

MY WORK.

"All members have not the same office."
—Rom. xii. 4.

I could not do the work the reapers did.
Or bind the golden sheaves that thereby fell.
But I could follow by the Master's side,
And watch the mated face I loved so well!
Right in my path lay many a ripened ear,
Which I would stoop and gather joyfully;
I did not know the Master placed them there,
"Handfuls on purpose" that he left for me.

I could not cast the heavy fisher net,
I had not strength or wisdom for the task;
So, on the sun-lit sands, with spray drops wet,
I sat, and earnest prayers rose thick and fast.
I pleaded for the Master's blessing where
My brethren toiled upon the wide world-sea;
Or ever that I knew, his smile so fair
Came, bringing sweet encouragement to me.

I could not join the glorious soldier band,
I never heard their thrilling battle cry;
The work allotted by the Master's hand
Kept me at home while others went to die.
And yet, when victory crowned the struggle long,
And spoils were homeward brought, both rich and rare,
He let me help to chant the triumph song,
And bade me in the gold and jewels share.

Oh, Master dear! the tiniest work for Thee
Finds recompense beyond our highest thought;
And feeble hands that work out tremblingly
The richest colors in thy fabric wrought!
We are content to take what Thou shalt give,
To do, or suffer, as Thy choice shall be,
Glad in the thought that we are pleasing Thee!

—Eva Travers Poole.

SOME PRAYER-MEETING PEOPLE.

A good prayer-meeting is a great means of grace. But while the prayer-meetings last, the majority of them will be open to more or less criticism. Far be it from me to unduly find fault, but in a somewhat long prayer-meeting experience I have met a great variety of persons at these services. Some of them I have regarded as negative examples; that is to say, examples of what those who attend prayer-meeting should not be. For instance, here is the sponge. He is well known. He attends the meeting regularly, is a Christian man, intelligent and capable of interesting and helping his fellow-men if he would take part. He does nothing, however, but absorb. Yes, he does more than that, for he makes himself a positive hindrance. Others younger and less able are sometimes, by his silence, prevented from participating. They argue that if this older and more advanced Christian is silent it still more becomes them to remain so.

We are all familiar with the pump-kinvine. He does take part and does so frequently. Every time he does so is once too often. He runs out in all directions and covers considerable ground. He does not run upward, and he never strikes deep. One friend says that when the P. V. has finished his supplication he is compelled to wonder what the man has been praying for. Another wonders what he has not mentioned. He once asked a meeting to bear with him to the throne of mercy three special subjects which were laid upon his heart. He then led in prayer, remembered America, prayed for Europe, interceded for Asia, pleaded for Africa, Australia, Madagascar, New Zealand and the islands of the sea. He remembered Jews and Gentiles, Protestants and Catholics, Mormons and other sinners, but he forgot his first special object, omitted the second, and evidently never thought of the third. So much ground he, therefore, did not cover. But he left out little else.

The prayer-meeting clock is no stranger. Tick, tick, tick, tick; everybody knows what the clock says. Some all know what to expect when this particular character rises to pray. He is wound up for the occasion, and will not stop until he is run down. He does not cover the ground to such an extent as the Pumpkinvine, but is almost as tiresome. As a bed-ridden invalid knows every spot and mark on the walls of the sick-room, so we know every sentence and phrase of the clock's wearying exercise. From the stereotyped sentence with which he invariably commences, on to the closing sentence about being done with us here below, and receiving us into thine upper and better kingdom, and much more, all is familiar. We are always sorry when he turns on the prayer-tap.

The thunder-storm is a very noisy participator. He believes that the kingdom of heaven suffereth violence, and the violent take it by force. He remembers an ancient injunction to cry aloud and spare not, but lift up the voice like a trumpet, so he shouts and roars as though noise were of necessity, force. Tell him that the lightning kills, and not the noise of the thunder, he replies "that he would like to see the lightning that killed if there wasn't no thunder along with it." He reminds you further that when the Holy Spirit was outpoured at Pen-

tecost there was a sound as of a rushing, mighty wind. Earnestness is, of course, good, but earnestness does not consist in mere excitement. There is just as much earnestness in a steady, persistent rain as in a wild cyclone, and though the cyclone may make more impression for the time, the steady rain is the more fruitful of good.

The critic is a regular attendant. I must speak cautiously of him, as he is a relative. The present article is critical, and we may be reminded of the old admonition, "Physician, heal thyself." The critic, pure and simple, never enjoys a meeting, and, if he can help it, never lets anybody else enjoy one. The earnest man is too vehement, the solemn man is too ponderous. The solid exhortation is too grave, more fitted for a funeral service; the light and cheery talk is too flippant. If the congregation sings a little more than usual because they have been made glad in the Lord, there is too much singing for a prayer-meeting. Such are some of his criticisms, and we could quote many more. He does not take part himself, so we have never yet been favored with a perfect prayer or testimony.

It were much to be wished that those who attend prayer-meeting, more particularly those who take part or ought to do so, would read these hints and heed them. They are written solely with a desire to make the prayer service more interesting and useful. Nor have I met only such persons as I have described at the prayer-meeting. There are many who have great gifts and use them to profit. For such prayer-meeting helpers we should all be profoundly thankful.—Marshall, in Observer.

SAVED TO BLESS.

True religion has no less important relative than personal benefits. While it is declared, "so will I save you," there is an accompanying declaration, "and ye shall be a blessing." This is a happy result and conclusive proof of salvation. As any are saved, they are a blessing; and they are not a blessing in the highest sense, until they are saved. There is no greater blessing to the human society than the salvation of men through the gospel. In David's own salvation, he would have an agency in saving others, as when he prayed, "Restore unto me the joy of thy salvation," and when as the expected result of receiving this blessing in his own soul, he would confidently say, "Then will I teach transgressors thy ways, and sinners shall be converted unto thee." Andrew, when he became a follower of Jesus, at once influenced his own brother Simon to join him as a disciple of Christ, who was to bless the world immeasurably as the faithful and successful apostle Peter. Philip as soon as he began to follow Jesus, found his friend Nathaniel, and so met his prejudice and opposition that he was soon permitted to recognize him as one of his friends of the Messiah who had been found. The woman of Samaria, also, when she had savingly met "the Christ" at the well, spoke of him to her friends and neighbors that they were moved to go and hear him, and thus it could be said concerning them, "Many believed on him for the saying of the woman."

In all these instances, those who were saved became a blessing by their agency in saving others. This is God's method of blessing the world. He uses the saved in saving the unsaved. Those to whom he imparts grace become the mediums of imparting grace to the destitute, who by this means become the partakers of grace. Those who are enlightened, enlighten others. The helped become helpers. The found are henceforth finders of the lost. To be blessed is to become a blessing. This is the gospel order. Such is the import of the terms employed by the Saviour in designating the saved as "the salt of the earth" and the "light of the world." The saltiness of salt is not confined to itself. Light does not exist for itself alone. Salt imparts its savor. Light illumines darkness. So, the saved, save? Their prayers heard, their example followed, their labors effective,—in all this, what a blessing they may be in all the sphere of their influence!

To contemplate the salvation of a single individual may well prompt the exclamation, How different the history of the world is to-day from what it would have been if that person had not been saved? As the result of but a little thinking of Simon called Peter, or Saul of Tarsus who became Paul the apostle, an amazing view is opened, a single glance at which leaves no room for wondering why it is said that "there is joy in the presence of the angels of God over one sinner that repenteth." Profitably may this line of thought be pursued still further. Saved, or unsaved, what of it? What is the difference in regard to results? No man or angel can fully answer these questions. Why, suppose that Martin Luther had not been saved,

how could the part which he took in the great Reformation have been supplied? And if he had not been the reformer that he was, what might he not have been? He certainly was not a man to be idle and without influence. If he had not done the good he did, he might have done untold evil. Had George Whitefield remained unsaved, multitudes might have continued unsaved, who will forever rejoice that his preaching was the means of their salvation. When William Carey was saved, modern missions had a pioneer. The same may be said of Adoniram Judson so far as American Baptists are concerned. Not to speak of countless others, the remark may be made that the salvation of Harlan Page was followed by the salvation of hundreds through his personal efforts to save souls. None can imagine, even, the beneficial results of the salvation of Nathaniel R. Cobb, not only in connection with the large amount of money contributed by him for benevolent purposes, but also by the extensive influence of his example as a liberal giver who has greatly inspired multitudes to better things than they had otherwise attempted in the way of consecrating their income and their possessions to the Lord who saved them.—The Watchman.

MAKING HER THINGS LAST.

Every housekeeper knows how careful treatment keeps table linen and household furniture. Girls do not always know or remember that great care of their own little possessions will often enable them to dress nicely on very little money. A lady says: "When I was a girl there was one of my young friends who was distinguished for 'making her things last.' Her dresses, hats, gloves and ribbons were a marvel of durability. I used to wonder how she managed to make them last so without their looking shabby, but I ceased to do so after I had visited her at her own home. The reason why her clothes wore so long was that she took such good care of them. Her dresses were brushed and folded away carefully, and the slightest spot on them was removed as soon as it was discovered. Her hat was wrapped in an old pocket handkerchief, and put away in a box as soon as done with, the strings and laces being straightened and rolled out most symmetrically each time. Her gloves were never folded together, but were pulled out straight and laid flat in a box, one upon the other, each time they were used, the tiniest hole being mended almost before it had time to show itself. But the thing that impressed me most was the care she bestowed on her ribbons. When making up bows she used to line the upper part of the ribbon with white paper, and this not only prevented the ribbon from becoming limp and creased but kept it clean, so that when the bow was soiled on one side she could turn the ribbon, and the part that had been covered came out looking new and fresh. That girl married and brought up a large family. Her husband had to fight his way and did so bravely, and was unusually successful, for he became wealthy. But his prosperity was due quite as much to his wife's care and economy in saving money as it was to his in making it." Good Cheer.

BE TRUE.

Never lower your principles to the world's standard. Never let sin, however popular it may be, have any sanction or countenance from you even by a smile. The manly confession of Christ when his cause is unpopular, is made by himself the condition of his confessing us before men. If people find out that we are earnestly religious, as they soon will if the light is shining, let us make them heartily welcome to the intelligence. And then, again in order that the lights may shine without obstruction, we must be simple and study simplicity. This is by no means so easy as at first sight appears; for in this highly artificial and pretentious age all society is overlaid with numerous affections. Detest affections as the contrary of truth and as hypocrisy on a small scale, and allow yourself to be seen freely by those around you in true colors. There is an affection of indifference to all things and of a lack of sensibility which is becoming very prevalent in this age, which is the sworn foe to simplicity of character. The persons who labor under this moral disorder pretend to have lost their freshness of interest in everything; for them, as they would have it believed, there is no surprise and no enthusiasm. As Christians we must eschew untruth in every form; we must labor to seem just what we are, neither better nor worse. To be true to God and to the thought of his presence all day long, and to let self occupy as little as possible of our thoughts; to care much for his approval, and comparatively little for

impression we are making upon others; to feed the inward light with oil, and then freely to let it shine—this is the great secret of edification. May he indoctrinate us into it, and dispose and enable us to illustrate it in our practice.—Dr. Goulburn.

KIND WORDS.

Most men are won by kind words. There may be the brute in the outward appearance, and every thing external give evidence of manhood and virtue gone. But often it has been found that beneath all this rough and brutal exterior linger some remnants of what was naturally a noble soul. A kind look, a sympathetic word, a generous act, have often been received with an appreciation which has given evidence that the sensibilities, though blunted, are not dead.

Kind words cost little, but are often like "apples of gold in pictures of silver." How many noble natures are in ruins—natures which if restored would shine as stars of the first magnitude. A kind word, a friendly act, a helping hand, would rescue them. Mrs. Willing in her beautiful volume, "From Fifteen to Twenty-five," gives the following incident which illustrates our thought: "Humanity knows itself to be a king, though dethroned and crownless, and it will be treated with respect. A lady who understood this accidentally pushed a little Arab off the sidewalk. She stopped and apologized, saying she hoped she had not hurt him. He stepped back, and gave his rimless hat a jerk. 'My eyes, Jim!' he exclaimed, turning to a boy who had heard the whole, 'If she don't speak to me just like I wore standin' collars! A feller could 'ford to get pushed off forty times a day to get spoke to like that.'

Many a boy, apparently as rough and hopeless, could be won to virtue and to a life of holy living by kind words and kind acts. The slums of all our cities are full of them, and they soon will be beyond hope. Let them be gathered as jewels for the Saviour's crown, and as stars for the crown of him who rescues them.—N. Y. Witness.

A SELF-CONTROLLED WOMAN.

"Speech is silver; but silence is golden." How true this is when our nerves are unstrung, and we are irritable and inclined to say sharp things to the children, to the servants, or to "John." If we can only keep silent then, and go out into the fresh air and sunshine, and get our degenerated blood toned up with a good supply of oxygen, and our refractory nerves "in hands" again—how thankful we shall be that we did not "boil over" and say the hated things we had in mind. Undoubtedly, three-fourths of the quarrels and estrangements of this world happen through a temporary loss of self-control—and what a pity! Of course it is sometimes necessary to correct a child, admonish a servant, or even tell "John" what one thinks about such things which have gone wrong; but it is never safe to do it when one feels irritated or unkind. It should always be postponed till one feels sure she is proof against the temptation to lose her self-control. Anger uncontrolled is like a cyclone, increasing and destructive; while the same quality under calm and perfect control gives force to character and composedly works out beneficent results like steam harnessed to a locomotive. When one is irritated by some unkind or unjust remark, it is natural to want to say something as bad or a little worse; if you yield to the impulse you will suffer from remorse of conscience and ten to one, your friend will feel ashamed of himself and tell you he is sorry. In any kind of difference or difficulty, the self-controlled one always comes out at the "top of the heap," and nets the better of the conflict. And above all things a self-controlled woman is a joy and an admiration.

RANDOM READINGS.

Troubles are hard to take, though they strengthen the soul. Tonics are always bitter.—Talmage.
Secret prayer is to the Christian what winding is to the clock. Oh, how many Christians run down!
God means and wishes that Christ may continuously dwell in our hearts; does he to your own consciousness dwell in yours?
God is within all things, but is shut up in nothing, outside all things, but excluded from nothing; beneath all things, but not depressed under anything; above all things, but not lifted up out of the reach of anything.
A trusting heart, a yearning eye, Can win their way above?
If mountains can be moved by faith, Is there less power in love?
Dr. Judson was once asked, when the cause of missions was in its infancy, if he thought the prospect for the conversion of the world looked bright. His reply was, "Yes, as bright as the

SUN LIFE Assurance Company.

Head Office—MONTREAL.

The rapid progress made by this Company may be seen from the following Statement:

	INCOME.	ASSETS.	LIFE ASSURANCES IN FORCE.
1872.....	\$48,210.93.	\$546,461.95.	\$1,076,350.00
1874.....	64,073.88.	621,362.81.	1,86,439.00
1876.....	102,822.14.	715,944.64.	2,214,093.00
1878.....	127,505.87.	773,895.71.	3,374,683.43
1880.....	141,402.81.	911,132.93.	3,881,479.14
1882.....	254,841.73.	1,073,577.94.	5,849,889.19
1884.....	278,379.65.	1,274,397.24.	6,844,404.04
1885.....	319,987.05.	1,411,004.33.	7,930,878.77

THE SUN

Issues Absolutely Unconditional Life Policies.

THOMAS WORKMAN, President. R. MACAULAY, Managing Director.
J. B. GUNTER, General Agent.

61 Prince William St., St. John, and Queen Street, Fredericton, N. B.

McMurray & Co.

BOOKSELLERS, STATIONERS, AND DEALERS IN

PIANOS, ORGANS AND SEWING MACHINES.

We handle only first-class Instruments, which we sell at very low prices and on easy terms. WE EMPLOY NO AGENTS, but give the large commission paid agents to the buyer.

Call and see our Stock, or write for Prices and Terms.

WE MAKE A SPECIALTY OF ORGANS. Having furnished over twenty churches in New Brunswick and Nova Scotia with Organs, for which we make a special discount both to the church and clergyman.

Any person in want of any of the above Goods, will find it to their advantage to write us for prices, terms, etc.

McMURRAY & CO. P. S.—Reference, by permission, to the Editor of this Paper, who has two of our Organs in his Church. McM. & Co. FREDERICTON, mar10 ly

MID-SUMMER OPENING.

WHOLESALE TRADE. NEW DRY GOODS.

380 PIECES Printed Lawns. 162 Pieces Belfast Printed Linen Muslins, fast colors. 4 Cases White Figured Dress Muslins. 1 Case Cream Figured Dress Muslins. 1 Case Indian Linens, White and Cream. 19 Cases New Prints, late novelties. 37 Cases St. Croix Fine Ginghams. 4 Cases French Colored Dress Goods. 3 Cases Black Merinos, Blue Black. 5 Cases Black French Cashmere. 4 Cases Black Jerseys, Plain and Braided, all prices—sizes, 34, 36 and 38 inch. 2 Cases Silk Handkerchiefs. 1 Case containing Novelties in Printed Border Linen Handkerchiefs.

We are constantly adding to our many Departments selections called from the leading novelties as soon as they appear. Inspection of our Stock and comparison of prices invited.

DANIEL & BOYD.

may19

FERTILIZERS!

Landing to-day, at I. C. Railway:

1 CAR LOAD

"Ceres" and "Popular"

SUPERPHOSPHATE

—OF—

LIME.

FOR SALE AT LOWEST PRICES.

P. NASE & SON,

INDIANTOWN, ST. JOHN, N.B.

May 5, 1886.

FARM FOR SALE.

THE valuable and beautifully situated FARM, owned and occupied by the late Robert Slipp, will be offered for sale by Public Auction, on the premises, on WEDNESDAY, 29TH DAY OF SEPTEMBER next, at 12 o'clock noon.

Also, at the same time and place, the Stock, consisting of 8 Cows, 3 young cattle, 2 Horses, 1 Colt, Sheep, Pigs, and Poultry. Also farming utensils: Mowing Machine, Horse Rake, Steel Plow, farm and light Waggon, Sled, &c., &c., all in good order.

The Farm is situated on the West side of the Saint John River, at the head of Long Island, and consists of 200 acres, 75 cleared and under cultivation, the rest well wooded with hard wood; within five minutes walk of the steamboat wharf; water in the house and barnyard, with a large Orchard lately grafted, and bearing well; and entirely fenced with cedar.

The house is one of the very best in the country, well built, roomy, and finished throughout. Barns in good repair, with large manure cellar.

All the Crop will be offered for sale at same time. Terms made known at time of sale.

For further particulars apply on the premises to Mrs. R. SLIPP, Executrix.

Or to the Maritime Bank, to

TO OUT OF TOWN CUSTOMERS.

Special Advertisement.

THE UNLANSRIED WHITE SHIRT at \$1.00, manufactured by MANCHESTER, ROBERTSON & ALLISON, St. John, has now become a standard production, giving employment to a great many of our own people. It is a better Shirt in every way than any imported garment that can be sold for the price.

We claim that this Shirt is a perfect fitting garment, every size being proportionate throughout.

It is made from an extra quality of White Cotton; the Linen in Fronts and Collars, is specially selected for its good wearing qualities. Every Shirt is Reinforced or made with a Double Thickness of Cotton in Front, where the strain of the Braces is most felt, and the best workmanship is used on every part—Sizes 13 to 18 inch neck—Buy the same size neck for Shirt as you wear in collar.

SPECIAL.

As these Shirts may now be had from dealers (to whom we allow a very small discount) in many of the principal towns of New Brunswick, Nova Scotia and Prince Edward Island, at the same price as if bought direct from us, viz., \$1.00 each, out of town customers can save express charges by buying from their local dealers. Be sure and ask for MANCHESTER, ROBERTSON & ALLISON'S White Unlansried Shirt, at \$1.00.

Try one as a sample and you will be convinced it is the best value in the Dominion.

M. R. & A. will send one Shirt as sample, post free, to any part of the Dominion on receipt of \$1.00. Give size of Collar worn when ordering.

Manchester, Robertson & Allison, apr7 27 & 29 KING STREET.

St. John BUSINESS COLLEGE.

Odd Fellows' Hall, Saint John, N. B.

We give as full and thorough a course of study as any Business College in Canada or the United States.

Students do just such work as will be required of them when they enter a merchant's or accountant's office, preceded and accompanied by such training as will fit them to do that work intelligently and well.

Circulars, containing terms, course of study, &c., mailed free. Kerr's Book-Keeping, mailed to any address on receipt of \$1. Students can enter at any time.

Evening Classes re-open on MONDAY, Oct. 12.

10 Per Cent Discount will be allowed those who enter for full Evening Term (6 months.)

NO VACATIONS.

S. KERE, Prin.

CLIFTON HOUSE,

74 PRINCESS AND 143 GERMAIN STS.,

SAINT JOHN, N. B.

A. N. PETERS, PROPRIETOR.

TELEPHONE COMMUNICATION.

HEATED BY STEAM THROUGHOUT.

Jan20 ly

THE KEY TO HEALTH.

BURDOCK'S BLOOD BITTERS

Unlocks all the clogged avenues of the

Bowels, Kidneys and Liver, carrying

off gradually without weakening the

system, all the impurities and foul

humors of the secretions; at the same

time Correcting Acidity of the

Stomach, curing Biliousness, Dyspepsia,

Headaches, Dizziness, Heartburn,

Constipation, Dryness of the Skin, Dropsy, Dimness of

Vision, Jaundice, Salt Rheum, Erysipelas, Scrofula, Fluctuating of the

Heart, Nervousness, and General Debility; all these and many other similar Complaints yield to the

happy influence of BURDOCK'S BLOOD BITTERS.