

TAKING UP THE CROSS.

When Jesus told his disciples that he must suffer many things and be rejected and slain, he added, "If any man will come after me let him deny himself, and take up his cross daily, and follow me." Luke ix. 23. The cross, that symbol of shame and agony, was henceforth to be intimately associated with discipleship. Bearing the cross as Jesus bore it through the streets of Jerusalem, bearing it every day as he bore it on that Friday of the passion week, this was to be the test of a true following for all time. When we read those words we look around us for cross-bearers in our homes and on the streets of Christendom. And the things we see, as well as those we see not, tempt us to ask if Christ has any followers in these days of self-indulgence and ease. Let us inquire, then, what the Saviour means by taking up the cross. Lange's definition in his notes on this passage is: "A voluntary readiness to suffer the utmost in this world for Christ." We are not to do just the things that Christ did, but we are to have the spirit of Christ. As he "endured the cross despising the shame" for us, we are to endure for him whatever self-denial, reproach, or persecution results from fidelity in his service. A man might go to Jerusalem, and march up and down the *Via Dolorosa*, day after day, with a wooden cross on his shoulders, and yet be a crazy crank, or an arrant hypocrite. It is certain that not one of the Lord's disciples who heard these words offered to help him bear his cross when he staggered under its weight between the Judgment Hall and Calvary. Simon of Cyrene did not volunteer, but was compelled by the soldiers to carry it. Yet, after our Saviour's ascension and the descent of the Holy Spirit, Luke tells us that they rejoiced "that they were counted worthy to suffer shame for his name." Acts v. 41. And Paul wrote to the Corinthians that he took pleasure "in infirmities, in reproaches, in necessities, in persecutions, in distresses, for Christ's sake." The spirit of primitive Christianity was cross-bearing, and thousands not only endured the loss of property and friends, but even suffered martyrdom rather than deny their crucified Lord.

But we are told that a great change has passed over the world since the days of the apostles. The offence of the cross has ceased. It is no longer a symbol of shame, but has become a badge of honor. Men march proudly through our streets wearing crosses in crimson and gold. Women of wealth have their jewels set in the form of a cross. Great cathedrals are built in a style of architecture suggested by that instrument of shame and agony on Calvary; and far up, on dome and battlement, are gilded crosses to catch the first rays of the morning sun. To tell a man now-a-days to take up his cross daily, is like telling him to put on his regalia of rank, the symbols of his power and pride. To tell a woman, now-a-days, to take up her cross is telling her to put on her costliest ornaments. Grant what these facts seem to indicate that the offence of the cross has ceased, that the world has reached a formal recognition of the claims of Christ; yet this does not change the conditions of discipleship. Christ did not tell his followers to take up his cross daily, as a representation of it, but each to take up his own. As God had a cross prepared in Jerusalem to test the fidelity of his well-beloved Son, so he has crosses prepared daily for all who profess to be followers of that Son. If we take up these crosses cheerfully, if we bear them faithfully and lovingly, then we know that we are disciples indeed. But if we shrink from them, our professions of faith and love are empty and vain.

The world's formal recognition of Christianity must not deceive us. Its spirit is as hostile as it was eighteen centuries ago. It is as true now as then. "All that will live godly in Christ Jesus shall suffer persecution." The persecution will not come in the grosser forms of the past—fettors and fire, but it will come in forms as trying to our faith. When friends whom we love call us fanatical; when they talk as if our Christian fidelity was a rude form of insanity; when they are ever tempting us to deny and dishonor our Saviour in some little thing, it requires great watchfulness and much prayer to take up these crosses daily and carry them meekly.

We sometimes say to ourselves as we read with tear-dimmed eyes the story of that black Friday in Jerusalem, "O that I had been there. How gladly would I have helped Jesus, my Saviour, to carry his cross. I would not have cared for the scorn of that jeering crowd. I would have followed him and honored him in that hour of shame and anguish if it had cost me my life." Well, we can easily test the matter. Jesus is in heaven. But many of his poor, despised and suffer-

ing ones are on the earth. Do we go to them as we think that we would have gone to him? If not, our discipleship is a delusion. We are not willing to deny ourselves a little ease, to crucify a false and foolish pride in order to follow Jesus—to do in this world, for his sake, just what he would do if he were here. Nay, to do just what he is doing by his Spirit.

Is any Christian conscious that he is cold and worldly, that he has lost the glow and fervor of his earliest love. He cannot get it back by praying for it. The only way is that revealed by our Saviour. He must deny himself and take up his cross. Let him turn from the engrossment of business and the fascinations of society. Let him go and seek out the Lord's poor and minister to them. In finding them he will find Christ himself and be restored to that blessed communion with him for which he longs. Yes, the aged, bed-ridden believer will say to him, "Christ is here. He comes day and night by his Spirit, and sits beside me in my chamber, lays his hand on my aching head or on my fluttering heart, and comforts me. O how he comforts me during the long hours of loneliness and pain!"

Some people think that all suffering is cross-bearing. A man is selfish, grasping. He will be rich and so falls into temptation and gets caught in a snare just as the Bible forewarned him. When financial troubles come, he tries to comfort himself with the reflection that it is through much tribulation that we must enter the kingdom. But enduring chastisement for our sins is very different from voluntary sacrifice and self-denial for Jesus' sake. The cross is to be taken up freely, and not simply to be borne because we cannot help it and deserve it. Christ was not compelled to bear that cross through the streets of Jerusalem. He was the Son of God when his body faintly beneath the load. He could have scattered the mocking crowd with a word or a look. But from love for us; because he was bearing our sins and carrying our sorrows, he meekly endured the cross, despising the shame. If we love him, if we are grateful to him, if we long to be like him, we will try every day to do something for him, for his cause, for his people, in the spirit of self-denial. The crosses lie all along our way. Who of us will take them up and thus follow Christ.—Interior.

WOMAN'S WORK FOR WOMAN.

It is only within a few years that philanthropic work for women has been systematically organized in our larger cities, but much has been done in a comparatively short time, and this has been largely due to the labor of women in the interest of their own sex. In New York we have a Young Women's Christian Association—which is about to take possession of a handsome new building—the Woman's Exchange, the Society of Decorative Art, and other organizations, whose existence must be credited in large part to women, and whose aim is to render helpful service to those of the sex who are compelled to take an active part in the battle of life. In the great charities of the city, like St. John's Guild, and in hospital work, we find women again taking a prominent part. In Boston, the labors of Mrs. Mary Hemenway, in behalf of her sex, have given her a high place among practical American philanthropists. The work done by Mrs. Quincy Shaw for women, as well as for children, has made her name known and honored outside of Boston; and there are many other noble women who have preferred to do good to their sex rather than lead lives of luxurious selfishness.

But the movement for the amelioration of the condition of working women is yet incomplete in this country, and some valuable hints may be taken from recent progress in this direction abroad. In England, Lady Jno. Manners has been constantly endeavoring to better the condition of working-girls. She is now laboring to provide a home for the Central Institute of the Young Women's Christian Association in Regent street, London. This association has established twenty-four institutes and homes, and forty branches. Each provides evening homes, instruction and recreation, and one, the Welbeck Home Institute, has a restaurant for young women, "so much appreciated that at the dinner-hour there is scarcely standing room." These women rise early and work hard, and a hot meal at midday is necessary; but they were prevented from going to ordinary restaurants by the expense, or the fact that they were crowded with men. Who will start a good shop-girl's restaurant in New York? The English Association includes an employment agency, a system of visiting the sick, social pleasure, and an arrangement for finding suitable summer holiday quarters for women workers. It combines something of the In-

dustrial Union with the work done by our own societies; but its influence is wider, since it has branches in nearly all the large cities and towns, and extends into the country. There is need of similar enlargement for our own Young Women's Association, and through the efforts of some active workers, progress is being made in this direction.

The National Society for the protection of young girls, another beneficent English organization, has cared for and trained nearly 3,000 young girls in sixty-one years of its existence. Not long since the Princess Mary and Princess Victoria of Teck presided at the opening of the Churchill Home, a restaurant and lodging house for London workwomen, intended to offer lodging, food, warmth and recreation to a portion of the 25,000 women who toil in factories in the neighborhood of St. Paul's. We need not dwell upon the benefits of such work as this, and it is pleasant to find it helped forward by princesses of the royal family.

In Paris, Miss Ada Leigh, an English woman, has been engaged for eighteen years in caring for English and American women and girls who are left friendless and helpless in a strange land. Many English girls drift to Paris in search of employment or are lured by false agencies; and Miss Leigh states that where one succeeds fifty come to irretrievable harm. She has gained the assistance of the Baroness Alphonse de Rothschild and other ladies of rank and wealth, and in connection with the Home which she has established she has an orphanage and a church.

These are a few instances of what women are doing for women. Fashionable women are proverbially condemned as selfish and heartless, and yet in nearly all large cities we find women born to luxury who are sacrificing some of their ease and comfort to smooth the paths of their less fortunate sisters. There are more noble actions than the world knows of or suspects, and there are few more noble and beneficent than these. It should be noticed, too, that the philanthropic work sustained by women is not merely sentimental; it is intensely practical. It is in the direction of helping and fitting women and girls to help themselves. This is the truest charity, and on this account we welcome the increase of Woman's Exchanges, and similar institutions intended to extend to working-women the protection and encouragement which they may rightly ask from women more favored by fortune.—Selected.

ABOVE THE MISTS.

Says Arthur Helps: "Infinite toil would not enable you to sweep away a mist; but, by ascending a little, you may overlook it altogether. So it is with our moral improvement; we wrestle fiercely with a vicious habit, which would have no hold upon us if we ascended into a higher moral atmosphere."

We are very largely the creatures of that which we allow our thoughts to dwell upon. I write to-day to the worker who toils with a lofty purpose that many about him refuse to recognize. It is hard work toiling alone. With the fact ever before one that there is a limit to his physical strength, his influence, his talent, and the money at his command, his faith will falter a little at times, vague fears will flutter through his whole being, and though he preaches to himself mighty sermons on the value of grit and grace, the days come when everything seems to be tottering, the structure that he has built, himself included, just ready to take a place among the failures of the earth. Then there are the words and looks and tones of discouragement and criticism among them, no doubt—the savage thrusts of men of influence who are out of sympathy with the purpose of the worker, who have never breathed the atmosphere of his enterprise, but who are quick to express opinions that go out to an easily influenced multitude, tearing away support here and checking an inclination towards approval there. The criticism of influential ignorance is burdening many brave hearts in this day of a diversity of operations to win men from evil to ways of righteousness. It is hard work toiling alone; and yet that is just the position in which many men, who are just where God would have them work, find themselves to-day. It is a faithful picture, "true to life," that Bishop Huntington has drawn for us in the following: "The world's mightiest tasks of reformation and regeneration have to be wrought out when lookers-on refuse their friendships and the workers in them stand misunderstood, misinterpreted, reviled, persecuted, alone."

Such a worker must, with all his other labor, take up the task of training his thoughts. It is very easy, when discouraging circumstances

arise, to fill one's mind with a great black pall of unhealthful, weary, dreary thinking. To rise above the tyranny of circumstances is no easy task, but he who would do his best work for God must get away from the influences of the mists which he cannot sweep away, and that he can only do by getting above them. Our thinking belongs to our Master, and enters into the service we render for or against him. The work we do is sure to be influenced by the character of our thoughts. We find help in God's word, "Thou wilt keep him in perfect peace whose mind is stayed on thee, because he trusted in thee."

And here is a word of cheer from Whittier:

"Know well, my soul, God's hands control
What'er thou fearest;
Round him in calmest music rolls
What'er thou hearest."

"What to thee is shadow, to him is day,
And the end he knoweth;
And not on a blind and aimless way
The spirit goeth."

"ALMOST WELL."

Richard Baxter was for many years an invalid. He lived in habitual expectation of the near approach of death. His "Saints everlastling Rest" was written on the verge of heaven. His biographer says that "he was certainly one of the most diseased and afflicted men that ever reached the full ordinary limits of human life." But he had habitual foretastes of that "rest" on which his thoughts so much dwelt, and of which he wrote so forcibly. The day before he died, in conversation with some friends that called upon him, he said: "I have pain; there is no arguing against sense, but I have peace, I have peace." He was quite willing to depart. When asked how he was he said, "Almost well."

And so it is as regards every true believer. In this world, where sin and death reign, he is never perfectly well. His body is mortal. The house in which he dwells is frail and perishing. It is often the seat of aches and pains, that are the precursors of death, which is sure to come soon or late. Nor is it ever wholly well as regards the soul. This is the believer's sorest trouble. It occasions him much uneasiness. It is to him a source of great disquietude. Many and severe are his conflicts with his inward corruptions. Long and fierce is his warfare with that fearful trio of enemies, the world, the flesh, and the devil. When he would do good, evil is present with him. Disheartened and discouraged, he is forced to cry out, "O wretched man that I am!" Neither bodily nor spiritually will it ever be wholly well with him in this world. That consummation, so devoutly to be wished, is reserved for him in heaven. There he will be, not only almost, but perfectly well. There the habitation shall not say, "I am sick." As regards his body, "this corruption shall put on incorruption, and this mortal shall put on immortality, and death shall be swallowed up of life." And as regards his soul, it shall be clothed with immortal youth and vigor. The glorified saints shall be perfectly well as regards both body and soul forever.—N. Y. Observer.

RANDOM READINGS.

He who wishes to serve Christ must become: 1. His disciple or scholar, that he may be taught. 2. His servant, that he may be employed by and obey his master.—Clarke.

We lead but one life here on earth. We must make that beautiful. And to do this, health and elasticity of mind are needful; and whatever endangers or impedes these must be avoided.—Longfellow.

If the prayer-meeting is dull, whose fault is it? Wouldn't it be better to go and try to put some life into it than to stay away and grumble? Mere fault-finding never helped either the thing complained of or the complainer.—Ex.

Sacrifice, self-surrender, death, is the condition of the highest life. Selfishness is the destruction of life. He who seeks to gather around himself that which is perishable, so far perishes with it: he who divests himself of all that is of this world only, so far prepares himself for the higher life.—Westcott.

It is, doubtless, well for us to suffer, in some form, that we may know how to pray for, and otherwise aid, our fellow-men, as far as mortals may. And how kindly is it ordered that in helping others we obtain relief for ourselves. Should we not pray more and do more for the Lord's afflicted children? Although afflictions are good for them, yet much grace is needed to bear them and profit by them. Would we not be better, as well as more hopeful Christians, if we were more sympathetic?

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.....	1,864,432.00
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.

FREDERICTON. McM. & Co. mar10 ly

NEW CARRIAGE RUGS

AND WRAPS.

An Extra Nice Stock New Styles and Patterns in

FINE REVERSIBLE AUSTRIAN

RUGS; REVERSIBLE FINE ALL-WOOL

STRIPED RUGS; EXTRA LARGE HEAVY YORK

SHIRE RUGS; FINE ALL-WOOL CANADIAN

RUGS; SOFT, HANDSOME AND STYLISH

RUGS; NEW FRINGED RUGS, EXTRA

VALUE; CHILDREN'S CARRIAGE RUGS,

MAILSIZES; FRINGED SCOTCH RUGS, HEAVY

AND WARM; PLUSH RUGS, MUCH UNDER

VALUE; THE NEW GROSVENOR RUG

WATERPROOF; REVERSIBLE RUBBER AND FANCY

RUGS; THE NEW (SELF-ADJUSTING)

RUBBER RUG; And a large Stock of extra good value in

low priced goods. Look at our

MANCHESTER. ROBERTSON

oct6 1886

FOR WORKING MEN

Needing Strong, Warm, and Serviceable

UNDERCLOTHING SHIRTS, ETC.

M. R. & A. have a large stock of extra

value in the best makes of

ALL-WOOL-CANADIAN SHIRTS

AND DRAWERS, Ribbed and Plain.

ALL-WOOL-KNITTED TOP

SHIRTS. The above are from the best makes and

may be relied on for wear.

HEAVY FANCY SHIRTS, OF OUR OWN MAKE.

Made from St. Croix Cottons. Well

made, strong, and Fast Colors.

WARM CARDIGAN JACKETS, The most comfortable garment to work in.

A FEW OVERCOATS AT PRICES MUCH UNDER VALUE.

MANCHESTER. ROBERTSON

oct13 1886

FARMS FOR SALE.

The Subscriber will sell 32 Acres of

Land in Douglas, three miles from

Fredericton. A Dwelling House, two

Barns and Shed are on the place; the

water is convenient; it cuts 30 tons of hay,

and has good pasture.

He will also sell 19 Acres of Land in

Andover, V. Co., two and-a-half miles

from the Village. Apply in person or by

letter to

(REV.) JOHN HENDERSON,

DOUGLAS, YORK COUNTY.

June 30, '86.

TO OUT OF TOWN

CUSTOMERS.

Special Advertisement.

THE UNLAUNDERED WHITE SHIRT

at \$1.00, manufactured by MAN-

CHESTER, ROBERTSON & ALLISON,

St. John, has now become a standard pro-

duction, 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 fit-

ting garment, every size being proportion-

ate throughout.

It is made from an extra quality of

White Cotton; the Linen in Fronts and

Cuffs, is specially selected for its good

wearing qualities. Every Shirt is Re-

enforced or made with a Double Thick-

ness of Cotton in Front, where the strain

of the Braces is most felt, and the best

workmanship is used on every part—Sizes

13½ 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

Unlaundered Shirt, at \$1.00.

Try one as a sample and you will be

convinced it is the best value in the Do-

minion.

M. R. & A. will send one Shirt as sam-

ple, post free, to any part of the Dominion

on receipt of \$1.00. Give size of Collar

worn when ordering.

Manchester, Robertson & Allison,

ap7 27 & 29 KING STREET.

MENEELY BELL FOUNDRY

Favorably known to the public since

1826, Church, Chapel, School, Fire Alarm

and other bells; also Chimney and Pumps

Meneely & Co., West Troy, N.Y.

OCTOBER, 1886.

M. R. & A.

FLANNEL DEPARTMENT.

WHITE FLANNELS.

Purchasers of Goods in this Department

will find it to their advantage to buy early

in the season as all wool goods are advan-

cing in price. We have Saxony Flannels,

Welsh Flannels, Lancashire Flannels,

German Flannels, French Flannels, Silk

and Wool Flannels.

COLORED FLANNELS.

Opera Flannels, Dutch Flannels, Striped

Flannels, Jersey Flannels, Navy Flannels

and Estamene, Heavy-Cloak Flannels, 2

yards wide, Striped Flannels for Shirts.

GREY FLANNELS.

We have an immense stock of Grey

Flannels, Light and Dark Shades in many

qualities, both as Twilled and Plain. Grey

Home-made Flannel, Grey and White

Shaker Flannel.

EMBROID