

PREACHING BY THE CLASS.

The Bishops' translation of the Holy Bible, about the year 1570 A. D., has, for its frontpiece, a representation of Archbishop Park in his ecclesiastical attire, with an hour-glass placed upon his extended right hand.

It is an almost forgotten fact that the use of the hour-glass for the timing of a sermon was coeval with the Reformation, as the above date would show.

Clocks and watches were a rarity in those days, and it was generally conceded and understood that the fitting death of the sermon of a reformist was, "One run of the hour-glass," viz., one hour. This practice substantially prevailed until the revolution of 1688. The hour-glass was placed either on the side of the pulpit, or in a suitable stand in front of it.

Hour-glasses, in the days of Oliver Cromwell, were in continual use by the preachers of the day, who, after the "preliminaries" were gone through, and the text announced, turned up the glass, and if the sermon did not last the run of one glass, the congregation pronounced their preacher indolent, and if he exceeded the "glass," the hearers would yawn and twist, signifying that they were growing weary, and were anxious for the benediction.

The using of the hour-glass furnished many an amusing expression, of which the following may be a characteristic sample. That celebrated Nonconformist preacher, Daniel Burgess, in a might discourse he was delivering against the sin of intemperance, noticed that at the end of the second glass there was a significant amount of yawning and inattention, as if desiring to be dismissed. Burgess was not to be silenced by a yawn; and, lowering his tone, wished them to "waiter give him a patient hearing, for he had a deal yet to say on sins of intemperance, and taking the hour-glass in his hand, said, "Dear friends and brethren, let's have just one more glass."

Like many other church appliances, the hour-glass has served its day, and has been superseded by chronometers of later date, which, however, do not guarantee immunity from "the yawn" in the pew, nor gauge the amount of "indolence" in the pulpit.

UNDAUNTED COURAGE.

Not long since, we read of a poor blind girl in China who had been kept as a slave for immoral purposes until a broken limb necessitated her removal to a Christian hospital, where her limb was amputated. She became a Christian and remained in the institution going around on one foot washing windows and doing like jobs about the hospital until she took the leprosy. Then, instead of sitting down and moping her life away in dragging out a miserable existence, she went to a leper colony and labored till a revival broke out among the unfortunate victims of that dread malady. If a poor girl with no eyes and only one limb and afflicted with leprosy could accomplish such results, what might we do?

One of our exchanges gives the following incident:

"Two years ago, a Missouri man named William Brinkman, a blind man, married a woman likewise blind, and, in addition, totally paralyzed. The St. Louis Globe-Democrat tells what he had accomplished since then, unaided by charity:

This blind man has paid for a home and improved it to a present worth of \$800. He has sold 3,880 pounds of peanuts and 31,000 popcorn balls.

After preparing the morning meal and guiding the food to the mouth of the helpless wife, he rolls the peanut-roastr down town, returning home at noon and night for the other meals.

He does all the housekeeping. Besides that, he tunes pianos, repairs clocks and organs. Recently he took an organ of 420 pieces apart, cleaned it and had it together and was playing on it in four hours. A short time ago Mr. Brinkman performed the perilous feat of climbing the court house tower and repairing the town clock, when experts had failed."

What a rebuke to those who so easily yield to discouragement! Beware of this demon. Never pine and fret over misfortune. Master (through grace) your circumstances. Don't listen at the enemy's whispers that you can't do anything. Rise above all unfavorable environment and shout the victory. The Lord will use you in some way.

Perhaps the very odds against which you have to contend will afford the very discipline you need in order to scale the highest heights of usefulness. —The Nat. Advocate.

"INASMUCH AS YE DID IT NOT."

"Master, I have this day broken 17 law of the ten—have hurt no one. Is it enough?"

"Child, there stood one by thy side burdened with heavy tasks of lowly, earthly labor. For a little help, a little easing of the burden, he looked to thee. Thou hadst time and strength."

"Master, I did not see."

"Thine eyes were turned within. There was an ignorant one crying from out his darkness, 'Will none teach me?' I have given thee knowledge."

"Master, I did not hear."

"Thine ear was dull. There came a guest to seek thy converse, a human friend in quest of fellowship. I marked thy sigh, thy frown. Why was thy heart not glad?"

"I was reading. I hate to be disturbed to be called from great thoughts to trifling talk."

"The children would have had thee some few moments in their play. Without thee they went wrong—how far wrong thou wilt not know. It is too late."

"Child's play? But I was searching for a hidden truth of spiritual import."

"Thou didst not turn aside to lift that lame one who had fallen by the way."

"I was in haste to do what I had planned. I meant to help him when I should return."

"Another lifted him, and shall I question further?"—Unknown.

THE TITHE.

The tithe, like the Sabbath, was prior to the law and of divine origin, as shown by a consensus of Scripture.

The tithe, prior to the law, was a portion set apart to the Most High God, possessor of heaven and earth, in token of his ownership of the world and all therein, and of all blessings proceeding from him. Gen. 14: 20; 28: 22.

The tithe, under the law, was the payment of a portion designated by Jehovah as his rightful due, to which Israel agreed. Lev. 27: 30-34; Deut. 5: 27.

The tithe withheld was not selfishness; but robbery. Mal. 3: 8.

The tithes of Israel were the hinges of the windows of heaven, which opened to pour out a blessing such as there was

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not room enough to receive. Mal. 3: 10.

The tenth of the income may be regarded, therefore, as a safe and suitable minimum proportion for the Christian dispensation. The motives and principles of Christian stewardship are clearly brought out in 2 Cor. 8: 1-9, and kindred passages.—Mrs. E. P. GFoodwin.

JUDGMENT DAY DISAPPOINTMENTS.

Depending on my good old mother's prayers.

On my moral character.

On church membership.

On my respect for religion, the ministers, the church.

On voting for prohibition and talking against liquor traffic.

On square dealing in business and doing about right generally.

On watching Christians closely, and forming an opinion that I am about as good as the average.

On visiting the sick and poor and talking to them about Jesus.

On doing all I can to help the church in all its various departments.

On my minister's opinions and approval of my life in general and the exalted opinion of all my friends.

On saying my prayers and reading the Scriptures daily.

THE REAL PASSPORT.

Ye must be born again. His Spirit witnesses with our spirit that we are the children of God.

The blood of Jesus cleanseth from all sin.

He that endureth to the end shall be saved.

Word and Work.

One of the Many.

Mrs. G. D. Allen, of Baie Verts Road, N. B., suffered from severe cramps for several years, obtaining only temporary relief from doctors. She was also greatly afflicted for four years with Salt Rheum in her hands. She was advised to try

GATES' Life of Man Bitters and Invigorating Syrup.

This she did, also using Gates' Nerve Ointment on her hands. She has written us explaining how after 3 months' treatment she has been permanently cured of both diseases, and she is now recommending others to give these medicines a trial.

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