

Poetry.

For the Visitor.

Maxims in Rhyme.

BY J. CLARKE

Within the narrow bay
You through want of scope should fail,
Out upon the open sea
There is room for every sail.
Many a noble tree has grown
From a weak and tiny shoot;
Often when the branch is bare
There is life within the root.
Even the densest, darkest cloud
Can't always hide the sun;
When the midnight hour is reached
Morning is at once begun.
Though the timid soul can see
Nought but evil in our time,
Never yet has dawned an age
More ennobling, more sublime.
Could we trust our Maker more,
We should often sorrow less;
Were we more prepared to pray,
God would be prepared to bless.

The Visitor's Pulpit.

The Motive to Obedience.

BY REV. J. E. CRACKNELL, OF YORK TOWN, SURREY, ENGLAND.

"If ye love me, keep my commandments."—John 14:15.

To love Christ is to have the heart go forth to him, when he has become the object of faith to the soul. It is love, not to an abstraction, but to a living person. Christianity sets before men the person of Jesus Christ, the noblest, and most beautiful in itself and infinitely attractive in its self-sacrifice for them. To love him is an impulse of the heart, and this impulse is the spring of all morality. This can touch all men from the highest to the lowest—from the philosopher to the child. The Christian character is not built up like a cold and lifeless column, stone by stone; it grows like a tree, from within,—and its root is love to Christ. Love will be the interpreter of all his words, and love will embody them in the daily life.

Let us come close to the person of Christ, look on him, and listen to him, as he utters the gracious yet searching words, "If ye love me, keep my commandments." Obedience to Christ is the substance of all practical Christianity. At the marriage feast at Cana, "His mother saith unto the servants, Whatsoever he saith unto you, do it."—John 2:5.

What are the commands of Christ?

1. Jesus saith, "Abide in me." John 15:4.

These words would seem to have been spoken out of doors; they followed upon "Arise, let us go hence," and were doubtless uttered during the walk from the upper chamber where they had partaken of the last supper, to the garden of Gethsemane. Perhaps in their way thither they had to pass through a vineyard. At certain times the vines were pruned, and the passengers would have to make their way amidst withered leaves and severed branches, gathered in bunches to be burned. Thus the spot might have suggested the simile, and the solemn lessons of this parable been rendered all the more impressive by the presence of the illustrations made use of. Looking at the vine, at the verdant branches, and then at the withered boughs, and reminded, "As the branch cannot bear fruit of itself, except it abide in the vine, no more can ye except ye abide in me." If ye love Jesus, keep this commandment.

2. Jesus saith, "Learn of me." Matt. 11:29.

The greatest teacher is the most gentle and tender of all teachers. He is "meek and lowly in heart. Possessing all the treasures of knowledge, he stoops to impart the elements of it to the dullest scholar. Learn of me, sit at my feet, be my disciple, and I will teach you what you mostly need to know. Learn of me; imbibed my spirit, and you too shall become meek and lowly in heart; you shall be delivered from the restlessness of pride, have true humility, and lowliness of mind, and find rest of soul. If ye love Jesus, keep this commandment.

Jesus saith, "A new commandment I give unto you, that ye love one another." John 13:34.

Christian love is love for Christ's sake; the old commandment required benevolence or love to our neighbor. This is a new commandment, because it is the love of Christians as such and for Christ's sake—a love to be manifest in deeds as well as in words. The eleventh commandment as this has been called. "As I have loved you,"—we cannot to the same depth and

fullness, but with a love like unto his. Think how forbearing that love. If we really look on another as we ought in the spirit of Christian forbearance we should make all allowance for each other's different modes of thought, constitutional infirmities, and tendencies. Think how forgiving that love. "To err is human, to forgive divine." God is love, and love is of God; and he that loveth the holy because they are holy, and who forgiveth the wrong done by friend or foe, approaches the nearest in imitation of God, and in obedience to Christ. If ye love Jesus, keep this commandment.

Jesus saith, "Watch and pray." Matt. 26:41.

How meek of tenderness in the rebuke, "What could ye not watch with me one hour?" and in the gracious way in which he explains, "The spirit indeed is willing, but the flesh is weak." "Watch—'tis thy Lord's command;" it is needful for thee, or he would not have commanded it. Watch and pray, "that ye enter not into temptation,"—no age or position is proof against temptation; we are always exposed to it, and are taught to pray, "Lead us not into temptation; and surely if we pray that we do not rush into temptation, we should watch that we do not rush into it ourselves. If ye love Jesus, keep this commandment.

Jesus saith, "Take up the cross, and follow me." Mark 10:21.

The cross the Lord lays upon us he will give us strength to bear. Beware of making a cross by opposing your will to the Lord's will. Beware of seeking a "changed cross," or even thinking that any other than that we have, would suit us so much better, or be so much easier to bear. Beware of attempting to go round about to avoid the cross, but realize your true position as a follower of Jesus, who bore the cross for you, and manfully and in his strength bear the cross—your cross—for him. Remember, no cross no crown. The way of the cross is the way to the crown, therefore "take up the cross;" Christ commands it. If ye love Jesus, keep this commandment.

Jesus saith, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you." Matt. 28:19, 20.

Some have said, Where do you find Christ's command to believers to be baptized? We reply, in his own baptism Christ appears an example. "Thus is become us to fulfil all righteousness;" and in his commission to his disciples he plainly charges them to baptize, promises "he that believeth and is baptized shall be saved;" and specially provides and commands that all nations shall be taught to observe all things whatsoever he has commanded. Baptism seems not only commanded, but to baptism connected with faith there is very much ascribed in the Scriptures. There is a remarkable passage in Acts, 22:16, "And now why tarriest thou? Arise, and be baptized, and wash away thy sins, calling on the name of the Lord." We know that a believer's baptism itself does not wash away sin, yet it is the outward sign and emblem of it to the believer, the outward symbol and representation of what is done by the power of the Holy Spirit in the man who believes in Christ. If ye love Jesus, keep this commandment.

Jesus saith, "This do in remembrance of me." Luke 22:19.

The Lord's Supper was instituted by Christ the night of his betrayal, and enjoined by him to be observed as his memorial. It claims loving obedience from every true disciple, who having believed in his name and been buried with him in baptism, thus testifies that the life of faith on the son of God. The observance is not only suited to a waken gratitude, to deepen penitence, but it also serves to remind believers of their oneness with Christ, and with those who are Christ's; it is a pledge of Christian love, and a means of realizing sweet communion with the Lord and his people. If ye love Jesus, keep this commandment.

We have thus glanced at the commands of Jesus. Let us live in lively remembrance of his words; a precious promise is connected with obedience, for Jesus said, "He that hath my commandments and keepeth them, he it is that loveth me; and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him." John 14:21.

The element of faith is in the imagination. That which comforts must be accepted as true, although it cannot be proven by any direct line of evidence.—Beecher.

For the Visitor.

Christ Our Prince.

Isaiah speaks of the Lord Jesus Christ as the "Prince of peace." Ezekiel several times speaks of him under the name of David; that is to say, as an actual reigning prince. In the 34th chapter and the 24th verse we have the gracious promise, "I the Lord will be their God, and my servant David a prince among them; I the Lord have spoken it."

We count it a high honor to have one of the earth's princes reside among us for a few days; but do we sufficiently realize the fact that we have a Prince among us all the time; or as Ezekiel (37:25) says, "for ever"?

Turning to the New Testament, we find our Saviour three times spoken of by this name: in Acts 3:15, where Peter, when the people marvelled over the curing of the lame man, proved to him that it was done through faith in the "Prince of life" whom they had slain. Again, it is Peter who tells us that "Him had God exalted with his right hand to be a Prince and a Saviour" (Acts 5:31). And lastly, it is John, "the beloved disciple," who, in the beginning of the Revelation, in his salutation to the churches, says, "Grace be unto you, and peace," not only from the Father and the Holy Spirit, but from "Jesus Christ, the Prince of the Kings of the earth."

He is Prince indeed. He has princely wisdom, princely power, and princely wealth. He has a royal hand and a royal heart. His every act, his every word is princely. "He is anointed with the oil of grace above his fellows." He is "the chiefest among ten thousand;" yea, "he is altogether lovely."

This Prince is ours—ours for ever. None of earth's princes deserve the homage and loyal service of their subjects as does the "Prince of peace." And why? His subjects had been rebellious, and it grieved him to the heart. There was a time when they said, "We will not have this man to reign over us." They sold themselves to another prince, one who held them in bondage so close that it seemed as though no power could break the chain. When there was no eye to pity and no arm to save, he accomplished their salvation.

"With pitying eyes the Prince of grace Beheld their helpless grief; He saw, and—O, amazing love!—He flew to their relief."

He could not endure to see his subjects thus in bondage; so he came and did battle with the "prince of this world," who met him at the first, offering him "all the kingdoms of the world" for one single act of homage. Again and again was the battle fought, until the victory was gained "on that one dreadful day of Calvary." Heaven and earth and hell drew near to witness the fearful conflict. The earth trembled and shook, and the sun withdrew his rays, as if dreading to look upon the scene. For a while it seemed as if the "prince of this world" was conqueror; and the "Prince of life," with one mighty cry, "It is finished!" expired in agony. Surely the hosts of hell misunderstood that cry. They thought the victory belonged to them and the "prince of darkness." Apparently, death had conquered, and our Prince lay bound in that rock-hewn prison house—the grave. But the triumph is of short duration. Early on the morning of the third day, in the presence of shining angels, he arose from the grave victorious.

"Vain the stone, the watch, the seal; Christ hath burst the gates of hell: Death in vain forbids his rise; Christ hath opened paradise."

Again the earth trembles; but this time it is with the royal Conqueror's tread. Death could not hold him. Satan had no chains strong enough to bind him. Prince Immanuel gained the glorious victory. "Even the captives of the mighty were taken away, and the prey of the terrible was delivered."

Is it any wonder that when he entered heaven the mighty host accompanied him, in reply to the question, "Who is the King of glory?" should answer "The Lord strong and mighty, the Lord mighty in battle; he is the King of glory?"

Do you wonder now that we love our Prince? that we count even the giving up of our lives too small a service? that we count it an honor to suffer in his cause? and that the very highest honor we look forward to is that of casting our crowns at his feet, while we sing in loudest strains, "Thou art worthy: for thou hast redeemed us to God by thy blood?" Our Prince is among us now, cheering us by his presence and by his loving words, as we try to

wine those to him who are still his enemies. Did ever prince so cheer his soldiers as does ours? He goes before us all the way, and when the march grows very wearisome he leads us to the "shadow of a great Rock." No words can tell what love and reverence we feel for Jesus our Prince. He knows we can never repay him; but in his love and mercy he accepts our poor services; yea, more, he is "glorified" by them.

"Soldiers of Christ, arise, And gird your armor on, Strong in the strength that God supplies Through his eternal Son."

There are a few more battles to be fought, a few more victories to win. Soon the last foe will be overcome, and our Prince shall say, "It is enough." Then, made more than conquerors, with a mighty shout of triumph, he will lead us through the gates into the city of light.

The Native Handle to the Gospel Axe.

We clip this article from the Missionary Link. We have seen nothing which more aptly foretells the triumph of the gospel in India through the use of native agencies.

"One day," writes Mr. Leupolt, "I was preaching in the city of Benares. The large crowd was civil and attentive. At length a Sepoy, a Brahmin, said 'Look at those men, and see what they are doing!' 'They are preaching to us,' the people replied.

'True; what has the Sahib in his hand?' 'A new Testament.'

'Yes the new Testament; but what is that? I will tell you. This is the Gospel axe into which a European handle has been put. If you come to-day, you will find them cutting; come to-morrow, you will find them doing the same. And at what are they cutting? At our noble tree of Hinduism, at our religion! It has taken thousands of years for the tree to take root in the soil of Hindustan; its branches spread all over India; it is a noble, glorious tree, but these men come daily with the Gospel axe in their hand. They look at the tree and the tree at them, but it is helpless. The Gospel axe is applied daily, and although the tree is large and strong, it must give way at last.'

'True,' I replied, 'but many a poor handle gets worn out, and many a one breaks; and it takes a long time till the new handle is obtained from Europe and till that handle is prepared and sharpened.'

'Ah!' he answered, 'if that were all, it would be well enough, and the tree would have respite, but what is the real case? No sooner does a handle find it can no longer swing the axe than it says, 'What am I to do now? I am getting worn out; I can no longer swing the axe; am I to give up cutting?' No. He walks up to the tree, looks at it and says, 'But here is a fine branch out of which a handle might be made.'

'Up goes the axe, down comes the branch; the branch is soon shaped into a new handle; the European handle is taken out and the native handle put in, and the swinging commences afresh. At last the tree will be cut down by handles made of its own branches.'

The words of the Brahmin Sepoy should remind us, that not only are the Missionaries, not working alone, but that every true convert will be their fellow-helper in casting down the idol-worship which darkens his native land.

How to Preach what you Believe.

- 1. By making no allusion to what others believe. Preach the gospel as you understand it. Nothing is gained by animadverting upon the creed or doctrine of some other sect. You sometimes tell your hearers what they never would have known. Confine your preaching to your own views of truth. Never call names. Never say the Methodists or Unitarians believe so and so. Go right on, preaching the truth as you have received it from God's Word just as though no other denomination existed under the sun.
2. Do not make any one point a hobby that you must ride every time you go into the pulpit. Preach all the truth, not one thing to the neglect of the rest.
3. Be cheerful and pleasant about it. Do not fall into a scolding, fretful, fault-finding way. Be not censorious. But tell great truths in a pleasant way. No man was ever driven or scolded into holding anything right or wrong.
4. Preach plainly. When defining any term or phrase, use short words and short sentences. There is too much verbiage generally; too many words, and too few

ideas. Sentences long drawn out will never carry conviction to a mind; but go like a rifle shot to the mark.

5. Preach as though you believed yourself what you want others to believe. Let your whole heart and soul speak out in your words.

Two.

There is an old proverb that says, "Don't cross the bridge till you come to it." A recent writer has put the same thought in other words. "How much pain," he says, "the evils have cost us that have never happened." Perhaps one-third of the troubles of life, if not more, may be thus accounted for. The Scriptures give the same warning. In the Sermon on the Mount we are told to "take no thought of the morrow; for we know not what a day may bring forth." This does not imply that we never think of the future at all, that we should be improvident and careless as some fanatical sects have interpreted it. "Take no thought of the morrow," is an old English expression, meaning, "do not worry about the morrow."

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Conveyance to be made in a suitable vehicle drawn by two or more horses, subject to the Postmaster General's approval. The mail to be conveyed five times per day each way, between the Post Office, St. John and the L. C. R. and St. John and Marine Railway Stations, as may be directed and at such hour as the Postmaster may, from time to time appoint, and to be promptly in attendance at the Railway Stations to convey the mails to the Post Office with all possible despatch.

Separate tenders will also be received up to the above date for a daily service between the Carleton Post Office and the Carleton Railway Station, and for a semi-daily service between St. John P. O. and Carleton P. O.

Printed notices containing further information as to conditions of proposed contracts may be seen and blank forms of tender may be obtained at the Post Office at Carleton and St. John.

JOHN McMILLAN, P. O. Inspector, Post Office Inspector's Office, St. John, 11th June, 1879.

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