

WANTED.

N. B. FOWLES.

Laborers wanted—in the field,
For the harvest now is white;
The grain is ripening fast to-day,
No longer time for more delay;
Come quickly, he who standeth by,
And gather in the harvest yield.
Oh! who of us will first reply:
"Who is wanted, Lord? Is it I?"

Laborers wanted—he calls again;
The ripening fields gleam cold and white.

The Master calls,—'tis growing late,
But the servants idly stand and wait,
And none will work. The end draws nigh,

The wind sweeps o'er the falling grain.
A wall of anguish laid at night—
Laborers wanted, is the cry;
"Who is waiting, Lord? Is it I?"

Laborers wanted—still the cry
Unheeded falls on listless ears;
The harvest white and whiter grows;
In silence work the deadly foes,
With noiseless tread their sickle ply;
His servants wait, still wait and sigh
O'er all the sad neglected years—
Oh, answer quick his pleading cry:
"Who is going, Lord? Is it I?"

—Christian Standard.

Gehenna.

BY REV. TALBOT W. CHAMBERS, D. D.

In a marginal note appended to Matthew (5.22), in the revised version of the New Testament, we find the statement that "the hell of fire" in the text is in the Greek "the Gehenna of fire." A similar note is attached to the other places in the New Testament where the same word is found. This raises the question, what is Gehenna? As to the origin of the word there is no dispute nor doubt. The English is a transliteration of the Greek term which again is the transliteration of a Hebrew word meaning the valley of Hinnom, a deep depression east and southeast of Jerusalem. The word is several times found in the Old Testament, variously modified, but always in a local or topographical sense, designating a particular region in the environs of the holy city. See for example, in the boundaries of the tribe of Judah, described in Joshua (15.8), "the valley of Hinnom" is given merely as a geographical term. Afterwards it is mentioned as the place in which children were made to pass through the fire as a sacrifice to Moloch (2 Kings 23.10; 2 Chron. 33.6). So that in the Hebrew Scriptures Gehenna is known only as the name of a particular portion of the earth's surface. The same is true of the Greek and all the other ancient versions. The term is found in the New Testament does not occur in the apocryphal books, nor in Josephus, nor in Philo. Yet our Lord uses it as a well-known word, and appears to have been at once understood by his hearers.

It would seem therefore that in the interval between the close of the Old Testament and the opening of the New, a change of usage had occurred, so that what formerly denoted only an earthly locality, came to denote the place of future punishment. It is certainly used in this sense in the Targums and the Talmud, but although these represent more or less accurately an early tradition, yet none of them were committed to writing before the Christian era, and therefore they cannot be confidently quoted as authorities for the state of opinion in the Lord's time. In the lack then of other testimony, the meaning of Gehenna must be inferred from our Lord's use of it. The word occurs twelve times in the New Testament, and in all but one was spoken by the Saviour. Three of these are found in the sermon on the Mount (Matthew 5.22, 29, 30). In the first of them He says of a certain person that he is "in danger of the Gehenna of fire"; in the other two it is said to be better that a man should lose one of his members than that the "whole body should be cast into Gehenna." In the fourth instance (Matthew 10.28), men are told to fear him "who is able to destroy both soul and body in Gehenna." In the fifth (Matthew 18.9), it is said to be better to "enter into life with one eye than having two eyes to be cast into the Gehenna of fire." In the sixth (Matthew 23.15), the Pharisees are said to make a proselyte "two-fold more a son of Gehenna than themselves." In the seventh (23.33), our Saviour asks the same parties, "How shall ye escape the judgment of Gehenna?" The eighth, ninth and tenth instances are found in Mark's gospel (9.43, 45, 47), where our Lord asserts that it is better to enter into life maimed, or halt, or with one eye than having all one's members "to be cast into Gehenna," adding in one case as an equivalent expression, "into the unquenchable fire." The eleventh instance is simply Luke's statement (12.5) of the precept to "fear him who after he hath killed hath power to cast into Gehenna." The last instance the only one outside the gospels, is in James' fearful account (3.6) of the

tongue. "It setteth on fire the course of nature, and is itself 'set on fire by Gehenna.'"

What now is the fair inference from these Scriptures respecting the meaning of the word? It denotes a place of future punishment. That punishment is very severe, for in Mark the Lord says of it, "where their worm dieth not and the fire is not quenched."

It does not necessarily imply corporeal suffering, because in the case just mentioned a fire and a worm cannot coexist. The punishment, however, is endless, for the fire is said to be "unquenchable," and in Matthew (18.8) the verse immediately preceding the one that mentions Gehenna and belonging to exactly the same connection gives as an equivalent phrase "the eternal fire." There is not the remotest allusion in any of these passages to ideas of discipline or correction. The one dominant or rather exclusive feature is that of penalty or retribution. It may be insisted then that the New Testament usage of the word determines its character. It can mean only the place of endless perdition. And this is declared by the kind and loving Jesus himself, who certainly could not be mistaken, and who would never utter a needless warning. The utterance of this truth is sometimes called harsh and cruel, but can these epithets be applied to him who loved us and gave himself for us.—N. Y. Observer.

Preaching From The Heart.

It is only when a minister preaches out of his own heart that he reaches the hearts of others. A purely intellectual sermon stops with the intellect; a doctrinal sermon is nothing more than a spiritual opiate. But let a man utter what he has felt and known, let him touch the harp-string that has vibrated in his own soul, and there comes that hush and spell over an audience, that chains attention, that jiffing of faces which seems like a white tablet for God's finger to write on. Who has not felt the irresistible power of a hidden experience interpreted by another soul? This is the secret of all oratory, of all sympathetic power of man over man. The greatest preachers are not those who may lay claim to the highest scholarship, who are profound philosophical thinkers or doctrinal giants, but whose large hearts have throbbled with the deepest spiritual experiences. "Out of the abundance of the heart the mouth speaketh." These are the men who can lay hold on vast audiences and sway them as the wind sways a forest. Their language may be plain, their style unpolished, their manner awkward, but they know the stops and keys of the human heart as the organist knows his instrument, and all the solemn and sweet music of life answers to their touch.—Zion Herald.

Early Conversions.

The most hopeful field for Christian work is that which embraces the young. With our admirable system of Sunday-schools, together with other agencies used in giving early religious instruction and training, even very young children are capable of intelligently accepting Christ as a personal Saviour. They not only need religious training and the helpful influence of a Christian example, but they need spiritual conversion—a conversion just as real and thorough as in the case of adults. In order that they may be introduced into the kingdom of God, they must exercise personal choice and faith just as in the case of older people. They should be given an opportunity to choose the way of life. The essentials in their salvation are the same as with those who have grown up to mature years, who repent and believe in Jesus. The steps leading to Christ may be to the child very simple, but they are none the less necessary and real. Early conversions should not only be considered possible, but their frequency should be sought and expected.

Indeed so important is it that the young be early led to a personal acceptance of Christ, that a neglect in this line is extremely hazardous. It can be shown that the majority of those now Christians became such when young.

The following from a letter written to the present writer several years ago will be of special suggestive interest just here:

"Dr. Spencer, of Brooklyn, New York, ascertained by personal inquiry of one thousand church-members of the various evangelical denominations of that city that the ages in which they were brought to Christ were as follows:

| | |
|---------------------------------|-----|
| Under 20 years of age, | 559 |
| Between 20 and 30 years of age, | 338 |
| " 30 " 40 " | 81 |
| " 40 " 50 " | 16 |
| " 50 " 60 " | 4 |
| " 60 " 70 " | 2 |
| About 70 none, | 0 |

1,000

"I suppose the above are reliable facts, and as such I have often used them in public speaking. Oh, how important then to lead the young to Jesus before they cross the line where so few ever turn to Christ! And what an argument in favor of early piety, of obeying the Savior's injunction to first seek the kingdom of God before the heart becomes hard, and the sensibilities blunted, and the habits fixed in sin. O dear brother, aim at the early conversion of the children. 'Train up the child in the way it should go'—not for the way, but in it."

"My own experience and observation all go to show that Dr. Spencer's statistics are reliable, and no doubt, show about the usual proportion of converts to Christ at the respective ages stated. Then is it not a fact that our best, most reliable, and successful workers in the church were converted early in life? It is true in religion, as well as in secular pursuits, that if we would become adepts we must begin when young. A person changing his occupation at twenty-five, thirty, or forty years, and learning a new trade, but seldom succeeds. Those who make good mechanics, physicians, lawyers or preachers, begin young and learn the rudiments of this calling in early life. So in religion."

Pay The Minister.

Some people seem to think that the poorer a minister is, the better off he is. It would be a pity to increase the salaries of our pastors for fear they might get proud. It is better to keep the preachers poor for fear they may preach for money. That might be good argument among the friars of Rome, but it is not the policy recommended by the apostle Paul. If there is any one thing that he taught, it is that they that preach the Gospel shall live of the Gospel to be supported. No real man ever preached for a living; but no man can live without a support. He must be paid for preaching, or else work with his own hands for his living, and at the same time preach to his stingy neighbors. Paul did that, but he taught the people that it was wrong for him to have to bear the burden. There were mean, stingy people in his day, just as there are in ours. A Christian should no more permit a man to preach to him for nothing than he would take dry goods and groceries without paying for them.

Stinginess among people is working great hardships in the ranks of our best ministers. There are men who will preach for a mere pittance, and that drives well qualified men out of the field. They can not afford to devote all their time to preaching, in competition with men who hold their services at such low rates. It looks as if the churches were setting themselves up to the lowest bidder. This can not go on much longer without great loss to the cause. Just think of a congregation of three hundred well-to-do members having preaching but once a month, and paying the pastor one hundred and fifty dollars a year. This policy is driving many good men into other professions, and keeping young men from entering the ministry. It is time to say that the Church is responsible for its share of the work of preaching the Gospel.—Cumberland Presbyterian.

Vacation.

That church which gives its minister a reasonable vacation, gets more out of him, has more and better service from him, than if he worked the whole year around. Even a horse is better for a vacation. Laboring men have Sunday to rest. One-seventh part of the time they ought to take for vacation. One day in every week is rest-time for them. A pastor's hardest day is Sunday, and though he may try to rest on Monday, he can not. There will be funerals, special calls on his time, board and committee meetings, and ten months of the year he will do seven days work in every week. Only can he support this, save his mind from wreck, and his body from the grave, by a protracted rest in the summer.

And vacation should be rest. The habit of many clergymen, preaching every Sunday in vacation, is a doubtful one. The pastors of strong city churches do not need to do it for the compensation, and it would seem that fairness to the church that votes the vacation, should lead the pastor to secure what rest he can. The voice will be better for rest. The mind will be stronger for relaxation. If a pastor goes away from home, but works all the time he is gone, he will hardly be rested in the fall. When ministers say it does not weary them to preach in vacation, we think they make a mistake.

What is the idea of vacation? Rest, of course. May not a church expect the minister will rest, and not cheat it of his full strength for fall work, by

preaching in summer? There is a morality to this. The question of honesty gets its thin edge in a little. Vacation is a business transaction between the employer and employee. Vacation is given that the employee may serve the employer better when it is over.

Our school-teachers have long vacations—perhaps too long. They are under pay during vacation. Ought they not to use vacation-time to make themselves better fitted for their work, rather than to make a little extra money? And ought not pastors to use the summer so as to secure to their people the best results for fall and winter work? We would not say a minister should not preach any when he is away from his people; but the habit that some ministers have of laying out courses of preaching and lecturing in the season devoted to rest, is at least open to question as to its propriety and wisdom.

Vacation has become an institution. How to get the most good out of it for the family, the church and the kingdom of Christ, should be our study, and an important study. One-sixth of human life is no unimportant factor in the usefulness of the whole.—Exchange.

"All Things for Good."

"Really no one understands about it, and I have no one to talk with but just God Himself." For the moment it seemed to us a hard experience for the earnest women who uttered these words with tears in her eyes; but upon second thought we knew it was one of the blessed "all things" working "for good." We knew it not as a matter of theory, nor even of faith, for it impressed itself in the face and tone, and in the evidently maturing character of the speaker.

We get our best things directly from God. Human friendship, the communion of saints, and the stimulus to spiritual life which comes from associations are greatly to be valued, but we learn best as private pupils in personal intercourse with the divine Teacher. It is said of Mary that she "sat at Jesus' feet, and kept listening to His word." Doubtless she often repeated to her sister Martha the things she heard, but they could never have come to her with the force and stimulus with which they fell upon Mary's ear directly from the lips of Jesus. It is not so much in the great events of life that we learn this precious lesson of companionship with God. There are sorrows in some lives which are like lonely mountain fastnesses where, in hours "apart" with Him, the soul has had unutterable revelations. But the daily routine, "the common round," has its lonely places, too, where God only "understands." If we should speak of the trial to another the reply might come, "Why do you care? Such things do not trouble me." "True, but you are different. I see you cannot understand;" and we turn away disappointed. But if to the friend unfailing we have learned to go, and

"Tell him every thing
As it rises,
And at once to Him to bring
All surprises,"
how soon we find He does "understand," and His peace keeps heart and mind as in a strong fortress. Nor does this feeling of being understood by God only lead to a misanthropic spirit. It does not recoil like the sensitive plant from all human touch, but rather from the divine companionship it learns the charity which "never faileth, hopeth all things, believeth all things, suffers long, and is kind." Taking daily experiences in this way, we may truly "in every thing give thanks."—Selected.

The Secret Of Strength.

"When I am weak, then I am strong." "When" and "then" are the two pivots of the text—the hinges upon which it turns.

"When I am weak." What does that mean? It means when the believer is consciously weak, when he painfully feels, and distinctly recognizes that he is weak, whether he know it or not; but when we not only believe this to be the fact, but see it to be the fact—then it is that we are strong. When it is forced home upon us, that we are less than nothing and vanity—when our very soul echoes and re-echoes that word, "Without me ye can do nothing"—then it is that we are strong.

When a man is thoroughly weak—not only partially, but altogether weak—then is he strong. When apart from the Lord Jesus Christ, he is utter weakness, and nothing more—then it is that he is strong. Let me persuade you to make a full confession of weakness to the Lord. Say, "Lord, I can not do what I ought to do; I can not do what I want to do; I can not do what I used to do; I can not do what other people do; I can not do what I mean to do; I can not do what I am

sure I shall do; I can not do what I feel impelled to do; and over this sin, full weakness I mourn." Then add, "Lord, I long to serve thee perfectly, yet I can not do it. Unless thou help me I can do nothing aright. There will be no good in my actions, my words, my feelings, or my desire, unless thou continue to fill me with thine own holy energy. Lord, help me! Lord, help me!" Brother, you are strong while you plead in that fashion. You can do all things through Christ who strengtheneth you; and He will strengthen you, now that you are emptied of self. How true it is, "When I am weak, then I am strong!"—C. H. Spurgeon.

Earthly Riches.

There are young men who are going to be rich; and let me tell you—and you will never forget this—that you must not be rich for yourselves alone, but that you must organize your riches so as to make other folks happy, if you want to be remembered. Do this, and as long as the world stands you will never be forgotten. And if you want to know what to do let me tell you to commence doing something to-morrow. A man who is going to do good with his money when he shall have a deal of it, makes a bargain with the devil; and the devil outwits him. Where men are going to use their money so that it will do good when they get through with it, the Lord is apt to get through with them before they think of being through with their money. If you want to be benevolent by and by, be benevolent now. Form the habit of being benevolent by giving at least a little of your means for benevolent purposes as you go along. It is not a bad rule to lay down, for every man to say to himself: "I will spend for other people one-tenth of the clear income that I receive." It is not a mere professional saying. I tell you, if you give away a portion of the profits of your business for the benefit of others, it will sanctify the rest. It will bring a moral element into your life. Say to yourself: "I will give one-tenth of my receipts, whether those receipts are large or small; and it shall go for the good of others, and not for myself." Wherever you are, and whatever circumstances you are in, do something that shall go on benefiting men after you are dead, if it is only to plant a tree or a bush to beautify a house or enhance the comfort of travellers. Do not be contented with simply helping your own self.—Beecher.

What Constitutes Hell?

Dr. Norman Macleod is accredited with the following: "Let the fairest star be selected, like a glorious island in the vast and shoreless sea of the azure heavens, as the future home of the criminals from earth, and let them possess what they most love and all that is possible for God to bestow; let them be endowed with undying bodies, and with minds that will ever retain their intellectual powers; let no Saviour ever press his claims upon them, no saint ever live among them, no prayer ever be heard within their borders; but let society exist there forever, smitten with the leprosy of enmity to God, and with selfishness as its all-absorbing and eternal purpose, and as sure as the law of righteousness exists on which rests the throne of God and the government of the universe, a society so constituted will work out for itself a hell of solitary and bitter suffering to which there is no limit except the capacity of soul to endure."

Random Readings.

God's mercy works sweetly; it allures and conquers.

There is a transcendent power in example. We reform others unconsciously when we walk uprightly.

Prayer is the pulse of the renewed soul, and the constancy of its beat is the test and measure of the spiritual life.—Octavius Winslow.

If thou wish to be crowned, thou must fight manfully and suffer patiently. Without labor none can obtain rest, and without contending there can be no conquest.—Thomas a Kempis.

Every day is a little life; and our whole life is but a day repeated. Those, therefore, that dare lose a day are dangerously prodigal; those that dare mispend it, desperate.—Bishop Hall.

Conduct is the great profession; behaviour is perpetually revealing us; what a man does tells what he is. There's not much practical Christianity in the man who lives on better terms with angels and seraphs, than with his children, servants and neighbors.

This is one of the sad conditions of life, that experience is not transmissible. No man will learn from the suffering of another; he must suffer himself.



INTERCOLONIAL RAILWAY

1889. SUMMER ARRANGEMENT. 1889.

ON and after MONDAY, 10th June 1889, the Trains of this Railway will run daily (Sunday excepted), as follows:—

TRAINS WILL LEAVE ST. JOHN.

Day Express for Halifax and Campbellton..... 7.00
Accommodation for Point du Chene 11.10
Fast express for Halifax..... 14.30
Express for Sussex..... 16.35
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A parlor car runs each way daily on express trains leaving Halifax at 8.30 and St. John at 7 o'clock. Passengers from St. John for Quebec and Montreal leave St. John at 16.35 and take sleeping car at Moncton.

TRAINS WILL ARRIVE AT ST. JOHN:

Express from Sussex..... 8.30
Fast express from Montreal and Quebec..... 10.50
Fast Express from Halifax..... 14.50
Day Express from Halifax and Campbellton..... 20.10
Express from Halifax, Pictou and Mulgrave..... 23.30

The trains of the Intercolonial Railway to and from Montreal are lighted by electricity and heated by steam from the locomotive.

All trains are run by Eastern Standard Time.

D. POTTINGER,
Chief Superintendent
Railway Office, Moncton, N. B.
8th June, 1889.

New Brunswick Railway Co

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ARRANGEMENT OF TRAINS

In Effect April 29th, 1889.

LEAVE FREDERICTON.

(Eastern Standard Time).

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

RETURNING TO FREDERICTON.

From St. John 6.10, 8.55 A. M.; 4.45 P. M.; Fredericton Junction 7.40 A. M.; 1.05, 6.25 P. M.; McAdam Junction, 11.35 A. M.; 2.15 P. M.; Vancorbo, 11.15 A. M.; 12.10 P. M.; St. Stephen 9.20, 11.40 A. M.; St. Andrews, 6.30 A. M.; arrive in Fredericton 8.55 A. M.; 2.15 and 7.20 P. M.

LEAVE GIBSON.

8.00 A. M.—Mixed for Woodstock and points north.

ARRIVE AT GIBSON.

5.55 P. M.—Mixed from Woodstock, and points north.
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