Trouble Not the Master

BY REV. C. H. SPURGEON.

"Trouble not the Master."—Luke 8:49.

These words occur in connection with a father's pleading for his child. The mother was no doubt in full sympathy with her husband. In our Lord's life you find few children pleading for parents, but many parents seeking his help for their children. Love runs more surely downward than upward. Let parents follow the natural order, and pray vehemently for their children. If our sons and daughters are unsaved, let us follow in the wake of Jairus, and the Syrophœnician woman, and bring them before the Lord in prayer.

Love to our children or to any others, should lead us to plead with Jesus for them; and we shall do well if we follow the footsteps of that pleading as set before us by Jairus. When he came to Christ, he fell at his feet and worshipped, and he "besought him greatly." If your child is not converted yet, answer this question—Have you fallen at the feet of Jesus and cried to him? You have still sons that grieve you. Have you besought the Lord greatly for them? Have you come before the Lord with tears and cries? Have you laid hold upon the covenant angel, as Jacob did at Jabbok, with, "I will not let thee go unless thou bless me?" Is it so? Do you not think that we may find more fault with our prayers than God's keeping his promises? I would stir up Christians who have the unhappiness of seeing their children go wrong, to set apart a time, and that frequently, in which they shall cry aloud, "Oh, that Ishmael might live before thee! Oh, that my son may be saved!" Seldom do parents plead in this earnest fashion for their children w thout obtaining an answer of peace. Do not set a time for God, as some good women have done for their husbands, and say, "I will pray up to such a date, and then leave off." As long as there is breath in their bodies, and in your body, never cease to pray that they may be converted. But it ought to be, and must be, importune supplication. That which prevents your child's coming to Christ may really be his parents' want of fervency for him. God grant that we may none of us do this mischief to our offspring, nor sin against God by ceasing to pray for them!

Notice, further, that even if we love our children rightly, and pray for them intensely, there may be some delays. The Lord Jesus is coming to Jairus, but such a crowd surrounds him that he cannot make much headway. Jairus, I am sure, would have taken him there on horseback if he could. He would have had him run with all speed to save his dead child before she was quite dead; but that could not be: the footsteps of the Saviour were hindered by the throng. In our Lord's answering his people's prayers there may be many delays. But Jairus never left our Lord. Whatever the crowd might be, he kept close to Jesus. Whatever the difficulties about your child's salvation, keep close to Christ, and continue as far as you can to remove every difficulty, that the Master may get through the press, and may come soon to your dear one. Yet it may happen to you, with all your love, and all your prayers, that this day may seem at last to bring despair with it: for some one may whisper to you, It is of no use. Thy daughter is even now dead. Trouble not the Master." You may feel greatly discouraged, and conclude that the case is too far gone for divine grace. I trust God will give you faith enough not to despair, and that you will say, "If they be dead to all hope, yet if Jesus do but lay his hand upon them, they will live. If they be hardened, yet if he do but touch them, their hearts will melt."

My subject runs a little in this fashion: The ruler of the synagogue was urged not to trouble the Master; for his child was dead. A strange temptation comes at times to pleading men and women not to weary the Lord. Satan whispers, "Trouble not the Master." I will handle these words thus: First, here is reasonable advice—"Trouble not the Master." Secondly, I will give you more reasonable advice; and then finish by most reasonable advice.

I. First, then, here is reasonable advice—"Trouble not the Master."

This kind of reasonable advice will come to you at times to us: "Do not weary Jesus about such a matter; it is too small. Do not trouble the Master; your affair is too insignificant." I remember hearing it said of a godly man, "Mr. So-and-so is a gracious man, but he is very strange; for the other day he prayed to God about a key he had lost." The person who told it to me regarded with astonishment the idea of praying to God about a lost key; and he seemed altogether surprised when I assured him I prayed in a like manner. What! pray about a key? Yes. Please tell me how big a thing must be before you pray about it. If a certain size is appointed, we should like to have it marked down in the Bible, that we might learn the mathematics of prayer. Would you have it recorded that, if a thing is so many inches long, we may pray about it; but if it happens to be a quarter of an inch too short, we must let it alone. If we might not pray about little things, it would be a fearful calamity; for little things cause us great worry, and they are harder to deal with than great things. If we might not pray about minor matters, it would be a terrible loss of comfort.

"Oh, but it seems so trifling!" says one. Blessed is that man to whom there exists not a trifle. A stone in your shoe, when you are on a long journey, may be very small, but it will lame you if you do not remove it. It is the insignificant vexation, the unspeakably mean worry of life, that makes the heart limp. It is our mercy that we may go to God about everything. Do you say, "I cannot pray about little things?" Then you will never pray at all, because every concern that has to do with you must be little to the grandeur of God. He rules the stars. Whatever it is that you pray about must be minute as compared with the infinite. I pray you, therefore, disabuse yourself of the notion that you will trouble the Master if you pray about trifling things. He loves you to be very free with him, and to consult him about everything that concerns you. Do the stars ever trouble him when he feeds them? Do you know that he counts the hairs of you head? Can anything be too minute for his tender care? "Trouble not the Master" looks like the reasonable advice, but it is not; it is far more reasonable to cast every care upon the Master, be it ever so slight.

The temptation comes in another shape, namely, not to take the Lord in prayer, matters that are so easy that we do not ask divine help in them. This is a very dangerous temptation. The children of Israel were deceived by the Gibeonites because the case seemed so plain. The ambassadors were old, shoes and clouted; they must have walked along way to have so much worn their shoes. The bread that they had with them was mouldy; they must have come from far. All the while these Gibeonites were their neighbors, and the Israelites were deceived. When a man cheats you, it is usually a person who looks so honest that you feel sure he cannot be a rogue. Is it not so? If ever you make a great mistake, it is in a simple matter which you did not think it needful to pray about. Beware of refraining from troubling the Master because the case is plain; for if so, you will speedily trouble yourself.

But I have sometimes met with the temptation in another form: some have said, "I could not bring such a matter before God in prayer, because there was sin in it." Well, you cannot ask God to do what is wrong, nor to aid you in anything that is doubtful; but you may ask God to forgive you the wrong, and to deliver you out of the difficulty into which your fault has brought you, provided that you are sincerely penitent for the evil, and anxious to avoid it in the future. You are taken in the trap by your own folly; but God will set you free if you will trust him. You are in perplexity, and you brought it on yourself; but God is gracious to the unthankful and the evil, and though your trouble is the fruit of sin, you may still bring it to Jesus. Brethren if we do not bring an affair to God that had sin in it, what could we bring? For is not sin mixed with all that we do? Does it not defile even our holy thing? But the mercy is that, though we have tied the knot ourselves, we may bring it to the Lord to be loosed. With tears in our eyes we may say, "Our Father who art in heaven, as thou dost forgive the sin, I pray thee also to undo the mischief which he has brought upon me, and help thy child to rectify the wrong."

Perhaps I speak to some who are in an awful mess through their own folly. I pray you do not hesitate to trouble my Master even with that. He waits for you to bring your burden, whatever it is, and lay it at his feet. Do not let Satan keep you away by whispering, "Trouble not the Master." He will not be troubled. It is his delight to bless the sinful sons of men. Come, and pour out your sorrows at his feet.

"Oh, but," I have heard people say, "I could not pray about a matter which seems so settled. It has been so long about; how can I expect a change?" This reasoning shows a want of faith. Have you ever read his words, "Behold I make all things new"? Your friend, who was alienated, and became an enemy, you have tried to make peace with him; but having failed, you say, "I shall not try again. I will never bring it before God in prayer, for it is an old sore." This is unbelieving talk, and must not be indulged in. Bring your old sores to the great Physician. Bring your long standing difficulties to the wonderful, the counsellor; for he that can lift a mountain and cast it into the midst of the sea, can lift your difficulty, rooted though it be. He can make the Ethiopian change his skin; and the leopard his spots. Do not allow the suggestion of long continuance to damp you in your cries unto God. However settled a thing is, do not be afraid of troubling your Master about it. "Oh, but," says one, "the case that lies on my heart I dare hardly mention, for deliverance is impossible!" Impossible? God loves to deal with impossibilities. You and I dare out of court when we reach impossibilities, but God is at home with them. "Things impossible with men are possible with God." "Oh, but the person I am concerned about is an atheist! He sneers at religion. He will not let me speak to him. I cannot bring to bear upon him those truths which have altered the hearts of others." Never mind, cry to God in prayer; and one of these days, when you least expect it, you may find the infidel anxious to hear what you have to say. Even if he does not hear you, he may listen to another; and, if he will hear nobody else, God himself may reach him. Leviathan hath scales that turn the edge of the sword, but he that hath made him can come at him. No man, however near damnation, is beyond the reach of the Holy Spirit. One word from Jesus, and the proud man trembles, and the stout heart yields. One breath of the Holy Spirit, and even dead Lazarus lives.

Therefore, never cease from prayer about anybody, nor refrain from crying to God about the greatest sinner that ever crossed your path. Never be silenced by the crafty suggestion, "Trouble not the Master."

II. I will now give you more reasonable advice.

The more reasonable advice is this:

"Trouble not the Master;" but then see what it is that does trouble him. Avoid that which really troubles him. He never was troubled yet by the prayers of sinners, nor by the cries of saints. What does trouble him?

It troubles him that you should doubt him. He cried, "O thou of little faith, wherefore didst thou doubt?" He said, "O evil generation, how long shall I be with you? How long shall I suffer you?" He was troubled; he was hampered, he was grieved because of their unbelief. "Trouble not the Master" is a good admonition if it be interpreted to mean—Do not distrust him. Believe in him up to the hilt; for the least trace of mistrust grieves him. Go to the utmost with your confidence in Jesus; you can never go too far.

Next, do not trouble the Master by leaving off praying. It is not our prayer that troubles him; it is our want of prayer. How often does he seem to say, "why does not my disciple ask of me, since I am so ready to give? Why does not my beloved one come to me, and seek for the favor which I shall be glad to bestow?" Is it a pleasure to you to ask of your God? It is a far greater pleasure to him to give. "It is more blessed to give than to receive"; and therefore it is more blessed to Christ to grant our request than it is to us to receive his gracious answers. Do not grieve the Lord by a neglected mercy seat. Trouble not the Master by restraining prayer.

To some of you I would say, Trouble not the Master by refusing to obey him. He bids lost sinners to come and trust him, and he promises that he will receive them. Do not refuse to rely upon him. Trouble not the Master; that is to say, hang not back through shame or fear. It troubles him that you should be afraid of him. You say that you dare not trust him, for you are such great sinners: this troubles him, for he is a great Saviour, and loves to pardon great offences. The poorer the wretch, the welcomer to the heart of Jesus. The more undeserving you are, the more room for his grace, which he entreats you to accept. He even stands and weeps over you, saying, "How often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!" Will you force tears from his eyes by refusing his love? Trouble not the Master by keeping back from him when he invites you; but come to him at once.

III. We conclude with the most reasonable advice of all.

Some things are self-evidently reasonable, and strike you at once as being so.

The first is this: Believe without limit in him who is without limit. I wish that we believed in people according to the proportion of their power; but, alas! we do not observe this rule; we trust an arm of flesh and doubt the arm of omnipotence. Oh, that we had an illimitable faith in an illimitable Christ! Dare you say, "I will trust him so far, and no farther?" Will you limit the Holy One of Israel? Will you think that our Lord's precious blood can only wash out a certain measure of sin? Are you greater in sin than Jesus in merit? Is the blackness of your sin mightier than the power of his atonement? Oh, dream not so! It is more reasonable for you at this hour to trust Christ to the uttermost; for he is able to save to the uttermost them that come unto God by him.

Another piece of reasonable advice is this: Never bury anybody till he is dead. "That," you say, "is sound advice enough." Yes, but the mother of the ruler's child did call in the hired men and women to lament over her child, though in the truest sense she was not dead, but only sleeping. Do not imitate the wife of Jairus in allowing a funeral before there is a death. Never say of anybody, "That person is lost, and cannot be saved." That dear boy of yours—you cannot think of him without bitter grief of heart. He is far away in Australia, and you have not heard of him for years; but do not bury him till you know that he is dead. Shut up none in the coffin of hopelessness, but take them to the closet of prayerfulness. Keep on praying for your sinful child; keep on hoping for him; keep on trusting for him. Do not trouble the Master by weeping and wailing over a child that is not dead, but only sleepeth.

Another piece of sound advice is: Consider that it can never trouble Christ to glorify him. And what does glorify him? Why, to trust him. When I trust a person entirely, I have done him the greatest honor that is in my power to confer. No monarch can so honor an individual as when he trusts the whole concerns of his crown in that man's hand. The sinner that can trust Christ with his sin and his sorrow has done more to glorify Christ than the angels in heaven can do. "Oh," says one, "I never thought of that." It is so, if you, whoever you may be, will say, "I will trust myself with the Lord Christ to all eternity. Sinner as I am, I will trust him with my weakness. Just as I am, with nothing else to rely upon, I will rely upon him," you have glorified him; and it can never trouble Jesus for you to glorify him. Do not trouble the Lord with the idea that your entreaties will trouble him; but come as your are and rest on him.

One more word of reasonable advice: Know that Christ can surely do as much to-day as he did when he was on earth. If Jairus could trust him to raise his daughter, trust you to him to save your children. Our Saviour when he was here in a comparatively low and obscure condition, said, "My father," saith he, "is greater than I." But the Lord Jesus Christ up yonder has finished all his salvation work, and gone into the glory clothed with power divine. "All power is given unto me," said he, "in heaven and in earth. Go ye, therefore; and teach all nations." This day he says to us—All power is given to me; therefore trust me. Open your mouth wide, and I will fill it. "Whatsoever ye shall ask of the Father in my name, he will give it you."

Trouble not the Master, then, by cold mistrust, or lukewarm pleading; but let the prayer of faith be offered at once, and may God the Holy Ghost accept it, for Jesus' sake! Amen.

The Podunck Society Meeting.

BY "A COUNTRY PARSON.

The regular Society meeting of Podunck church was called for Monday evening. This was an annual meeting, at which time the business of the church for the year was transacted. It was quite often the case that the attendance was miserably small; hardly a quorum present for the legal administration of the usual business. Podunck Society, like many others, in ordinary times allowed its matters to go on without much interference. But an extraordinary occasion had arrived and the Society was well represented. Deacon Joel was there from the "hill" and Uncle Daniel from the "street." The people from the "butternuts" were all on hand, led by the colonel, who kept rubbing his gray head, as if uneasy. Deacon Noah Higgins must not be forgotten. He was the pillar of the church. To-night he appeared to hold a secret, which he regarded as personal property.

The Rev. John Morehouse was "stated supply," an ecclesiastical position never contemplated by the polity of any church. Because of the hardness of people's hearts it has been allowed, resulting in brief pastorates and church quarrels. It has a pleasant suggestion of the farm, in a rural community, when the word goes about that "we have hired our minister again." The old-fashioned relation of pastor and people is obliterated; a feeling of uneasiness possesses both parties. Parson Morehouse understood all this, but he could not change it. One or two narrow-minded men really decided the policy of the church, although it belonged to an order that rejoiced in a republican system. Rev. Mr. Morehouse had ministered at Podunck for ten years—a long pastorate in the these degenerate days—years of good, honest, prayerful work; years when beaten oil had been brought to the sanctuary and offered as unto the Lord. This good man had not remained a country parson because he was not intellectually equipped for a larger field, prepared by grace to minister to many souls. He was an original preacher in the best sense. He had a large spiritual insight, and every sermon he wrote he tried to do his best. He believed that not only are sinners to be invited to Christ, in the work of preaching, but Christians are to be instructed in divine things. With these ideas of his work his study was a place of toil. Deacon Joel said "ministers had an easy time. It was not work to write a sermon when you were trained for it." Uncle Daniel had added, "He thought ministers ought to labor like the disciples, without a salary. If they were engaged in spiritual work they should be spiritual themselves." Uncle Daniel always put a quarter into the contribution box, and prayed "thy kingdom come." Aunt Betsy who heard this remark, told Uncle Daniel "if the congregation were more spiritual their minister would have a pleasanter time."

Our good brother was trying to educate his children on a salary of eight hundred a year. He found it called for the grace of contrivance to approach it. To supplement his salary he wrote for the press in his leisure moments, and his wife had taken two boarders in the summer months. The people of Podunck were sure their minister was making too much money. He might reduce his salary a hundred dollars a year very well. It had been talked up about the parish for six months. Uncle Daniel said "some action must be taken at the annua meeting." Some of the sisters remarked, "if Mrs. Morehouse had any time she ought to get up a festival to help raise the salary." "Yes," said Aunt Betsy, with a peculiar gleam in her eye, "it is her duty to keep her husband's house and beg, too."

But Monday evening came as all Mondays do. They had ended a suggestive sermon the day before on the text, "Ye know not what a day shall bring forth." They were going to do their part in illustrating the thought of the sermon. A church society in its collective capacity is a very uncertain body. It can stultify itself without any effort. Podunck people liked their minister. They were proud of his abilities. They did not desire to be mean. They wished to get the gospel cheap. They would have been better suited if they could have had it "without money and without price." The brethren assembled and chose Deacon Noah Higgins as Moderator. He was the most influential member. Somewhat narrow-minded and set in his way, he was sound at the core and had great weight among the people. Deacon Joel made quite a lengthy speech. Times were hard; it was a party close year; he didn't have eight hundred to live on. Ministers folks should be more economical. With writin' and boarders the parson must be laying up money. Deacon Joel was worth fifty thousand dollars and not a chick or child in the world. He paid twenty dollars toward the salary. Uncle Daniel said if their minister wished to write for the papers and his wife take boarders, he had no objections, but they ought to be relieved of paying so large a salary. He proposed it be reduced one hundred dollars. No one had the courage to propose this before, but now the ball was taken by the horns, and the meeting was well under way. One brother said the minister never visited him; he wanted a man should stay all day and spend the night. Another remarked that he saw the minister play lawn tennis with some of the young people. He was greatly grieved. Somebody else thought a clergyman should not wear blue flannel. So the word went about. The Society meeting is the safety-valve for chronic croakers and penurious members. Many would be ashamed of their remarks if they ever recalled them.

After they had expressed their minds quite freely John Hicks got up and spoke as follows: "My friends you seem to be quite ready to part with our minister. Indeed, I should a vise him to go where he will be better appreciated. He can command a large salary. He is an unusual preacher. He has a family of children to educate. You have not one honest thing against him. You wish to drive a sharp bargain and make a hundred dollars. Our young people all like him because he is one with them. I wonder he can afford even blue flannel with your penurious policy. If you reduce the salary you will lose your minister and deserve to." John Hicks was a young man, the superintendent of the mill. He paid seventy-five dollars on the subscription. The clear common sense of his remarks struck home. The meeting began to look at the other side of the question. They had never seriously thought of losing him. They thought he would bear a little more from them. They had tried him a good deal. They would not see his like again if he left them. Deacon Higgins had said nothing through all this discussion. That he had kept up a powerful thinking was evident by the expression of his homely face. He never talked unless he had something to say. "Brethren," said the deacon, "I hold in my hand the resignation of the Rev. John Morehouse. The go sip of the last few months has not failed to reach his ears. He is a sensitive but conscientious man. He desires to relieve the church of the burden of raising eight hundred dollars a year. If I had not believed in the good sense of this Society I should have read this resignation at the opening of the meeting. We have obliged our pastor to steal hours from his sleep to earn money to support his family. His good wife has become a kitchen servant to educate her children. This church represents half a million dollars. We cannot afford to be mean. Brethren, I move that this resignation be not accepted and that we raise one thousand dollars for our ministers' salary, and that he be asked to be regularly installed."

There was silence for a moment, silence that could be felt. Some looked ashamed, a few angry, others pleased. But they were taking it in. Deacon Noah Higgins spoke with authority. He was a force, a godly man. He had said as he sat down, "I will double my subscription, but it may be to late. There was a committee to hear our minister last Sabbath, and they were greatly pleased." Then the people took it in. It is strange how precious a thing grows if some one else wants it. Podunck people knew what they had got, and they knew their duty. The resolution was passed, a committee appointed to wait on the minister and the meeting adjourned.

Podunck church did not receive its just deserts, for the parson stayed; but the people had learned a needed lesson. When the Society met the next year they had barely a quorum, and voted the salary without dissent.—*N. Y. Observer*

A Glimpse of Jadah Fernandez.

The island is accurately described, and the visitor who is familiar with Robinson Crusoe can find the cave, the mountain paths, and other haunts of the hero, without difficulty. It is covered with beautiful hills and lovely valleys, the highest peak reaching an elevation of nearly 3,000 feet. After her independence in 1821 Chili made Juan Fernandez a penal colony, but thirty years after the prisoners mutinied, slaughtered the guards, and escaped. Then it was leased to a cattle company, which has now 30,000 head of horned cattle and as many sheep grazing upon the hills. There are fifty or sixty inhabitants, mostly ranchmen and their families, who tend the herds and raise vegetables for the Valparaiso market. Great care has been taken to preserve the relics of Alexander Selkirk's stay upon the island and his cave and huts remain just as he left them. In 1868 the officers of the British man-of-war "Topaz" erected a marble tablet to mark the famous lookout from which Mr. Crusoe, like the ancient mariner, used to watch for a sail, "and yet no sail from day to day."

Ripeness in Christian Character.

One mark is beauty. Ripe fruit has its own perfect beauty. As the fruit ripens the sun tints it with surpassing loveliness, and the colors deepen till the beauty of the fruit is equal to the beauty of the blossom, and in some respects superior. There is in ripe Christians the beauty of realized sanctification, which the Word of God knows by the name of "the beauty of holiness."

Another mark of ripeness is tenderness. The young green fruit is hard and stone-like; but the ripe fruit is soft, yields to the pressure, can almost be molded, retains the mark of the finger. So it is with the mature Christian—he is noted for tenderness of spirit.

Another mark of ripeness is sweetness. The unripe fruit is sour, and perhaps it ought to be, or else we should eat all the fruits while they are yet green. It may, therefore, be in the order of grace a fitting that in the youthful Christian some sharpness should be formed which will ultimately be removed. As we grow in grace we are sure to grow in charity, sympathy, and love; we shall have greater and more intense affection for the person of Him "whom, having not seen, we love;" we shall have greater delight in the precious things of his Gospel; the doctrines which perhaps we did not understand at first will become marrow and fatness to us as we advance in grace. We shall feel that there is honey dropping from the honeycomb in the deep things of our religion. We shall, as we ripen in grace, have greater sweetness toward our fellow Christians.

Bitter spirited Christians may know a great deal, but they are immature. Those who are quick to censure may be very acute in judgment, but they are as yet immature in heart. I know we who are young beginners in grace think ourselves qualified to reform the whole Christian church. We drag her before us, and condemn her straightway; but when our virtues become more mature I trust we shall not be more tolerant of evil, but we shall be more tolerant of infirmity, more hopeful for the people of God, and certainly less arrogant in our criticisms.

Another and very sure mark of ripeness is a loose hold of earth. Ripe fruit easily parts from the bough. You shake the tree and the ripe apples fall. If you wish to eat fresh fruit you put out your hand to pluck it, and if it comes off with great difficulty you feel you had better leave it alone a little longer; but when it drops into your hand quite ready to be withdrawn from the branch, you know it to be in good condition. When, like Paul, we can say: "I am ready to depart," when we are set loose by all earthly things, O, then it is we are ripe for heaven! It is a sure token of ripeness when you are standing on tiptoe, with your wings outspread, ready for flight; when no chain any longer binds you to earth; when your love to things below is subordinate to your longing for the joys above. When we get to this in our very hearts we are getting ripe, and we shall soon be gathered. The Master will not let his ripe fruit hang long on the tree.—*C. H. Spurgeon.*

Dose B. Fay!

Pastoral work, laid hold of in the right spirit and conducted in the right way, accomplishes a half-dozen good results. 1. It opens the book of human nature, which every minister ought to study, next to his Bible, and quite as thoroughly. He will pick up materials for his sermons in every round of visits. He gets personally acquainted with his flock, and everybody likes to be recognized. Not to be so is regarded by many as a personal insult. Some blundering pastors constantly miscall names, or ask a man about his wife's health six months after she is dead. 2. Personal contact makes a spiritual teacher to know the wants of those he is ordained to instruct and guide. He will probably find out that what they want is not metaphysics or guess-work about prophecies, or endless "ayologetics" for a Book that is its own evidence; but they are hungering for practical help as to how to combat sin and doubt and temptation, how to live from one Sabbath to another, and how to stand trials, how to do good to others, and how to get ready for heaven.

Our parishioners seldom say much about what we regard as our "great sermons," they care most for the preaching which (as an illiterate friend of mine once said) applicates the topic and has got a nub to it, so that I can get hold on't." 3. Pastoral visitation will enable you to comfort the bereaved and the suffering. 4. It will give you a grip on their hearts, for want of which many an able, pious, and scholarly minister has been hoisted out of his pulpit by a very slight breeze. 5. When you converse with people in their homes you have an opportunity to converse with backsliders and the unconverted, and to direct souls to the Saviour. It is individual work that tells. Brother Moody does even more in the inquiry-room than in the pulpit. Finally while an eloquent preacher or an eccentric preacher may gather a mass-meeting before his pulpit, none but a faithful pastor can build up a solid, compact, working, and money-giving church.

"Ah, but," some of you may say, "all this house-going eats up a prodigious amount of time." So it does; but can it be better spent in your study over books, or all over the country, lecturing for money? Did the dear Master begrudge the time spent with the Samaritan women at the well, or with Nicodemus in his room, or with the young ruler at the wayside, or with two good ladies to whom he made several pastoral visits at Bethany?

Suppose that you do not enjoy quite so many new volumes or interesting "Reviews," or get quite so much time for your hobbies. No man has any business to enter the ministry who is not willing to crucify self in all such directions. Depend upon it that the Devil is at the bottom of every suggestion which prompts you to shirk disagreeable duties or to dodge close encounters with souls. In the long run the only work that does "pay" is the work that keeps self under, and presents Christ more directly before dying souls."—*The Rev. T. L. Cuyler, D. D.*

We advise every farmer or stock raiser to invest in *Sheridan's Cavalry Condition Powders* and feed them out to their herds this winter. Depend upon it it will pay big interest. Don't buy the large packs, as some of them are worthless.

I was cured by using Minard's Liniment of a very severe case of chronic rheumatism after trying all other remedies for 2 years.—GEORGE TINGLEY, Albert Co., N.B.

PORT ELGIN Woollen Mills.

The Largest and Best Equiped Mill in the Province.

Have in stock and are making up a fine assortment of TWEEDS AND HOMESPUNS. FLANNELS AND SHIRTINGS. LADIES' TWEEDS AND YARNS in various Shades and Colors.

The quality and finish of these Goods are well known.

Wool taken in exchange and highest prices allowed, and prompt returns made.

Samples and prices sent on application. In shipping Wool, send to

SACKVILLE STATION, I. C. R.

JOHN READ & SONS.

Port Elgin, N. B., May 28, 1885. 21-52

READERS OF THIS PAPER

—REQUIRING—

BOOTS OR SHOES,

OF ANY DESCRIPTION

are invited to examine our stock which contains the most stylish lines of English and American Manufactures.

WATERBURY & RISING,

34 King and 212 Union Street.

SEAL SKIN SACQUES.

HAVING received three cases of London Dyed Double Extra Quality Alaska Seal Skins, we are now prepared to execute orders for SEAL SACQUES or other garments for immediate or autumn delivery.

All garments made in latest styles and satisfaction guaranteed.

Seal Sacques dyed, lengthened, or altered to fashionable style, at lowest possible prices.

C. & E. EVERITT, Furriers,

11 King Street.

MENEELY & COMPANY WEST TROY, N. Y., BELLS

Favorably known to the public since 1826. Church, Chapel, School, Fire Alarm and other bells; also, Chimes and Peals.

BUCKEYE BELL FOUNDRY.

Bells of Pure Copper and Tin for Churches, Schools, Fire Alarms, Farms, etc. FULLY WARRANTED. Catalogue sent Free.

VANDUZEN & TIFT, Cincinnati, O.

Baltimore Church Bells

Have been celebrated for their superior tone, volume and durability for over 50 years. Also Chimes and Peals. Prices and catalogue sent free. Address E. W. BERYLER & CO., Baltimore, Md.

Established 1837.

The GREAT CHURCH LIGHT

PRIME'S Patent Reflectors for Oil or Oil Gas are the most powerful, and are unsurpassed as a Light for Churches, Show Windows, Stores, Theatres, Depots, etc. New and elegant designs. Send size of room, and we will give circular and prices. A liberal discount to churches and the trade. Manufactured by E. PRIME, Jr., & BRO., Philadelphia, Pa. P. O. Box 1397.

THE CENTURY FOR '85-'86

The remarkable interest in the War Papers and in the many timely articles and strong serial features published recently in THE CENTURY has given that magazine a regular circulation of

More than 200,000 Copies Monthly

Among the features for the coming volume, which begins with the November number, are:

The War Papers

By General Grant and others.

These will be continued (most of them illustrated) until the chief events of the Civil War have been described by leading participants on both sides. General Grant's papers include descriptions of the battles of Chattanooga and the Wilderness; General Sir Clellan will write of Antietam, General D. C. Buell of Shiloh, Generals Porter, Longstreet and others of the Second Bull Run, etc., etc. Naval combats, including the fight between the *Kearsarge* and the *Alabama*, by officers of both ships, will be described.

The "Recollections of a private" and special war papers of an anecdotal or humorous character will be features of the year.

Serial Stories by W. D. Howells, Mary Hallock Foote and George W. Cable.

Mr. Howells's serial will be in lighter vein than "A Fearful Responsibility" and "The Rise of Silas Lapham." Mrs. Foote's is a story of mining life, and Mr. Cable's a novelette of the Acadians of Louisiana. Mr. Cable will also contribute a series of papers on Slave songs and dances, including negro serpent worship, etc.

Special Features

Include "A Tricycle Pilgrimage to Rome," illustrated by Pennell; Historical Papers by Edward Eggleston, and others; Papers on Art by S. G. W. Benjamin, the first minister, with numerous illustrations; Astronomical Articles, practical and popular, on "Sidereal Astronomy"; Papers on Christian Unity by representatives of various religious denominations; Papers on Manual Education, by various experts, etc. etc.

Short Stories

By Frank R. Stockton, Mrs. Helen Jackson (H. H.), Mrs. Mary Hallock Foote, Joel Chandler Harris, H. H. Boyesen, T. B. Aldrich, Julian Hawthorne, Richard M. Johnston, and others; and poems by leading poets. The Department, "Open Letters," Bric-a-Brac, etc., will be fully sustained.

The Illustrations

Will be kept up to the standard which has made THE CENTURY engravings famous the world over.

Prices. A Special Offer.

Regular subscription price, $4.00 a year. To enable new readers to get all the War Papers, with contributions from General Grant, Beauregard, McClellan, Joe E. Johnston, Fitz-John Porter, Admiral Porter and others, we will send the 12 back numbers, November, 1884, to October, 1885, which contain the first papers, beginning with November issue, for $3.00 for the whole subscription, with the 12 numbers bound in two handsome volumes, $5.00. The whole of these numbers only supplied at these prices with subscriptions.

A free specimen copy (back number) will be sent on receipt of this paper.

All dealers and postmasters take subscriptions and supply numbers according to our liberal offer, or remittance may be made directly to

THE CENTURY CO., NEW-YORK.

A PRIZE Send six cents for postage, and we will mail you, free, a costly box of goods which will help all, of either sex, to more money right away than anything else in this world. Fortunes await the workers absolutely sure. Terms mailed free. Address TRUE & Co., Augusta, Maine.