoming a surveyor, and afterwards a soldier. His whole glorious career in life turned on this one simple act of trying to make his mother happy. And happy, too, will be the child who never has occasion to shed bitter tears for any act of unkindness to his parents. Let us not forget that God has said: "Honor thy father and thy mother."—*Youth's Companion.*

CURRENT EVENTS.

DOMESTIC.

Potato bugs are doing considerable damage at Hampton.

Robert Carr, who it is said is wanted in Chicago for misdemeanor, committed suicide on the express train which left Point Levis on Monday morning by shooting himself.

A Newcastle despatch of the 27th to the *Globe* says: News was received here this morning of the death of Henry Cunard, Esq., of Chatham, a gentleman well known and held in the highest esteem throughout the Province.

While in bathing with a younger brother at the rear of his father's house at Loch Lomond, Monday afternoon, Arthur W. Jordan, eldest son of John Jordan, was accidentally drowned. The deceased was about 21 years of age and was greatly respected by his acquaintances. Coroner Earle held an inquest on the body, and after hearing the evidence, the jury returned a verdict of accidental drowning.

An I. C. R. locomotive with three flat cars attached broke through the trestle work of the railway extension at the Strait Shore last week. Conductor Harding, J. Drummond, driver Horace Whitney and fireman Frank Heater were injured, Drummond quite seriously. Fred Wright and Thomas Pierce, who were in the cab, were also shaken up. The locomotive was badly broken, and the trestle is damaged a length of 100 feet.

Despatches mention that Halifax gave a splendid welcome to their battalion, returned from the Northwest. Beyond question the military events of the past three months have imparted to the people of the Dominion a deeper interest in and appreciation of our citizen soldiery. It is confidently hoped and expected that this feeling may lead to more adequate provisions being made hereafter for the drill and maintenance of our defenders.

The *Halifax Herald* says: We are enjoying magnificent growing weather. Grass, which it was feared would be injured by the June drought, is now increasing rapidly. Potatoes and all kinds of garden vegetables never looked better. Hay, while light in some counties, in others is the best for five years. All field crops promise an abundant yield. Wheat was sparingly sown, but promises well. Oats look magnificent.

It is semi-officially stated that the new bridge over the St. John river at St. John will be open for

traffic on the 15th of the present month. It is proposed so we learn, to run through trains between Halifax and Boston, making the whole distance without change of car, and in several hours less time than is now required. Rapid and cheap travel between Halifax and the large American cities, renders the erection of a new summer hotel in Halifax all the more absolutely necessary. Shall we proceed at once to avail ourselves of our opportunities, or do as we have done in so many other instances—wait until some other place has got well the start of us, and then enter into an unequal competition?—*Halifax Mail.*

Lieut. Governor Dowdney received a despatch August 1st stating that eight whites had been butchered by marauding Indians, 38 miles south of Maple Creek, in the Cypress Hills. It is believed that the Indians came on the victims by stealth, and when a favorable opportunity presented itself, pounced upon them. Some of those attacked escaped by swimming and wading across the narrow lake and barricading themselves in Sands' lumber mill. Thirty-eight police left here by train about 5 o'clock this a. m., for the scene of the butchery, and a like number from Medicine Hat. Great excitement is said to exist amongst the settlers around Maple Creek. If the Indians begin a guerilla warfare it will be worse than the rebellion.

The trial of Riel was much shorter than was expected, and the confident predictions that there would be a disagreement of the jury have failed of realization. When the jury returned with its verdict of guilty after about one hour's absence, Riel was on his knees praying. When the verdict was announced he smiled and bowed to the jury.

Col. Richardson asked him if he had anything to say why sentence should not be passed upon him, and Riel replied in the affirmative. He then detailed the alleged grievances of the half-breeds in Manitoba, and spoke at length of the rebellion of 1869. * * * He said it would be an easy thing for him to make an incendiary speech, but he would refrain. God had given him a mission to perform, and if suffering was part of that mission he bowed respectfully to the divine will and was ready to accept the task, even unto death. He objected to the jury and the decision of the court, and asked that he be not tried for alleged offences of this season, but that his whole career be put on trial, and the jury asked to give a decision as to whether his life and acts had benefitted the country or not. He also asked for a commission of doctors to examine him, for though the jury pronounced him sane some thought otherwise. Judge Richardson then said: "Louis Riel, you are charged with treason, you let loose the floodgates of rapine and bloodshed and brought ruin and death to many families who, if let alone, were in comfort and a fair way to affluence. For what you did you have been given a fair and impartial trial; and your remarks are no excuse for your acts. You committed acts that the law demands account for at your hands. The jury coupled to their verdict a recommendation to mercy, but I can hold out no prospects for you, and I would recommend you to make your peace with God. For me only one duty, and a painful one to perform, remains. It is to pass the sentence upon you. If your life is spared no one will feel more gratified than myself, but I can hold out no hope. The sentence of this court upon you, Louis Riel, is that you be taken to the guard-room of the mounted police at Regina and kept there until September eighteenth and from thence to the place of execution, there to be hanged by the neck until dead, and may the Lord have mercy on your soul."

Riel was then taken from the court-room and driven under a strong escort to the guard-room.

Fitzpatrick left to-night for Winnipeg to enter an appeal in the Court of Queen's Bench.

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FORWARDED BY E. C. FORD.

Collection at Westport, N. S.	\$5 64
E. C. Ford, N. S.	8 00
Collection at Tiverton, N. S.	4 50
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Collection at Newport, N. S.	6 50
James Stevens, " N. S.	10 00
Mrs. J. A. Harley " N. S.	50
John Vaughan, " N. S.	10 00
William Bailey " N. S.	10 00
Charles B. Bailey, " N. S.	5 00
Martin Stevens, " N. S.	5 00
John Anthony, " N. S.	2 00
Mrs. Wm. Bailey, " N. S.	1 00
David Stevens, " N. S.	10 00

Mrs. STEPHEN KAUBACH says. Her daughter suffered for two weeks with Ear-ache, and could not rest day or night, tried many remedies without any relief, used "Minard's Liniment" and Sweet Oil in equal parts, in the ear, it cured like magic. I would recommend it to all as the best family medicine known."

THE N. B. AND N. S. MISSION RECEIPTS.

Henry Hill, St. John, N. B.,	\$2 00
Miss Jessie Peters, Westport, N.S.,	2 00
H. M. Ruggles, Tiverton, N. S.,	2 00
Church, River John, N. S.,	44 00
J. W. Powell, Freeport, N. S.,	2 00
Total,	\$52 00

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THE HOME Comforter for Household Accidents, for sprains, bruises, cuts, burns, rheumatism, scalds, swellings, sores, headache, hoarseness, sore throat, use "Minard's Liniment," it is the conquerer of all Pain.

RECEIPTS FOR JULY.

James Prince, sr., 50cts; William E. Phillips, 50; Henry Smith, 50; Stephen Farquarson, 50; Mrs John McGregor, 50; Jas. Stewart, 50; Miss Susan Stewart, 50.

DEATHS.

BURBRIDGE.—At Lower Canard, Cornwallis, N. S., Bro. William G. Burbridge, in the 86th year of his age. The deceased had been a member of the Christian Church for nearly fifty years, during which time he was an earnest advocate for primitive faith and practice according to his views of the teachings of the Living Oracles. Our acquaintance with our departed brother was short, and our visits during his long and trying illness, not so frequent as we could now wish they had been. In one of these in perhaps the most trying part of his illness, when in a state of bodily suffering and helplessness which in most constitutions would utterly dethrone reason and memory, he recited to me numerous and connected passages of Scripture, while standing by his bedside fanning his fevered temples. When some one made mention of death he exclaimed, "The sting of death is sin; and the strength of sin is the law. But thanks be to God who hath given us the victory through our Lord Jesus Christ." His faith in Christ, which gave him an enduring hope, made his end peace, despite the trying nature of his disease. T. F. DWYER.

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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 Linimentis For Sale by all Druggists and Dealers. PRICE 25 CENTS.

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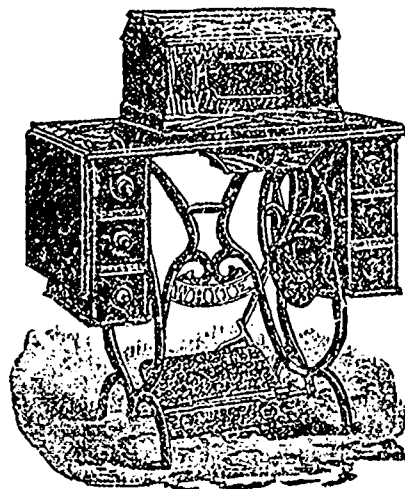
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