

HEAVEN IS NEARER.

Oh, heaven is nearer than mortals think. When they look with trembling dread At the misty future that stretches on From the silent homes of the dead. There no lone isle in the brilliant main, No distant but brilliant shore. Where the loved ones when called away Must go to return no more.

No, heaven is near us; the mighty veil Of immortality blinds the eye. That we see not the hovering ban! On the shores of eternity. Yet oft, in the hour of holy thought, To the thirsty soul is given The power to pierce through the veil of sense, To the beauteous scenes of heaven.

Then very near seem its pearly gates, And sweetly its harpings fall; The soul is restless to soar away, And longs for the angel's call. I know when the silver cord is loosed, And the veil is rent away, Not long nor dark will the passing be To the realms of endless day.

The eye that shuts in a dying hour Will open in endless bliss: The welcome will sound in a heavenly world Ere the farewell is hushed in this. We pass from the clasp of morning friends To the armies of the loved and lost; And the smiling faces will greet us there Which on earth we valued most.

—Methodist Recorder.

SPEAKING AND ELOQUENCE.

BY REV. JOHN HALL, D. D., LL. D.

Speaking is one thing; eloquence is quite another. A child can speak, and it is very well known, can make an impression, sometimes pleasant, sometimes the reverse. We get from the French the well known *benfant terrible*, the loquacious little tot that lets out family secrets and embarrasses the whole party. A parrot can be taught to speak, and is also sometimes infelicitous. It is told of an eminent clergyman, whose wife liked such birds, that at a clerical gathering in his house the parrot broke out in very unclerical language, obliging him to explain that it was not in his house, but probably from the sailors, as it came from its native land, that it had learned this dialect. Still more unfortunate was the lady—young, or at least unmarried—whose parrot cried out whenever a gentleman appeared, "Hook him!" and which was soon made parrot *emertus*, and not required to speak any more.

Eloquence is more than speaking. The Latin word for "speak" is *loquor*. The *eloquor* ("e" out of) means, according to Quintillian, to "bring out all the things thou hast conceived in the mind, and bring them home to the hearers." It is speaking out of the heart into the heart. If the occasion be not one implying emotion, it is from mind to mind, but as earnestness of feeling and gravity of subjects are usually implied, eloquence is commonly connected in some degree with the production of feeling. Men—and women—can speak with the lips; eloquence is speaking out from the depths within.

There are, of course, what we may call physical essentials to eloquence. The power to articulate so as to keep the attention more on the thing said than on the speaker, is one of these. If a man stammers badly or has any unfortunate peculiarity, attention is disagreeably fixed on him rather than on the things he wishes to say. Demosthenes is said to have had a natural hesitation of speech and shortness of breath, but to have overcome these difficulties by effort. Just how the pebble in his mouth lectured matters I cannot say, but it is certain that even stammering can be overcome. To accustom himself to speak to a crowd, he declaimed to the waves on the beach. Physical peculiarities need not deter any one from the effort to speak. I had the pleasure of knowing an Englishman, one Dr. Urwick, whose "hic" is public property. I have heard him when the audience was divided; his head was large enough, but he was at least fifteen inches below the middle height—a positive dwarf.

Among the essentials to eloquence the first is probably the sincerity of the speaker. He may have convictions doubtful as to their truth, but they must be his convictions. They must be out of his heart. Hence an actor identifies himself as far as he can, with the character he represents.

A sense of fitness is a second essential. Deep emotion over a trifle, vehement gesticulation and impassioned shouting over a common matter, or, conversely, a light manner over a grave matter—these and such things are not consistent with eloquence. An eloquent man may be betrayed into them, but he is then out of character. To utter the simplest and most ordinary matters with the arms swinging after the fashion of the old wind-mills is not the way to call out emotion. It will move not the heart, but the ribs and shoulders in suppressed laughter. Even students can realize the need of this "fitness of things." When a young elocutionist, known to the writer, asked to entertain an agreeable company with a "recitation," got on his feet and announced as his theme Milton's *Satan surveying the horrors*

of hell, he put a great difficulty in his own way, and as he went on: "Is this the region? this the soil? the climate?" Said then the lost Archangel: "It was soon plain that in a sense he was 'lost' too. There was no encore.

Hence it is that something to say is essential to eloquence. Talking against time, talking for talk's sake, never can be eloquent. An excellent but not over accurate minister, whose duty it was to attend an annual convention, used to announce it, and add—"So next Sabbath I'll be vacant," meaning that there would be no service. But speakers are sometimes "vacant" who do not announce it in words; yet the audience sees it and no heart is moved.

Any marked departure from the truth of things spoils eloquence. The present writer having preached in a place where for old time's sake there was a crowd, was announced to lecture the next evening, "the mayor in the chair." The mayor was an excellent man, but not eloquent. So he had his introductory speech not only written, but in type for the next morning's paper, (oh! the cares of mayors and others dependent on the vote!) It so happened that the Monday was unusually wet, even for Ireland, and there being a charge for admission, and the people being remarkably sensible, there were about five hundred persons in a room for fifteen hundred. "That the reverend gentleman does not need to be introduced to you this crowded and enthusiastic audience shows." The people, wet as they were, laughed heartily, and it was hard for him, and for the speaker, to recover from the effects of the blunder and be eloquent. To be witty is one thing; to be the occasion of wit is another. To be eloquent one must use words not for their own sakes, but for the sake of the ideas they convey. There is a little unfitness when a person is lost sight of in wonder at the dress. It is so with speaking. Hence simple, transparent language is a good element in eloquence. Mr. Spurgeon, of London, is remarkable for his use of plain Saxon. If a gentleman proposes to "enumerate the characteristics of heterogeneity that differentiate it from homogeneity" the ordinary hearer, not having his Webster "in meeting," is discouraged at the outset. His heart cannot respond. Time was when educated English speakers rolled out long, formal Johnsonian periods in words largely Latin with English terminations. Recent speakers of true magnetic power, like John Bright, speak English in simple, natural sentences. It is possible to be eloquent on this plain. "Hearty" or "crowd" is an easier word to say and to understand than "conglomeration."

Feeling is essential to eloquence. The speaker must believe what he says; he must feel it. He must feel that it has some relation to his hearers. An abstract statement—the three angles of a triangle are equal to two right angles—does not call out feeling, but it is brought out when a father, with a man's heart under royal robes, hears of his son, rebellious but loved for all that, and dead, and forgets his own dangers, his dignity, his son's guilt—everything but his affection, and cries out, "O, my son Absalom! my son! my son Absalom! Would God I had died for thee! O, Absalom, my son, my son!"

We saw recently a good hint for speakers who would be eloquent and effective. "Do not," it was said to them, "run on upon long lines. Lines are length without breadth or thickness. Make points. They are seen, are definite, and can be fixed in the memory." We add: Have at heart interests worth talking about; understand them thoroughly; feel them as true of you; feel them as true to others; then speak of them plainly, truly, fitly, feelingly, and you will be eloquent and effective.—N. Y. Ledger.

DAY BY DAY.

Every thing difficult in life is met with far greater success when the duties of each day are taken up in their natural order. Anxiety as to the future is not consistent with a just view of God's superintending care. To neglect that which belongs to the day and become absorbed in future service is, therefore, not wise. When this habit is fixed we are prone either to choose without regard to God's will, or to attempt present burdens in our own strength. There are few persons whose daily lives could not be improved at this point. We have need to learn well the lesson that the best work, however insignificant it may seem is that which comes to us in God's appointment, and which is performed at the time His providence indicates.

Christ had a perfect ideal in his mind of the work of each day to be done in that particular day. He was fully able to meet that perfect ideal. All strained effort to compass the task of to-morrow was foreign

to him. He said, "Take, therefore, no thought for the morrow, for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof." He exemplified all this in his own blessed life. How did he observe this rule? In any hard, Pharisaical manner?

Was to-morrow an utter blank in his thought? We cannot suppose this, for Jesus lived upon earth, a man in all his experiences, interested in human pursuits, and full of his official work to be accomplished at Jerusalem. He communed with Moses and Elias respecting his future. To-morrow was in his mind. But it was there, not to hinder, but rather to stimulate, the activities of the present. In all this he was out perfect example. A proper regard for our future is always consistent with the work of each day, and helpful to it.

Our peril is found in an *unlawful anxiety* concerning the things of to-morrow. The experienced Christian knows how great this peril is. He feels this to be his weakness, and often mourns that his power for usefulness is in this way taken from him. The All-perfect one was free from this claim. We are always subject to it. This danger will be best averted if we will imitate him. But to do this successfully we must dwell in him and be loyal to him.

Spiritual food we must have "day by day" if we would be strong in God. To anticipate some special religious feast in the future, some holy convocation of saints on the morrow, without drawing fresh supplies for this one day through which we are now passing, will be only to reverse the Divine order. These promised blessings can only become real when we act our part well in the living present. There is, then, a preparation for future good; the heart has an appetite to receive spiritual nourishment when it has been all along the precious days engaged in right living. It is suicidal to all vital religion to live in the present a life of self-indulgence, to neglect daily prayer or God's word, thinking that in the future we will attend to spiritual matters. However rich the opportunities may hereafter be, we never can become through them what we might have been if we had been constantly faithful through all our previous history.

Any thing that robs us of the heavenly manna for this day is to be avoided. God's order is in all things the best. "To-day, if ye will hear His voice," is a most suggestive Scripture. He has a blessing for every one to-day in the closet, at the family altar, in the act of ministrations unto others, in the manly endeavor to obey the Golden Rule of the Gospel, in the hourly watchfulness against secret pride, in the habitual mindfulness, while engaged in earthly service, of that spiritual realm which is out of sight, but which is more real than any thing in this visible universe. O, may we follow our Divine Lord in all things, especially in this His word! "I must work the works of Him that sent me while it is day, for the night cometh, when no man can work."—N. Y. Advocate.

THE RUPEE CHRISTIAN.

The Rev. Jacob Chamberlain, M. D. D., in an address before the Particular Synod, of New York, gave these details which we take from the *Christian Intelligencer*:

The rupee Christian's dime represents more in wages and purchasing power than the American Christian's dollar, by perhaps four times. Men work in the harvest field from dawn till night for two-thirds of a dime. We can get the best working woman we want all day long for one-sixth of a dime. It is hardly fair to look in the column of contributions for benevolent purposes and say, "Well, they are lacking in benevolence." There are 1,610 communicants in the native churches of Arcot. They gave last year, 1,784 rupees, equal to one-half that number of dollars, over one half dollar a member.

The total income of the 74 members of one church is \$2,920 a year. Their contributions last year were 272 rupees, nearly \$150; one-twentieth of their entire income for benevolence. Show me a church in our whole denomination in America that gives a hundredth of its income in benevolence. I will go right there and present the mission cause. One widow in that church with an income of \$48 a year, gave \$12 a year in benevolence. Our Senior Catechist, who has been supported for twenty-three years by the Sabbath-school of the Church at Kinderhook, receives less than \$100 a year salary, and his contribution is always one-tenth, often one-eighth of his income. He has a family of nine children. Show me in this country a church that comes up to the standard of our churches' benevolence in India.

But it is often asked, Why don't the churches in India become self-supporting? Not a man in India becomes a Christian without suffering the loss of all things. Twenty years ago, in the town of Palama-

nafr, a well-to-do merchant heard the gospel, and became a Christian. A mob came to kill him. The carriage in which he and the missionary rode had to be guarded by a body of police. He was baptized, and it was expected that he would be a help to us financially. He had to be taken into the missionary house to guard his life. He went to his house and had to climb over the scullion gate and go in by the back door; his brothers had built up the front door by masonry. His wife and child went home to her parents; she never would speak to him, and never lived with him again. He tried to get possession of his property, which was an undivided estate, shared between himself and his brothers. They would not speak to him, but spit upon him and kicked him out. He appealed to the courts, but his brothers, sons of the same father and mother, brought forward forged papers on old, discolored paper, with faded ink, to prove that he had overdrawn his share of the estate several years before. They also produced notes made to them, and they and other false witnesses swore that they saw him make them. In the court it was believed that this was false testimony, but not a single witness dared testify for him, and the court had to decide that there was no share of the property that he could have.

That merchant lost house and lands and bazaar and wife and child and friends—everything but the suit of clothes he had on, because he embraced the religion of Christianity. Men of substance have joined us; their substance has not. Now you see why it is that our churches must yet be helped. But give Christianity time to effect the breaking down of caste and opposition, and you will have produced the engineering which shall sweep through India, and carry all for Christ.

THE CHRISTIAN YOUNG MAN.

There are some young men whose zeal we greatly admire, but whose wisdom we question. Let us attempt a description of such an one. First of all he belongs to a church, as becomes every follower of Christ. He has also found his place as a Sunday-School teacher, and is enrolled in the young people's association of his church. In addition to the Lord's day, which is pretty fully occupied with the services for worship and the Sunday-school session, at least two evenings of the week, are sure to be occupied if he fills his place in his own church. But outside his own church he belongs to a number of organizations. He holds membership in the Young Men's Christian Association, and frequently attends meetings for its various objects. He also takes a deep interest in the temperance cause, and belongs to various organizations for its promotion. He is also identified with a "Young People's Christian Endeavor Society." In these various societies he is an "active" member, and consequently he is not unfrequently elected a delegate to district and state conventions.

It will be seen that our young man is intensely busy. Certainly he has no idle hands for Satan to employ. His pursuits are commendable, and place him far in advance of those who spend their evenings in resorts of worldly pleasure. It is a good thing that he is seeking to be useful, and that he shows himself ready for every good word and work.

All this being cheerfully conceded, there may still be a question as to the wisdom of his course. His life, we believe, is too exacting, exciting and public. He is losing valuable opportunities for his own welfare. He has but little time even for private religious duties. Nearly every evening finds him away from his home till late, and wearied and worn, he has little faculty for or disposition to study his Bible, examine himself, or pray. Then he has no time for general mental improvement. He never reads a book. At the best, all the knowledge he gleanes he snatches from newspapers. So that when you find him at thirty or forty years of age, he is shallow in his information, narrow in his range of thought, and very ready to fall a prey to sophistical reasonings. After all, not a few young men while very earnest, are not "strong," simply because they lack knowledge, and have not settled habits of study. A few hours each week conscientiously given to thoughtful communion with good books, would give them far more weight of character, save them from very mortifying humbers and humiliating revelations of ignorance. At the same time study would greatly minister to their own happiness and render them far more efficient for good words and works. Paul's advice to Timothy, "Give attendance to reading," is good advice for all young men who wish to be useful in Christ's cause. The great thing, however, is to read such books as will furnish the mind with careful information, inspire thought and stimulate to effort. One good book thoroughly read and digested is better than a dozen hastily gone through.—B. W.

THE DIVINE PRESENCE.

With resonant voice the Psalmist courageously sings: "I will fear no evil, for thou art with me." This is the calm consciousness of the presence of God. David said that he would fear no evil, even though he walked through the valley of the shadow of death, because he was sweetly conscious of the divine presence. There were those, in his day, who were afraid of the presence of God. The sight of a flaming angel put terror into their hearts. Even a momentary vision of God's immediate presence was terrifying to them. But to David, the trusting lover of God, his conscious presence was a source of strength-giving comfort. The shadows of death might press upon him never so thickly, and the eyes of grim spectres might gaze upon him never so fiercely; yet, if he could only feel that God was with him, his confiding heart was filled with the sweetest comfort, and it could sing aloud for joy.

Look at the patriarch Isaac, during a gripping famine in Palestine. The fields were burnt and blistering with a scorching sun, and no reviving rain appeared for a long time to moisten the parched earth. The cattle were famishing and dying, and the pall of desolation covered all things. The dark shadows of a strange providence fell densely upon Isaac and his family. What should he do? He resolved to go down into Egypt that he might escape from the black cloud that he was under. But God halted him on his way, and said to him: "Go not down into Egypt. Sojourn in this land, and I will be with thee, and I will bless thee." And Isaac, assured of the presence of his God, stayed in his old home, notwithstanding the shadows which flitted across the valley that he was treading. The shadows of that greedy famine would not last a great while—the valley was not very long, and he could walk through it with the glad and graceful comfort that his great-hearted God and Father was with him, to sustain him, till his trial should be over.

And the same Lord is with his beloved people to-day. Our Christ is not removed from us, at a cold distance, and is not mocking us with old-time promises, which are vague and lifeless. He has not retired into the dead past. He is not a mere memento of a gone-by glory, or the relic of a splendid failure. But he is as truly with us, as a living presence, and an abiding source of comfort, as he was when he walked the storm-smitten Sea of Galilee, and, with clarion voice, said to his fearful disciples: "Be of good cheer; it is I; be not afraid." Blessed presence! How dearly we should prize it! O faint-hearted Christian, thy God is so near to thee that thou mayest feel the throbbings of his love!—*Messenger*.

DON'T BE LATE.

One of the first remarks to be made in the interest of good manners in church concerns is punctuality in arriving there. To be a few minutes too early is the dictate of reverence for the place and the occasion as well as of common sense. Unfortunately, in many homes Sabbath morning might be labelled scramble time, so much unseemly hurry and bustle characterize the hurried hour between breakfast and the first bell. Having taken an extra hour in bed, the family have abridged their time in the beginning of the day, and there is less margin than usual, so there is more to do. Never a light task, even in the best-regulated households, to induct several children into their Sunday bibs and tuckers, seeing that the hair is braided, the collars fastened, the shoes brushed, gloves buttoned, and every thing *comme il faut*, the endeavor approaches madness when Fanny and Frank have both lost their best hats, and Theodore takes the last moment to quarrel with Tom, Teddy treads on the kitten's tail, and the baby in the cradle begins to cry vociferously.

Dr. Arnot used to implore his people to spend the hour, before coming to church, in preparation of the heart, quiet prayer for the divine blessing, devout reading and meditation. How few there are who find time for this anticipation of the sanctuary, and to the few who have made it their life-long habit how precious the soul exercise is, and how reluctantly would they give it up.

Be in time at church, friends, if only for department's sake. It is not well-bred to sweep a church aisle in rustling silk, nor to tiptoe through the same in creaking boots, distracting the attention of the worshippers, attracting the attention of the vain and foolish to the glory of your attire. Better late than never, undoubtedly, but in the majority of instances you never need be late. The same care taken to reach church in time as to reach the railway train by which you travel, or to keep a business engagement, will enable you to make a reputation for promptness.—*Christian Intelligencer*.

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