

Will You Sing?

BY MRS. ANNIE A. PRESTON.

Will you sing? Then sing a song
Of a right that need a wrong,
Of a hope that like a star
Led a mourner from afar.

Of a faith that won a soul
Rushing onward to a goal,
Whence neither hope, nor love, nor right
Could arrest the downward flight.

Right, and faith, and hope and love;
Wings to rise on like a dove,
Faith, and hope, and love and right
Stars to make the future bright.

"Maple Leaf," Washington, Conn.

Religion And Common Sense.

Looking resolutely at what is near at hand, common sense discerns in Christianity, not primarily an education of the intellect, but an education of the affections. Out of the heart are the issues of life. Morality, touched by Christian emotion, exalted by love to God and to man, fruitful in good works, may not in strict logic, be religion but it affords that verification of the religious life, that proof of the efficacy of faith in Christ, which men of science justly demand. And note how completely this view of religion, as a divine culture of the affections, is fitted to supersede and obliterate those habits of theological intolerance which so long dominated society. Pride and intellectual prowess go not unnaturally together, and it was expected that each sect should look down with a sense of proud superiority, from its own battlements of dogma upon those of other sects. But culture of the affections begins and ends in charity; and when that hardness of heart which darkens the understanding has passed away, it will be felt to be an offence, both to God and to man, to look with jealous anger and suspicion upon diversities of rites and opinions. The Christian, whose affections are attuned to harmonize with and admire the varieties of goodness, as exemplified by the changes of human character and circumstances, will "search for the holy in desire, for the good in council, for the just in works," and "love the good under whatever temple, at whatever altar, he may find them." But it may be asked, what particular connection there is between common sense and the religious education of the affections. We reply that common sense in the form of moderation is the measuring rod of affection, the criterion by which the golden mean is determined. It is by common sense, involving clearness of perception and coolness of apprehension, that the emotions are prevented, on the one hand, from sinking into torpor, and on the other from being inflamed into passion. We, of course, are assuming that the affections are cultivated on the principle of unselfishness, the principle of likeness to Christ; but the application of the soundest principles cannot dispense with common sense. It admonishes compassion not to be too soft and effusive; it warns justice not to be too stern and steel-cold; it bids thrift not to contract itself into the closed fist of niggardliness; it tells us that we may be intemperate even in our temperance, and make a fetish even of our moderation.

Our Duty To Society.

For one woman who admits and endeavors to fulfil her duty to society, there are fifty who see no duty at all in the matter, and never give it an intelligent thought. Duty to one's family is recognized and the comfort of husband and children, the welfare of the home and the wise administration of its economies is considered, but this done, many appear to plume themselves upon having fully obeyed the law. The gentlewomen have any obligation toward their neighbors, that other people's homes, as well as their own, have an absolute claim to be thought of in the scheme of life, seems not to enter the minds of some excellent women, who really desire to fall short in nothing which may rightly be demanded of them. When we remember, however, that the tone of local society is raised or lowered by the women of the place, that the fashion of dress, of speech, of behavior is set by women, that a woman's will opens or bars the door of her own house, and that it is her peculiar privilege to extend hospitality to whom she will, we cannot ignore woman's duty in this regard. It has been said that man, by himself, cannot make a home. Neither, by themselves, can men compose society. Society is made up of men and women, working together along congenial lines, in harmony, for desirable ends. Society which is refined, gracious, charming and cultivated, not only assists education—it is itself an education. The Church may be a social centre or a nucleus of social life, but primarily the Church is not a mere social club, and loses its inherent dignity when it allows

itself to be so regarded. Our duties as Church members are not precisely the same as our duties in society. Nor, because we are Church members are we to feel obliged to confine our whole social life within the narrow boundaries of our own particular Church. Some of our widest opportunities, our fullest and best advantages, our most earnest calls for usefulness, may come to us beyond our Church life, in that life of the world which it were narrow and Pharisaical, and wiser than our Lord, for us to shun.

For the sake of young people who look to their elders for support and the furnishing of a background for the sake of the middle-aged who are apt to hug their own ease and prefer slipped selfishness to full dress self-forgetfulness, for the sake of our own community, which should have a distinctive character of its own, we should cultivate a sense of our duty to society.—*Christian Intelligencer.*

Prayer.

Now and then we hear from the pulpit prayers which ordinary people must find it quite difficult to follow intelligently—not to say devotionally. If he who leads in prayer makes the impression that he is cudgeling his brain in almost vain efforts to think up something to say to the Lord, the effort can scarcely be edifying to the average worshiper. We remember a shrewd old woman, who, upon hearing a public prayer made in a most bungling manner, remarked of the leader that "He didn't seem to be used to the Lord." On the other hand, there is an undue and unseemly familiarity which should by all means be avoided. It is opposed to the reverence and awe which should always characterize the utterances which sinful human beings address to the Divine Majesty. And again: It is extremely easy for us to fall into the habit of asking for what we think we ought to want, rather than for what we really do want. A solemn, tender, reverent pouring out of the heart to God is not only one of the most important, but one of the most profoundly interesting things that can occur in any assembly of human beings gathered for a religious purpose. How many, even of the ungodly, are stirred and aroused from their indifference by listening to the earnest pleadings of a preacher who is really gifted in prayer! Now and then a large audience, made up of very miscellaneous materials, will be so moved by the prayer before sermon, that the truth will seem to have altogether a new force, as it comes mended from the lips of him who has evidently been communing with God. No preacher can afford to preach after a dull, cold perfunctory prayer.—*Richmond Religious Herald.*

A Sweet Voice.

There is no power of love so hard to get and keep as a kind voice. A kind hand is deaf and dumb. It may be rough in flesh and blood, yet do the work of a soft heart, and do it with a soft touch. But there is no one thing that love so much needs as a sweet voice to tell what it means and feels, and it is hard to get and keep it in the right tone. One must start in youth and be on the watch night and day, at work, at play, to get and keep a voice that shall speak at all times the thought of a kind heart. But this is the time when a sharp voice is most apt to be got. You often hear boys and girls say words at play with a quick, sharp tone, as if it were the snap of a whip. When one of them gets vexed you will hear a voice that sounds as if it were made up of a snarl, a whine, and a bark. Such a voice often speaks worse than the heart feels. It shows more ill-will in the tone than in the words. It is often in mirth that one gets a voice or a tone that is sharp and sticks to him through life, and t's up ill-will and grief, and falls like a drop of gall on the sweet joys at home. Such as these get a sharp home voice for use, and keep their best voice for those they meet elsewhere. I would say to all boys and girls: "Use your guest voice at home." Watch it day by day as a pearl of great price, for it will be worth to you in days to come more than the best pearl hid in the sea. A kind voice is a lark's song to a hearth and home. It is to the heart what light is to the eye.

A Plea For The Little Ones.

Don't expect too much of them. It has taken forty years, it may be, to make you what you are, with all the lessons of experience, and I will dare say you are a faulty being at best. Above all, don't expect judgment in a child, or patience under trials. Sympathize in their mistakes and trouble; don't ridicule them.

Remember not to measure a child's trials by your standard. "As one whom his mother comforteth," said the inspired writer,

and beautifully does he convey to us the deep, faithful love that ought to be found in every woman's heart, the unfeeling sympathy with all her children's griefs. When I see children going to their father for comfort, I am sure there is something wrong with their mother.

Let the memories of their childhood be as bright as you can make them. Grant them every innocent pleasure in your power. We have often felt our temper rise to see how carelessly their plans were thwarted by older persons, when a little trouble on their part would have given the child pleasure, the memory of which would have lasted a lifetime.

Lastly, don't think a child hopeless because it betrays some very bad habits. We have known children that seemed to have been born thieves and liars, so early did they display these undeniable traits; yet we have lived to see these same children become noble men and women, and ornaments to society. We confess they had wise, affectionate parents. And, whatever else you may be compelled to deny your child by your circumstances in life, give it what it most values—plenty of love.—*Advocate and Guardian.*

It Is Your Tongue.

It is your tongue; it belongs to you, and it is the only one for which you are responsible. Your neighbors' tongues may need care also, but that is their business; this is yours. See that it is properly attended to. Watch your tongue; it needs watching. It "is a fire"—watch it. It is a helm, which guides the vessel; let the helmsman keep wide awake. It can bless or it can curse; it can poison or heal; it can pierce hearts and blight hopes; it can sow discord, and separate chief friends. Watch your tongue. No one but you can take care of that tongue. You are its only ruler. Your neighbors may hate it or fear it, or wish they could bridle it; but they cannot do it. You have the power—watch that tongue. That tongue has already got you into trouble; it may do it again; it is "set on fire of hell." It burns up peace, blessing, reputation, hope. It causes sad days, weary nights, tearful eyes and heavy hearts. "If a man will love life and see good days, let him refrain his tongue from evil, and his lips that they speak no guile."

Watch that tongue. It is the glory of man. It distinguishes him from the brutes. It was bought with blood by the Son of God. He claims it as his. It should speak his praise; misemployed, it may degrade yourself and those around you. You are charged to attend to it. Watch that tongue. The Lord watches that tongue. "There is not a word in my tongue, but lo, O Lord, thou knowest it altogether." For every idle word we must give account in the day of judgment. What will be the record of that tongue then? Watch that tongue.—*Watch Tower.*

Definition of Bible Terms.

A day's journey was about twenty-three and one-fifth miles. A Sabbath day's journey was about an English mile. Ezekiel's reed was nearly eleven feet.

A cubit was nearly twenty-two inches.

A hand's breadth is equal to three and five-eighths inches. A finger's breadth is equal to one inch.

A shekel of silver was about fifty cents.

A shekel of gold was \$8.

A talent of silver was \$538.30.

A talent of gold was \$13,809.

A piece of silver, or a penny, was thirteen cents.

A farthing was three cents.

A mite was less than a quarter of a cent.

A gerah was one cent.

An ephah or bath contains seven gallons and five pints.

A hin was one gallon and two pints.

A firkin was seven pints.

A homer was six pints.

A cab was three pints.

Our Life.

Our life is a book. Our years are the chapters. Our months are the paragraphs. Our days are the sentences. Our doubts are the interrogation points. Our imitation of others the question marks. Our attempts at display a dash. Death the period. Eternity the peroration. O God, where will we spend it? Have you heard the news, more startling than any found in journals of the last six weeks? It is the tidings that man is lost. Have you heard the news, the gladdest that was ever announced, coming this day from the throne of God, lightning couriers leaping from the palace gate? The news! The glorious news! That there is pardon for all guilt, and comfort for all troubles. Set it up in double-headed columns, and direct it to the whole race.—*Talmage.*

God's Tone.

It seems difficult to believe, when we speak of God's love, that the same emotion is referred to as when we speak of human love. And yet words cannot mean one thing when applied to ourselves, another, when used to reveal Him. The love which throbs in the mother's heart, shines in the father's eye, suffers in a friend's sacrifice, or flames forth in any act of uncalculating devotion is, in kind, a manifestation of the love of God. Free human affection from all trace of impurity or tendency to exhaustion, magnify it to the infinite, and you do not need to change its essence to know the love of God. To him who believes this life itself is relation. Every friend brings to him the great Friend; home is God's house; and the relations which constitute their blessedness, impart to it likewise, a sacred meaning, as a disclosure of God.—*Christian Inquirer.*

Violent Language.

Whenever the feelings of persons are greatly excited, the tendency is to extravagance of language. As a rule, the taking down of such language and the reading of it to them will suffice to show them its folly. Thus it is said that a minister to whom a woman made a complaint with great violence of language against another, and called upon him to proceed against her in the church, took down what she said, and when the tirade had ceased said:

"You have noticed that I have been writing while you were speaking; this is what you said. I desire you now to sign your name to it preliminary to commencing proceedings."

When she heard it calmly read, she said with a gasp, as she resumed self-control:

"I guess we had better let the matter drop."—*Presbyterian.*

Better Than Medicine.

A lady in New Hampshire recently gave a party on her eightieth birthday. There was a most elaborate supper, every single article, from bread to cheese and butter to pound cake, having been made with her own hands. When asked how she kept herself so vigorous and healthy, she replied: "By never allowing myself to fret over things I cannot help; by taking a nap, and sometimes two, every day of my life; by never taking my washing, ironing, and baking to bed with me; and by oiling all the various wheels of a busy life with an implicit faith that there is a brain and heart to this great universe, and that I could trust them both."

If You Have Anything Better, Send It Along.

A gentleman in Massachusetts, when recently offered by letter a package of infidel publications, answered as follows:

"If you have anything better than the 'Sermon on the Mount,' the parable of the 'prodigal son,' and that of the 'good Samaritan,' or if you have any better code of morals than the ten commandments, or anything more consoling and beautiful than the twenty-third psalm, or, on the whole, anything that will make this dark world more bright than the Bible, anything that will throw more light on the future, and reveal to me a Father more merciful and kind than the New Testament, please send it along."

Obedying Our Guide.

I went up a great mountain recently, more than 10,000 feet high. On my way there was pointed out to me a place where a friend of mine met with a severe accident a few years ago. My guide had also been his.

"How did it happen?" said I.

The reply was: "He did not obey his guide. He would go by a way against which I warned him."

Even so, thought I, must we obey our heavenly Guide, if we would journey safely. Faith is implicit reliance, and this implies unquestioning obedience. We must go only where our Saviour leads us. We are sure to stumble if we leave His side.

Wit and Wisdom of John Ploughman.

Keep such company as God keeps.

To desire happiness is natural; to desire holiness is supernatural.

Boast not your wisdom; Satan knows more than you.

If the love of God sets us at work, the God of love will find us wages.

Fretting cares create gray hairs.

Keep your hand out of the fire, and yourself out of quarrel.

The breath of prayer comes from the life of faith.

Be not all rake, nor all fork, all screw nor all cork.

If you say nothing, nobody will repeat it.

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Statement of Accounts for '87.

INCOME.		DISBURSEMENTS.	
Premiums—Life..	\$408,768 60	Dividends on Capital.....	\$6,250 00-
Accident 18,550 42		Death Claims, including bonuses, \$76,657 53	
	\$427,319 02	Matured Ed'm'ts, including bonuses, 19,406 13	
Less Paid for Re-Assurances....	\$2,543 24	Annuity payments, 1,217 8	
	\$424,775 78	Accident Claims, 8,289 11	
Interest.....	58,038 53	Profits paid Policy-holders.....	74,501 93
Rents.....	1,545 23	Surrender values.....	14,660 15
Profit on Real Est. and Deb. sold ..	11,472 00		
		Expense Account, Commission, Medical Fees.....	194,732 65
			79,457 02
			39,326 27
			5,208 60
		Total Disbursements.....	327,972 52
		Surplus over Disbursements.....	167,859 02
Total Income.....	\$495,831 54		\$495,831 54

ASSETS.		LIABILITIES.	
Debentures.....	\$136,762 60	Life Reserves [Institute of Actuaries Hm table, 4 1/2 per cent. in].....	\$1,125,720 47
Stock—Montreal Loan and Mortgage Co., market value	27,082 50	Annuity reserves.....	9,769 39
Loan on Hamilton Provident and Loan Co. Stock (market value, \$1,440)	3,000 00		1,135,489 86
Loans on Real Estate, first mortgages.....	891,908 48	Less reserves on Policies re-assured.....	3,905 24
Real Estate.....	31,268 36		1,131,584 62
Loans on Company's Policies (Reserves on same being \$124,000)	64,388 11	Unearned Accident Premiums	9,594 10-
Cash on hand and in bank.....	18,280 87	Death Claims [life] reported but not proved or awaiting discharge.....	17,916 20
Bills receivable.....	1,444 03	Death claims resisted.....	2,000 00
Office furniture.....	3,330 70	Profits due Policy-holders.....	6,856 66
Agents' balances.....	3,370 06	Sinking Fund deposited for Debentures.....	5,547 73
Commuted commissions.....	10,961 00		
Interest due.....	6,861 66	Total Liabilities.....	1,174,499 31
Interest accrued.....	18,978 29	Cash surplus to Policy-holders	138,005 17
Rents due and accrued.....	222 50		
Outstanding premiums on Policies in force (composed largely of amts. on which the days of grace are current).....	\$68,545 29	Capital paid-up.....	\$62,500 00
Deferred Premiums 39,174 55		Surplus over all Liabilities and Capital Stock.....	75,505 17
	\$107,719 75		\$138,005 17
Less 10 per cent. for collection.....	10,771 97	[Including uncalled capital the surplus to policy-holders is \$575,505 17.]	
(The Reserves on these Policies included in the Liabilities are over \$320,000)	96,947 78		
Sundries.....	388 51		
	\$1,312,504 48		
Capital stock subscribed, but not called up.....	437,500 00		
	\$1,750,004 48		

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