

## PLEASE TAKE NOTICE.

The following committees are expected to report at the Alliance. Will the members of the several committees carefully note this and have their reports prepared before the Alliance meets so as not to delay the business? We have only a short time for business. Please don't forget.

Alliance Executive — Bros. S. A. Baker, H. C. Archer, H. S. Dow, P. J. Trafton and W. B. Wiggins.

Grounds and Tabernacle — Bros. L. T. Sabine, H. C. Mullen, Robert Barr.

Hotel — Bros. H. S. Dow, W. W. Howe.

Rooms—Bros. H. Smith, E. W. Lester and P. J. Trafton.

King's Highway—Bro. S. A. Baker, editor; H. C. Archer, P. J. Trafton and B. N. Goodspeed as associates.

Quarterly Meetings—Bros. S. H. Clark, G. B. Trafton, E. W. Lester, C. S. Hilyard.

Sunday School Agent—Miss Ella Slipp.

Camp Meeting Workers—Bros. P. J. Trafton, W. B. Wiggins, S. A. Baker.

Social Reform—Mrs. S. A. Baker, Mrs. S. H. Clark, Mrs. W. B. Wiggins.

Temperance—Mrs. J. E. Jewett, Mrs. H. C. Archer, Mrs. D. H. Nixon.

Sabbath Observance—Bros. J. H. Coy, A. H. Trafton, Fred Wright.

Riverside Hotel—Bros. H. S. Dow, P. J. Trafton, H. H. Cosman, H. C. Mullen.

Riverside Tabernacle and Grounds—Bros. M. S. Blaisdell, L. S. Kinney, C. S. Hilyard, F. T. Kimball, John Manter and William Cogswell.

Hymn Book—P. J. Trafton, M. S. Blaisdell and F. L. Mooers.

Committee having charge of erection of the Riverside Hotel—S. A. Baker and J. H. Coy.

Advertising Agent—S. A. Baker.

Aged and Infirm Ministers' Fund—A. J. Marsten.

Report of Treasurer.

Report of Corresponding Secretary.

## DR. JOHNSON'S PRESCRIPTION.

"But I haven't time to enjoy anything much outside of my work," said a girl complainingly. "Office work is monotonous and one needs leisure in order to be happy, you know."

"Not according to Dr. Johnson's prescription," said her friend.

"What doctor is that?"

"Oh, I mean old Samuel Johnson, whom Boswell wrote about. He was very hard-working and very wise, you know, and he set down the ingredients of happiness in one of his essays. One of them was, 'A little less time than you want.' That prescription has always helped me. When I look around, I don't find that the leisurely people are happy. It's usually the busy people. They enjoy things all the more because they have to plan how to fit their pleasures in. If you always have something ahead that you would like to do if you could find time for it, tomorrow is always interesting to you. Then from that idea, I've gone on to others. A little less money than you want isn't a bad thing. It keeps you active and planning and saving and self-reliant. A little less goodness than you want keeps you up to doing better and striving harder every day, and never lets you sit down to criticise other people. When you're satisfied with your own amount of goodness you're in a very bad way. It's the going on, the getting away from stagnation, that makes for happiness."—Exchange.

## CONFORMITY TO THE WORLD.

"Is it best for Christians to be singular?"

Certainly; Christians are bound to be singular. They are called to be a peculiar people, that is, a singular people, essentially different to the rest of mankind. To maintain that we are not to be singular, is the same as to maintain that we are to be conformed to the world. "Be not singular," that is, be like the world, in other words, "Be ye conformed to the world." This is the direct opposite to the command in the text.

"But in this way you carry religion too far away from the multitude. It is better not to set up an artificial distinction between the church and the world."

The direct reverse of this is true.

The nearer you bring the church to the world, the more you annihilate the reasons that ought to stand out in view of the world, for their changing sides and coming over to the church. Unless you go right out from them, and show them that you are not of them in any respect, and carry the church so far as to have a broad interval between sinners and saints, how can you make the ungodly feel that so great a change is necessary?

"But this change which is necessary is a change of heart."

True, but will not a change of heart produce a change of life?

"No matter how we dress, if our hearts are right?"

Your heart right! Then your heart may be right when your conduct is all wrong. Just as well might the profane swearer say, "No matter what words I speak, if my heart is right." No, your heart is not right, unless your conduct is right. What is outward conduct, but the acting out of the heart? If your heart were right, you would not wish to follow the fashions of the world.

"Would you make us all Methodists?"

Who does not know that the Methodists, when they were noted for their plain dress, and for renouncing the fashions and show of the world, used to have power with God in prayer?—and that they had the universal respect of the world as sincere Christians? And who does not know that since they have laid aside the peculiarity, and conformed to the world in dress and other things, and seemed to be trying to lift themselves up as a denomination, and gain influence with the world, they are losing the power of prayer? Would to God they had never thrown down this wall.

"But if we dress so, we shall be called fanatics."

Whatever the ungodly may call you, fanatics, Methodists, or anything, you will be known as Christians, and in the secret conscience of men will be acknowledged as such.—Chas. G. Finney.

## WHAT ABOUT THEIR PERSONAL LIBERTY?

Mayor Brown of Franklin, Pa., has issued an edict against the use of liquor which applies to all city employes: "We don't intend that the money paid out by the city shall be spent for liquor, when so many persons have a hard time earning enough to obtain bread. Off will come the head of any city employe who pursues this course," said the mayor. "I am not turning prohibitionist," he explained, "I simply wish to guard against the spending of the city's money for liquor when it ought to be used for bread and other necessities of life."

## JOHN WESLEY ON THE SUBJECT OF DRESS.

If you could be as humble as when you chose plain apparel (which I flatly deny), yet you could not be as beneficent, as plenteous in good works. Every shilling which you save from your own apparel you may expend in clothing the naked and relieving the various necessities of the poor, whom ye have always with you. Therefore every shilling which you needlessly spend on your apparel is, in effect, stolen from God and the poor.

For what end did you buy these ornaments? To please God? No, but to please your own fancy or to gain the admiration and applause of those who are no wiser than yourself. If so, what you put on yourself you are in effect, tearing from the back of the naked; as the costly and delicate food which you eat you are snatching from the mouth of the hungry. For mercy, for pity, for Christ's sake, for the honor of His gospel, stay your hand! Do not throw His money away. No not lay out on nothing, what may clothe your poor, naked, shivering fellow creature.

Many years ago when I was at Oxford, on a cold winter day, a young maid (one of those we kept at school) called on me. I said, "You seem half starved. Have you nothing to cover you but that thin gown?" She said, "Sir, this is all I have." I put my hand in my pocket, but found no money left, having just paid away all that I had. It struck me, will thy Master say, "Well done, good and faithful steward? Thou hast adorned thy wall with the money which might have screened this poor creature from the cold." O justice! O mercy! Are not these pictures the blood of the poor maid? See thy expensive apparel in the same light; thy gown, hat, head-dress! Everything about thee which cost more than Christian duty required thee to lay out is the blood of the poor. Oh, be wise for the time to come! Be more merciful, more faithful to God and man, more abundantly adorned (like men and women professing godliness) with good works!

It is stark, staring nonsense to say, "Oh, I can afford this or that!" If you have regard to common sense, let that silly word never come into your mouth. No man living can afford to throw away any part of that food or raiment into the sea which was lodged with him on purpose to feed the hungry and clothe the naked. And it is far worse than waste to spend any part of it in costly apparel. For this is no less than to turn wholesome food into deadly poison. It is giving so much money to poison both yourself and others, as far as your example spreads, and pride, vanity, anger, lost love of the world, and a thousand foolish and hurtful desires which lend to "pierce them through with many sorrows." Oh, God, arise and maintain Thine own cause! Let not men and devils any longer put out our eyes and lead us blindfolded into the pit of destruction.—Selected.

## ST. JOHN RIVER STEAMERS.

There is a steamer from St. John for the Camp Ground every day at 8.30 a. m. and at 4 p. m., and on Tuesdays and Thursdays at 12 c'clock noon, and on Saturdays at 2 p. m. Fare from St. John to Camp Ground, 30 cents. No return tickets.

There is a steamer from Fredericton for the Camp Ground every day at 7.30 a. m. Buy a return ticket on board steamer for \$1.50 as regular fare is more.

W. B. WIGGINS.