

Our Contributors.

THE LIPS AND THE LIFE.

BY THE REV. THEODORE CUYLER, D. D.

Every true Christian, whether in high or humble station, is bound to be a preacher of the Gospel. Remember that there are manifold ways of preaching Christ's Gospel without choosing a text or addressing a congregation. Wilberforce and Lord Shaftsbury preached God's truth on the floor of the British Parliament. Dr. Wayland, Mark Hopkins and James McCosh from the presidential chairs of a college. William Carvosso, the saintly Methodist class leader, brought hundreds of souls to Christ, and humble John Pounds, the shoemaker who baited poor street boys into his shop with a biscuit or a potato, was the founder of "Ragged Schools!" Jacob A. Riis is the orator of the slums and the sailor, Frank T. Bullen, rings out his message from the fore-castle. Halyburton, when laid aside by illness, made a sick bed his pulpit. "It is the best one I was ever in," he said; "I am laid here for the very end that I may commend my Lord and Saviour.

A Christ-loving heart is the true ordination after all. "As ye go, preach!" "Let him that heareth say, Come!"—these are the heavenly commissions to every one who has felt the love of Jesus in his or her soul. Knowing the Gospel fixes at once the obligation to make it known to others. If I have drunk from the well of salvation I am bound to call out, "Ho! every one that thirsteth, come ye to the waters!" God has a vast variety of pulpits for His servants to preach from. Yours, my friend, may be in a Sabbath school teacher's seat, or in the nursery, or mother's arm-chair, or it may be a work-bench, or in a counting-room. You may preach by a Bible, or a tract, or a loaf of bread on a poor man's table, or by an earnest talk in a mission school, or a faithful pleading with an impenitent soul. Any way that will give you a hold on a sinner's heart and draw him to the Saviour—any way so that he "who heareth says, Come!"

But there are other methods of saying "Come" besides the voice or the printed page. Clean, consistent Christly living is a mighty magnet to draw souls to Jesus. A godly example is the most powerful attractor towards heaven. Even the most eloquent pastor will find that his people look at him during the week to find out what he means on the Sabbath. Preaching piety on one day of the week does not counteract the practicing of selfishness or cowardice or compromise with wrong on the other six days. If we say "Come" with the lips it is well, if we say "Come" with the life it is still better.

Bible religion made attractive to others is the most potent instrument for the conversion of souls.

More eloquent often than words is the silent beauty of conduct and Christly character. A poor sick girl, for example, is wearing away her life in a chamber of confinement. All day long and all the night for weary weeks and months the patient sufferer suffers on. But she

bears the sorrows of her lot so meekly, she speaks of her discipline so sweetly, she exhibits such quiet trust in Him whose strong arm is underneath her, she lives out so much religion in that sick room, that her worldly-minded father and her fashion-loving sisters are deeply touched by it. Her example is a "means of grace" to that whole family they get no better preaching from any pulpit. Her deep, tranquil joy beside the well of salvation are a constant voice speaking to them, "Come, come, ye, to this fountain!"

Sabbath desecration is sadly on the increase, and the loose example of too many church members has something to do with it. On the other hand, the best defense of the Fourth Commandment is found in the higher lives and spiritual character of those who remember God's day to keep it holy. In no direction was Gladstone's influence more impressive, and I often recall his words to me: "Amid all the pressure of public cares and duties, I thank God for the Sabbath, with its rest for the body and the soul." The clear brain and the full purse of the total abstainer are the best temperance lecture. Actions speak louder than words. If you wish to move others, move yourself! Cæsar never said to his troops "ite!" He took the lead and cried out "Venite!" Paul acknowledged the power of example when he said "be ye followers of me." Even the lips of our adorable Redeemer do not so move us as the study of His sublime and sinless life and the power of His self-sacrificing death. Godly living is what this poor ungodly world is dying for today. If the vital union of believers with their Divine Head means anything, it means that Christ Jesus pours Himself into the world through the lips and the lives of His representatives. "Ye are My witnesses." It is not I that live, exclaimed the hero-apostle, but it is Christ that liveth in me.

New York.

Thibet: A Cross Between Sahara and Siberia.

Thibet is the least known region on the habitable globe, though teeming with features of interest for the scientist, the ethnologist, and the student of aboriginal mankind in general. For many years this great "closed land" has possessed extraordinary fascination for travelers and explorers, but the well-nigh insurmountable physical barriers and the barbarous hostility of the Thibetans have often frustrated the most indomitable and persevering explorers.

Forming a high tableland almost in the very centre of the Asiatic continent, thousands of feet above the sea level, surrounded on all sides by mountain ranges among the highest in the world, and covered throughout its whole extent with appalling deserts, vast salt-swamps, and immense ice-covered plains, Thibet is not a land which would attract the traveler in search of beauties of landscape. When one has traveled through its rigid wilds the impression

left on memory is that of a combined Saharan desert and Antarctic ice-plain. Never a tree is seen, and scarcely a flower, except for a few months in the year. Mountains covered with soil which by thrift and industry might be made productive, are left in their wild state for the growth of coarse grasses, furnishing scanty pasture for the small herds of scrawny cattle. More favored regions are inhabited by small herds of wild asses, antelopes, and yak, affording subsistence to a sinister and uncouth population.

The sterility of the landscape is reflected in the natives. It would be impossible to imagine a people more unenlightened and barbarous. No spark of civilization has yet made itself felt.—*W. C. Jameson Reid, in the July-Book-lover's Magazine.*

CLERICAL DRESS.

The New York *Examiner* (Baptist) is evidently not tending toward ritualism, or toward ecclesiasticism in the cut of ministerial garments. It declares itself in the following terms: "We have an intense dislike of all ministerial foppery. Shovel hats, collars opening at the back, waistcoats that look as though they had been drawn on like a strait-jacket, coats of "clerical" cut, and all such-like flummery, are unworthy of men engaged in the solemn service of proclaiming the gospel of the Son of God. They put the office before the man, and dignify neither. Ministers should stand before the world as men, depending for recognition and authority not on clothes, but on character. We confess ourselves unable to conceive the mental condition that will induce a man deliberately to procure a suit of "clerical" clothes. Imagine Paul fussing over the cut of a strait-jacket vest or a collarless, many-buttoned coat!"

"A PROOF."

When the printer desires to make a proof of an article he places a moistened sheet of white paper on the inked type, runs a little roller over it and withdraws the paper. The article is thus transferred to the proof-page. The world is constantly making proof-sheets of us. Our associates take impressions of us in spite of ourselves, and these impressions are read—sometimes to our advantage, sometimes to our undoing, and oftentimes to the good or evil of others. Every man who talks with us makes a little proof-page while he talks and files it away in his memory. Thus we are being known and read of all men, and thus, for happiness or sorrow, our lives pass into circulation.

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