

Somewhere.

Somewhere the wind is blowing,
I thought as I toiled along
In the burning heat of the noontide,
And the fancy made me strong.
Yes, somewhere the wind is blowing,
Though here, where I gasp and sigh,
Not a breath of air is stirring,
Not a cloud is in the burning sky.

Somewhere the thing we long for
Exists on earth's wide bound;
Somewhere the sun is shining
When winter nips the ground;
Somewhere the flowers are springing,
Somewhere the corn is brown,
And ready unto the harvest
To feed the hungry town.

Somewhere the twilight gathers
And weary men lay by
The burden of the daytime,
And wrapped in slumber lie;
Somewhere the day is breaking,
And gloom and darkness flee;
Though storms our bark are tossing,
There's somewhere a placid sea.

And thus I thought 'tis always,
In this mysterious life,
There's always gladness somewhere
In spite of its pain and strife;
And somewhere the sin and sorrow
Of earth are known no more,
Somewhere our weary spirits
Shall find a peaceful shore.

Somewhere the things that try us
Shall all have passed away,
And doubt and fear no longer
Impede the perfect day.
O brother! though the darkness
Around thy soul be cast,
The earth is rolling onward,
And light shall come at last.
—*Alfred Capel Shaw, in Good Words.*

Premature Claims of Holiness.

"Be ye holy, for I am holy," is a divine command; and without holiness "no man shall see the Lord." But as Dr. B. C. Hobbs in his *Earlham Lectures* has well remarked, "It is a mistake to publish assurance that we have attained it without being able to show to others the proper evidence of it."

When a premature claim for holiness is made, the critic's searching eye is directed to the daily walk of him who professes the claim. His life, conduct and conversation are unsparingly brought in review; every unpaid account is remembered, every mistake is dwelt upon. He finds it necessary to make his case good by positive assertion of his baptismal experiences, to secure the confidence of the doubting. All subterfuges must, however, in time, fail, and in humiliation the mistaken man discovers his error. But mischief is sure to follow. The unbelieving and the unconfirmed are turned away from the truth, forgetting that a counterfeit does not diminish the value of the genuine coin.

We have instances recorded in Scripture where certain servants of the Lord were pronounced holy, perfect and blameless; but we remember no instance where any ancient servant of God ever professed, or was commended to profess any such attainments; and we have a distinct condemnation of some who "trusted in themselves that they were righteous and despised others," and who said to others, "Stand by, for I am holier than thou."

It is easy to show that men are commanded to be holy, but it is less easy to show that they were commanded to testify to the world concerning their own personal condition in this respect. The testimony of others might be quite as trustworthy as the testimony of one's self. And yet persons may not only deceive others but may also deceive their own selves; for even the chosen apostle did not at one time know what manner of spirit they were of; and it would not be surprising if others were similarly liable to be deceived.

Certain it is that some claim to be entirely sanctified whose claim would not be admitted by numbers who know them, and whose lives are so full of "mistakes" which they do not correct, that their profession is greatly discredited.

These facts should not however hinder men from seeking after God, nor encourage them to continue in sin, but should cause them to exercise great caution both in life and speech, lest their good be evil spoken of. And they should also learn to speak, not in the words which men's wisdom dictates, but in words which the Holy Spirit useth; and should see to it that those words are correctly quoted and properly applied.

It is surely no mark of soundness in faith to garble, misquote, or misapply Scripture. "This is the will of God even your sanctification," is undoubtedly good Scripture; but would it not be wise to quote the rest of the verse which specifies just what the apostle here refers to? 1 Thess. iv. 3, 4-7; 1 Cor. vi. 11.

It is true that the apostle prayed that his brethren might be sanctified wholly; but careful Bible students have long known that the entire

preservation of spirit and soul and body was "at the coming of our Lord Jesus Christ." And the Revised Version thus reads: "And the God of peace himself sanctify you wholly; and may your spirit and soul and body be preserved entire, without blame at the coming of our Lord Jesus Christ. Faithful is he that calleth you, who also will do it." 1 Thess. v. 23. And the same original expression occurs in 1 Thess. iii. 13. "To the end he may establish your hearts unblamable in holiness before God, even our father, at the coming of our Lord Jesus Christ with all his saints." Dr. Hobbs forcibly remarks:

"John Wesley admits that what he calls 'entire' sanctification is an improvable state. This is much the same as to admit that the expression itself is improvable. What purpose does the adjective serve, if the sanctification is not really entire, but improvable? Certainly many people accept it as meaning a finished state instead of an improvable one. For as these it would be far better if the adjective were omitted."

"One of the greatest dangers of the ocean wave is its under tow. The visible crest is always rolling landwards, and nothing could seem easier or more sure than to float ashore upon it. Yet multitudes have been swept back into the deep, because a feeling of security allowed them to settle into the lower current, which is so much the more dangerous because it is silent and invisible. Now every strong spiritual experience has its under tow. There is always a return current, a back flow, strong, deep, silent, invisible and dangerous. Those who sink into it are carried back and too often they never return. Better that a man 'fear and tremble' at the thought of danger, than to fall into it through unweariness. The very idea of 'entireness' may lead to a feeling of self-security, self-confidence, and carelessness, in which the soul becomes insensible of its constantly recurring needs. Prayerlessness takes the place of prayerful dependence, the watchmen sleeps at his post, and the enemy comes in at the very gate through which he has been cast out. How needful it is in the midst of spiritual joyfulness and conscious spiritual strength, to abide in deep humility, to remember our own exceeding unworthiness and that all of our attainments come only from God's merciful superabounding toward us. If angels fell from heaven, we should watch and pray even when sitting in heavenly places in Christ Jesus."—*The Christian.*

The Bible and Business.

In making plain the bearing of the Bible upon business, the following truths may be stated:

1. The Bible does not forbid the acquirement of wealth by honest means. To the Ephesians whom Christianity had reformed it was said, "Let him labour, working with his hands the thing that is good, that he may have to give to him that needeth." "Not slothful in business" is one of the marks of a Christian. The Bible, therefore, does not forbid honest trade. Nay, as honest and healthy trade is for the good of both parties, it rather encourages it, for it requires us to do good to all as we have opportunity. And it is well worth noticing that trade flourishes best in an atmosphere filled with Bible truth. A man on the other side of the globe will give an order involving half his fortune, trusting to the integrity of a British merchant. This "confidence" is one of the first essentials to traffic, and all the more fearful therefore, is the loss of it, and all the more criminal those who impair it. But the Scriptures lay down clear and explicit rules for the guidance of trade. "Thou shalt not steal" is the embargo laid by the Bible on every fraudulent transaction. And when the buyer declares "it is naught, it is naught," and having seduced the less skillful into a bargain, straightway boasteth of his acuteness, the Bible comes in and declares, "Lie not one to another." And when seller or buyer would take an unfair advantage of the ignorance or the want of his customer, the Bible comes and lays between them the golden rule, "Whatsoever ye would that men should do to you, do ye even so to them."

2. The Bible does forbid unduly valuing money. The wealth, to save which for an heir the owner hoarded, putting away from him many a generous emotion and many a pressing claim, instead of blessing, often curses him who inherits it. The joy it is expected to give the living is often never reaped. As he came, so he goes—empty and naked. The heathen prince may have his wives and his horses sacrificed on his tomb, to contribute to his joys in the spirit world, but religion banishes such a delusion. Sleep is often enjoyed in a smoky cabin and on a hard bed, when it is wooed in vain to the chambers of the rich. The wealthy man is

offered upon plate dainties which he dare not eat, while the poor "cottar" eats his dinner of herbs with gladness. Money cannot and does not give a tithe of the happiness it is supposed to give. Yet the great evil of our day is the undue value put upon money.

For money, professions are chosen, children are educated, marriages are made. Money covers more sin than charity. A man may be licentious, a swearer, a Sabbath-breaker, nay, even a drunkard or dishonest, but let him be wealthy and he will be generally received and flattered. Now this erroneous estimate of money the Scriptures forbid.

3. The Bible forbids the unduly eager pursuit of wealth. That man whose toils go so near the dawning of the Sabbath that he is unfit for the privileges of the day, is unduly pursuing wealth. Let him reduce his business or get another hand. The poor slopworker in the garret is so ill-paid that food and fuel are out of the question, because "the trade" must get the largest price for the smallest outlay. True, "the trade" is doing it, and "the trade" is not expected to have a conscience; but in the haste to be rich, the poor haggard woman and her thin-faced children suffering. That railway company can make a quarter per cent. off "Sunday" trains. True, porters, engine-drivers and car-drivers lose their Sabbath, and others are tempted to profane it, but a quarter per cent. per annum is gained. Now all this the Scriptures forbid. There is a "sea of perdition" to which they who "will be rich" are led by a few steps like these to be drowned.—*Rev. John Hall, D. D., in Belfast Witness.*

The Communion of the Holy Ghost.

When the tide is out, you may have noticed, as you ramble among the rocks, little pools with little fishes in them. To the shrimp in such a pool his foot-depth of salt water is his ocean for the time being. He has no dealings with his neighbor shrimp in the adjacent pool, though it may be only a few inches of sand that divides them; but when the rising ocean begins to lap over the margin of the lurking-place, one pool joins another, their various tenants meet, and, by and by, in the place of their little patch of standing water, they have the ocean's boundless fields to rove in. When the tide is out—when religion is low—the faithful are to be insulated; here a few and there a few, in the little standing pools that stud the beach, having no dealings with their neighbors of the adjoining pools, calling them Samaritans, and fancying that their own little community includes all that are precious in God's sight. They forget for a time that there is a vast expanse of ocean rising—every ripple brings it nearer; a mightier communion, even the communion of saints, which is to engulf all minor considerations; and to enable the fishes of all pools—the Christians, the Christ-lovers of all Denominations—to come together.

When, like a flood, the Spirit flows into the churches, church will join to church, and saint will join to saint; and all will rejoice to find that, if their little pools have perished, it is not by the scorching summer's drought, nor the casting in of earthly rubbish, but by the influx of that boundless sea whose glad waters touch eternity, and in whose ample depths the saints in heaven, as well as the saints on earth, have room to range. Yes, our churches are the standing pools along the beach, with just enough of their peculiar elements to keep their inmates living during the ebb-tide period of the church's history. But they form a very little fellowship—the largest is but little; yet is there steadily flowing in a tide of universal life and love, which, as it laps in over the margin of the little pool, will stir its inhabitants with an unwonted vivacity, and then let them loose in the large range of the Spirit's own communion. Happy church! farthest down the strand! nearest the rising ocean's edge! Happy church! whose sectarianism shall first be swept away in this inundation of love and joy; whose communion shall first break forth into that purest and holiest and yet most comprehensive of all communions—the communion of the Holy Ghost! Would to God that church were mine!—*Dr. James Hamilton, in "Times of Refreshing."*

Duties of Husbands and Wives.

In a recent sermon Dr. Talmage took for his text the words in Amos 3: 3: "Can two walk together except they be agreed?" on which he spoke as follows:

No, Amos, they can not; they will endeavor to prop each other up, or push each other down; and, under such circumstances, the marriage relation will be the source of everlasting trouble. A church within a church, a republic within a republic, a world

within a world, is a word spelled with four letters—h-o-m-e. If things go right there, they go right everywhere; and if they go wrong there, they go wrong everywhere. The door-sill is above the Church and State. A man never gets higher than his own garret, or lower than his own cellar. In other words, domestic life overreaches all life. Higher than the houses of Congress is the domestic circle, and the rocking-chair is higher than the throne.

Eden has gone, and only one fragment remains, and that is the marriage institution. While the pulpit is silent, novels, whose evil influence is only equaled by their cheapness, are educating the people on the subject of holy marriage. It is a question of joy or sorrow. Marriage is being in many cases turned into a commercial enterprise. Eighty thousand divorces in Paris in one year preceded the worst revolution France ever saw. There are here this morning, many who have long been in conjugal relations, and those who have been only for a few months or years. There are also those who are about entering the holy state; and in the name of God, and asking this Divine help, I speak to you on the subject.

In the first place, I charge you in your new home to have the Lord Jesus Christ. Take him into all your plans; have on your finger the engagement ring of Divine affection. If only one of you be a Christian, let that one take the Bible for a time and read a few passages. I will tell you what you and I need more than anything else, it is more of the presence of a gracious God. I charge you also in your new home to extend the mercies of forbearance. You can not have your own way; but if you stand obstinately on your dignity, I can promise you a Waterloo with no Blucher coming in to decide the destiny.

Neither be ashamed to apologize for any domestic inaccuracies. A man who don't know how to apologize is no man, and a woman is no woman. Find out what are the weak points of your companion, and then don't carry the fire too near the gunpowder. If your wife has a great dislike of disorder, don't throw your slippers about; and, if your husband comes home worn out in body, mind, and soul, don't cross his temper. I charge you, also, to spend your evenings at home. If a man spends most of his evenings away from the house without necessity, he is no head of the household; he is simply its cashier. A woman who leaves all the care of a household to a servant, who goes to the theater five nights in a week makes the children orphans.

Prayer after Deliverance.

A devotional writer has said "There is great need of prayer after deliverance for the time of deliverance is often a time of temptation; the soul being elated and thrown off its guard. At such seasons much of the joy that is felt may merely be natural, the joy that would probably be when rescued from that corroding care which injures the body as well as distresses the soul. There is danger of mistaking it, of supposing it to be all spiritual, and hence of imagining the soul to be in a higher state of grace than it really is, and so, of being imperceptibly drawn into a state of false security. There is then especial need of that prayer: 'Hold Thou me up, and I shall be safe.' And with some peculiarity, who, being of a sanguine constitution of mind, are, in times of enjoyment, soon puffed up and brought into danger."

The words, as about quoted, were written by one who had carefully noted the different phases of an immature Christian experience. Such an experience has generally marked the beginnings of the divine life in the soul. With passing years, however, there ought to be a very great advance in spiritual things. The changing moods ought to disappear, giving place to a steady intelligent trust. Less value ought to be placed upon mere emotion, and a higher estimate upon an exchanging principle, as the only safe basis upon which holy character can rest. Whoever serves God from principle will never restrain prayer, however smooth the pathway or bright the sun of prosperity. He has learned that safety is only found in prayer "without ceasing, accompanied by 'watching thereunto."

Hope for the Hopeless.

One of the most hopeless cases ever brought into the great Moyamensing Prison in Philadelphia was a negro, who was convicted of a crime of violence. She was a huge, fierce animal, who had been born, and had lived in the slums of Alaska Street. She was a drunkard, and dissolute from childhood. The chaplain, after she had been under his charge for six months, shook his head hopelessly and passed by her cell without a word. One day the matron, taking a bunch of soiled scarlet flowers from her hat, threw them to "Deb" carelessly, with a pleasant word or two. The woman started in astonishment, and then thanked her earnestly. The next day the matron saw the flowers, each leaf straightened and smoothed pinned up on the wall of the cell. Deb, in a gentle voice, called attention to them, praised their beauty, and tried, in her

clumsy way, to show the pleasure they had given her.

"That woman," said the matron to the chaplain, "has the rarest of all good qualities. She is grateful. There is one square inch of good ground in which to plant your seed."

The matron herself planted the seed. Every day she showed some little kindness to the poor, untamed creature, who was gradually softened and subdued simply by affection for this, her first friend, whom she followed like a faithful dog.

By and by the matron took her as a helper in the ward, a favor given only to the convicts whose conduct deserved reward. Deb was orderly, quiet, and neat from her sheer gratitude only. The matron's hold upon the woman grew stronger each day. At last she told her the story of the Saviour's sacrifice. Deb listened with wide, eager eyes.

"He died for me—me!" she said. The matron gave up her position, but when Deb was discharged she took her into her house as a servant, trained and taught her, cared for her body and soul, always planting her seeds in that "one square inch of good ground."

Deb became a humble, faithful Christian. "He died for me," was the thought which lightened her darkened soul.

Sin's Fatal Fascination.

When once a man has done a wrong thing it has an awful power of attracting him, and making him hungry to do it again. Every evil that I do may, indeed, for a moment, create in me revulsion of conscience, but stronger than that revulsion of conscience it exercises a fascination over me which it is hard to resist. It is a great deal easier to find a man who has never done a wrong, than to find a man who has only done it once. If the wall of the dyke is sound it will keep the water out, but if there is the tiniest hole in it, it will all come in. So the evil that you do asserts its power over you, and it gets you into its clutches.

Beware of the first evils, for as sure as you are living, the first step taken will make the second seem to become necessary. The first drop will be followed by a bigger second, and the second, at a shorter interval, by a more copious third, until the drops become a shower, and the showers become a deluge. The course of evil is ever wider and deeper, and more tumultuous. The little signs get in at the window and open the front door for the big house breakers. One smoothes the path for the other. All sin has an awful power of perpetuating and increasing itself. As the prophet says in his awful vision of the doleful creature that make their support in the desolate city, "None of them shall want her mate. The wild beasts of the desert shall meet with the wild beasts of the island." Every sin tells upon the character, and makes the repetition of itself more and more easy. "None is barren among them." And all sin is linked together in a slimy tangle, like a field of sea weed so that the man once caught in its oozy fingers is almost sure to drown.—*Dr. Alexander MacLaren.*

PREACHING BY PRACTICE.—The good St. Francis of Assisi once stepped down into the cloisters of his monastery, and laying his hand on the shoulder of a young monk said, "Brother, let us go down into the town and preach." So they went forth, the venerable father and the young man. And they walked along upon their way conversing as they went. They wound their way down the principal streets, round the lowly alleys and lanes and even to the outskirts of the town, and to the village beyond, till they found themselves back at the monastery again. Then said the young monk, "Father, when shall we begin to preach?" And the father looked kindly down upon his son and said, "My child, we have been preaching; we were preaching while we were walking. We have been seen—looked at; our behavior has been remarked; and so we have delivered a morning sermon. Ah! my son, it is of no use that we walk anywhere to preach unless we preach as we walk."—*Paxton Hood.*

In point of character the minister should be above reproach. A false or foul word or an act unwise and unbecoming, will go far toward neutralizing the moral effectiveness of pulpit ministrations. The most beautiful thought, framed in most polished words, will make but little impression for good if the speaker has but a shaken hold upon the confidence of the people for integrity and honor. Above all things, then, the minister should be a man above and beyond reproach. Having a conscience void of offense and 'knowing that no man can say ought against his moral life, with what confidence he can speak; and how his words will tell for God and humanity! Let God's minister inspect the moral action of his heart at each ending day, and then with the morrow seek to avoid the faults pertaining to yesterday.

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