



# SUNDAY READING

## SERMON.

Husband and Wife.

BY REV. A. G. DIXON,  
Pastor of the Hanson Place Baptist Church, of  
Brooklyn.

Let marriage be had in honor among all.—Heb. xiii., 14.

Motherhood is as pure as maidenhood, and fatherhood as bachelorhood. On account of the times of persecution Paul advised against marrying; and he taught that, for the sake of being unincumbered in the work of the Lord, one could, if he wished, abstain from marriage, and devote all his time to spiritual activities. But withal, he insisted that he should marry if he wished, and no authority of church or state had a right to forbid him. He never dreamed of forming an order of celibates. It was left to each individual as to whether he or she would marry. And there is where it ought to be left today. Orders whose members vow not to marry are not in harmony with the spirit of the New Testament.

## Marriage and Divorce.

Marriage is for life. For one cause only divorce was allowed, but remarriage never, while both parties are living. "The wife is bound by the law as long as her husband liveth, but if her husband be dead she is at liberty to be married to whom she will, only in the Lord." There is today more polygamy east of the Mississippi than there is in Utah territory. The difference is that in Utah men support their many wives, while in other states they throw them upon others for support, or cast them upon the charity of an unsympathetic world.

Let it be understood that marriage is for life, and it will become, as it should be, a more serious affair. Attachments will be formed upon a basis of character, rather than upon pleasing fancy that may vanish in a day. What one has or the position he occupies will not count for so much as what he is. Let it be understood also that those who have two or three living wives or husbands are polygamists, whether they live in Utah or Maryland, and there will not be such a rush to the divorce courts that one knot may be untied for the sake of tying another.

Christian marriages should be "in the Lord." Be not unequally yoked together with unbelievers. A Christian should not marry an atheist or an infidel. This does not apply to non-church members, for there are many such in sympathy with christianity and would like to be christians. But it does apply with tremendous emphasis to those who are open opponents to christianity, like the unbelievers around the church to which Paul was writing. At your peril marry one who does not hesitate to express his opposition to the Christ you love. And if you disobey the scriptures and marry him, with the hope of converting him, you will have leisure to repent your folly. Such an illusion has wrecked the happiness of many a good woman. All honor to the Baltimore girl who, a few years ago, returned the engagement ring to her affianced as soon as she learned that he belonged to an infidel club. It brought him to his senses, and led him to think seriously of a subject which he had flippantly despised; and the result was his conversion.

## Essentials to Married Happiness.

There are three essentials to happiness in married life: Love by the husband—not love of the sentimental, Thomas Moore type, which consists in saying soft things and repeating doggerel poetry, but a love which shows itself in unselfish devotion and strives to make the wife the very best and happiest woman alive. The measure of this love, as given in the New Testament, is enough to startle some of us indifferent, phlegmatic husbands. Listen! "Husbands, love your wives, even as Christ also loved the church and gave himself for it." Must I love my wife well enough to sacrifice myself for her, as Christ sacrificed himself on Calvary? That's it exactly. Listen again! "So ought men to love their wives as their own bodies. He that loveth his wife loveth himself." We husbands are rather fond of ourselves. We are sure not to do what will hurt or irritate ourselves. Not for the world would we neglect our own interest and pleasure. Let us be as careful of our wives, as if husbands we would be in the line of apostolic succession. "For no man ever yet hated his own flesh; but cherishes and nourishes it." The opposite of hatred is love, and such love is here defined as "nourishing and cherishing." Not simply furnishing a home and supplying the table, but with continual thought and tenderness seeking the wife's highest good and greatest joy.

It is expected that the wife shall be sweet under all provocations; but the bible commands the husband to be sweet. "Husbands, love your wives, and be not bitter against them." The Greek word translated "be not bitter" is *pickarion*. Is there any relation between that word and our English "pick"? so we may translate "husbands, don't pick at your wives." In that way a bitter or sour spirit often shows itself. The dinner is not just ready in time, and in our restlessness we begin to pick at the wife. He is dyspeptic and nothing suits his taste, and that gives another opportunity for picking.

"A continual dropping and a contentious woman are alike." Drip, drip, drip, drip! Who can stand it? It makes the flesh crawl and gives one that peculiar sensation best described as an inclination to jump out of your skin. It is the effect of a contentious woman on a rough man, what must be the effect of a "picking" husband upon a gentle, sensitive woman? Husbands, don't pick at your wives. Be gentle and considerate. If the dinner does not suit, blame the servants, blame the stove, blame the butcher, blame everybody but her, for she has, nearly always, done the very best she can.

## The Place of Honor.

Let the wife have the place of honor in

the heart and home. "Husbands, dwell with your wives according to knowledge, giving honor unto the wife as unto the weaker vessel." Share your secrets with her. If you are not doing well in business tell her so, frankly; and if the crash should come, the weaker vessel in nine cases out of ten will prove the stronger. The entwining vine may support the oak in a storm. And if you are doing well in business, tell her just as frankly. The larger bill at the dressmaker's will not hurt you in your prosperity. Honor her with your implicit confidence.

I spent an evening once, after preaching at a country church, with a man and his wife about 50 years of age. I noticed at that table they both talked freely to me, but not a word they said to each other. As we sat on the porch after dinner and talked, they very polite and talkative to me, but not a word passed between them. I learned afterward that they had not spoken to each other for five years.

In an angry fit he had declared that he would never speak to her again, and she had returned the compliment by a similar declaration: and they had been true to this their second marriage vow. So far as I know, they are still living, and have not yet spoken a word to each other. That may be better than the drip, drip, or pick, pick sort of life many lead. It might be well to try for a change. But there is no need for either. A love that cherishes and honors the wife is sure to find a response that will make harmony.

"Let the wife see that she reverences her husband." This implies a loving subjection. The wife is told but once to love her husband. It seems to be taken for granted that she will do that, while the husband needs to be urged repeatedly. But the wife is exhorted to be in subjection to her husband. "Obey the Lord, your husbands, as you obey the Lord." Sarah, who "obeyed Abraham, calling him Lord, whose daughters ye are, if ye do well," is Peter's ideal of womanhood. "The husband is the head of the wife, even as Christ is the head of the church. Therefore as the church is subject unto Christ, so let the wives be to their own husbands in everything." It is time now for wives to be startled. As the members of the body respond to the head, so should you to the will of your husbands.

## One Modification.

There is but one modification. "Wives, submit yourselves unto your own husbands as it is fit in the Lord"—Col. iii., 18. Obedience to God first. If the husband demands of the wife what she knows Christ would not approve she is not compelled to submit to his demand, "as it is fit in the Lord." Godly wives are often puzzled as to their duty. Husbands are worldly and almost commands her to accompany him to places where she thinks a consistent christian out not to go. In order to retain her influence over her husband she goes. But she is mistaken. There is one class of people I have never seen converted: A godless, worldly husband, whose wife is a professing christian, but as worldly as he is, and a godless, worldly wife, whose husband is a professing christian, but who is as worldly as she is. During my fifteen years of preaching I have never seen one such reached by the gospel. The worldly husband or wife seems to effectually counteract the very power of the gospel.

A lady told me that she went with her husband because she thought by so doing she could retain her influence over him, and she has succeeded admirably. The influence she has over him has kept him from Christ, and will continue to do so until she repents and proves to him that she has something better than he has. If your husband drinks, why not get drunk with him a time or two to see if that will not have a good influence over him? The fact is, divine influence conflict. God demands subjection first of all to Him, and next to God is your husband. In the wide circle of what is fitting in the Lord, the wife should be in glad, loving subjection.

## A Silent Force.

"But suppose I have such a husband that I cannot reverence him?" All I can say is that you have an unscriptural husband, and you should have been more particular in your selection. But now that you have him, it is your duty to make out of him such a husband that you can reverence him. "Likewise, ye wives, be in subjection to your own husbands: that, if any obey not the Word (will not be such husbands as we see the Word commands them to be) they also may without a word be won by the behaviour of their wives." Which, being interpreted, means that you must be such a wife that by your silent influence without a word you will win, make him just such a husband as the Word calls for, and then it will be easy for you to reverence him.

And the way to do that, as you will see from the following verses, is to be rather than seem to lay stress upon character rather than upon dress. Flowers, frounces, silks and satins will not win your husband or make him more worthy of reverence. "Whose adorning let it not be that outward adorning of plaiting the hair and wearing of gold or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which in the sight of God is of great price."

Fine dressing for the sake of your husband will not influence him like fine character. Let him see that there is more of you than a desire for personal adornment and you have his respect. Wives have thus made good husbands out of very poor material. Don't be discouraged; keep on. It is a little harder than to make a husband than to get one well made to begin with, but it is well worth all it may cost.

## Mutual Love.

"Be of one mind." However different their tastes, husband and wife may be happy if they have a common purpose. But woe betide them if one wishes to live for show, while the other desires to do good. It is better, of course, to be divided in purpose than for both to be united in the bad. Ananias and Sapphira were harmonious enough in their purpose

to lie and it cost them their lives. Better for them if one had refused to lie.

Ahab and Jezebel were too well united in their plan to rob Naboth of his vineyard. Let both be true servants of Christ and they have a common motive which will insure happiness. If I speak to any one who have not been thus united in the Lord, I beg of you to celebrate your second nuptials, while angels look on and rejoice. Let both yield their hearts to Christ and become His affianced. There is a marriage day in the future. The angels will be the waiters at the feast. That was a bright day when you stood amid the orange blossoms and outwardly pledged a devotion already given; but brighter than all the bright marriage days of earth will be the marriage of the Son of God to the Bride who by faith and faithfulness has made herself ready. Take Christ as Saviour, Lord, Husband, that He, the glory of heaven, may, on that marriage day, in the presence of the assembled universe, claim you as His own, while the bells of heaven ring out their notes of joy.

## HOW SUNDAY IS OBSERVED.

A Traveller Tells His Experiences in Rome and Other Cities.

Arriving in Rome Saturday evening, my first day in the Eternal City was Sunday, says Hon. F. J. Lamb of Madison, Wis. Here again business was openly carried on—shops open. If business was anywhere suspended, suspension was the exception, not the rule.

Finishing all the protestant English churches closed for summer vacation, I made my way to St. Peter's cathedral, the largest christian cathedral in the world. I found service in progress. It was a place of prayer dedicated to the worship of God, the God of the Sabbath. The number gathered around the officiating priest in that vast edifice was very small—less than thirty, I believe. The strangers visiting equalled, if they did not outnumber the adherents there worshipping.

My observations in Rome convinced me that this travesty on the Sabbath, called the Continental Sabbath, is simply destructive of true religious life. While it has the sanction of the state religion, yet ordinary work, labor and sport, games, fetes, even gambling, are countenanced and directly authorized on that day.

Singing, concert or spectacular display seemed to be the things relied on to get adherents to attend at the churches and cathedrals for a one morning service on Sunday. This was true also at Naples and its vast population. Much of such advertising seemed necessary to get the people at a morning service. But the streets were full of a busy mass of life, trading, hawking their goods, buying, selling, marching and counter-marching of soldiers, while large portions of the populace seemed to pursue pleasure as assiduously as they ever worked on week days.

My stay in Venice did not include a Sunday, but I saw something of what Sunday was to be. In the midst of the piazza of St. Mark, the most public place by far in Venice, squarely in front of the great cathedral of St. Mark (with its English acre of mosaic), a boarded structure had been erected, some eighteen or twenty feet square, some ten or twelve feet high. On this, prominent in black and white, were placed Arabic numerals of large dimensions eight or ten inches long.

The prominence of the structure on the most public place in the city naturally attracted universal attention. On inquiry, I learned the structure was part of the apparatus by which a lottery was to be drawn on the following Sunday. This gambling was authorized by the State and it seems by the State religion. The spectacle provoked no protest. It seemed quite the ordinary thing.

I arrived in Milan Friday evening. Saturday morning I hastened to a prominent banker's to procure my mail. I found the bank closed, and was informed it would not be open for any purpose during that day, because the day was a holiday. But I was also informed then and there that the bank would be open for transacting all kinds of business the same as usual on the next day, Sunday, and afterward I found that to be true.

## THE CHURCH AND ITS WORKERS.

What They are Thinking and Doing Everywhere.

This is the heartless way one Baptist brother "gives away" another. Dr. Lorimer, of Boston, while introducing Dr. Talmage to an audience in Tremont Temple the other evening, said that he might not be a good judge of masculine beauty; but he was obliged to confess that the last time he saw the Brooklyn pastor that gentleman did not appear very handsome. It was on shipboard, and Dr. Talmage was sucking a lemon.

Mr. Spurgeon's love for his domestic pets was one of his most prominent characteristics. He once had a famous cat, and Dick's affection for his master often made him a welcome visitor to the study. His dog, Punch, was a beauty of the genuine pug variety, who revelled in a romp and seemed proud of the patronage his master lavished upon him. In the farm stock in the miniature homestead Mr. Spurgeon had a genuine pride.

General Booth had a queer experience in Calcutta. A big enough building could not be got for him. For a lack of better accommodation, a circus manager's kindly offer of his large tent was gratefully accepted. There was some fear lest the lions and tigers immediately behind the platform should fail to appreciate the army's singing and "volley-firing." Just as the general began, reports the *War Cry*, the lions set up a roar loud enough to drown the sounds of many waters; but, it piously adds, "the God of Daniel was at hand, and in response to the exercise of faith the roaring was stopped."

There are thirty colored men in the priesthood of the Protestant Episcopal church of America. The oldest congregation of colored people belonging to this denomination is St. Thomas' church, Philadelphia, which was founded nearly a century ago, during the episcopate of Bishop White, who was the first Bishop of Pennsylvania and the first American consecrated in England. Probably the most learned and distinguished colored man in the episcopal ministry is the Rev. Alexander Crummel, D. D., D. C. L., who has been honored by the University of Oxford, England. For many years he has been the rector of St. Luke's church, Washington, D. C., and is respected by all who know him for his profound scholarship and exemplary life.

## By the River's Brim.

Within the silent sylvan shade,  
I lay me on my mother's breast,  
Enraptured gazing o'er the glade  
In sunny sleep and glory laid,  
And summer joyance, peace, and rest.

The river, chased by countless rills,  
Gleams gleaming onward to the sea,  
While mind flies backward to the hills  
Where o'er the heather, dew distils,  
And forward to the ocean free.

Reflecting all the winding way,  
On life, the river's counterpart,  
A ripple now, now rain-bow'd spray,  
Now wrapp'd in gloom, now robed in day,  
But ever hasting from its start.

Yes, ripples radiant now in noon,  
Impelled by fate thro' glade and glen,  
May greet the glimmer of the moon,  
Where peace and repose, and rapturous croon  
Beyond the bounds of human ken.

O life—my life—a present joy,  
May sadly change ere night descend;  
And so life grows through girl and boy,  
And manhood's years of earth's employ  
To reach at last its ocean end.

Vast ocean! Nearing now thy shore,  
I ask what holdst thou for me?  
Thy fill of bliss? Is that thy store?  
It is, for One has gone before  
To make my entrance sure and free!

Thus circling orbs, earth, ocean, tides,  
All mute creation's boundless plan,  
With soul that in mankind resides,  
One mighty whole—in purpose glides  
To some grand end we may not scan.

Then, river, roll thee on thy way,  
The ocean sleep is not forever!  
O'er more fond summer's kindly ray  
Shall woo thee into warbling day—  
Wake thee in dew, rain, brook, and river.

Yet I am far more blest than thee;  
Thy circuit thro' earth, air, and ocean  
But gives thee o'er and o'er to see  
What thou hast been—not so with me,  
My restoration means promotion!

WM. DOW.

## Mothers

Nestlé's Milk Food for infants has, during 25 years, grown in favor with both doctors and mothers throughout the world, and is now unquestionably not only the best substitute for mother's milk, but the food which agrees with the largest percentage of infants. It gives strength and stamina to resist the weakening effects of hot weather, and has saved the lives of thousands of infants. To any mother sending her address, and mentioning this paper, we will send samples and description of Nestlé's Food.

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WILL GIVE POSITIVE AND INSTANT RELIEF TO THOSE SUFFERING FROM COLDS, HOARSENESS, SORE THROAT, ETC., AND ARE INVALUABLE TO ORATORS AND VOCALISTS. R. & T. W. STAMPED ON EACH DROP. TRY THEM

## Notice of Dissolution

THE undersigned hereby give notice and certify that a certain limited Partnership under the laws of the Province of New Brunswick, conducted under the firm name of "W. C. PITFIELD & Co.," for the buying and selling at wholesale of dry goods and other merchandise, and generally a wholesale dry goods and general jobbing and commission business, which by the certificate of Limited Partnership registered in the office of the Registrar of Deeds of the City and County of Saint John in the said Province, was to commence the Twenty-eighth day of December, A. D. 1889, and terminate the First day of January, A. D. 1892, did terminate and is and was dissolved the said First day of January, A. D. 1892.

(Signed) WARD C. PITFIELD.  
S. HAYWARD.

CITY AND COUNTY OF SAINT JOHN, to wit:  
Be it remembered that WARD C. PITFIELD and SAMUEL HAYWARD, parties to and the signers of the annexed notice and certificate, personally came and appeared at the City of Saint John, in the City and County of Saint John and Province of New Brunswick, before me, J. E. Barnes, one of Her Majesty's Justices of the Peace in and for the said City and County of Saint John, and acknowledged the said WARD C. PITFIELD that he signed the said notice and certificate, and the said SAMUEL HAYWARD that he signed the same.

Given under my hand at the said City of Saint John this Twenty-first day of December, A. D. 1891.

(Signed) J. E. BARNES,  
J. P. City and County of Saint John.

## Partnership Notice.

THE undersigned, desirous of forming a Limited Partnership under the Laws of the Province of New Brunswick, hereby certify:

1. That the name of the firm under which such partnership is to be conducted is "W. C. PITFIELD & Co."  
2. That the general nature of the business intended to be transacted by such partnership is the buying and selling at wholesale of dry goods and other merchandise, and generally a wholesale dry goods and general jobbing and commission business.

3. That the names of all the general and special partners interested in said partnership are as follows:

WARD C. PITFIELD, who resides at the City of Saint John in the City and County of Saint John and Province of New Brunswick, is the general partner, and SAMUEL HAYWARD, who resides at the Parish of Hampton in the County of Kings and Province of New Brunswick, is the special partner.

4. That the said SAMUEL HAYWARD has contributed the sum of forty thousand dollars as capital to common stock.

5. That the period at which the said partnership is to commence is the Second day of January, A. D. 1892, and the period at which the said partnership is to terminate is the Second day of January, A. D. 1896.

Dated this Thirty-first day of December, A. D. 1891

(Signed) WARD C. PITFIELD.  
S. HAYWARD.

PROVINCE OF NEW BRUNSWICK.

CITY AND COUNTY OF SAINT JOHN, SS.  
Be it remembered that on this Thirty-first day of December, A. D. 1891, at the City of Saint John and Province of New Brunswick, before me, JAMES A. BELYEA, a Notary Public in and for the said Province, by lawful authority duly commissioned and sworn, residing and practising in the said City of Saint John, personally came and appeared, WARD C. PITFIELD and SAMUEL HAYWARD, parties to and the signers of the annexed certificate, and in the said certificate mentioned and severally acknowledged the said WARD C. PITFIELD that he signed the said certificate, and the said SAMUEL HAYWARD that he signed the said certificate.

In witness whereof, I the said Notary have hereunto set my hand and Notarial Seal at the said City and County of Saint John, the said Thirty-first day of December, A. D. 1891.

(Signed) JAMES A. BELYEA,  
Notary Public.

## EXCELLENCE.



**RHEUMATISM.**—Mr. WM. HOWES, 68 Red London, Eng., states he had rheumatism 20 years; suffered intensely from swelling of hands, feet and joints. He used St. Jacobs Oil with marvelous results. Before the second bottle was exhausted the pain left him. He is cured.

**NEURALGIA.**—Mrs. JOHN McLEAN, Barrie Island, Ont., March 4, 1889, says: "I suffered severely with neuralgia for nine years and have been greatly benefited by the use of St. Jacobs Oil."

**SCIATICA.**—Grenada, Kans., U. S. A., Aug. 8, 1888. "I suffered eight years with sciatica; used five bottles of St. Jacobs Oil and was permanently cured."

**STRAIN.**—Mr. M. PRICE, 14 Tabernacle Square, E. C. London, Eng., says: "I strained my wrist and the severe pain yielded like magic to St. Jacobs Oil."

**LAMEBACK.**—Mrs. J. RINGLAND, Kincaid St., Brockville, Ont., writes: "A part of a bottle of St. Jacobs Oil enabled me to go about in a day."

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