

Pray Much.

Pray much! God loves a sweet, dependent spirit.
That owns itself too weak to walk alone.
No plea goes forth but listening angles hear it,
Sometimes in ways mysterious and unknown
Their answers come; but surely as the light
Hears the dawn calling, and dispels the night,
So do those blessed messengers on high
Hear when we cry.

Pray much! The friends with whom we hold communings
Exert a subtle influence hour by hour,
Turn often, then, with soulful importunings
To those celestial comrades. By their love
Thou shalt be girded for the times of strife
That try the strength of every human life;
Thou shalt become a victor in the field
Where others yield.

Pray much! Each day allow thyself a season
For close companionship with minds above,
Put by thy will, thy pride, thy stubborn reason;
Keep nothing but humility and love,
As one is charged by magnets, so thy soul
Shall feel divine electric currents roll
Thro' all its chambers, till it glows with faith
That conquers death.

—Ella Wheeler Wilcox.

Cordiality in the Church.

Christianity promotes friendship and fellowship among men. In fact, it is itself the source of a system of sociology, like which the world has nowhere else seen. It is not merely a system of rules for social fellowship, giving direction and control to the social forces of humanity; it is itself the inner force inculcating and producing the element of heart and soul, under the dominion of which alone there could be that high social system which is found in all Christendom.

It is of great importance that these facts and principles be duly recognized and understood in all the work of the church in order that it develop that power which properly belongs to it. Without it, the church as an organism may cramp and diminish and almost destroy that very principle of sociology which pure Christianity in the church alone can foster.

Simplicity of manners and social cordiality in the church are the demands of the very spirit and genius of Christianity. Cold, rigid formality are unbecoming in the church. Customs of society and fashionable etiquette often play a game of murder in the church of Christ. Simple-hearted fellowship, friendship, and love would convert many a church from a dead tree in the garden of God to a green, fruit-bearing plant in the vineyard of the Saviour.

Old men and women could learn a lesson of great value from little children. The other day we saw two little girls meet as strangers. There was no one to introduce them. They came from homes of refinement and grace. They met walking by the way. One said to the other, "My name is Lena May Parrett, and what is your name?" Quickly was returned the answer, "My name is Ada Florence Williamson," and by this time their little arms were around each other, and they were acquainted as if they had been introduced to each other by a queen. And so indeed had they been—introduced by the queen of the human heart. What a lesson for old members of the church!

While ago a minister in a fashionable church preached one Sabbath morning a most eloquent sermon on "Heavenly Recognition." At the close of the sermon he was met in the aisle of the church by a plain, well-dressed man, who shook hands with him and thanked him for presenting the beautiful and hopeful doctrine of the sermon. "Yes," responded the preacher, "it is a glorious truth that we shall know each other in heaven." The appreciative hearer answered with gratitude, "Yes I am so thankful, I am so glad for this sermon. I am rejoiced that we shall greet and know each other in heaven. I have been coming to this church for several years, and no one has ever greeted or known or spoken to me; but I am so glad that it will be different in heaven, and that we shall know each other there."

Heavenly recognition is a good doctrine to preach, and a comforting doctrine to believe; but we want in the church more earthly recognition. A great ten-acre field full of worldly custom and fashionable formality which now in many places curse the church ought to be plowed under by the grace of love and fellowship. Some of us, when we get to heaven, where Christ and his love will be supreme, will be ashamed of the indifference and coldness we carried into our association in the church on earth. Oh, for more earthly recognition in the hope of the heavenly! Our relations warrant it, and our profession and principles demand it. Let the fires burn brightly and the scenes be glad in the house of our God.—*Telescope.*

Join the Church.

Some years ago, in another than my present pastorate, a young girl came to Christ. She came almost alone. Her experience was clear and strong. She frankly and unhesitatingly acknowledged her Saviour. She was of a beautiful character naturally, and her character took on new graces. But she was not willing to unite with the church. From time to time I presented the subject to her as a duty and privilege, but she shrank back. After about a year, I brought it to her attention especially as her Saviour's wish, "This do in remembrance of me." This personal feature of it struck deeply into her heart. After a little she was anxious to take the step. The communion at which she was ready to do so, two older persons were also to come forward by profession; but illness prevented. Knowing how timid was this young girl, I suggested that she might wait until another communion, if she wished. But she would not. And, trembling, but with a glad look in her eyes, she stood up alone before the congregation to confess Christ.

What was the outcome? From the first, no one had doubted her sincere Christian spirit, or her faithful life. But from that day of confession and communion, she began to bear fruit as never before. In school, among her mates, and in church work, she became a power. Before, she had been only a shrinking witness. Out of her experience, more than ever, I became convinced of the wisdom of our Saviour's simple request about the bread and the cup and the remembering.

Since that time I have seen almost a duplicate of this in a boy's life, under very different surroundings. A deep experience; a new life; willingness to own the Saviour, but not to join the church; at length, personal conviction of the duty, in order to please Christ; and almost a reconversion, with enlarged fruitage, in the step.

Another instructive instance was that of a young man of uncommon talent, and of high singleness of purpose. He came out strongly as a Christian, after cool, careful thought. But he shrank from the communion, asavoring of form. But, seeing it right before him as something to be done, or to be omitted for tenable reasons, he began a study of the Bible on the subject. Convinced almost at once, he came in at the next communion, or the next but one. And, without delay in fruitfulness observed in the other two instances, he became at once a potent factor in the life of his church and community.

Join the church. From the Christian List go speedily on to the Church Roll. Not the next day, or the next week, after you become a Christian. Prove yourself for a little—or, rather, let the Spirit prove you. But do not delay more than one communion, if you delay as long as that. Be sworn in. Put on the whole armor. Come into Christ's plan. Swing with the mighty march of the confessors and martyrs.—*Rev D. N. Beach, in Golden Rule.*

Personal Influence.

"Eight years ago," said the president of an American railroad, "I resolved to abandon the use of all alcoholic beverages for the sake of my influence over others. I reflected upon the importance of having sober men in our employ, and also upon what would naturally be the influence of my example over my own son, just entering manhood."

But the beneficial influence of this resolution, conscientiously adhered to from that hour, was wider than he had supposed possible at the beginning. Incidentally, we have learned that, in the semi-annual gathering of railroad officials, his refraining from wine and other strong drinks was always warmly commended by those present, indicating in their judgment strength of character to govern him in the important trusts with which he had been invested. He was, consequently, chosen by them to serve on committees having great responsibilities, and his views on matters affecting the interests of stockholders uniformly received special consideration.

We give this as an illustration of a fact, well known, and yet too often forgotten, namely, the surest way to win the confidence of men is by our giving conscientious attention to the kind of influence we are exerting over them. It requires no further argument than this to convince them of our sincerity and true friendship.

What a lesson is taught the Christian in all this! In vain will he endeavor to lead souls to Christ if the principle above referred to be neglected. Many things may be done by him, possibly without personal injury, but if it be known by others that he refrains therefrom for their sake, there is established at once a hopeful bond of sympathy. On the other hand, if he be irresolute, or indifferent in matters

that expose them to temptation, his words of direct appeal will fall upon their ears without due weight. This is none other than the extension of the scriptural precept: "If meat makes my brother to offend," etc. By no means do we admit that the use of strong drink is, in any sense, harmless as to the individual himself; but, aside from all that, the tender watchfulness over others which the railroad president exhibited, won that sympathy in his behalf without which but little could have been done for the erring. To faithfully recognize this great principle in our Christian acts and words is of unspeakable value in saving men.

"Bringing His Sheaves with Him."

The assurance of fruitful results to noble doing is needed when the soul is so often chilled through lack of such grateful expression. Very little of the good done unto others at our hands will ever be known to us here. The nine lepers who went their way rejoicing in their cure, but ungratefully forgetting their Benefactor and Healer, is characteristic of humanity. Perhaps in no other Christian grace are we more deficient than in fitting and proper expression of gratitude to God for benefits received from Him, and to our helpful fellows for the good which they have done to us.

It should be comforting remembered, however, by that majority of noble doers who are sometimes led to think of the ingratitude of humanity, that no worthy aspiration or effort in another's behalf ever fails of response on the soul of the mover. The moral and spiritual increment is made there, if not upon any other. "To him that hath"—that is, useth—"it shall be given." Here is a spiritual barometer that makes an unerring indication and record. In God's "book of remembrance" there is also a record that no man can change or destroy.

The good that you would do, enters into and inspires other and nobler lives, though you know it not. When a soul is consumed, with a great and exhausting enthusiasm to be serviceable to others, somehow the glow and inspiration of such a purpose are imparted to others. The surprises, ecstatic, seraphic, which the other life shall reveal of the good which humble lives have rendered to others here, will be a large part of the transport of heaven. We thought of it as the following happy illustrations caught our attention in a single hour's reading. We print them for the comfort of others:—

"You helped me when I was a poor girl. I have never forgotten it, and I shall love you for it as long as I live." So said a Baptist woman, who is now the head of a large family, to an old preacher. Tears came into the old man's eyes, and he went on with a lighter heart.

Mr. George H. Stuart, acting as the representative of the Christian Commission during the war, asked a colonel the password. He wished to go out of the lines. "Chicago," said the colonel. But the sentry said it was not the word, and came near shooting him in the night. He went back to the colonel, who said, "What a fool I was! That was yesterday's word, I remember. To-day's is 'Massachusetts.'" Mr. Stuart, after giving the sentry the right word, added, "And now, my young friend, let me ask if you know the password to heaven?" "Thank God, I do, Mr. Stuart," he said, "I learned it from you in a Sunday-school class years ago, and I trust have acted on it: 'The blood of Jesus Christ cleanse us from all sin.'"

"He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."—*Zion's Herald.*

Journeying with Jesus.

BY REV. THEODORE L. CYLER.

In travelling, very much of the pleasure depends on pleasant company. A mountain climber is relieved of its weariness if the way is beguiled by cheery talk, and the ever new prospects are drunk in by other eyes as well as by our own. There is a charm imparted to a long voyage, if we have a congenial friend to pace the deck with us, and to watch with us the varying changes on old Ocean's countenance. The road to Emmaus may have seemed long to Cleopas and his associate at other times; but when that marvellous Stranger joined them, and opened to them the treasures of the Scriptures, and made their hearts burn with a fresh glow, how swiftly the moments flew! How fast the three score furlongs were measured off! The rugged road seemed short, for as it turned out, their companion during that wonderful walk was no less a personage than the Son of God.

What those two disciples had, we may have if we desire it. Jesus had distinctly promised His companionship: "Lo, I am with you always," is as true

to-day as it was eighteen centuries ago. If we open our hearts to Him, He will come in and dwell with us. When we rise in the morning, we should ask the Master to walk with us through all the day's journey. The godly merchant may have Christ beside him in the counting-room; the mechanic in his shop; the farmer behind his plough; the minister in his study; the sewing-woman over her needle and the sailor on the deck. His presence ensures our safety. The Tempter is conquered in advance, when he finds the omnipotent Saviour already in the citadel of the soul. Some hard hills of difficulty lie before us; but we need not climb them until we come to them, and then the assurance, "My grace is sufficient for thee," puts fresh iron into our sinews. Jesus never sends one of His own off on a trying duty alone. Paul's travels were anything else than holiday excursions; they were sometimes through tempestuous seas, and into dungeons, and among mobs of bloody persecutors. In Nero's judgment-hall his human friends forsook him, but, he says, "The Lord stood with me and strengthened me." So will He stand with you, O faithful toiler at your work, and with you, O missionary of the Cross, amid hosts of discouragements. The great thing is to ask Christ's direction, put ourselves unreservedly into His hands, and let Him lead us. He does not promise smooth paths or easy paths; but He does guarantee our absolute safety to the journey's end. There cannot possibly be a soul in hell to-day whom Christ has ever taken into His guardianship, and promised to see safely into heaven. "Keep by the power of God through faith unto salvation," is a truth as solid as the throne of Jehovah, and as mighty as His everlasting arm.

This sweet companionship of Jesus follows us into the sick chamber, and sits up through the long wakeful nights, and pillows our aching heads. "Here I lie," said the holy Halyburton; "I am pained without pain—without any strength, and yet strong. Christ comes to me in the watches of the night, and draws aside the curtains, and says, 'It is I; be of good cheer, be not afraid.'" Beulah lies on the way to the Celestial City. Sometimes the soul is in that land of corn and vineyards and soft airs, while the body may be eating coarse fare, or stretched on a bed of pain. The beginnings of heaven are here in this world; they consist in possessing Christ within us. Death is but the dropping off of the bodily tent; and heaven is reached when the ransomed spirit finishes the journey, to be forever with the Lord.—*N. Y. Evangelist.*

Home—Worn Holiness.

Holiness at home means habitual sweetness of temper and word. Not feigned, or affected, but the pure, honest outflow of a pure heart. This makes full allowance for annoyances, perplexities, sadness, grief, but rules out all "bitterness, and wrath, and anger, and clamor, and railing, with all malice" (Eph. 4:31).

In the home, as elsewhere, things will sometimes go wrong; disappointments will come; occasions of sudden excitement occur; provocations to anger and rashness arise; but, if "the heart be established with grace," the result will be patient endurance, without either sudden sourness of spirit or violent ebullitions of passion. The presence of these would but too surely prove the absence of that wisdom from above, and which is "first pure [the equivalent of holy], then peaceable, gentle, easy to be entreated," etc.

Holiness at home means a cheerful mingling of holy precept and example. To achieve the highest result for good upon the home circle, these must never separate, and, especially, must never be in conflict. Are there children in the home? Paul enjoins with reference to the children of all Christian parents: "Bring them up in the nature and admonition of the Lord." This can only be done by wise union of right precept and example.

Difficulties.

It was by landing on Plymouth Rock, in the heart of a pitiless winter, that the Pilgrim Fathers made New England. The bleak hills and wild moors of Scotland have developed a race which is unconquerable. The fearful passes and awful mountains of Switzerland have made possible the truest Republic in the world. Now, this same principle obtains in the religious life: "The kingdom of heaven suffereth violence, and the violent take it by force." The way upward is difficult, the path is narrow, the gate is straight, the temptations are many, the enemies are numerous; the devil, with all his arts, the world, with all its snares, the flesh, with all its suggestions, lie between us and the life celestial; and the soul that means to take its place in the ranks of the glorified must be prepared for a

fight, and a fight that will not end until the last enemy, death, is destroyed. And yet God is infinitely kind in this arrangement. By this plan, heaven is not only prepared for us, but we are prepared for heaven. Heaven is at once both a reward and a result.—*The Rev. J. Wesley Johnston.*

Sham Fervour in the Church.

Dr. Thain Davidson, in his latest monthly sermon to young men, said many within the church are largely responsible for the aversion that is felt towards religion by those without. The language of public worship in most churches is of a kind that is appropriate only to a fraction of the worshippers. And the world sees this—and abhors the sham. The words that are uttered in prayer and praise express an ecstasy of devotion that is felt by few; and to the majority, therefore, are unreal and untrue. That martyr-like fervour, prostrate self-abasement, passionate love to the Saviour, and eager longing to pass beyond the veil, which find such fluent expression, are out of keeping with the known character of the actual life, and the effect is most prejudicial. The sense of truth is dulled; and that which ought to be the truest of human occupations becomes, in fact, the most hollow and unreal.

Am I Safe?

In a recent conversation with a friend of long experience in divine things, he remarked that the "growing" Christian possessed a sure title to eternal life, and if called suddenly from earth would enter upon promised rest. "This belief has a scriptural basis, and is, therefore, to be joyfully accepted. A 'growing' Christian is an individual who is living in the enjoyment of God's present favor, and is walking daily in godly obedience to the Divine will. Great attainments are possible unto him, attainments not as yet realized. But, having the witness of his acceptance, having a firm purpose to please God in everything, and having his heart looking constantly unto Jesus with an ardent desire to grow up unto Him, he may say with the Apostle: 'We know that, if our earthly house, if this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens.'"

LOOK HIM IN THE EYE.—Look your minister in the eye when he is preaching. He is talking to you, and has a right to your strict attention. His discourse has relation to your spiritual welfare, and should arouse your deepest interest. Before you allow yourself to grumble at the dullness of a sermon, consider if the dullness is not in your own brain. When inclined to complain of the preacher's monotony, see if the real monotony is not in the organ, the pulpit furniture, the rows of pews, the wall decorations—all of which you have gazed at with a restless vision to the neglect of the preacher's face, which really is aglow with enthusiasm and aptly expressive of the sentiments his lips are uttering. Further, remember that the minister is delivering a message from your Lord and Master. You are bound by every holy obligation to receive the message with reverent regard, and give the messenger a respectful hearing.—*The Interior.*

Home Hints.

BLACKBERRY JELLY.—Press the juice from ripe berries, strain through a jelly bag, measure, and to each pint of juice allow a pound of sugar; boil the juice ten or fifteen minutes before adding the sugar; then boil fifteen minutes.

COFFEE CAKE.—Four eggs, two cups of sugar, one cup of molasses, one cup of hot coffee, four and one-half cups of flour, one teaspoonful of soda, two of cream of tartar, one-half cup of chopped raisins, cloves, cinnamon and nutmeg to taste.

TOMATO SALAD.—Cut six ripe tomatoes into slices and remove all the seeds; rub a dish with onion and pour into it a mixture of oil and vinegar (in the proportion of two spoonfuls of oil to one of vinegar,) sprinkle on the tomatoes pepper and salt, and leave them in the dressing two hours. Then it will be ready to serve.

DELICIOUS CORN BREAD.—Two eggs, beaten very lightly, one full cup of sweet milk, one scant cup of corn meal, one tablespoonful of sugar, two tablespoonfuls of melted butter, three even teaspoonfuls of baking powder. Enough wheat flour to make a stiff batter. Put in iron gem pans heated hot. Bake in a quick oven.

BLACKBERRY JAMS.—Mash the berries with a wooden spoon; put them into a preserving kettle, and let them cook ten minutes; then add the sugar, allowing one and one-half pounds of sugar to a quart of berries. Boil ten or fifteen minutes longer. It is best to put the jam in small jars, as all jams have a fresher taste when the jar is first opened.

MOLASSES AND SUGAR!

IN STOCK AND TO ARRIVE:

- 20 Puncheons Molasses
Antigua and Barbadoes
- 10 BARRELS MOLASSES,
VERY FINE.
- 20 BARRELS SUGAR,
Different Grades.
- 100 Lbs. Pure Paris Green,
At Bottom Prices, at

W. H. Vanwart's
Frederickton, June 6, 1888.

THOS. W. SMITH

IS NOW OPENING AT HIS

TAILORING

—AND—

GENTS' FURNISHING STORE

192 QUEEN ST. FREDERICKTON.

One of the cheapest lot of Clothing ever offered in this city. Just fancy,

All-Wool Tweed Suits

usually costing \$10.00 now selling at \$6.00

Diagonal Suits,

usually costing \$11.50 now selling at \$6.50.

PANTS

at proportionately low prices.

Those who want a bargain should call early. Our stock in every line is complete and marked low for cash.

WOOL TAKEN AS USUAL.

THOS. W. SMITH.

May 30, 1888.

WHOLESALE MILLINERY.

First Opening Spring Millinery

We are now making our show of

SPRING MILLINERY,

Our Stock is unusually large, embracing many decided novelties in better grades of goods than we have ever submitted.

We solicit an inspection of our stock and comparison of prices.

Plain and Fancy Straw Goods; Silks; Satins; Novelties in Gauzes, Artificial Flowers, Fancy Feathers, Laces, Crapes, Velvets and Plushes, Ribbons and Ornaments.

DANIEL & BOYD.

ST JOHN, N. B.

Hides, Leather, Oil!

WILLIAM PETERS,

LEATHER Manufacturer, and dealer in Hides and Leather, Cod Oil, Neat Foot Oil and Finishing Oil.

Tanners' and Curriers' Tools and Findings.
Lace Leather and Larragin Leather a specialty.

Hides and Leather bought and sold on commission.

240 Union Street, - St. John, N. B.

CLIFTON HOUSE.

74 Princess & 143 Germain Sts.,
SAINT JOHN, N. B.

A. N. PETERS, PROPRIETOR.

TELEPHONE COMMUNICATION.
HEATED BY STEAM THROUGHOUT

COUGHS, COLDS,
Croup and Consumption
CURED BY
ALLEN'S LUNG BALSAM
25c. 50c. and \$1.00 per bottle.



BUCKEYE BELL FOUNDRY.
Bells of Purification and Tin for Churches, Schools, Fire Alarms, Farms, etc. FULLY WARRANTED. Catalogue sent Free.
VANDEUSEN & TIFT, Cincinnati, O.
IRON. IRON.

JUST received another car load, ten ton bar and bundle iron.
Low Price.
R. CHETNUT & SONS