

**A Hundred Mays.**

Carey preached the sermon which roused the Baptist Church to the enterprise of Foreign Missions on May 31, 1792.)  
A man inspired he saw through glooms  
Of hawthorn hedges and green trees.  
Far off the hopeless, light-as glooms  
On Indian faces. By degrees  
He also saw their way to light  
By English lamps their darkness night.

How sweetly sang the nightingales!  
But in each throbbing note he heard  
Sad undertones. And India's walls  
Changed to a voice he knew—a word—  
'Take thy good news across the sea!'  
He answered, 'Here am I. Send me.'

The urgent man, his heart aflame,  
'Expect great things from God,' cried out;  
'And dare do great things in His name!'  
Men hide their duty in their doubt;  
But Carey would not be denied,  
Now all the Church is on his side!

It was a hundred Mays ago,  
And timid souls bade him go forth,  
Lonely, but brave, the Christ to show.  
Now east and west, and north and south,  
All lands unite to give God praise  
For blessings of a hundred Mays.

Few were the sowers, but the seeds  
Were vital; and by faith and prayer  
They blossomed into such grand deeds  
As angels only can declare;  
And Time triumphantly plays  
The harvest of a hundred Mays.

Thank God for Carey! And still more  
For the descent of Carey's faith  
On other souls; till o'er and o'er,  
They have gone forth, not fearing death,  
To tell the love of Christ to men,  
And live his hero-life again.

Holy places have been made!  
What happy songs dark lips have raised!  
What eyes scan Jesus, unafraid!  
In what strange tongues has he been  
praised,  
Since the Church overcame her fears,  
And entered on this hundred years!

Again the nightingales sing out;  
The hawthorn hedges are in bloom.  
And has the Church lost all her doubt?  
And heathen countries their deep gloom?  
God send us Carey's still inspired,  
And let our own cold hearts be fired!  
MARIANNE FARNINGHAM.

**The Home Altar.**

The conditions of family life, especially in the cities and communities where the throbbing pulse of our feverish civilization is felt, are not favorable to the most healthy religious developments in the home. To find a time when all the members of the household may assemble about the family altar is not easy. Yet how can Christian parents discharge their solemn obligations while neglecting this duty? The influence of family worship cannot fail to affect all who engage in it. The reading of the Bible, the daily reception of God's promises and warnings, of Christ's unfolding of the truth and way of life, the frequent recognition of God as the giver of all blessings, as the sympathizing and mighty Friend, as an ever-living Presence in our lives, cannot fail to exercise a most salutary influence upon all hearts. It impresses parents with the greatness of the trusts committed to them, and binds them together in a sympathy not otherwise maintained. It stimulates the discouraged heart and exalts commonplace routine into a sacrament. And then who can measure the effect of this daily worship upon the young lives? Can the child learn reverence for the parent in any other way so effectually as by this? As the father or mother speaks to God the child realizes something of the sacredness of the office, comes to see something of the tender solicitude, to share the burdens and the hopes of the parents. The children, as well as all others of the household, are brought into a tender and close sympathy not otherwise to be secured or maintained. Servants bowing to worship a common Father may be brought into touch with the family life as helpers in the home.

Nor are the influences of the home altar limited to the family. The man who goes down to the fretful cares of business after having "drunk of the brook by the way" carries a refreshed and refreshing spirit. The father is a better citizen whose patriotism is daily sanctified by prayer for his country. And, above all, the altar of the church will flame with holy fires when they are kindled from the glowing altars of the homes. The minister who carries upon his heart the interests of his people comes or goes with a glad heart when he feels about him the strong sympathies of a praying congregation. Let the home altar of a church be so many links in a chain of loving fellowship, and what can break the bond?

Yet this blessed institution is lightly esteemed in many so-called Christian homes. Observation and inquiry lead to the sad conviction that many, even official members of the church, do not maintain family prayer; and when maintained, as a duty, it is burdensome often; the greatest privilege becomes a hurried form. We would urge a reconsideration of this whole subject

**The worst disease—Dyspepsia. The Best Cure—K.D.C.**

on the part of Christian parents and husbands, and the establishment of a home altar as a conservator of all that is best in spirit and as a help to every attainment.—*Advocate.*

**The Habit of Obedience.**

The habit of obedience is the first one the child forms. Is it too much to say that it is the most important habit of its whole life? If the baby has a wise and an intelligent mother, it eats, sleeps, wakes, takes the air, and performs all the functions of life by rule. The mother is the voice of God to her child, and in so far as she succeeds in having her child hear her voice and obey it she deserves to be the voice of God to her child. Beginning thus in the very earliest stages of infancy to train the child in habits of implicit obedience, there is no hard afterwork to be done. The child's will bent in the direction of the mother's will never needs to be broken. Contests may arise as the years go on, but they will have but one termination, submission to the mother's will. They should have but one termination. As the child grows, the mother teaches it to heed the internal voice, which is in the heart of "every man that cometh into the world."

The son of a Quaker lady came to her one day, asking advice as to what he should do in a difficult situation. "What does the voice within thee say?" said the mother; "follow that voice, it will not lead thee wrong." That voice may lead only in negatives, as did the demon of Socrates, but if carefully heeded it never leads astray.

If the training of a child had been neglected in this respect, the best way we know of to bring it into right relations to obedience is to secure the child's attention, and then issue the word of command but once. Do not repeat it, but look steadfastly at the child until he obeys.

We knew a lady years ago who used to practice her children in obedience without their knowledge, simply to keep them up to the ideal standard. When they were engaged in occupations particularly delightful to them she would call them to her and send them on errands, which having performed they were permitted to return to their occupations again. This discipline was, of course, only occasionally exercised, but it answered a most admirable purpose. A happier family of children than these were we have not seen.

God promises in His word to guide us with His eye. The mother who has right conceptions of her duty to her children, and right methods of performing them, will not only "guide them with her eye" during childhood and youth, but through the perils of young womanhood and young manhood until they are settled in all ways of right living.

**What Is Your Influence?**

An aged man said to a lady who was looking over the family photographs upon his son's centre-table.

"Do you find one of my photographs there? If so, I want it destroyed, for when I take my departure from this world I want nothing left behind as a reminder of me."

"But there is one thing you cannot take with you," said the lady.

"And pray tell me what that may be," said the man with some eagerness.

"Your influence," was the reply.

The man winced under the answer. It appeared to be something he had not thought much about, and for the moment it stunned him. He was an infidel and the son of an infidel father, but he could not forget that in childhood he had a Christian mother who used to talk to him of Jesus and kneel by his bedside at night to pray for him.

Yet he had exerted an influence, and he was well aware it had not been a good influence. Three of his children had died without a hope in Christ, darkness, like a pall closing in upon them as they neared the portals of eternity. Three children were still living, all but one the same in belief as their father.

Surely his influence was to exist long after he had passed from earth. He might destroy his photographs, but could not efface the infidel principles he had stamped upon the tablets of his children's minds, and they must carry those with them into eternity.

Perhaps these lines will be read by some one who has not considered that he is exerting an influence which must exist long after he has ceased to exist here. Surely it is a solemn thought! Parents should consider the great obligations they are under to their children, who are blessings held in trust for the Almighty, and remember that their teachings will have to pass in solemn review before the eyes of One from whom nothing can be hid, "neither can anything be concealed."

**K. D. C. Relieves Distress After Eating.**

**Religion in the Kitchen.**

A good deal is said, nowadays, about religion in politics, in the workshop, in the store, and "on the road." Dr. Talmage speaks out, in the *Christian Herald*, concerning religion in the kitchen:

There is nothing but the old-fashioned religion that will take a woman through the trials of home life. At first there may be a romance or a novelty that will do for a substitute. The marriage hour has just passed and the perplexities of the household are more than atoned by the joy of being together and by the fact that when it is late they do not have to discuss the question as to whether it is time to go! The mishaps of the household, instead of being a matter of anxiety and apprehension, are a matter of merriment—the loaf of bread turned into a geological specimen, the slushy custards, the jaundiced or mealy biscuits. It is a very bright sunlight that falls on the cutlery and the mantel ornaments of a new home. But after awhile the romance is all gone, and then there is something to be prepared for the table that the book called "Cookery taught in Twelve Lessons" will not teach. The recipe for making it is not a handful of this, a cup of that and a spoonful of something else. It is not something sweetened with ordinary condiments or flavored with ordinary flavors or baked in ordinary ovens. It is the loaf of domestic happiness, and all the ingredients come down from heaven and the fruits are plucked from the tree of life and it is sweetened with the new wine of the kingdom and it is baked in the oven of home trial. Solomon wrote out of his own experience. He had a wretched home. A man can not be happy with two wives, much less 600; and he says, writing out of his own experience, "Better is a dinner of herbs where love is than a stalled ox and has red therewith."

**"God in Business."**

The world was not made for a market place. He who permits his occupation to become his business has given himself away to "the lesser lord" and has nothing left for the higher. He serves a slave rather than the master.

A man may make his occupation serve him rather than he it. An invalid may go off to work in the mines and all the while regard gold-digging, however successful it may be, as subordinate to health-getting. So a business man may get vastly more out of his business than money. From it, and by means of it, he may develop self-control, prudence, caution, self-restraint. Out of it he may gather sympathy, generosity, regard for others.

Any legitimate business may be conducted for God. Even the making of money may have that for its ultimate object. One would like to preach the Gospel. That is denied him, but the skill to make money is given instead. Let him then feed the missionary treasuries, help struggling young men and women get their education, sustain colleges and schools, encourage moral reform, and he is a faithful steward of the Gospel. Side by side with Moody the preacher stands the rich man who gives money to build Moody's schools and the poor man whose consecrated living shows the power of Moody's Gospel. The occupation of the three may be different, but their business is the same. It is that of the Master himself, who while a carpenter in Nazareth, as well as while a preacher in Jerusalem, was constantly about "his Father's business."—*Congregationalist.*

**The Things That are Lovely and Lovable.**

If you would increase your happiness and prolong your life, forget your neighbor's faults. Forget the slander you have heard. Forget the temptations. Forget the fault-finding and give a little thought to the cause which provoked it. Forget the peculiarities of your friends and only remember the good points that make you fond of them. Forget all personal quarrels or hostilities that you may have heard by accident, and which, if repeated, would seem a thousand times worse than they are. Blot out, as far as possible, all the disagreeables of life. They will come, but they will only grow larger when you remember them, and the constant thought of the acts of meanness, or worse still, malice, will only tend to make you more familiar with them. Obliterate everything disagreeable from yesterday, start out with a clean sheet for to-day, and write upon it for sweet memory's sake only those things that are lovely and lovable.—*Lutheran Observer.*

Take away God and religion and men live to no purpose—not proposing any worthy and considerable end of life to themselves.

**K. D. C. CURES MIDNIGHT DYSPESIA.**

**The Fulness in Christ.**

"In him dwelleth all the fulness of the Godhead bodily."

I have in Jesus an all-wise head,—a glorious and tender husband,—an infallible prophet,—a merciful and faithful high priest,—a loving Lord and Master,—a watchful shepherd and bishop of my soul,—a friend who sticketh closer than a brother,—a friend who loveth me at all times,—a stone of grace,—an everlasting father,—the Lord of glory,—the prince of peace,—the Lord my wisdom, my righteousness, my sanctification and my redemption,—my redeemer,—the Saviour of sinners,—my Saviour,—my life, my light, my joy, my peace my glory, my shield, my exceeding great reward, my strength, my hope, my strong tower,—my advocate with the Father,—my good shepherd,—my great shepherd, my chief shepherd,—God's unspeakable gift to me,—he in whom I am blessed with all spiritual blessings in the heavens, he who nourishes and cherishes me,—he who restores, my soul,—my meat, my drink, my helper, my portion, my keeper, my beloved (mentioned thirty times in Solomon's song.)—my well beloved,—my altogether lovely one,—the chiefest among ten thousand,—my Alpha and Omega,—my all in all,—all my salvation and all my desire.—*Selected.*

**Faith Through Service.**

Faith is not merely a subjective or contemplative act of the soul. Faith implies endeavor, activity; it is an effort to realize some noble and worthy spiritual conception. What should we think of the man who tells us that he has supreme faith in the goodness of God, and yet who rests content with the passive, subjective contemplation of that goodness, doing nothing to advance his own life along the lines of God's beneficent activity, or to bring other lives, consciously and willingly, within the range of its power? The faith of such a man would be absolutely barren and unworthy the name. True faith in anything is impossible, unless thereby one is deeply and strongly impelled to some kind of beneficent service. Even our faith in one another is proven by this quality. No man has faith in another man, who does not by some form of activity testify his admiration and allegiance. It may be by direct service of the person whom we trust, or it may be by such a reception and transmission of his influence as shall result in multiplying and broadening his power of usefulness to others. In some way faith always connects itself with service. The man who believes is notably the man who acts.

Faith is developed through service. In this respect it is like any other soul-power or soul-faculty, which reaches its highest development and perfection by exercise. Faith in a great principle grows stronger as one works for the realization of that principle in human life. Faith in Christ grows stronger as one faithfully serves Christ. No one thoroughly and truly believes in anything for which he does not strive. "Faith without works is dead." The faith which awakens no enthusiasm in the soul, no activity, no desire to serve, is a dead and barren faith. The Bible tells us that even the devils believe; but their faith is of the passive and subjective kind. Instead of inspiring them to serve, it makes them tremble. And any one may well tremble whose faith is nothing more than intellectual or spiritual assent. Such faith is only conformity.

Some kind of vital activity must precede conviction of any kind, whether mental or spiritual. Doing always comes before knowing, and is the condition of knowing. Faith is not a state of the soul; it is an exercise of the soul. And the spiritual exercise which develops and perfects faith, is service of the truth.—*Z. Herald.*

**A Converted Hindu's view of Faith and Sin.**

A magnificent testimony to the power of Christ to save was given by "Bimlunanda Nag, a recent convert to Christianity, in a paper read at a meeting of the Young Men's Religious Association of the New Dispensation, Brahmo Samaj at Dacca, recently. This paper is now published under the title of "My Sin and My Saviour." That the writer has an experimental knowledge of what he tells of, the following extract will show:

While engaged in writing this paper I was thinking over what faith and sin are, and a thought flashed across my mind and threw a flood of light on the subject. Sin, I thought, is the combination of Satan and "I," while faith is the combination of the Father and "I." I must tell you how the thought came to my mind. In English there are two ways of abbreviating words. One is by putting the first and last

**K. D. C. Restores the Stomach To Healthy Action.**

letter, as Ra. for "Rupees," and the other by putting a few letters from the beginning of the word, as Marq. for "Marquis." According to this rule, So is an abbreviation of "Satan," and when "I" is joined with it, it becomes sin—s-i-n. And again on the other hand, Fath. is an abbreviation of "Father," and when "I" is placed with it, it becomes faith—f-a-i-t-h. In both the cases "I" is exactly in the middle, showing "I" seized by Satan is sin, and "I" yielded to the Father is faith.—*Bombay Guardian.*

**Need of Courage.**

A great deal of talent is lost in the world for the want of a little courage. Every day sends to their graves a number of obscure men, who have only remained in obscurity because their timidity has prevented them from making a first effort; and who, if they could have been induced to begin, would, in all probability, have gone great lengths in the career of fame. The fact is, that to do anything in this world worth doing, we must not stand back shivering and thinking of the cold and danger, but jump in and scramble through as well as we can.—*Sidney Smith.*

Love never dined in a conscience where Faith had not broken her fast.

He that takes possession of us on earth takes possession for us in heaven.

He that hath light thoughts of sin never had great thoughts of God.—*Owen.*

He that abstains from no lawful thing may be brought to do some sinful thing.

If thou hast given him thyself thou wilt never grudge him thy purse or thy praise.

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GOD KNOWS all about our heart-aches our secret sorrows and troubles, but He wants us to come to Him about them. If deliverance is delayed for a time, it is because He sees it is for our good and his glory that He should let us wait awhile. He knows the best time to come for our deliverance.

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7.10 A. M.—Express for Fredericton Junction, St. John and intermediate points. Vancorbo, Bangor, Portland, Boston and points west. St. Stephen, St. Andrews, Houlton, Woodstock and points north.  
10.00 A. M.—For Fredericton Junction, St. John and points east, MacAdam Junction.  
4.30 P. M.—For Fredericton Junction, St. John, St. Stephen, St. Andrews, Houlton and Woodstock.

**RETURNING TO FREDERICTON.**

From St. John 6.25, 7.30, a.m.; 4.30 p.m.; Fredericton Junction, 8.25, 11.45, 5.55 p.m.; MacAdam Junction, 7.00, 10.00, a.m.; 2.00 p.m.; Vancorbo, 9.40 a.m.; St. Stephen, 5.35, 7.45, a.m.; St. Andrews, 6.10, 4.20.

**ARRIVE IN FREDERICTON.**

9.25 a.m., 12.55, 6.40 p.m.

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

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