

By Way of the Red Sea.

BY ELLEN W. WORKS.

How like the host of Israel
God leadeth us to-day,
Not through some near and pleasant land,
But by the Red Sea way.

And oft, like them, do we forget,
He goeth on before,
Leading us, both by day and night,
As He did them of yore.

Red seas of trouble to be passed
Before us in the way,
While foes press on us in the rear,
And fill us with dismay.

Just as to them, He says to us,
"Why criest unto Me?"
"Go forward," trusting, and for you,
"I will divide the sea."

In faith they went, as we should go,
The waters they had feared
Became a blessing, right and left,
A crystal wall appeared.

And by a path they had not known
He safely led them o'er,
And lo! their dreaded enemies
Lay dead upon the shore.

Then, standing on the further side,
They saw his way was best,
As we shall when the waters crossed,
We enter into rest.

—Chris. Advocate.

Entanglements.

Among other lessons which the apostle draws from the profession of arms is the importance of separation from the world: "No man that warreth entangleth himself with the affairs of this world." Ancient writers allude to the military rule which excluded soldiers from civil pursuits. "Unworthy and disgraceful to a man in arms is business," says one. Another declares that "He who fights for a commander is prohibited from undertaking litigation, the practice of law, and mercantile occupations." The reason is obvious. The enemy would have an easy task with an army if some of the men composing it were engaged in plowing fields, and others in mechanical pursuits, and others in commerce. In like manner the Christian must needs be separated from other people, and if he insists on living as they do he disqualifies himself for a follower of the Captain of our Salvation.

This proposition requires explanation. There is a sense in which separation from the world is not enjoined in the Scriptures. There is a sense in which Jesus did not separate Himself from the world. He did not require His followers to forsake the society of men, or to abandon the pursuits of business, but to keep themselves from the evil. Some things are evil in their effects on the spiritual progress of the Christian which are not evil in themselves. Some things may destroy the influence of the Christian for good in a community when it would be impossible to discover the particular evil which lurks in them. Certain practices which appear to have no moral quality in themselves hinder the Christian in his prayers and his communion with God and his usefulness among men. Whatever else may be said of them they are entanglements which ought to be avoided.

Some Christians become entangled with business embarrassments. Diligence in business is not incompatible with spiritual devotion. Industry and activity in secular pursuits are helpful to the Christian life. But when Christians indulge intemperate zeal for gain, or become absorbed in secular pursuits so as to lose their relish for religious exercises, or over-burden themselves with business to such an extent that they have no time or strength for religious work and thought, or become involved in transactions which are not strictly honest, and debts which embarrass them and the church and injure their neighbors, they are entangled with the affairs of the world and unfitted for Christian warfare.

Christians often become entangled in political embarrassments. No Christian should despise public affairs or ignore his privileges as a citizen. On the contrary, it is his duty to make himself familiar with living social and political issues, and do what in him lies to reform abuses and overthrow the wrongs which exist in the country. But when a Christian neglects his home and his church in his zeal to carry an election or win an office, or suffers himself to be drawn aside from temperance and virtue and an exemplary life by his political affiliations, or befalls his good name in the filthy pool of city politics, he is seriously entangled, and disgraces the church to which he belongs.

Some Christians become entangled in vain amusements. It is not a question of the comparative sinfulness of any particular form of amusement which the Christian has to consider. Whatever hinders one from coming regularly and in the proper frame of mind to the Lord's table or to prayer-meeting is not safe. Whatever curtails one's influence with the ungodly

is a deadly evil. It were better for a Christian to lose his right hand than to indulge in any pleasure which will lead his ungodly associates to discount the sincerity of his religious profession.

Others become entangled in doubts. This is an age of investigation. Men pry into the secrets of the universe with amazing familiarity. This spirit of inquiry should be encouraged and cultivated, but no one should forget the dangers with which it is beset. When one reaches the point where he will not be satisfied with any truth which he cannot comprehend, and determines to reject every proposition which he cannot demonstrate, he is on dangerous ground. A man may study physical science so much as to become blind to the reality and importance of spiritual things. Church members may be found in our day whose doubts are more conspicuous than their faith. They are agnostics in spiritual things. They do not consider spiritual things knowable. They may be exemplary and liberal, but their religious energies are paralyzed. No doubter is a good fighter. It would be well if such doubters could remember that the most important realities of Christianity are not to be ascertained by intellectual calculation or speculation. They are facts which address themselves immediately to the consciousness. Let the doubter come closer to God and things will clear up. As shadows flee before the sun, doubts vanish when the Sun of righteousness arises in the soul.

All these are dangerous entanglements. The soldiers of Christ are needed now. There is a loud call to arms. Great battles are being fought. Every soldier who is entangled with the affairs of this world hinders the success of the army to some degree. This winter should be a season of victory. That it may be so let the entanglements be thrown aside. — *Advocate*

Prayer Meeting.

The following on "Where Spiritual Prayer-Meetings cannot Live" is taken from the *Treasury* and is well worth reading.

Prayer-meetings will not flourish "by the wayside—among thorns, nor on stony grounds." Like all other useful plants, they must have a fair recognition and a clear field, or they will bring no fruit to perfection. When the gathering at the prayer-meeting is seized upon as a convenient opportunity for doing errands, collecting small bills, and attending to a multitude of business items to save time from business hours, it gives the enemy a favorable chance to "catch away the good seed of the kingdom." Such practices unavoidably divert the attention from worship, so that both parties fail to receive any real spiritual benefit. The mind is kept harassed with business cares quite as annoying as the ordinary work of the day, and cannot fail to unfit the worshippers for a sweet and profitable waiting together before the Lord. And persons who are liable to be confronted with unpleasant things are certain to soon learn to stay away. Such practices run too near the "highway of the world" to admit of success in the cultivation of spiritual graces.

The thorny ground and the stony ground may be sufficiently indicated in the following considerations:

1. A church that is fruitful in strife and discords can never sustain a successful prayer-meeting. "A house divided against itself cannot stand."
2. A church that is run by sections cannot maintain a profitable prayer-meeting. By this we mean the church that has in her organization rings, factions or cliques, working as rival parties to carry out favorite measures, each faction headed by an over-ambitious leader, and more intent on having their own way than promoting the general good of the cause. This is especially disastrous when a misguided pastor enters upon a new charge, and thinks it to be his duty to create a dissenting party to estop the influence of some predecessor and his friends. When one faction is in the ascendancy, the others are likely to be retiring and less devotional. And when the factional zeal of the ascendant party, that may have been especially created, has exhausted itself, their prayer-meetings are certain to collapse.

3. A church where there is perpetual harping upon party issues in politics, can never sustain a spiritual prayer-meeting. The agitation of divided views always divides sympathy and is likely to impair confidence and diminish love.

4. A church infested with chronic grumblers, jealous spirits, captious critics and fault finders, can never sustain a flourishing prayer-meeting. As such meetings are generally conducted, if these characters are in the church, they will be sure to monopolize things and discourage and drive

others away. But few relish crab-apples as a regular diet.

5. A church that is run in a harsh, domineering and denunciatory spirit will not long maintain a good and profitable prayer-meeting. God does not drive his people like a task master or a tyrant, but He calls, invites and leads; and He also persuades, entreats and lovingly carries them when they are willing. God takes none to Heaven as prisoners or slaves. All who go there go from loving, hearty choice.

6. A church that is run as a fashionable resort for popular display never succeeds in sustaining a helpful, growing prayer-meeting. Vanity and humility never flourish together. The spirit of self worship and the worship of God do not harmonize well; and where the creature is exalted above the Creator, and worshiped more than God, there is no room for the Spirit of God in such a heart.

7. A church of self-conceited braggarts, who are constantly reminding us of their indispensable importance, and disparaging everyone else, can never sustain an attractive and profitable prayer-meeting. Such conduct is displeasing to God and offensive to men; and where the leading members of a church are given to extolling their own deeds and magnifying what is done by others, they are soon left to brag alone.

When Your Secret is Yours.

One day, while living in Maine, I was walking to a place where a meeting was to be held, and was overtaken by an elderly Quaker and his wife, who were riding to the same place. They offered me a seat in their carriage, which I gladly accepted, and, as we jogged along, our conversation became quite animated, for they were very pleasant people. Having been residents of the place all their lives, they were able to answer the many questions concerning it and its people, which my being a newcomer there led me to ask. Little by little, however, the talk took a drift towards persons alone, and the good people told me of this one and that, and the other of the citizens, usually giving them words of praise, as they evidently liked to do. But unfortunately one party was spoken of whom they felt unable to commend, and they explained their doubts of him by giving some parts of his personal history, which, perhaps, had better been left out of the conversation. It was dangerously near to that sort of gossip which good people condemn, and are supposed always to shun. The thought of this flashed all at once upon the old lady's mind, and looking at me with a queer twinkle in her eye, she said: "Now, thee will remember we are telling thee these things, hoping that thee will use better sense about them than we have."

Many a time since then the quaint remark of the old lady has come up in my mind. It was valuable, not only as a bit of keen humor, but because, also, it taught a lesson of importance.

It was an exceedingly neat and pointed way of emphasizing the folly of telling to others what we should not wish to have them repeat, and what we had better keep to ourselves. When we conclude the recital of a piece of "news" with the remark, "Now don't mention it again, will you?" we are only putting in a tamer form my good old Quaker friend's expression: "We are telling thee these things, hoping that thee will use better sense about them than we have." — *Watchman*.

Backward Looking.

Remember that the Christian life is one of new relations and new trusts, therefore he who looks back and lives regretfully in the mistakes and sins of the past does himself an injury. It may have been a mistake or a sin for Lot and his wife to have done as they did when they chose the cities of the plain. But they did it. Shall she now look back and tarry regretfully, thinking what might have been if they had not gone thither? No. The only way to mend the past is to get back to the better now. He forgives our follies past. I have known some people who have made themselves unhappy all through their pilgrimage because they would remember and hold on to the guilt of forgiven sin. If my boy had committed some offense against me, and had expressed his sorrow, and I had freely forgiven him, would it be best for either him or me for him to be continually saying: "O, I am such a sinner?" I am sure I should say to him: "My boy, you are forgiven. Our love is as if the wrong had never been." O look not behind thee, so as not to carry the burden of forgiven sin.

There is a story told of Luther and his relations to his old sins. One after another was brought to his mind as a reason why he ought not to be happy in Christ. But in one of his more

trusting moods he said, when the darkest list lay spread out before him: "Now just write underneath them all, 'If we confess our sins, He is faithful and just to forgive us our sins.'" So he went on rejoicing in the divine favor. Don't carry the burden. Leave it at the cross. — *The Rev. J. L. Peck*.

God's Plans.

Many men wreck their lives by determinedly carrying out their own plans without reference to the plans of God. In an army, every part, every brigade and regiment must wait the commander's orders. If any battalion moves independently, though ever so heroically, it not only confuses the whole plan of battle, but brings disaster to itself as well in the end. So each individual must always wait for God's command to move. Keep your eye on the pillar of cloud and fire that leads. Rest when the pillar rests, move when it moves. Never lag behind, but be sure you never run ahead. You can make the clock strike before the hour by putting your own hands to it, but it will strike wrong. You can hurry the unfolding of God's providence, but you will only mar the divine plan unless you wait for Him.

You can tear the rosebud open before the time when it would naturally open, but you destroy the beauty of the rose. So we spoil many a gift or blessing which God is preparing for us by our own eager haste. He would weave all our lives into patterns of loveliness. He has a perfect plan for each. It is only when we refuse to work according to his plan that we mar the web. Stop meddling with threads of your life as they come from the Lord's hands. Every time you interfere you make a flaw. Keep your hands off and let God weave as He pleases. Do you think you know better than he does what your life ought to be?

Then Certainly For Me.

A Jewess took it into her head she would like to go to a Methodist revival meeting, just to see what it was like. Her husband tried to dissuade her, but she persisted. She went and listened; and as she listened there was a quiet voice seemed to be whispering in her heart all the time, "What if Jesus is the Christ?" She went again, and again the same query was running through her mind, "What if Jesus is the Christ?" "I'll search into it, at any rate," she thought; and she returned to her husband, and said, "You must get me a New Testament. I want to see what it is like." "Nonsense," he said; "the Methodists will make you mad." However, to please her he sent across to a Methodist's house with the inquiry, "Will you be kind enough to lend me a New Testament?" Most gladly was it lent. The Jewess seized it, rushed up stairs, and throwing it down, exclaimed, "Oh Thou Father of Abraham, Father of Isaac, Father of Jacob, God of my father and mother, show me the truth." She opened the Book and read the words in Rom. 1: 19 "I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation to every one that believeth, to the Jew first, and also to the Greek." She sprang to her feet at the words "to the Jew first," exclaiming, "Then certainly for me; and I accept Him."

Is there any one of you wanting to find the truth, do like this Jewess did; she *willed to know His will* and soon discovered it. — *H. S. N., in The Friend of Missions*.

Thorough-going Obedience.

Thorough-going obedience, irrespective of consequences, is the secret of all blessedness.

"Great peace have they which love thy law," the peace of conscience; the peace of ceasing from that which is our worst enemy, self-will; the peace of self-surrender; the peace of feeling "Tis his to command; 'tis mine to obey;" the peace of casting the whole settling of the campaign on the King's shoulders, and of finding our duty restricted to tramping along with cheery heart on the path that he has appointed. That is worth having. Oh! if we could cease from self and lay our wills down before him, then we should be quiet. The tranquil heart is the heart which has the law of Christ within it, and the true delight of life belongs to those who truly say "I delight to do thy will." So yielding, so obeying, so submitting, so surrounding one's self, life becomes quiet, and strong and sweet. And, if I might so turn the story that we have been considering, the faithful soldiers who have been true to the King when his throne was contested, will march with laureled heads in his triumphant train when he goes back after his final and complete victory, and reign with him in the true City of Peace, where his will shall be perfectly done by loving hearts and all his servants shall be kings. — *Alexander MacLaren, D. D.*

Love for the Saved.

Traveling down the Ohio River on a steamer, a gentleman passenger's attention was called to the pilot, who was a coarse-looking man. "The captain informed me," he said, "that recently as the boat was going through the rapids, the pilot called him to take the helm. He had just seen a boy struggling for life in the rapids. He sprang into a mere skiff, and ventured himself among the boiling waters without an oar, and saved the boy. I went up to the brave man and spoke to him: 'Do you ever see the boy whom you saved?' 'Yes,' he answered, 'at every trip he comes down to the boat to see me.' 'And how do you feel when you see him?' 'More than I can tell you,' he replied, 'more intense interest than in any of my own seven at home, for whom I have run no risk.'"

How true is it that "there is joy in heaven over one sinner that repenteth more than over ninety and nine just persons who need no repentance." How must Jesus regard those for whom rescue from everlasting death he has given his life? Will he not regard them with more interest than the angels for whom he runs no risk? — *Christian Witness*.

MURMURING.—No blessing comes to the murmuring, complaining, discontented heart. When once this evil of discontent has entered into the soul, nothing is right. Even the "angles' food" was not good enough for the murmuring Israelites, and the corn of heaven could not satisfy those whose souls were filled with the discontent of earth. But when once the heart has found rest in God, and all its murmurings are hushed in sweet submission to his will, there is peace in believing, and joy in the Holy Ghost, and a hallowed confidence in the kind providence of Him who hath done all things well. "Let your conduct be without covetousness, and be content with such things as ye have; for He hath said, I will never leave thee, nor forsake thee. So that we may boldly say, The Lord is my helper, and I do not fear what man can do unto me."

THE TESTING.—Travellers tell us of a tree in tropical countries the inner parts of which are sometimes eaten out by ants, while the bark and leaves remain apparently as fresh as ever; and it is not until the tornado comes and sweeps it down that its weakness is discovered. But the storm did not make the tree weak; it only revealed how weak it was, and its feebleness was the result of the gnawing of insects through a long course of time. In like manner, if we let our characters be honeycombed by constant neglect of common duty, or by daily indulgence in secret sin, or by habitual yielding to some temptation, we cannot expect anything else than ruin when the testing hour shall come. — *W. M. Taylor*.

PATIENT CONTINUANCE.—Whatever is worth beginning is worth finishing. There may be a long time between the beginning and finishing. Solomon's Temple was not built in a day, but every row of stones brought it nearer completion. A poor woman had a supply of coal laid at her door by a kind neighbor. A very little girl came out with a small fire-shovel, and began to take up a shovelful at a time, and carry it to a sort of a bin in a cellar. A gentleman passing said, "Do you expect to get all that coal in with that little shovel?" Modestly she replied, "Yes, sir, if I work long enough." It is not enough to begin the race; you must reach the goal if you would have the prize. — *Sunday-School Times*.

Random Readings.

He who preaches holiness in a manner to please the carnal mind will never, by such methods, secure its destruction.

He who serves the Lord in "his own weak way" should look carefully to see whether, indeed, he is serving him at all.

Perfect love never rules with a rod of iron; but it never compromises the truth to escape the false accusation of doing wrong.

Some of the richer experiences of the sanctified come to them like "a silent heaven of love."

Misrepresentation is one of the poisoned arrows which error always shoots at the devoted advocates of truth.

All are hastening to eternity, and it is the first essential that a meetness be secured for its highest and best associations.

What a book! Vast and wide as the world, rooted in the abysses of creation, and towering up beyond the blue secrets of heaven. Sunrise and sunset, promise and fulfillment, life and death, the whole drama of humanity, are in this book. — *Heine, on the Bible*.



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
Fast express for Quebec and Montreal	16.35

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 16.55 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. POTTINGRR, Chief Superintendent
Railway Office, Moncton, N. B.
8th June, 1889.

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ARRANGEMENT OF TRAINS

In Effect Oct. 7th, 1889.

Eastern Standard Time.

LEAVE FREDERICTON.

6.20 A. M.—Express for Fredericton Junction, St. John, and intermediate points, Vancorbore, Bangor, Portland, Boston, and points West; St. Stephen, St. Andrews, Houlton, Woodstock, Presque Isle, Grand Falls, Edmundston, and points North.

11.20 A. M.—For Fredericton Junction, St. John, and points East.

3.20 P. M.—For Fredericton Junction, St. John, St. Stephen, Houlton, and Woodstock, connecting at the Junction with Fast Express via Short Line for Montreal and the West.

RETURNING TO FREDERICTON.

From St. John 6.40, 8.45 a. m.; 4.45 p. m.; Fredericton Junction 8.10 a. m.; 12.50, 6.25 p. m.; Adam Junction, 11.20 a. m.; 2.06 p. m.; Vancorbore, 10.55 a. m.; St. Stephen, 9.20, 11.30 a. m.; 12.15 p. m.; St. Andrews, 6.45 a. m.; arrive in Fredericton 9.20 a. m.; 2.00 and 7.15 p. m.

LEAVE GIBSON.

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

ARRIVE AT GIBSON.

5.30 A. M.—Mixed from Woodstock, and points north.

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