

The Day is Breaking.

Rejoice! the day is breaking;
The gloom of night is gone;
The people are awaking,
And work has to be done.
The temperance reformation
Must steadily roll on,
Until a sober nation
Shall hail the victory won.

Rejoice! the cause is telling,
With power it clears the way;
Uprooting and dispelling
Delusions which betray.
Drink customs, still prevailing,
Through centuries have grown,
But, with the truth assailing,
These shall be overthrown.

Rejoice! our tide is flowing,
By means of tongue and pen,
Choice gifts of love bestowing—
"Peace and good-will to men."
With temperance light increasing,
The brighter day shall come,
And earnest work, unceasing,
Shall seal the tempter's doom.

Systematic Beneficence, Why And How Much.

"Bring ye the whole tithe into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." Mal. 3:10.

We ought to give systematically and unsystematically, regularly and irregularly, at stated times and at odd times. While we should cultivate the principle of systematic giving, yet our system should not be so iron-clad and inflexible as to exclude us from the privilege of giving spontaneously and to unexpected objects. It is possible to abuse even so good a thing as systematic giving. But system in giving is essential to the highest efficiency in beneficence. One will never give according to his ability, whatever may be his occasional generous gifts, unless he also gives with regularity. We must do our duty in giving, for two reasons assigned in the text. First, "that there may be meat in mine house;" and, second, that the Lord may "open you the windows of heaven, and pour you out a blessing."

For the support of the temple services the Jews were required to bring one-tenth of their income. When they failed to do this the priests and Levites had to neglect the services of the sanctuary, and go into secular employment for a living, because there was no meat in the storehouse of the Lord. Ah me, how many sanctuaries there are closed half and three-fourths of the time because there is no meat in the storehouse, and all because God's people do not come up to their duty in giving!

Missionaries, too, often must give a part of their time to secular employment, and, alas, how often return from their fields of precious labor all because God's people do not do their part in giving. Meat in the storehouse of the Lord means funds necessary to carry on the Lord's work with.

God promises us superabundant blessings if we do our duty in giving. I need not here attempt to enumerate the blessings to be derived from giving to the Lord, but I do say that it is tempting the Almighty God to ask him to bless us when we continually refuse to comply with the conditions. Yet how often in the young people's meetings, as well as in other meetings, we hear persons praying for God to bless them when they are keeping back the tithes. You know you are not giving to God as you ought. You could give a good deal more than you do. You do not need that cane. Why did you not give the money it cost to the Lord? A man has no business with a ring, and it is robbing God to wear jewelry and see his storehouse lack meat. We Christians sin in our dress and jewelry and pleasures and luxuries. I speak soberly about these things, and pray God the rising generation of young Christians may be unselfish, consecrated, and simple in their dress and living, in order that they may give more to God.

How much am I to give? Well, just in proportion to my ability. And I suspect my estimate of my ability will depend largely upon my appreciation of the favor I have received from the hand of the Lord. The Jew gave one-tenth to the temple services, and then gave a great deal to other objects. If the Jew in his dimness could give more than one-tenth of his income, surely we who live in the glorious light of the Gospel of the Son of God ought to give at least that much. Let us not measure our gifts by what the Jew under the law did. As we live under a better dispensation, so let us give better than he did. A man now living in Scotland lives on \$700 a year in order that he may roll his thousands into the treasury of the Lord. Some of us whose income is very small can give much more than we do, if only we shall watch for opportunities of self-denial. O with what freedom and confidence we

could pray for God to bless us, if only we had the consciousness of doing our duty in the matter of giving!

Give systematically, because by so doing you will give more, give it more easily, and keep before your mind and upon your heart longer the object for which you give.

Give as much as you can, and sometimes give when you think you cannot.—*The Central Baptist.*

Herb Molly.

In a corner of one of the great markets of Philadelphia a little stall was for many years occupied by an old Scotch woman. She sold only heads of lettuce and herbs, but few as crisp and fresh were to be found in the city. Sometimes the other hucksters urged her to "spread out" into the larger vegetables.

"Na, na!" she would say. "I ken my salads an' my herbs. I dinna ken th' ither. I suld cheat or be cheated wi' them."

Herb Molly never wronged any one of a penny. Her sense of justice was so fine and so long proved that disputes in the market were brought to her to decide. Customers who once stopped to buy the fresh, crisp leaves from the tidy old body always came again. Something in the withered face which looked out from under the white cap went with them and drew them to her again.

More than one busy housekeeper would go a mile out of her way to buy from Molly.

It is not only that her herbs are so fresh and delicious, one said, but it rests me to speak to her. She is only an ignorant woman, but so true, so friendly. It is the kindest soul in the world that looks out of her eyes.

In the twenty years during which she sat in the same quiet corner she gradually became a power in the market. Noisy people lowered their voices in their bargaining when they spoke to her. Even Big Pete, the butcher and rough, made her his confidante.

It was to Molly that the women carried their troubles about sick babies and drunken husbands. It was Molly who coaxed Big Pete's boy to give up liquor, and who saved more than one girl in the market from going astray. She lived alone. These rough folks were the only children she had. She had love enough in her own heart to mother them all.

But the thing that gave her such extraordinary power over men was that God was so real to her.

"She don't preach," one woman said, "but Jesus is with her all the time. She talks to him. She knows him."

"I don't know nothin' of priests or preachers," Big Pete used to say, "but I believe in Molly's God."

Molly died the other day. There was no notice in any paper to show that a power for good had gone silently out of the world. But her empty corner was swept and closed that day, and over every stall in the market hung a scrap of black. One man whom she had brought back to decency and happiness said: "A woman may sit as a huckster in this market, and yet be one of the angels of God."

That was her only funeral sermon.

How to Pay Your Debts if You Have Any.

Even a small amount of money in constant circulation may cancel many obligations, or serve to give honest employment to willing workmen. What helps one man is likely to help another; and he who pays his debts does more towards liquidating the debts of other men than he will be likely to imagine. The following incident, founded on a real occurrence, illustrates our meaning:

A owed fifteen dollars to B.
B owed twenty dollars to C.
C owed fifteen dollars to D.
D owed thirty dollars to E.
E owed twelve dollars and fifty cents to F.

F owed ten dollars to A.
All of the persons that these initials represent were seated at the same table.

A, having a five dollar note, handed it to B, remarking that it paid five dollars of the fifteen he owed B.

B passed the note to C with the remark that it paid five dollars of the twenty dollars which he owed.

C passed it to D, and paid with it five dollars of the fifteen dollars he owed D.

D handed it to E, in part payment of the thirty dollars he owed him.

E gave it to F, to apply on account of the twelve dollars and fifty cents due him.

F passed it back to A, saying: "This pays half of the amount I owe you."

A again passed it to B, saying: "I now only owe you five dollars."

B passed it again to C, with the remark, "This reduces my indebtedness to you to ten dollars."

C again paid it to D, reducing his indebtedness to five dollars.

D paid it over to E, saying: "I now owe you twenty dollars."

E handed it again to F, saying: "This reduces my indebtedness to you to two dollars and fifty cents."

Again F handed the note to A, saying: "Now I don't owe you anything."

A passed it immediately to B, thus cancelling the balance of his indebtedness.

B handed it to C, reducing his indebtedness to five dollars.

C cancelled the balance of his debt to D by handing the note to him.

D paid it again to E, saying: "I now owe you fifteen dollars."

Then E remarked to F: "If you will give me two dollars and fifty cents this will settle my indebtedness to you."

F took two dollars and fifty cents from his pocket, handed it to E, and returned the five-dollar note to his pocket; and thus the spell was broken, the single five-dollar note having paid eighty-two dollars and fifty cents, and cancelled A's debt to B, C's debt to D, E's debt to F, F's debt to A, and at the same time having reduced B's debt to C from twenty dollars to five dollars, and D's debt to E from thirty dollars to fifteen dollars.

An Incident and its Possible Results.

A little girl once had occasion to buy some articles for the table from a trader or peddler, who in making change handed her back more than was her due. The child did not notice the mistake till she handed the money to her mother. The mother, instead of making the matter right then or at the first opportunity, said to her daughter, "Never mind. If he didn't know enough to give you the right change, it isn't your business to run after him to have it corrected," or words to that effect.

Now this was a small matter, yet by no means small when we consider the possible results. It was a lesson in dishonesty taught by a mother to her child. True, the amount of money involved in the transaction was of a little account. Probably the man never discovered his mistake, and might not have said a word about it if he had. The immediate results, financially, were insignificant. But what about the moral bearing of the case? Was it not a beginning of consequent dishonest actions that might end in something disastrous to the peace and happiness of the little girl many years later? Reader, how many thefts, robberies, embezzlements are there that may have been the result of just such parental teaching and influence? Ought not parents to be careful, particularly with their children, regarding the impressions they receive of honesty and dishonesty?

The great law of cause and effect is universal in every realm—physical, mental, moral. Wrong teaching or influence, sometime, somewhere, will result in evil fruit—bitter, sad, perhaps irretrievably disastrous. "Do men gather grapes of thorns, or figs of thistles?" If we who possess parental responsibility would always realize that our teaching or example remains not only for time but for eternity, both in duration and in effect, would we not be more careful many times? Children regard their superiors as their standard of action. Their immature minds cannot grasp abstract principles, they can grasp only concrete examples. We furnish such. Is there not more danger of being too slack or careless than of being too careful?

Integrity and honesty possess just as much value now as ever they did, or ever will. In this busy, bustling, exciting age, we need a little more good old-fashioned talk and example in these things. The Bible gives the right teaching and furnishes living examples of men and women that have obeyed or disobeyed the commandment—wide in extent and of far-reaching meaning—"Thou shalt not steal."—*Morning Star.*

A Shining Example.

Charity from a bootblack to a blind beggar.

"Have your shoes shined?" sang out a small boy near the Union station, among the throng of rural passengers just from the train.

A young man who heard the cry stayed his steps, hesitating for he had not much more money in his pocket than he had blackening on his shoes. But to hesitate was to fall into the shoe black's hands, and the brushes were soon wrestling with splashes of rural clay.

When the shine was complete the young man handed the boy a dime, and felt that he had marked his way into the great city with an act of charity—for at heart he did not care how his boots looked. But as he was pulling himself together for a new start he saw the boy who had cleaned his shoes approach the blind

beggar who sits behind the railroad fence and drop a dime in his cup.

"What did you do that for?" asked the young man.

"Yer see," said the boy, "that waz me tenth dime ter-day, an' me teacher at Sunday-school told me I oughter give a tenth of all I makes ter the Lord, see? An' I guess that ol' blind man wants a dime more than the Lord, so I give it to him, see?"—*Exchange.*

Standing Up For Jesus at Home.

An evangelist at an afternoon meeting had asked the children to arise who would stand by him and the work and the Lord Jesus. In the home of an elegant family this conversation took place later in the day between a little child and her mother: "Mamma, we've got to have a blessing asked at our table." "How, so, my child?" "Well, I've promised this afternoon to stand by this work, and stand by the Lord, and Mr. K. said that we must pray and thank God for our food, and I think I'll have to do it, as you don't and papa don't. So if you'll speak to papa about it, I'll ask the blessing." She did it about like this: "O Lord, bless us all, and have mercy up in us. There's father, he isn't a Christian; and there's mother, she isn't a Christian. Bless them. I've promised to stand by you in this work, and to stand by the meetings. Bless me! Amen." By the time the blessing was closed, four pairs of eyes were filled with tears and the mother's heart opened for the coming in of the King of glory; and the mother, as well as the child, is a bright convert to-day.—*The Philadelphia Standard.*

A Fifteen Minute Rest.

"Do you remember old Dr. L?" asked a woman of society the other day. "He believed in what is now called 'rest cure' years and years ago. I remember very well a formula he gave me when I was first married, which was practically the same thing which every one advocates now-a-days. 'Whenever a woman feels tired,' he used to say, 'or discouraged, or depressed, or out of sorts generally, she should lie down and be absolutely quiet for fifteen minutes. The eyes should be closed, and the mind should be made a blank, as far as possible. No pillow should be used, her head reclining on a level with her shoulders. She should not even think of the time, but have some one call her at the expiration of the time. This treatment,' he used to say, 'repeated twice a day, has a wonderful effect on a nervous woman.'"

A Safeguard.

Responsibility is often a safeguard. One of the saintliest of men, a princely leader in the work of the Lord, was won't to say that he dared not fail—that he dared not shake the confidence of the dear brethren and sisters who had made him their counselor. Said a friend the other day: "I'm not nearly as careful of my conduct as I should be, but I'm a good deal more careful than I used to be before I began to help others to live as they ought." Many a father is made better by the thought that his boy is growing old enough to imitate his faults. Many a mother keeps back the harsh word that she would grieve to hear repeated from her daughter's lips. He who carries heavy responsibilities, conscientiously, is pretty certain to be made better by them.

The test of every religious, political, or educational system is the man that it forms.—*Amiel.*

A church silent on the question of temperance discredits itself as much as a church silent on the question of dishonesty.—*Joseph Cook.*

It is only by labor that thought can be made healthy, and only by thought that labor can be made happy; and the two cannot be separated with impunity.—*Ruskin.*

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