

## Seed Sowing.

Sow the seed of soothing kindness  
To dispel the gloom and pain;  
Sow bright words of warmth and welcome  
That o'er earth good will may reign;  
Sow upon a soil prolific  
That shall bear an hundred fold,  
Choking out the thorns and briars,  
Turning weeds to stalks of gold.

Scorn thou not to sow, moreover,  
On the fields less rich in loan,  
Should it bear not many-fold,  
Yet 'twill have its "harvest home."  
If the sower will but persevere,  
He will hear what God will keep—  
Who her good or whether evil,  
What ye sow that ye shall reap.

Though the soil be scant and sandy,  
And the rocks be thick and keen,  
With the hand of faith sow broadly—  
Some stray soil may lie unseen  
That shall nourish seed sufficient  
To bring harvest time around,  
With a fairly paying profit  
From the uninviting ground.

What though way-side fowls abound!  
You can cover well the seed.  
What though tares by Satan scattered  
Do spring up with evil greed!  
Wait, if must be, till the harvest  
Ripens grain and tares in turn;  
Then the grain thou mayest gather,  
And the tares may bind and burn.

Sow sound seed of sympathy,  
Harvest fit for angel hands!  
Open-hearted charity—  
Fitting theme for angel hands!

Sow sweet peace 'mong all mankind,  
Reap reward for thee in store;  
On the sower uncomplaining,  
Blessings be forever more.

—Standard.

## The Christian and Modern Amusements.

BY REV. G. F. PENTECOST, D. D.

The Bible lifts no voice against any legitimate recreation for body or mind. I suppose you have thought of the meaning of the word "recreation"—recreation. It is the power of restoring to normal power and ability the exhausted, over-taxed and worn-out nature. But that class of pleasures and amusements which tends to exhaust our natural powers, that wears out and dissipates mental, physical, moral and spiritual force, can in no wise be called recreation.

The pleasures that the Scriptures denounce are those that have their root and inspiration in the superficial, worldly, and sensuous sides of our natures, in which are "the lust of the flesh, and the lust of the eyes, and the pride of life" (1 John ii, 16). These are the pleasures—these in which the carnal and not the spiritual, or even the intellectual man takes delight—that are condemned by the Bible.

We have not a word to say against anything a Christian can do under the following law: "Whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him." (Col. iii, 17). But anything that leads to the forgetfulness or the permanent subordination of the moral or spiritual nature of the Christian is a dissipation, and not a recreation; is a pleasure to be reprobated rather than indulged in. These are simple propositions in Christian ethics which no one who thinks calmly for a moment will pretend to contradict.

I wish now to refer you to a few passages of Scripture. Turn to II Tim. iii, 2-5. Paul is speaking of what will come to pass in the last days, when men shall become "lovers of their own selves... lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof; from such turn away." You will notice that this love of pleasure is one of the forms which the latter-day apostasy will take; and that the apostle here speaks, not of the unconverted, non-professing world, but of formal professors of religion—"Lovers of pleasure more than lovers of God."

I do not care what the pleasure is, be it dancing or what else, when it dominates us, absorbs our interest, controls our actions in this world more strongly than the love of God controls us, then that pleasure or passion, be it what it may, is palpably under the condemnation of the Scriptures. What pastor ever heard of any of these pleasure-loving, ball-room professors serving God with half the zest and zeal with which they give themselves to their "pleasures?"

Take another passage—Titus iii, 3: "For we ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another." Here the apostle speaks of himself and other Christians before they had come to the knowledge of Christ as a personal Saviour, and puts down "living in pleasures" as one of the characteristics of the unregenerated nature.

Again, James iv, 1, 4: "From whence comes wars and fightings [wranglings] among you? Come they not hence, even of your lusts [plea-

asures] that war in your members? . . . . Know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God." Here, again, we see the reference is to the dominating influence of the pleasure-loving side of our nature.

Again, James v, 5: "Ye have lived in pleasure on the earth, and been wanton; ye have nourished your hearts, as in a day of slaughter." This is a part of the testimony of God as to the effect of the pleasures of the world and the flesh upon his professing people.

Once more—I John ii, 15, 16: "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world." Nothing could be plainer or more unmistakable than this. Moreover, nothing can be more certainly a pleasure in the world and of the world than the modern dance of fashionable society, with all its unnatural excitement of the entire nature, physical, mental, and moral.

The love of worldly pleasure is a scriptural line that divides between the children of God and the children of this world. They on the one side have not the love of God in them; on the other hand, those who have this love in their hearts have no place in their lives for these pleasures.

See, also, what we are told of the child of God in Psalm i. The worldling and his enjoyments are "in the counsel of the ungodly, in the way of sinners, in the seat of the scornful." But the blessed, i. e., happy, child of God has his "delight in the law of the Lord, and in his law doth he meditate day and night." "Dear me," you say, I could never find any delight in reading the Bible day and night." But, my friend, if you would diligently study your Bible, you would soon feel as did the prophet, when he said, "Thy words were found, and I did eat them; and thy word was unto me the joy and rejoicing of mine heart" (Jer. xv, 16).

Moreover, if you once get a taste of the "joy of God's salvation," you will lose all desire for these worldly intoxicants, called pleasures, that only leave a deeper thirst, which in turn drives you further afield in the world for the pleasures that satisfy not. The sweet waters are not in the broken cisterns of your own hewing, but in the deep well of God's salvation. "Be astonished, O ye heavens, at this, and be horribly afraid, be ye very desolate, saith the Lord. For my people have committed two evils: they have forsaken me, the fountain of living water, and hewed them out cisterns, broken cisterns, that can hold no water" (Jer. ii, 12, 13). Is not this a vivid picture of those who have wearied of fellowship with God and gone over to the world for their pleasures? This is the way and the walk of the backslider. Is God such a "way in the wilderness" that you must needs cry out for the onions and leeks, the melons, the fish, flesh and garlic of Egypt, and rush down on to the ground of Satan for pleasures?

Do you say, "I know nothing of those 'joys of salvation' and 'pleasures for evermore' that you speak of?" Of course not. And how can you expect to? They are not found in the ball-room and theater, among the world's people, who are at enmity against God. Such joys are found in God's highway of holiness, where the redeemed of the Lord walk, the Lord himself walking with them in the way. Why, friends, I would rather have the joy of one hour's experience in winning souls to Christ than all the pleasures the world could give in a score of years. I would not exchange one day of the "peace of God that passeth all understanding" for all the joy I ever had in the world—and I lived in it for twenty years before I found Christ.

I am at a loss to conjecture what some of these worldly Christians will do when they get to heaven—allowing that they will be saved, as Lot was out of Sodom, pulled out of the fire. It will be a strangely lonesome and dull place or them: no ball-room, no theatre, no opera, no card parties—having nobody for company but the saints of all ages, who have washed their robes and made them white and clean in the blood of the Lamb, with no occupation but the service of God. For I cannot but think that if they find the fellowship of God and his saints dull, and his service and presence not suited to their worldly tastes, here, neither will they be there.

I venture now to say that those Christians who have walked most constantly in fellowship with the Lord, and have had the deepest communion with him, will say that his ways are ways of pleasantness, and all his paths

are peace (Prov. iii, 17). I tell you, believers, if we would show forth these joys in our lives more than we do, the unconverted would say, "Truly these Christians have something that we know nothing about. They have sources of joy that seem altogether above the world; joys that leave no dregs of sorrow or disappointment in their cup."

My friends, you never find consecrated Christians complaining that they have no pleasures and sighing for amusements. It is the idle, unconverted, and worldly professor that runs after the pleasures of the world and is never satisfied.

I appeal to ministers of Christ if these are not true statements. They will with one accord tell you that it is not the consecrated, self-sacrificing members of their flocks who are away in the world seeking pleasure by conformity to its practices. On the other hand, they will tell you that it is their theatre and ball-room habitués, their card playing and Sunday driving members, that give them great heaviness and sorrow of heart. The members whom they depend on for prayer meetings and personal spiritual work are not those who have become confederate with the world for its pleasures.

## Stewardship.

Christians need to grasp the idea that whatever we are able to pay we ought to pay. That it is just as much due from us as the bill from the tailor, or the dressmaker, or the grocer, or even the ledge. But says one: "I never promised to pay anything. What I promise to pay I always pay." Oh, is that it? Does the obligation rest upon the written promise? Try the baker or the grocer that way. Get your provisions regularly week after week, and by and by it may be he will have the temerity to present a bill for you to settle. Then just tell him that you don't owe him a cent, that you never promised to pay; you never signed a note. It would not work, for it is a principle of law that evidence of value received constitutes an obligation to pay. It is founded in common sense, and is equally applicable to the work of the church. Refusing to acknowledge its obligation by signing a note, or a subscription paper, does not release from the obligation to pay. All that is required is that each one pay for value received according to his proportionate ability. When the Lord gives us money, little or much, it is not to lay aside, or to spend altogether for self, but to be actively employed for him. Some of it is to be paid at once into the Lord's treasury, the rest of it is to be employed in such a way that when he comes he may receive his own with usury. In other words, we are the Lord's stewards, and the obligation of stewardship rests upon us; and when this fact is recognized we shall no longer appear before the world as manipulators of various confidence games to beguile unwary people out of their money. But we shall appear as an army with banners marching on with majestic tread to an assured victory over the powers of darkness.

Christ was no sentimentalist. His teaching was not at all antagonistic to money and its acquisition. It may be that our minds need to be disabused of certain false impressions on account of which lasting injury is done to the cause of Christ by those who are at heart his friends. The good brother who hated to have the devotional effect of a good sermon spoiled by a collection, does not stand alone. There are many who somehow feel that money and religion are as antagonistic as light and darkness. And yet Christ understood the value of money, and never proscribed the acquisition of it or the use of it. The temptations in the way of the rich are many and mighty, and often nothing short of the mightier grace of God can overcome them, but with God all things are possible. "It is God who giveth power to make wealth," and if any man prostitutes that power to unholy uses he must give an account thereof at the day of judgment. We are now prepared to realize the force of three propositions that I will state.

First, that whatever ability any one of us may possess in the way of money-getting is a sacred trust committed to us by our Lord, and for the right use of which we shall be called to account. This implies responsibility, and in a different direction from which some of us have been looking. It is a sin for a man not to be as rich as he might have been by the proper use of his endowments and opportunities. We must not forget or neglect this financial gift that is in us: but with a due sense of our peril and of our responsibility, and in full dependence upon that grace which alone can sustain, we should invest our talent to the best possible advantage, that when

our Lord cometh he may receive his own with interest. I would not for a moment diminish, in any mind, the sense of danger in money-getting, nor lull to repose any conscience that God may have aroused. On the contrary I would that we might all the more realize the perils and the responsibilities of our position as money-getters for God. If only the world would come to recognize this principle, how our plans and methods of business would be revolutionized! Then honest work would be done, from honest motives, with honest results.

Second, that whatever money we have honestly acquired by the proper use of these God-given powers also belongs to him, and is simply intrusted to us as a sacred charge for which, too, we must give an account. In the spending of money as well as the earning of it, let all things be done to the glory of God. God does not come to us in the guise of a beggar, appealing to our sense of pity; nor are the Lord's servants beggars when they present any legitimate department of his work. Let us forever discard the untruthful and the offensive word begging, as applied to the raising of money for religious uses. Shall we accept from him the sacrifice of his Son in our behalf, and refuse to him the pittance of our means? Some of you may not be gifted in prayer, you may not be able to teach or to preach, and it may sometimes seem as if there were very little for you to do for the Lord. You can at least hold your property in readiness for every demand he may make upon it. So shall his Spirit abide in your heart, and you shall know the meaning of that declaration, "It is more blessed to give than to receive."

Third, the Lord expects a definite per cent. of the earnings of the business of which he is the silent partner. Religion is business, and the sooner we come to realize it the better it will be for the world. There is a religion between gain and Godliness. If many a Christian should run his business on the same principles by which he tries to run the church, he would go into bankruptcy within a year. Religion does have something to do with our pocket-books, and one great reason for the slow growth of Christianity in the world, is the fact that so many purses were never baptized.

But perhaps some one is saying: "I do not like that old Jewish idea of a tenth. We are not under the law but under grace." Do you mean by that our position in point of privilege and blessing is so much inferior to that of the Israelites that we ought not reasonably to be expected to pay as much? It looks to me rather that the increase of light and opportunity involves a correspondingly greater responsibility. The course of the Lord's kingdom is forward, not backward. Not less but more is the law of proportion. If we do not think the old Levitical law binding upon us we will not quarrel about that. Only so there be a recognition of that higher law of love and fealty to Jehovah which will not suffer us who have received the more to do the less.—From a sermon by Rev. W. Whitney.

## Rejoice Always.

Good friends, you may be sure of this, that God never sent a trial so bitter that a genuine, Christ-filled Christian could not suck some honey out of it. God does not expect us to be callous under trial, nor ask us to make merry at a funeral; but away down deep under the tempest of trial he offers to implant in us a calm sober satisfaction—a serene sense that whatever he does is right; a sweet sense also of Christ's presence, and a delight in the smile of his countenance. This joy underlies the griefs of life and the disappointments, just as there is a profound peace in the depths of the Atlantic, while hurricanes are tossing its surface into foam.

Our happiness arises from what we are, not where we are. If we take Christ at his word when he says: "I am with you always," then we can rejoice in him always. That kind of joy is more than a privilege; it is a duty. Our Master commands us to rejoice evermore; to be wretched, therefore, is a sin. It dishonors our Lord, as every act of disobedience does. Spiritual joy is a sign of heart-health. Spiritual depression is an evidence of disease. When a baby moans and frets and cries, the mother says: "Something is wrong; this child is not well." Must not our loving Master, who is wiser and gentler than all mothers, regard us as disordered and out of harmony with him when we become sulky and morose, complaining and wretched? We all expect to be happy when we reach heaven. Why not now? Why parse heaven in the future tense so perversely? It is a state, a condition of soul as well as a locality. The possession of Christ is the begin-

ning of heaven, and the more we have of him here, the more shall we have of him up yonder. Those who open every door and window of the heart to him, will find the same light and joy streaming in which shall constitute the bliss of the New Jerusalem. Wherefore, "again I say rejoice!"—T. L. Cuyler.

## RANDOM READINGS.

The chief glory of man does not consist in never falling, but in arising every time he falls.

The way wherein it pleases God to answer our prayer, if we have a right mind, will always please us well.

No insult offered to man can ever degrade him; the only real degradation is when he degrades himself.—Miss Mott.

The character of God secures to you the fulfillment of all his promises, and encourages you to trust in him in the darkest day of trial and trouble.

If we strive to become what we strive to appear, manners may often be rendered useful guides to the performance of our duties.—Sidney Smith.

Whosoever would be sustained by the hand of God, let him constantly lean upon it; whosoever would be defended by it, let him patiently repose himself under it.—Calvin.

What is that sense of satisfaction that comes over us after a duty is discharged? It may have been attended with a happy cross, but we took it up and a secret pleasure flows into the heart. An approving conscience is a perpetual benison.—Methodist Protestant.

You find yourself refreshed by the presence of cheerful people. Why not make that earnest effort to confer that pleasure on others? You will find half the battle is gained if you never allow yourself to say anything gloomy.—Mrs. M. L. Child.

Riches are inclined to take wings and fly away—especially when acquired unrighteously. There is a riches that is forever—the riches of a pure, unsullied life, free from the contaminations of sin and corruption, the riches of faith in a future bliss beyond this life.

The highest form of Christian life is self-denial for the good of others.

So long as we live in this world we cannot be without trials and tribulations.

What men want is not talent, it is purpose; in other words, not the power to achieve, but the will to labor.—Bulwer Lytton.

Let no knowledge satisfy but that which lifts above the world, which weans from the world, which makes the world a footstool.—Spurgeon.

Christianity needs to-day the testimony of individuals and of communities "By their fruits ye shall know them." (Matt. vii, 20.) Enlightened Christianity has then nothing to fear.

Talking is like playing on the harp; there is as much in laying the hand on the strings to stay the vibrations as in twanging them to bring out their music.—O. W. Holmes.

No one can expel Satan except by the use of proper means, nor can he be kept from the heart unless it is occupied by something better. To be "filled with the Spirit" is a great necessity.

The memory should be a cabinet full of Christ; the conscience a witness for Christ; the will the servant of Christ; the affections the throne of Christ; and the whole character a mirror of Christ.

The cross is the distinct announcement to us of that wonderful law which fills all life, that "through much tribulation we must enter into the kingdom of heaven." Perfection through suffering—that is the doctrine of the cross. There is love in that law.—F. W. Robertson.

This taking no comfort as you go along, but forever looking forward to all the enjoyment, does not pay. From what I know of it, I would as soon chase butterflies for a cloudy night, or bottle moonshine for a lively one. The only true way to be happy is to take the drops of happiness as God gives them to us every day of our lives.—Dr. Alex. McLaren.

## DON'T

let that cold of yours run on. You think it is a light thing. But it may run into catarrh. Or into pneumonia. Or consumption.

Catarrh is disgusting. Pneumonia is dangerous. Consumption is death itself.

The breathing apparatus must be kept healthy and clear of all obstructions and offensive matter. Otherwise there is trouble ahead.

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## Scrofula

Is one of the most fatal scourges which afflict mankind. It is often inherited, but may be the result of improper vaccination, mercurial poisoning, uncleanliness, and various other causes. Chronic Sores, Ulcers, Abscesses, Cancerous Humors, and, in some cases, Emaciation, and Consumption, result from a scrofulous condition of the blood. This disease can be cured by the use of Ayer's Sarsaparilla.

I inherited a scrofulous condition of the blood, which caused a derangement of my whole system. After taking less than four bottles of Ayer's Sarsaparilla I am

## Entirely Cured

and, for the past year, have not found it necessary to use any medicine whatever. I am now in better health, and stronger, than ever before.—O. A. Willard, 218 Tremont st., Boston, Mass.

I was troubled with Scrofulous Sores for five years; but, after using a few bottles of Ayer's Sarsaparilla, the sores healed, and I have now good health.—Elizabeth Warnock, 54 Appleton street, Lowell, Mass.

Some months ago I was troubled with Scrofulous Sores on my leg. The limb was badly swollen and inflamed, and the sores discharged large quantities of offensive matter. Every remedy failed, until I used Ayer's Sarsaparilla. By taking three bottles of this medicine the sores have been entirely healed, and my health is fully restored. I am grateful for the good this medicine has done me.—Mrs. Ann O'Brien, 158 Sullivan st., New York.

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11.30 A. M.—For Fredericton Junction and for St. John and all points East.  
3.25 P. M.—For Fredericton Junction and for St. John, and all points East.

## ARRIVE AT FREDERICTON.

8.55 A. M.—From Fredericton Junction and from St. John and all points East.  
2.15 P. M.—From Fredericton Junction, and from Vanceboro, Bangor, Portland, Boston, and all points West, St. Andrews, St. Stephen, Houlton, and Woodstock.  
7.25 P. M.—Express from St. John and intermediate points.

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