

TEN YEARS IN HEAVEN.

BY MRS. M. T. BARRITT.

Ten heavenly hours are thine, Dear, absent boy; Years of lonely grief to us— To thee of joy.

We would not bring thee back, Had we the power, To tread earth's weary way E'en for an hour.

Back to the farm house home, The dear old cot, Sisters and brothers come, Thou comest not;

Often, in summer days, With reverent tread, We stroll bright blossoms on Thy grassy bed.

Each morn we fill with flowers The silver vase, And set it underneath Thy pictured face.

Visitor Pulpit.

HELPERS IN CHRIST.

"Salute Urbane, our helper in Christ."—Rom. 16: 9. "Greet Priscilla and Aquila, my helpers in Christ Jesus."—Rom. 16: 3.

What do these salutations of this heroic man, with their peculiar and almost invariable adjunct, suggest? Salutations to those so diverse in age and rank and occupation—from the slave of the household to the head of the family; from the humble deaconess to the laborious pastor and teacher?

Happy are they who, in life's retrospect, can claim such fellowships—in some cases, possibly, golden friendships, whose memory now is all that remains; but recalling those who, at the time, were like the ministering spirits in Jacob's night-dream:

Angels to beckon me, Nearer, my God to thee, Nearer to thee!

these inciting either to noble deeds, or, more generally, directing to modest pathways of usefulness; giving the strong arm to some faithful or tardy runner in the race; evoking slumbering sympathies, chafing the benumbed hand, kindling the smoldering heart-fires, infusing the glow of a better life.

Nor is "the helper in Christ Jesus" the monopoly of any Church or Church system. This list in the 16th chapter of Romans is emphatically a list of laymen—private members of the Roman brotherhood.

SPARKS FROM THE TABERNAACLE. ANVIL.

CHURCH FINANCE OR WEEKLY OFFERING.

The cause of God, or the interests of man undertaken by God the Father, the Lord Jesus Christ, and the Holy Spirit—how glorious an object for cordial co-operation!

Its claim to support, what Christian would evade? To sustain its worship and ministry, what redeemed soul will not regard a supreme privilege? To extend its triumphs in the world, what believer will not joyfully bear his part?

The Apostle Paul thus suggests the easiest and best way of doing this: "On the first day of the week let every one of you lay by him in store, as God hath prospered him." Its injunction for an object is its best commendation!

Here the contribution of every person is claimed as a sacred duty—"let every one of you;" as a stated act of worship and grateful homage to Christ—"on the first day of the week;" in proportion to recent receipts—"as God has prospered;" and the act itself is distinctly defined—"lay by him in store;" storing away, for holy uses, a due measure of the week's gains.

Here is a heaven-taught plan of Church Finance, long and successfully practised in the Apostolic and early Churches, including every individual believe—easy and safe to his condition—refreshing to his heart—self-deciding in measure—and productive of ample supplies.

Let the Christian esteem it his holy privilege to cast an offering into God's treasury, in His Sanctuary; let him not hesitate if his means are small, to cast in the smallest sum; let him, while presenting his offering, ejaculate such prayers as, "Of thine own, O Lord, have I given thee;" "Bless the offerer and offering!"

Remember the widow's mite. What a man soweth, that shall he also reap, give and it shall be given, good measure running over.

If we would be blessed in our basket and store, let us see to it that we do not withhold from scattering, giving ungrudgingly, heartily to the Lord, is sowing seeds that will bring forth an abundant harvest.

God can and will sustain his cause, these six years past, the freewill offerings have not failed to supply our need, in some way or other the Lord has provided.

Yours truly, J. F. AVERY.

THE CREATION.

Sense, reason, and Faith, may be considered as progressive steps, by which the mind ascends to the invisible God. Creation is an object of sense. The light which shines upon my path is an emblem of the purity of Deity.

Reason takes up the process where sense fails. It deduces inferences respecting invisible things from those "which do appear." Nature wafts the mind to the Creator.

Here Faith takes up the tools which fell from the hand of Reason. Revelation ascertains all that futurity had concealed; and Faith draws her materials from Revelation.

Sense cannot introduce us to the invisible majesty of heaven. It can only present us with his image. The pure, ethereal light, the blaze of a noontide sun, the azure heavens and revolving orbs, the mysterious, eccentric comet, the insect curiously wrought, and the grass simply elegant, the thunder-storm, the lightning, vivid and irresistible, the morning and evening breeze, the verdant plain and the elevated mountain, the solid earth, and the rolling seas, these all reflect the glory of Deity; all bear the impress of his hand, all develop his wonderful agency,—but they are not God HIMSELF.

Reason ascends a little higher; and from the volume of nature, through the medium of sense, unfolds a little of the divine nature, and a few of his perfections. His immensity, his wisdom, his liberality, may be inferred from every thing which I behold; but, alas, I am still at a distance from God! What is he to me? What does he require? Have I disobeyed the dictates of reason at any time? or neglected to serve him? If so, will he pardon sin? and how am I to receive forgiveness?

THINGS WHICH A MINISTER CAN'T DO.

He can't always preach eloquent sermons. There are few eloquent writers, and still fewer eloquent speakers. It is, on the whole, a great blessing to the church that it is so; for divine truth appears best in a simple garb, and the most useful pastors have been those, generally, whose names have never attained to anything like notoriety.

Again, he cannot always feel equally interested in the delivery of his sermon. There are subtle causes at work to deaden feeling, and what he has prepared with great study may be delivered in a heartless manner.

Another thing which ministers can't do is to visit as much as the people expect. This will always be a standing charge against them. Until they can get a power of ubiquity I see not how this expectation can be met.

PROGRESS OF PRAIRIE COLLEGE.

BY DR. CRAWFORD.

With all the formidable difficulties encountered in this new undertaking, what has been achieved in this the first year of its existence? 1. A location has been chosen for the college and obtained, the best, and most central, I am persuaded, which could be chosen in the whole of Manitoba and the North-West Territory.

\$1 per bushel, for seed and feed; and may for our horses and cattle had to be purchased last spring, at a very high price, and for teaming. Now we are raising these supplies ourselves, although we shall have seed wheat to purchase, as we could not raise wheat with the first year's sod.

THE GAIN OF SUNDAY REST.

Of course, I do not mean that a man will not produce more in a week by working seven days than by six days. But I very much doubt whether, at the end of the year, he will generally have produced more by working seven days a week than by working six days a week; and I firmly believe that at the end of twenty years he will have produced less by working seven days a week than by working six days a week.

Nothing is so wholesome, nothing does so much for people's looks, as a little interchange of the small coin of benevolence.—Kraffin.

RULES FOR GOING TO CHURCH.

1. Let nothing but an impossibility prevent you from going to the house of God on Sabbath. 2. Go early to take your family and friend with you.

In his defense at Chautauqua, last summer, of the teachings of Plymouth Rock, or the consistent Calvinism of New England, Rev. Joseph Cook began these striking words: "Plymouth Rock is a piece of granite broken off the Alps at Geneva.

Principal Dawson of Montreal has just closed a series of lectures before the students of Auburn Theological Seminary on the harmony between geological science and Bible history, which have been marked by all his well-known resources as a student of science, and at the same time by the devout and reverent attitude towards the Word of God.

YOU CAN BE HAPPY.

If you will stop all your extravagant and wrong notions in deciding yourself and families with expensive doctors or humbug cure-alls, that do harm always, and use only nature's simple remedies for all your ailments—you will be wise, well and happy, and save great expense.

Consumption Cured.

An old physician, retired from practice, having had placed in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure for Consumption, Bronchitis, Catarrh, Asthma, and all Throat and Lung Affections, also Croup, Whooping Cough, Scurvy, Nervous Debility, and all Nervous Complaints, after having tested its wonderful curative powers in thousands of cases, has felt it his duty to make it known to his suffering fellow-men.

DECLINE WOMEN, Pale-faced, Sickly Children the Aged and Infirm, alike, are benefited by the strengthening and Blood-making Power of HANINGTON'S QUININE WINE AND IRON.

It stimulates the system, improves the Appetite, and removes all impurities from the Blood. It is the best medicine you can take to give you lasting Strength.

FAMILINE.

PROMPTLY RELIEVING PAIN AND INFLAMMATION.

For External and Internal Use.

FOR its quick and sure healing properties it has no equal. For its relieving and allaying inflammation no medicine has ever been compounded equal to it. It is perfectly safe to use at any and all times, and its quick and thorough cure from such complaints as Pains in the Chest, Shoulders, Back and Side, Burns, and Scalds, Sprains, Strains, Bruises, Rheumatic and Neuralgia Pains, Swelling of the Joints, Stiff Joints, Stiff Neck, Contracted Muscles, Spinal Affections, White Swellings, Chafes, Calluses, Galls, Bunions, Chilblains, Corns, Frost-Bites, Poisoning by Dogwood, Ivy, Bites, Stings of Insects, Chapped Hands, Lips, Ringworms, Salt Rheum, Tetter, Pimples, Itching, Dry Scaly Eruptions of the Skin, Old Sores, Scald Head, Outward Humors, of any kind, Hemorrhoids, Piles, Numbness, Worms, Ague in the Face, Earache, Hoarseness, Sore Throat, Coughs, Croup.

FAMILINE.

It Relieves Pain. Good for Swollen Limbs. Physicians Prescribe and Use it.

Boston, Mass., March 29, 1880. Mr. H. R. Stevens—Dear Sir: I have lately witnessed decidedly good and striking effects of your FAMILINE in a case of Erysipelas of nearly three years' standing. When I first saw my patient, a lady of some 50 years of age, she was complaining of a severe swollen condition of her feet; the skin was tense and angry-looking, painful on the slightest motion, and likely to burst at any moment.

FAMILINE

For Croup and Sore Throat. Mr. H. R. Stevens—Dear Sir: I have had your FAMILINE in constant use in my family for more than a year, and find it an invaluable remedy for many complaints for which it is recommended, the chief of which, in my family of four small children, I should have to name are: Croup, Sore Throat, Whooping Cough, and Sore Throat. Too much cannot be said in praise of it. I have recommended it to many others, who have tried it with equally good results.

FAMILINE

Prepared by H. R. Stevens, Proprietor of Vegetine, Boston, Mass., and Toronto, Ontario.

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EQUITY SALE.

THERE will be sold at Public Auction on Friday the eighth day of March next, at the hour of twelve o'clock noon, at Chubb's Corner—so called—in the city and county of Saint John, pursuant to the directions of a decretal order of the Supreme Court in Equity, made on the twenty-fifth day of September last, in a certain cause therein pending wherein Augustus H. Hanington is Plaintiff, and Adolphus L. Rawlings and Catherine Rawlings, his wife, are defendants, and with the approbation of the undersigned Barrister. The following mortgaged lands and premises described in said plaintiffs' Bill and in said decretal order are: All that certain lot of Land situated in the city and county of Saint John, in the city of Saint John, in the city and county of Saint John, and known and distinguished on the plan of said city by fronting on the said street forty feet, and extending to the number thirteen hundred and fifty-seven, and all and singular the Buildings and Improvements thereon.