

### The Hollow of His Hand.

"The hollow of His hand"—  
Oh what a breadth of space!  
We cannot understand  
How much it holds of grace.

When human hand-clasps fail,  
And eyes we love grow dim;  
When bloom of youth turns pale,  
Ah! then we look to Him;

And looking, find far more  
Than we have dared to dream;  
For God doth keep in store  
Gifts richer than they seem.

Our little cups we take  
To His great fount of love;  
Thinking our thirst to slake  
With droppings from above;

When lo! He brims them o'er  
With floods of good untold,  
And ceases not to pour  
Till we would fain cry, "Hold!"

Teach us, O Lord, to take  
Thy measure, full and grand!  
And then our thirst we'll slake,  
From "the hollow of Thy hand."

—Selected.

### Romish Zeal in China.

China forms no exception to the present world-wide activity of the Jesuits and their allies to strengthen the Papacy. The Chinese periodicals and tracts issued by the Jesuits in Shanghai dwell much on the splendor, riches and power of the papal court, in a way easily to impress to materialistic Chinese; while the few who are spiritually inclined are taught most boldly that Rome has a divine monopoly of future rewards and punishments. In the open ports of China, Romish churches, cathedrals and schools are set in places most conspicuous. In some of the public hospitals the nurses are all nuns, who often, by one pretext or another, try to hinder Protestant missionaries from seeing patients. In Shanghai a number of Protestant churchmembers send their boys and girls to the Roman Catholic schools. The nuns make no secret of daily teaching all the pupils, who are willing, to recite prayers to Mary. Several years ago the English and American municipalities began voting a handsome sum yearly to the Jesuit school, and the motion might not have carried but for the unwise support of a charitable Protestant missionary.

The Shanghai Jesuits are rich, owning a great deal of real estate on the busiest streets, of which they get control in an unfair way, through the military prestige of France, at the time of the second opium war. But, as in America, however rich the priests, the insatiable church is always begging for public money and for the gifts and patronage of Protestants. The Jesuits, some in clerical dress, some in Chinese costume, are the mildest mannered men as a rule, and some even jovial, with faces indicative of much wine, fond of being seen in public places among foreigners, though seldom among the Chinese heathen. However complaisant the priests, the Chinese Romanists often show the hatred to Protestants which they have been taught secretly. Recently, in Shanghai, colporteurs were followed and hooted at and the Bible derided by Chinese Romanists, quite in the style of the papal hoodlums who swarm in American cities. In earlier days in Shanghai the Romanists followed the colporteurs, buying up the Bibles and burning them.

In Shantung province, according to Dr. T. P. Crawford, some Protestant missionaries have been informed by the priests that they intend to go about the "saving" of the Protestant natives. As nearly as I can ascertain, some scores have already been "saved" in this way out of the Presbyterian missions there. A missionary in Kiangsu province writes me that the Jesuits have lately been undermining his work at an out-station. In Chekiang province, at several centres, as at Kihwa and Hangchow, Romanists, in 1888, made a regular business of visiting Protestant families and chapels to proselyte. A Scotch missionary, not liking the abusive spirit and perversion of history by the Romish champion in his visits to the missionary's hospital, sent word to the French priest, asking him to hold the native in check. But the priest sent back word that the native was doing quite right.

In Wenchow-fu, Chekiang, in 1885 the Romanists perverted about fourteen native members of the Methodist Church, and a number belonging to the Inland Mission Church. A missionary there, Rev. W. E. Soothill, writes: "So far as I can make out, scarcely any one has left us but has been benefited financially by them, though it is always vigorously denied. Yet it is well known that their people are not a whit better than outsiders. Some smoke opium, many gamble, and they are not a bit better in morals than the heathen. Their Sabbath consists of mass soon after daybreak, after which they work as on other

days. They are building a church here, and the work goes on practically as on week days. They claim more than a thousand members in this prefecture, but I can vouch for the fact that in their two chief country stations, where the great number of their members live, they do not get an attendance of half a score for fifty Sundays in the year. They are ever ready to assist in lawsuits, and in this and in financial aid lies the secret of what success they have—a success which I do not envy and which can not be lasting. In one case that I know of, one Romanist stabbed another so that he died, and the Roman Catholic priest paid out three hundred dollars to hush up the matter rather than have it come before the authorities."

Facts like the above may be gathered from all parts of the globe, showing that Rome is planning a general movement against civil and religious liberty. The plan includes three things: The restoration of temporal sovereignty to the Pope, which will be extended, if possible, to actual rule over civil government, as in the middle ages; the destruction of the public school system, and then the support of parochial schools by taxation; and the systematic proselyting of all Protestants, by flattery, bribery and sophistry when possible, by persecution through the civil power if necessary.

The sanguine and charitable Protestants, who do not see the danger ahead, it is feared, have not read carefully or have forgotten much of the history of the past four centuries, and are not taking a calm survey of current events in Europe and in mission lands as well as in America.—*Journal and Messenger.*

### Infidel Prophecies.

A writer in the Belfast *Witness* calls attention to the utility of Infidel and Sceptical predictions. It is noted that sceptics are free in their announcements of what is sure to come to pass. They have sealed the doom of Christianity to their heart's content ten thousand times; but events never run in the predicted course. Even Carlyle indulged in talk such as this:

"Whither is religion now fled? and gave for an answer this—"Considered as a whole, the Christian religion of late years has been continuously dissipating itself into metaphysics, and now threatens to disappear as some rivers do in deserts of barren sand." Expatiating on the uselessness of the Bible as a religious guide, the same writer continues—"No fixed highway any more, the old Scriptural highways and recognized paths to the eternal now all torn up and flung in heaps. Surely a tragic pilgrimage for all mortals! Darkness and shadow of death enveloping all things, and no stars to guide us, nor ever were any except certain old Jew ones which have now gone out."

Gregg's "Rocks Ahead" abounded in announcements and predictions of the death of Christianity. The same readiness to predict was characteristic of last century. Thomas Paine boasted of having written a book which no believer in the Bible could answer, and of having cut down all the trees in the Christian's Eden till scarce a sapling was left. Voltaire declared that he was tired of hearing it continually asserted that it required twelve men to establish Christianity and he hoped to show that only one was required for its destruction. Hume rejoiced in his day that he was in "the twilight of Christianity," and he was confident that it must soon vanish away.

We know how time has dealt with these foolish ones. The preacher has not been put down, the Bible has not been shut up, the old church-going and hymn-singing still go on, and that new era of infidel blessedness which was to dawn on this old wilderness world has not yet even tinged the sky with a foregleam of its rising. The present position and prospects of Christianity are at once the best proof of its strength and the guarantee of its future prevalence. Take the Bible, for instance; are there any signs of its losing its hold on the minds of men? What are the facts? The British and Foreign Bible Society and the corresponding society in America sell together annually about five million copies of the book—that is, about nine or ten Bibles, or parts of Bibles, for every single minute of the 365 days and nights of the year. These issues are in 300 different languages and address four-fifths of the human race in their own tongue. While other books have a great struggle to reach an edition of a few thousands, and even then will often sleep on the book-sellers shelves for many a day in inglorious neglect, this Book keeps rolling out from the printing press in its millions. Take ten of the most popular authors of the day, and the publishers will tell you there is less sale for their works than there is for the

old Bible that infidels have so often killed, exploded, and abolished. While other books have been swept in a year or two into the sepulchre of forgetfulness, this Book appears to go on in its triumphant march across the centuries with an ever-brightening fame. Certainly if the Bible is losing ground as we are constantly being assured it is, the world in general seems to be entirely unconscious of the fact, and goes on buying it with increasing zest, and what is more, pays for it.

The writer then shows how churches are becoming more numerous. Some denominations build at the rate of nine churches a week—some at the rate of one each day, and so on. Missions to the heathen are prosecuted with a zeal never shown before.

The various foreign missionary societies which, let it be borne in mind, have all sprung into existence in the present century, have now distributed through the leading centres of the heathen world as many as 6,000 ministers, and more than 4,000 trained workers co-operating with them. Within a period of eighty years they have brought into the Church a million converts (twice as many as were brought in the first century), besides winning two million adherents to the Christian system and listeners to the Gospel. When the century opened the amount contributed to missions was but a scanty dribble, but of late years England and America have annually poured into the treasury the noble offering of £1,500,000 for the work.

There are other signs that Christianity is by no means losing its hold on mankind. Let us rejoice that such is the case, and do our share in urging forward the good cause until its victory shall be complete.

### Spiritual Barnacles.

They cling to us and impede our progress, as barnacles cling to the bottom of a ship and hinder its progress through the water. Life is as full of these persistent hindrances to spiritual progress as the sea is full of shell-covered parasites. Let us indicate a few of them, and consider how they may be removed.

There is the barnacle of indifference. How this multiplied form of hindrance swarms, in these modern days! Christians are losing the insistent enthusiasm of the earlier times. Too many of us are becoming lax conformists. We do not care for the things of Christ as the fathers did. We yield a point of doctrine here and a point of practice there, and so our lives drift toward a semi-skepticism and worldliness that year by year grows more marked and dangerous. We are becoming indifferent to many things which were once full of joy and meaning to us. Faith lags; the ship sails slowly toward the heavenly port.

What shall we do to remove these barnacles of indifference? We must cultivate that highest of Christian graces, faith. We must believe with the all-possessing, all-controlling, triumphant, unswerving faith of the most devoted disciples of Christ in past ages. Then, having conquered the spirit of unbelief, we must warm our hearts with Christian activity. Nothing breeds indifference in the religious life like ceasing to perform the duties which devolve upon us as Christians. When a man stops praying and giving and working for his fellow-men, he is on the high road to becoming an infidel. Belief implies activity, and activity implies belief.

Then there is the barnacle of selfishness. Humanity has always been impeded in its onward course by this weakness. We are selfish by nature; but God has implanted within us a conscience which tells us that selfishness is wrong. We must fight against it. Christians especially must strive to overcome it. And yet this barnacle of selfishness is clinging everywhere to the spiritual life of the present age. It is making thousands of pharisees and hypocrites—men who prefer their own glorification to the glory of God, men who cultivate the appearance of godliness for the sake of obtaining mere temporal and worldly advantage. Selfishness is at the bottom of all the hypocrisy and pharisaism in the church to-day. It is at the bottom of all ineffective church work—all crippled missions, moribund churches, starving pastors, neglected opportunities of every sort. A selfish Christian would seem to be an anomaly, and yet the church rolls are full of the names of such men—men who prefer their ease, their money, all manner of temporal satisfaction, to the cause which they profess.

We must remove the barnacle of selfishness. And we can do it by awakening ourselves and others to the enormity of professing Christ and exalting self. This is a terrible and destructive thing to do. God will not countenance the man who sets up the

image of his own miserable self and worships it, while he pretends to kneel to the Deity. Off with the barnacle of selfishness! How it drags us back in our endeavors to reach the life which is hid with Christ in God!

Impurity is another spiritual barnacle. It is terrible to think what a vast amount of sin lurks under the fairest surface of human life and is never seen by any eye but God's. But it is sin nevertheless, and it finds its result and its expression often in the manifest retarding of the religious life. Impurity of thought, no doubt accounts for many a lagging ship far from its true course on life's sea, as well as for many a drifting wreck.

Let us strive to overcome the sin of impure imagination. Let us put away this barnacle from the good ship that would otherwise go straight and swift. We can do it by avoiding temptation, displacing unholy thoughts by pure and noble ones, and studying to so engross our minds and hearts with pure images and lofty endeavors, that there shall be no room for the defiling image and the debasing thought.

So, freed of barnacles, let our good ship—a pure, unselfishness, devoted life—sail on to the port of heaven, to the harbor of eternal peace.—*Zion's Herald.*

### Fidelity to Principle.

It has been said that if Christians in this day were called to confront such persecution as did our fathers, two or three centuries ago, the vast majority would carry their inheritance behind their backs. Persecution would undoubtedly show the world many weak and traitorous disciples, but there is reason to hope that if great perils menaced the church she would have many to prove that they loved not their lives unto death.

Nevertheless, it must be admitted that fidelity to professed principles is often wanting. Men very easily surrender views they have held as established truths and accept doctrines which they have before repudiated and denounced. Willingness to receive new light and to re-examine one's belief is to be commended, but when men make changes for which they can present no plausible reason there is cause for misgiving as to their sincerity. Those who allow disappointment and chagrin to lead them to renounce principles of whose truthfulness they have not a shadow of doubt, sow the seeds for life-long self-contempt and remorse. Conscience may be derided and commanded to be silent, but the traitor to truth can never escape from her chidings and prophecies.

The knowledge of truth is a precious stewardship. Every man who has become possessed of truth is to regard it as invaluable. It often demands sacrifices. It always deserves it. Our duty is to "buy" it whatever the cost and refuse to "sell" it whatever the promised advantage there might be in parting with it. We cannot know how far-reaching may be the influence of what men may call a "non-essential" departure from any truth. Certainly men assume a fearful responsibility when they treat anything God has revealed as unimportant.

In these times we are called to be steadfast in the faith. We can only do this as we are assured that our principles are in accordance with Divine teaching, and we do well to search diligently as to their foundation. But, being confident of their truthfulness, we are called to be immoveable in their maintenance and defense. Others may not accept them and may even deem us uncharitable and fanatical. We believe them in error. To their own Master they stand or fall. We are not to judge them. Nor are we to claim infallibility. But according to our light, whereto we have attained we are to be faithful. We are simply to "speak the truth," as we understand it, "in love." We have no right to make apologies for our principles or to weaken our testimony for the truth by concessions or compromises. Truth is despotic and her subjects must yield unreserved obedience, and never take counsel as to the consequences.—*Chris. Inquirer.*

### The Prayer Meeting.

As a people we have always loved the prayer-meeting. I have been a time of rich blessing in the neighborhood, church, and Quarterly Meeting. God has made it to us an abundant means of grace.

But all have not, in this respect, kept their first estate. As their warmth of love and labor has abated, the prayer-meeting has declined, causing still deeper back-sliding. No sadder report comes from any church than that the prayer-meeting has dwindled or been given up. The consequences are so fearful that earnest care and watchfulness are needed to keep from falling and to restore the lost. It will not do to rest on

excuses, which are liable to multiply. With returning love these excuses will vanish, and indifference flee at the presence of Christ.

Prayer is the soul's communion with God. Christians cannot preserve their spirituality without prayer. "Only while they pray they live." We must have communion with God and with each other. "They that feared the Lord spake one to another." Religion must have the social element. So wherever we are, in city, village, or country, no obstacle should exclude us from Christ or his disciples. It is not enough to have the form without the power. It is not enough to attend public worship on the Sabbath. We have individual and social duties through the week, especially in the prayer circle; and if these are neglected, all our spiritual interests will suffer.

The prayer-meeting is, therefore, of the greatest importance. Means must be used to cherish and strengthen it. Those still devoted and constant must seek to interest others, and win outsiders to join in the social service. Let all that is possible be done to make the prayer-room attractive. Visit homes and invite the inmates to come to meeting. There seek to have an atmosphere of love and devotion. Go in the spirit of worship. Pray with a full heart, bear an earnest, sincere testimony for the Saviour, sing the songs of Zion with the spirit and with the understanding also. Give to all a reception with the heart and with the hand. By these means indifference will be removed, souls will be brought to Jesus, and the tidings of salvation will spread and increase.

There is no good reason why the prayer-service should be deserted or languish in any place. Not that no allowance must be made for circumstances. Sickness, infirmity, distance, will have effect with the best. But if our hearts are right we can be as wise in our generation as the children of light. We shall love religious duty more than worldlings love their pleasures. The prayer and conference room will delight us far more than the saloon will gratify its votaries.

If, then, we would build up the church and extend the borders of Zion, attend well to the prayer-meeting and all that can make it helpful. Encourage all to bear an active part, the aged, youth, little children. Call in if need be an evangelist, and we may all be evangelists. Follow up all good impressions, and the work will prosper.—*Star.*

### Random Readings.

Acceptable prayer is the echo of God's will.

Hope is but the dream of those that wake.—*Prior.*

How long we live, not years, but actions tell.—*Watkins.*

All men should do just as they please—if they please to do just.

The wild oats of youth are sure to grow into briars of manhood.

To follow Jesus is to walk in the only safe and pleasant path.

We are often eager to escape the cloud in which we afterward find the glory of the Lord is enshrouded.

Let us not mistake God's goodness, nor imagine because he smites us that we are forsaken of him.—*Wake.*

Men are never so likely to settle a question rightly as when they discuss it freely.—*Macaulay.*

The characters of men placed in lower stations of life are more useful, as being imitable by great numbers.—*Atterbury.*

Christ wore the crown of thorns which we had deserved, that we might wear the crown of glory which he merited.—*Henry.*

There is a certain equanimity in those who are good and just, which runs into their very sorrow and disappears the force of it.—*Francham.*

As an old oak tree's roots are strengthened by its shadow, so all defeats in a good cause are but resting-places on the road to victory at last.—*Charles Sumner.*

No one can ask honestly or hope-fully to be delivered from temptation unless he has himself honestly and firmly determined to do the best he can to keep out of it.—*Ruskin.*

Christians who deny themselves and diligently serve their race never decline in faith. Doubt is a noxious weed which grows from the seed of self-indulgence.—*Christian Advocate.*

Church life is figuratively that which abides in a vine, and that true vine must be our Lord Jesus Christ. Such life has greater force because it absorbs Christ's life into it, and yields the might of him who is its head.

It is only a greater condemnation to see our duty, to assent to it, and yet not to do it. And it is worse than useless to do it at all unless we do it thoroughly.—*Pearse.*



### INTERCOLONIAL RAILWAY

1889. SUMMER ARRANGEMENT. 1889.  
ON and after MONDAY, 10th June 1889, the Trains of this Railway will run daily (Sunday excepted), as follows:—

#### TRAINS WILL LEAVE ST. JOHN.

Day Express for Halifax and Campbellton ..... 7.00  
Accommodation for Point du Chene 11.10  
Fast express for Halifax ..... 12.30  
Express for Sussex ..... 12.35  
Fast express for Quebec & Montreal 12.35

A parlor car runs each way daily on express trains leaving Halifax at 8.30 and St. John at 7 o'clock. Passengers from St. John for Quebec and Montreal leave St. John at 12.35 and take sleeping car at Moncton.

#### TRAINS WILL ARRIVE AT ST. JOHN:

Express from Sussex ..... 8.30  
Fast express from Montreal and Quebec ..... 10.50  
Fast Express from Halifax ..... 14.50  
Day express from Halifax and Campbellton ..... 20.10  
Express from Halifax, Pictou and Mulgrave ..... 23.30

The trains of the Intercolonial Railway to and from Montreal are lighted by electricity and heated by steam from the locomotive.

All trains are run by Eastern Standard Time.

D. POTTINGER,  
Chief Superintendent  
Railway Office, Moncton, N. B.  
8th June, 1889.

### New Brunswick Railway Co.

All Rail Line to Boston, &c. The Short Line to Montreal, &c.

### ARRANGEMENT OF TRAINS

In Effect Oct. 7th, 1889.

#### Eastern Standard Time.

##### LEAVE FREDERICTON.

6.20 A. M.—Express for Fredericton Junction, St. John, and intermediate points, Vancorbo, Bangor, Portland, Boston, and points West; St. Stephen, St. Andrews, Houlton, Woodstock, Presque Isle, Grand Falls, Edmundston, and points North.

11.20 A. M.—For Fredericton Junction, St. John, and points East.

3.20 P. M.—For Fredericton Junction, St. John, St. Stephen, Houlton and Woodstock, connecting at the Junction with Fast Express via Short Line for Montreal and the West.

##### RETURNING TO FREDERICTON.

From St. John 6.40, 8.45 a. m.; 4.45 p. m.; Fredericton Junction 8.10 a. m.; 12.50, 6.25 p. m.; McAdam Junction, 11.20 a. m.; 2.06 p. m.; Vancorbo, 10.55 a. m.; St. Stephen, 9.20, 11.30 a. m., 12.15 p. m.; St. Andrews, 6.45 a. m.; arrive in Fredericton 9.20 a. m., 2.00 and 7.15 p. m.

##### LEAVE GIBSON.

8.00 A. M.—Mixed for Woodstock and points north.

##### ARRIVE AT GIBSON.

5.30 A. M.—Mixed from Woodstock, and points north.

A. J. HEATH, F. W. CRAM,  
Gen. Pass. & Ticket Agent. Gen. Man.

##### SEWER AND DRAIN PIPES.

JUST received and in stock—2,000 feet Sewer and Drain Pipe—all sizes in general use, with Bends, Elbows, Tees, Caps, Reducers, Traps and Branches.

For sale at lowest rates, by  
R. CHESTNUT & SONS.

### FOR THE Handkerchief, Toilet AND The Bath.

Beware of Counterfeits.

MURRAY & LANMAN'S

Florida Water.

The Universal Perfume.

Leaders of Fashion

FOR THE AUTUMN AND WINTER

TRADE.

We are now showing an entirely New Stock of British and Foreign Novelties in

MILLINERY

AND MILLINERY SARNITURES.

Customers will find this department unusually attractive, also the leading successes of the season.

WHOLESALE TO THE TRADE ONLY.

Daniel & Boyd.