

## Treasure in Heaven.

Every coin of earthly treasure  
We have lavished upon earth  
For our simple worldly pleasure,  
May be reckoned something worth;  
For the spending was not losing,  
Though the purchase was but small;  
It has perished with the using,  
We have had it—that is all!

All the gold we leave behind us  
When we turn to dust again—  
Though our avarice may blind us—  
We have gathered quite in vain;  
Since we neither can direct it,  
By the winds of fortune tossed,  
Nor in other words expect it,  
What we hoarded we have lost.

But each merciful oblation—  
Seed of pity wisely sown—  
What we gave in self-negation  
We may safely call our own;  
For the treasure freely given  
Is the treasure that we hoard,  
Since the angels keep in heaven  
What was lent unto the Lord!

—JOHN G. SAXE.

## Forcing Children into Sin.

It is quite easy for a parent by ill-timed and injudicious severity to force his child into the commission of sin. What every child needs to learn is to hate evil for its own sake no less than for the sake of its consequences. If the child simply fears the immediate results of wrong-doing, the hope that he may evade these consequences will often stimulate him to ignore them and do as he lists. But when he is made to feel that sooner or later his sin will find him out, and visit on him its terrible retributive power, he will be careful how he enters upon wrong courses.

Years ago, in one of our New England cities, lived an itinerant with a large family, and a house always thronged with ministerial and other company. As the best china, after long service, had gradually disappeared, a new set was purchased, and at a sewing society at the minister's house it made its first social appearance. After supper was served, the eldest daughter, a very careful, conscientious, and capable girl, her mother's chief reliance in household offices, was intrusted with the responsible task of "clearing away" and washing the dishes.

By some mishap she broke one of the new cups, and her soul was filled with consternation. "What would mother say? How should she ever be told of the dreadful breakage? That new set used for the first time, and one of the cups smashed!" Tearfully Mary, the daughter, picked up the pieces and decided that she would tell her mother that she didn't know how they came into that sad condition. There were so many round, passing back and forth about the table, it was an easy thing for a bit of frail china to be broken. The mother, although grieving over the accident, never once thought of questioning the truth of her daughter's statement. Mary had been a church member for four years. She habitually spoke the truth; she had done so from childhood. The mother little knew how her severity when dishes had been broken had driven Mary into telling an untruth.

For two months Mary kept this dreadful lie in her heart. At first her relief in finding her statement credited so readily smothered the upbraiding of her conscience. But these soon became louder and louder, until she was compelled to listen to them. All her religious enjoyment vanished. Class-meeting was a terror to her, prayer-meeting an exquisite pain, the Lord's Supper impossible. At last, satisfied that no punishment her mother could inflict was so severe and terrible as that she had already endured, and feeling that her very soul was in danger, she made a full confession of everything to her mother, and besought her forgiveness.

The mother listened in astonishment. She had not dreamed that her severity could drive Mary—conscientious, trustworthy Mary—into the dreary refuge of a lie. Of course, she forgave the child instantly, cheerfully, entirely. But from that day forth her policy was changed.

Thirty years after this incident occurred, one of the younger daughters, present at a crockery smashing of some sort, when the question of such catastrophe was discussed, remarked, "Mother was very good about not scolding when dishes were broken. We knew how dreadfully it made her feel, but she didn't say much. She told us always to come to her and tell her when such an accident occurred, and not leave her to find out about it herself. The look almost of despair that came over her face, and her remark that she didn't know how the breakage could be made good, that we should have to go without awhile, was punishment enough."

One single piece of that set remains—a cake-plate. The chief

introduction at that sewing society. It warns against trying to cover up and deny facts. It warns against driving children into sin for fear of punishment, and because of the terrible retribution that will seek out and find in him who takes a lie into his life.—*Advocate.*

## Make your Daughters Independent.

From an "Open Letter" in the *Century* for May, we quote as follows: "Would it not be wiser far to induce young girls in thousands of happy, prosperous homes to make ample provision for any and all emergencies that the future may have in store for them? Could a better use be found for some of the years that intervene between the time a girl leaves school and the time she may reasonably hope to marry? The field for woman's work has been opened up of late years in so many different directions that a vocation can easily be found outside the profession of teaching, that will be quite as congenial to refined tastes and considerably more lucrative. Book-keeping, type-writing, telegraphy, stenography, engraving, dentistry, medicine, nursing, and a dozen other occupations might be mentioned. Then, too, industrial schools might be established, where the daughters of wealthy parents could be trained in the practical details of any particular industry for which they displayed a special aptitude. If it is not beneath the sons and daughters of a monarch to learn a trade, it ought not to be beneath the sons and daughters of republican America to emulate their good example, provided they possess the requisite ability to do so.

"Two years will suffice to make any bright, quick girl conversant with all the mysteries of the art of housekeeping, especially if she be wise enough to study the art practically as well as theoretically. The management of servants and the care of the sick and children will be incidentally learned in most homes, and can be supplemented by a more extended study of physiology, hygiene, etc., than was possible at school. Sewing need not be neglected either, while leisure will readily be found for reading or any other recreation that may suit individual tastes. Another year, or longer, may be added to the time devoted to these pursuits, if desired. But, above all, let two or three years be conscientiously set apart for the express purpose of acquiring a thorough experimental knowledge of some art or vocation which would render its possessor self-supporting and, consequently, independent.

"If the tide of public opinion favoring such a course would but set in, many a one would be spared untold suffering and misery in after life. Let the rich set the example in this matter. They can afford to do whatever pleases them, and, therefore, have it in their power to mould public opinion. Be not afraid, girls, that you will find your self-imposed task irksome. Remember that occupation is necessary to happiness, and that there is no reason why you should not dream while you work.

"The cry will be raised that there is danger that such a plan as the one advocated here will tend to give girls a distaste for the quiet retirement of home, but there is little cause for fear. Not one girl in twenty will voluntarily choose a business life in preference to domestic happiness. Indeed, it is absolutely certain that happy marriages would be promoted by this very independence among women. Not being at leisure to nurse every passing fancy, girls would elect to wait patiently until the light of true love came into their lives."

## Speak Kindly.

Kind words, says Pascal, are easily and quickly spoken; they neither burn nor blast, and we have never heard of any mental trouble arising from them. Though they do not cost much, yet they accomplish much. They help one's own good nature and good-will. Soft words soften our own soul. Angry words are fuel to the flames of wrath, and make them blaze more fiercely.

Kind words make other people good-natured. Cold words freeze people, and hot words scorch them, and bitter words make them bitter, and wrathful words make them wrathful. There is such a rush of all other words, in our days, that it seems desirable to give kind words a chance among them. There are vain words, and idle words, and hasty words, and spiteful words, and silly words, and empty words, and boisterous words, and warlike words.

Kind words also produce their own image in men's souls, and a beautiful image it is. They soothe, and quiet and comfort the hearer. They shame him out of his sour, morose, unkind feelings. We have not yet begun to use kind words in such abundance as they ought to be used.

## An Absent And a Present Saviour.

BY H. S.

On a certain night seven of the disciples went a-fishing. They were Simon Peter and Thomas and Nathaniel and James and John and two others, whose names are not mentioned. They were all expert fishermen, having followed that occupation before the Saviour called them from their nets to become fishers of men. But that night they caught nothing. Though they toiled all its long and weary hours it was all in vain. Not a fish came to their net. To a stranger who stood upon the shore when morning dawned, and cried unto them, "Children, have ye any meat?" their discouraged answer was, "No." Thus was it when the Saviour was absent.

But the stranger kindly says unto them, "Cast the net on the right side of the ship, and ye shall find." "They cast therefore, and now they were unable to draw it for the multitude of fishes." There were a hundred fifty and three great fishes. Thus was it when the Saviour was present.

And so it is as regards spiritual things. So is it as regards the toiling of the fishers of men. When the Saviour is absent they labor in vain, and spend their strength for naught and in vain. It matters not who the fishermen may be. It makes no difference. They may be Paul or Whitefield or Spurgeon, or Moody, if the great Master only be absent, the gospel net will be cast all in vain. Though cast on the right side or on the left side of the ship, it will be without success. But if the master be present, it matters not who may cast the net nor where, some fish, more or less will be taken. The increase depends on the presence of the Saviour in the person of the Holy Spirit.

"Thy ministers are sent in vain To prophesy upon the slain; In vain they call, in vain they cry, Till thy almighty aid is nigh, But if thy Spirit deign to breathe, Life spreads through all the realms of death. Dry bones obey thy powerful voice, They move, they wake, they rejoice." —*American Messenger.*

## Speak Reverently.

When Prince Bismarck, the great German statesman, was a lad, his father once overheard him speaking of the Emperor as "Fritz." He reproved him for the familiarity, and added, "Learn to speak reverently of his majesty, and you will grow accustomed to think of him with veneration."

The words made a deep impression on the boy, which was never effaced. Even in his old age he lowers his voice and assumes a respectful tone whenever he speaks of his sovereign. If a message is brought to him from the palace, either verbal or written, he always stands to receive it.

What a lesson is the custom of this great statesman to boys who speak so lightly, if not profanely, the name of the King of kings! It is very easy to lower our standard of reverence for anything. We have only to speak of it habitually in a light way. There is nothing like it to take the life out of the most precious texts of Scripture. We may regret of such sin with bitter weeping, but those words can never be to us again what they were before. We may have cut down a bridge we shall some day vainly long to cross.

A gentleman of keen wit used often to point his remarks with some apt quotations from the Bible. A friend, who greatly admired him, was present in his last hours, and asked, with deep sympathy, what was the future outlook.

"Very gloomy, indeed," was the response. Surprised, and deeply pained, he hastened to quote some precious promises suited to the solemn hour. "I have spoiled them all for myself," was his answer. "There is not one but is associated with some jest."

His light went out in darkness, though his name was on the church roll. What a lesson is here for all who are willing to be taught by it! Lay it to heart.—*Weekly Advocate.*

## The Conceited Grumbler.

Now and then a person gets the idea that the church could not get along without him; that he is necessary in the beginning and end of everything. He must be kept prominent and his importance must be recognized, or everything goes wrong. He is everywhere and has his sour and snarling say about everything and everybody. Nobody pleases him; nothing is just as he thinks it ought to be. He never opens his mouth but to find fault, and he looks his dissatisfaction when he does not speak it. He never helps anybody, and he obstructs every undertaking which is so unfortunate as to have him connected with it. He doesn't really love any one nor any cause, and he

makes it very difficult for anybody to have kindly feelings towards him. He evidently thinks that wisdom is personified in him, and is mad at all the world for not taking him at his own estimate. He is a sorry and troublesome character altogether. It is cause for regret that there are so many like him, and for gladness there are no more. It is useless to try to improve him by arguing with him. The most and best that can be done is to bear with him—it will develop your patience—and pray for him.

But how much better it would be if all such persons cultivated a humble spirit, and were willing to occupy any place and do anything they can to promote the cause of Christ! The spirit of humble, faithful service is that which the Master approves, and that which will, with his blessing, build up his cause and kingdom.

## How To Improve The Prayer-Meeting.

1. Think about it all the day, and anticipate it with pleasure.  
2. Be sure to be in time, if at all possible, and take your seat close up to the platform.  
3. Sing cheerfully; bright, joyous singing wonderfully helps to make a lively prayer-meeting.  
4. If the meeting is left open for any brother to pray, quickly respond, and show how highly you value the privilege of joining in the prayers of the church.

5. When you lead in prayer be sure to be brief, burning and believing.

6. When you pray be thankful to God for every token of blessing He has given to the church and Sabbath-school.

7. When the meeting closes, give a hearty shake of the hand to the stranger, and speak a kind word to your brethren. Try and make the prayer-meeting as much like a family gathering as possible.

8. When you mention the prayer-meeting during the week, tell how good and pleasant you found it to be.

9. If this does not improve the prayer-meeting, then be more earnest in private prayer on behalf of the church, and resolve, whoever else may be absent, you will not forsake the opportunity of assembling yourself together with brethren, in earnest waiting on God, until he is pleased to command the blessing. —*British Workman.*

## Epigrams by a Popular Preacher

People have to pay for being stupid.  
Money cannot make brains, but brains can make money.

Whether in a mill-pond or in the swim of life, it is the man's head that must be kept above water if his whole body will be saved from drowning.

Industrial ignorance is the mother of idleness, the grandmother of destitution and the great-grandmother of socialism and nihilistic discontent.

A good deal of what we are pleased to call our goodness is only another name for methods of behaving that we have had drilled into us till they have become habits.

Furthermore, honesty and its associate virtues are no more hereditary than arithmetic and spelling, but have to be acquired by something the same tuition progress, which must begin with the boy's beginning and grow with his integral element.—*C. H. Parkhurst, D. D.*

## A Question.

"And forgive us our debts as we forgive our debtors." We all say it together at morning prayer, and then we separate. Sam and Ella go to school. Sam often quarrels with the boys, and Ella whispers a little to her dearest friend about some of the other girls. Nell and I are the two young folks of the house. Nell "can't bear" Miss Smith, the dress-maker, and Aunt Maria "sets her all on edge." But I am the worst one. Lots of people have offended me, and I have so many dislikes and aversions, that except I cover them up with my manners, I don't think half the people in town would speak to me. I sometimes wonder when I am closing my eyes to sleep whether God heard the morning prayer of my lips, or the all-day prayer of my life. I do not like to put the question. It puts itself.

## Stirring The Emotions.

In my younger days I preached series of sermons on the "Evidences of Christianity" and on "Inspiration." I was satisfied that they were unanswerable, and numberless were the congratulations I received. But did they save sinners? Not a sinner. I learned this lesson by experience, that whenever Christianity accomplishes anything it has been by stirring the emotions. It may not be done in the Methodist way, or in Mr. Harrison's way, but be he Episcopalian, Presbyterian, or what not, a man must be first stirred through the emotions.

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