

MORNING.

God is greatly to be feared in the as-sembly of His saints and to be had in reverence of all them that are about Him. Let us have grace whereby we may serve

God acceptably with reverence and godly

Through Jesus Christ we have access in one spirit unto the Father. For we have not received the spirit of bondage again to fear, but the spirit of children, whereby we cry, Abba, Father. The Spirit himself beareth witness with our spirits that we are the children of God.

In everything, by prayer and supplication with thanksgiving, let your requests be made known unto God.

Collect.

O God, who givest us not only the day for labor and the night for rest, but also the peace of this blessed day, grant, we beseech Thee, that this season of holy quiet may be profitable to us in heavenly things, and refresh and strengthen us to finish the work which thou hast given us to do. Amen.

HYMN. God Our Refuge.

Lord, Thou hast been our dwelling-place In every generation:
Thy people still have known Thy grace,
And blessed Thy consolation:
Through every age Thou heardst our cry:
Through every age we found Thee nigh,
Our strength and our salvation.

Our cleaving sins we oft have wept And oft Thy patience proved: But still Thy patience we fast have kept, Thy name we still have loved: And Thou hast kept and loved us well, Hast granted us in Thee to dwell, Unskaken, unremoved.

Lord, nothing from Thine arm of love Shall thine own people sever: Our helper never will remove, Our God will fail us never: Thy people, Lord, have dwelt in Thee: Our dwelling place Thou still wilt be

For ever and ever. -T. H. Gill.

A Song of Deliverance.

BY REV. ALEXANDER MACLAREN .- PREACHED IN MANCHESTER, ENG.

(1) Great is the Lord, and greatly to be praised in the city of our God. in the mountain of his holiness. (2) Beautiful for situation, the joy of the whole earth, is Mount Zion, on the sides of the north, the city of the great King. (3) God is known in her palaces for refuge. (4) For, lo, the kings were assembled, they passed by together. (5) They saw it, and so they marvelled; they were troubled and hasted away. (6) Fear took hold upon them there, and pain, as of a wind. (8) As we have heard, so have we seen in the city of the Lord of hosts, in the city of our God; God will establish it forever. (9) We have thought of Thy loving kindness, O God, in the midst of the temple. (10) According to Thy name, O God, so is Thy praise unto the end of the earth: Thy right hand is full of righteousness. (11) Let Mount Zion rejoice, and let the daughters of Judah be glad because of Thy judgments. (12) Walk about Zion consider her palaces; that ye may tell it to the generation following. (14) For this God is our God forever and ever; he will be our guide even unto death.

in this psalm, and the specific details of a living God abides and energises by His great act of deliverance from a great peril which it contains, sufficiently indicate that it must have had some historical event as into Mount Zion and unto the city of the its basis. Can we identify the fact which

is here embalmed? The psalm gives these points-a formidable master before Jerusalem of hostile people under confederate kings, with the purpose of laying siege to the city—some mysterious check which arrests them before a sword is drawn, as if some panic fear had shot from its towers and shaken their hearts-and a flight in wild confusion from the impregnable dwelling place of the Lord of hosts. The occasion of the terror is vaguely hinted at-as if some solemn

mystery brooded over it. All that is clear about it is that it was purely the work of the Divine hand, Thou breakest the ships of Tasshish with an east wind," and that in this deliverance, in their own time, the Levite minstrels recognized the working of the same protecting grace which, from of old, had "commanded

deliverance for Jacob." Now there is one event, and only one in Jewish history which corresponds, point for point, to these details-the crushing destruction of the Assyrian army under Sennacherib. There, there was the same mustering of various nations, compelled by the conqueror to march in his train, and headed by their tributary kings. There, the city. There, there was the same Divinely agency coming in to destroy the

I think, then, that from the correspondence of the history with the requirements of the Psalm as well as from several simi-

is found in it may be called forth from our leys. "They saw it, they marvelled," in hearts. If you will look at your bibles you wonder, perhaps, at its beauty, as they

will find that it falls into three portions. There is the glory of Zion, the deliverance of Zion, and the consequent grateful

praise, and glad trust of Zion. I. There is the glory of Zion. Hearken with what triumph the psalmist breaks out. "Great is the Lord, and greatly to be praised in the city of our God, in the mountain of His holiness. Beautiful for situation (or rather elevation), the joy of the whole earth, is Mount Zion, on the sides of the

north, the city of the great King." Now these words are something more than mere patriotic feeling. The Jew's glory in Jerusalem was a different thing altogether from the Roman's pride in Rome. To the devout men amongst them, of whom the writer of this Psalm was one, there was one thing, and one only, that made Zion glorious. It was beautiful indeed in its elevation, lifted high upon its rocky mountain. It was safe indeed, isolated from the invader by the precipitous ravines which enclosed and guarded the angle of the mountain plateau on which it stood, but the one thing that gave it glory was that in it God abode. The name even of that earthly Zion was "Jehovah-Sham-mah," the "Lord is there." And the em-phasis of these words is entirely pointed in that direction. What they celebrate concerning Him is not merely the general thought that the Lord is great, but that the Lord is great in Zion. What they celebrate concerning it is that it is His city, the mountain of His holiness, where He dwells, where He manifests Himself. Because there is His selt manifestation, therefore He is there greatly to be praised. And because the clear voice of His praise rings out from Zion, therefore is she "the joy of the whole earth." The glory of Zion, then, is that it is the dwelling place of God.

Now, remember, that when the Old Testament scripture speaks about God abiding in Jerusalem, it means no heathenish or material localising of the Deity, nor does it imply any depriving of the rest of the earth of the sanctity of His presence. The very Psalm which most distinctly embodies the thought of God's abode protests against that narrowness, for it begins, "The earth is the Lord's and the fulness thereof; the world and they that dwell therein." The very ark which was the symbol of His presence, protests by its name against all such localising, for the name of it was, "the ark of the covenant of the God of the whole earth." When the bible speaks of Zion as the dwelling place of God, it is but the expression of the fact that there, between the cherubim, was the visible sign of His presence-that there, in the Temple, as from the centre of the whole land He ruled, and "out of Zion, the perfection of beauty, God shone."

We are then, not "spiritualising" or forcing a New Testament meaning into these words when we see in them an eternal truth. We are but following in the steps of history and prophecy, and Christ and His apostles, and that last vision of the Apocalypse. We are but distinguishing between an idea and the fact that more or less perfectly embodies it. An idea may have garments, may transmigrate into many different material forms. The idea of the dwelling of God with men had its less perfect embodiment, and go round about her; tell the towers has its more perfect embodiment, will thereof. (13) Mark ye well her bulwarks, have its absolutely perfect embodiment. It has its real but partial embodiment in this present time, when in the midst of the whole community of believing and loving souls, which stretches wider than The enthusiastic triumph which throbs any society that calls itself a church, the spirit and by His Son in the souls of them that believe upon Him. "Ye are come living God." And we wait for the time when, filling all the air with its light, there shall come down from God, a perfect and permanent form of that dwelling, and that great city, the New Jerusalem, "having the glory of God," shall appear, and He will dwell with men and be their God But in all these stages of the embodiment of that great truth the glory of Zion rests in this, that in it God abides, that from it He flames in the greatness of His manifestations, which are "His praise in all the earth." It is that presence which makes her fair, as it is that presence which keeps her safe. It is that light shining within her palaces-not their own opaque darkness, which streams out far into the waste night with ruddy glow of hospitable invi-

It is God in her, not anything of her own, that constitutes her "the joy of the whole earth." "Thy beauty was perfect, through my comeliness, which I had put upon thee, saith the Lord." Zion is where hearts love and trust and follow Christ. The "city of the great king" is a permanent reality in a partial form upon earth, and that partial form is itself a prophecy

of the perfection of the heavens. II. Still further, there is a second porthere was the same arrest before an arrow tion of this psalm which, passing beyond had been shot, or a mound raised against these introductory thoughts of the glory of Zion, recounts with wonderful power and vigor the process of the deliverance of

Zion. It extends from the tourth to the eighth verses. Mark the dramatic vigor of the description, of the deliverance. There is, first, larities of expression and allusion between the mastering of the armies: "The kings the latter and the prophecies of Isaiah, who | were assembled." Some light is thrown has recorded that destruction of the in- upon that phrase by the proud boast which vader, we may, with considerable proba- the prophet Isaiah puts into the lips of the bility, regard this Psalm as the hymn of triumph over the baffled Assyrian, and this marvellous deliverance of Israel by the arm of the subdued nationalities that were gathered round the tyrant's standard were Whatever may be thought, however, of used, with the wicked craft of conquerors that allocation of it to a place in the his- in all ages, to bring still other lands under tory, the great truths that it contains de- the same iron dominion. "The kings were pend upon no such identification. They assembled." We see them gathering their are truths for all time; gladness and con- far-reaching and noble army, mustered solation for all generations. Let us read from all corners of that gigantic empire. it over together this morning, if perchance, They advance together against the rocky some echo of the confidence and praise that fortress that towers above its girdling val-

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first catch sight of its glittering whiteness from some hill crest on the march-or, perhaps, stricken by some strange amazement, as if, basilisk-like, its beauty were deadly, and a beam from the Shechinah had shot a nameless awe into their souls-

"they were troubled, they wasted away." I need not dilate on the power of this description, nor do more than notice how the abruptness of the language, huddled together, as it were, without connecting particles, conveys the impression of hurry and confusion, culminating in the rush of fugitives fleeing under the influence of panic terror. They are like the wellknown words, "I came, I saw, I conquered," they saw, they were conquered. They are, in regard to vivid picturesqueness, arising from the broken construction, singularly like other words which refer to the same event in the 46th Psalm, "The heathen raged, the kingdoms were moved: "He uttered his voice, the earth melted." In their scornful emphasis of triumph they remind us of Isaiah's description of the end of the same invasion, "So Sennacherib, king of Assyria, departed, and went and returned, and dwelt at Ninevah."

Mark, still further, the eloquent silence as to the cause of the panic and the flight. There is no appearance of armed resistance. This is no "battle of the warrior live. "God will establish it forever." with garments rolled in blood," and the shock of contending hosts. But an unseen hand smites once-and when the morning dawned "they were all dead corpses." The impression of terror produced by such a blow is increased by the veiled allusion to it here. The silence magnifies the deliverance. It we might apply the words of Milton to that night of fear.

"The trumpet spake not to the armed throng, But kings sat still, with awful eye, As if they surely knew their sovereign Lord was

The process of the deliverance is not told here, as there was no need it should be in a hymn which is not history, but the lyrical echo of what is told in history, one image explains it all. "Thou breakest the ships of Tarshish with an east wind." The metaphor—one that does not need expansion here—is that of a ship like a great However strong for fight, it is not fit for grateful praise and glad trust of Zion. sailing. Like some of those turret ships of ours, if they venture out from the coast and get into a storm, their very strength is their destruction, their armor wherein they trusted insures that they shall sink. And so, this huge assailant of Israel, this great "galley with oars," washing about there in the trough of the sea, as it were-God broke it in two with the tempest, which is His breath. You remember how on the medal that commemorated the destruction of the Spanish Armada-our English deliverance-there were written the words of Scripture, "God blew upon them and they were scattered." What was there true literally, is here true in figure. The psalmist is not thinking of any actual scattering of hostile fleets-from which Jerusalem was

never in danger-but is using the shipwreck

of "the ship of Tarshish" as a picture of

the utter, swift, God-inflicted destruction

which ground that invading army to pieces,

as the savage rocks and wild seas will do

the strongest craft that is mangled between And then mark how from this dramatic description there rises a loftier thought still. The deliverance thus described links ! the present with the past. "As we have heard so have we seen in the city of the Lord of hosts, in the city of our God." Yes, brethern, God's merciful manifestation for ourselves as for those Israelitish people of old has this blessed effect, that it teaches us the inexhaustibleness of the Divine power, the constant repetition in every age of the same works of love. Taught by it grace and help are ever new, not past and gone, but ready to be reproduced in their | it falls. essential characteristics in our lives too. "We have heard with our ears, O Lord, our fathers have told us what work Thou didst in their days." And is the record only a melancholy contrast with our own experiences? Nay, truly. "As we have

heard so have we seen. We are ever tempted to think of the present as commonplace. The sky is always furthest from earth right above our heads. It is at the horizon behind and the the past, we think of a manifest presence of God in the future, but the present ever seems to our sense-bound understandings as beggared and empty of Him, devoid of His light. But this verse suggests to us how, if we mark the daily dealings of that loving hand with us, we have every occasion to say, "Thy loving kindness of old lives still." Still, as of old, the hosts of the Lord encamp around about them that fear Him, to deliver them. Still, as of old, the voice of guidance comes from between the cherubim. Still, as of old, the pillar of cloud and fire moves before us. Still, as of old, angels walk with men. Still, as of old, His hand is stretched forth to bless, to feed, to guard. Nothing in the past of God's dealings with men has past away. The eternal present embraces what we call the past, present, and future. They that went before do not prevent us on whom the ends of the ages are come. The table that was spread for them is as fully furnished for the latest guests. The light which was so magical and lustrous in the in men's hearts. The citizens who have morning beauty for us has not faded away been cooped up during the invasion and who What about me, my own individual self? into the light of common day. The river in the temple, as we have seen, have been And the last words answer that. Not which flowed in these past ages has not rendering the tribute of their meditation merely the city abides, but "He will be been drunk up by the thirsty sands. The and thankful gratitude to God for His fire that once blazed so clear has not died into grey ashes. "The God of Jacob is our refuge." "As we have heard so have we seen.

blessedly the present with the past, but also linking it for our confidence with all the future. "God will establish it forever."

"Old experience doth attain To something of prophetic strain." In the strength of what that moment

taught of God and His power, the singer looks onward, and whatever may be thel future he knows that the Divine arm wil be outstretched. God will establish Zion ; or, as the word might be translated, God will hold it erect, as if with a strong hand grasping some pole or banner staff that else would totter and fall; He will keep it

it. For the individual and for the com munity, for the great society and for each of the single souls that make it up, the hisworldliness of its heart, the abounding evils it to the dust long since. It lives, it has lived in spite of all, and therefore it shall

In almost every land there is some fort-ress or other, which the pride of the inhabitants calls "the maiden fortress," and whereof the legend is, that it has never been taken, and is inexpugnable by any foe. It is true about the tower of the flock, the stronghold of the daughter of Zion. The grand words of Isaiah about this very Assyrian invader are our answer to all tears within and foes without: "Say unto him, the virgin, the danghter of Zion, hath despised thee, and laughed thee to scorn; the daughter of Jerusalem hath shaken her head at thee. . . . I will defend this city to save it for my own sake, and for my servant David's sake. God will establish it forever." And the pledges of that Eternal Stability are the deliverances of the past and of the present.

III. Then finally, there is still another section of this Psalm to be looked at for a unwieldly galleon, caught in a tempest. moment, which deals with the consequent

I must condense what few things I have to say about these closing verses. The deliverance, first of all, deepens the glad meditation on God's favor and defence. "We have thought," says the ransomed people as with a sigh of rejoicing," "we have thought of thy loving kindness in the midst of Thy temple." The scene of the manifestation of His power is the scene of their thankfulness, and the first issue of His mercy is His servants' praise.

throughout the world. "According to Thy name, O God, so is Thy praise unto the ends of the earth. Thy right hand is full of righteousness." The name of God is God's own making known of His character, and the thought of these words is double. They most beautifully express the profoundest trust in that blessed name that it only needs to be known in order to be loved. There is nothing wanted but His manifestation of Himself for His praise and glory to spread. Why is the Psalmist so sure that according to the revelation of His character will be the revenue of His praise? Because the Psalmist is so sure that that character is purely perfectly, simple, good-nothing else but good and blessing-and that He cannot act but in such a way as to magnify Himself. That great sea will cast up nothing on the shores of the world but pearls and precious things. He is all all." There needs but the shining forth We have a city which cannot be moved, in order that the light of His character and the removal of the things which can be we learn that all these old narratives of His | shall bring gladness and joy, and the song of birds and opening flowers wheresoever

Still further, there is the other truth in the words that we misapprehend the purpose of our own deliverances, and the purpose of God's mercy to Zion, if we confine these to any personal objects or lose sight of the loftier end of them allthat man may learn to know and love Him. Brethern, we neither rightly thank Him for His gifts to us, nor rightly apprehend the meaning of His dealings, unless the sweetest thought to us, even in the horizon in front, where earth and heaven midst of our own personal joy for deliver-seem to blend. We think of miracles in ance, is not, "we are saved," but "God is

exalted." And then, beyond that, the deliverance produces in Zion, the mother city and her daughter villages, a triumph of rapture and gladness. "Let Mount Zion rejoice, let the daughters of Judah be glad because of thy judgment." Yes, even though an hundred and four-score and five thousand dead men lay there, they were to be glad. Solemn and awful as is the baring of His righteous sword, it is an occasion for praise. It is right to be glad when men and systems that hinder and fight God are | individual confidence in anticipation of that swept away as with the bosom of destruction. "When the wicked perish there is shouting." And the fitting epitaph for the oppressors to whom the surges of the Red Sea are shroud and grave-gravestone is, "Sing ye to the Lord, for he hath

ever the preceding ones, the height and perfectness of the confidence which the manifold mercies of God ought to produce loving kindness, are now called upon to come forth upon the enclosure of the besieged city, and free from all fear of the invading army, to "walk about Zion," lose them even in its gloom. Surely there And then, still further, the deliverance and go round about her and "tell the is here the veiled hope that if the city be here is suggested as not only linking most towers," and "mark her bulwarks" and palaces.

no trace of assault appears, and then at | tal. the palaces guarded by them, that stand shining and unharmed. The deliverance has been so complete that there is not a ashamed to be called their God, for He sign of the peril or the danger left. It is I hath prepared for them a city."

up, standing there firm and steadfast.

It would lead us too far to discuss the bearing of such a prophecy upon the future history and restoration of Israel, but the bearing of it upon the security and per-petuity of the church is unquestionable. The city is immortal because God dwells in tory of the past may seal the pledge which He gives for the future. If it had been possible to destroy the church of the living God it had been gone long, long ago. Its own weakness and sin, the ever-new corruptions of its belief and paring of its creed, the imperfections of its life and the that lie around it and the actual hostility of many that look upon it and say, "raze it, even to the ground," would have smitten

Then, the deliverance spreads His fame

'light' and in Him is 'no darkness at nothing will be moved that belongs to Thee.

triumphed gloriously." The last verses set forth more fully than

They look first at the defences, on which be eternal unless the individuals be immor-Such a hope is vindicated by the blessed words of a newer revelation: "God is not

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OBJECT of this not like a city besieged, and the siege subside when the thing over which contending hosts have been quarreling has become a ruin, but not one stone has been smitten ADVERTISEMENT from the walls, nor one agate chipped in the windows of the palaces. It is unharmed as well as uncaptured. Thus, we is to IMPRESS on YOUR mind may say, no matter what tempests assail the FACT that us, wind will but sweep the rotten branches out of the tree. Though war should arise. Estey's Cod Liver Oil Cream! is the best Medicine you can take, if you are troubled with a Cough or Cold. For Whooping Cough it is almost an infallible remedy. It is pleasant as milk, and for Consumption, shaken, but makes more manifest its impregnable security, its inexpugnable peace. Throat Affections, Wasting Diseases As in war they will clear away the houses it is far more efficacious than the plain Cod Liver Oil, and the flower gardens that have been al-Be sure and get ESTEY'S. lowed to come and cluster around about the walls and fill up the moat, yet the walls IT IS PREPARED ONLY BY stand, so in all the conflicts that befall E. M. ESTEY, Pharmacist. God's church and God's truth, the calmingthought ought to be ours: if anything per-And is sold by all Druggists for 50c. a bottle, or six bottles for \$2.50. ishes it is a sign that it is not His, but man's excrescence on His building. Whatever is His will stand forever. And then

with wonderful tenderness and beauty the

psalm in its last words drop, as one might

say, in one aspect and in another, rises

from its contemplations of the immortal

city and the community to the thoughts of

the individuals that make it up: "For this

God is our God forever and ever." "He will be our guide even unto death." Pro-

saic commentators have often said that

these last two words are an interpolation

that they do not fit into the strain of the

psalm, and have troubled themselves to

find out what meaning to attach to them,

because it seemed to them so unlikely that.

in a hymn that had only to do with com-

munity, we should find this expression of

most purely personal of all evils. That

seems to me the very reason for holding

fast to the words as being genuine part of

the psalm, because they express a truth,

without which the confident hope of the

psalm, grand as it is, but poor consolation

for each heart. It is not enough for pass-

ing, perishing men to say: "Never mind your own individual fate: the society, the

I want something more than to know

that God will establish Zion for ever.

our guide even unto death." And surely

if so-if his loving hand will lead the citi-

zens of His eternal kingdom even to the

edge of that great darkness-He will not

eternal and the gates of the grave cannot

prevail against it, the community cannot

community, will stand fast and firm."

Dear brethren, remember the last words, or all but the last words of scripture which, in their true text and reading tell us how, instead of aliens from the commonwealth of Israel, we may become fellow citizens with the saints. "Blessed are they that wash their robes that they may have a right to the tree of life, and may enter through the

gate into the city." Let us Pray. Most Holy and Most Gracious God. who turnest the shadow of night into morning, satisfy us early with Thy mercy, that we may rejoice and be glad all the day.

Lift the light of Thy countenance upon us; calm every troubled thought, and guide our feet into the way of peace. Perfect Thy strength in our weakness, and help us to worship Thee, through Jesus Christ our HYMN.

O Love of God; how strong and true, Eternal and yet ever new; Uncomprehended and unbought, Beyond all knowledge and all thought. O Love of God; how deep and great; Far deeper than man's deepest hate; Self-fed, self-kindled, like the light,

Changeless, eternal, infinite. O wide-embracing, wondrous love; We read Thee in the sky above; We read Thee in the earth below,

In seas that swell and streams that flow. We read Thee in Him who came, To bear for us the cross and shame; Sent by the Father from on high, Our life to live, our death to die.

O Love of God, our shield and stay Through all the perils of our way; Eternal love, in Thee we rest, For ever safe, for ever blest.

Benediction.

-Horatius Bonar.

The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Spirit, be with us all, evermore. Amen.