

PRAYER I. Circumstances of the P. E. Island Baptist Association.

Prayer lies right at the foundation of Christian character, life, and work. At the beginning of all Christian activities...

God commands it, and for the obedient believer that is enough. If it is not strange that we need to be exhorted to this privilege...

Prayer is the life of the soul. It is the life of the soul in its relation to God. It is the life of the soul in its relation to the world...

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the earth; he is holy—we are sinful—gratefully—submissively—with faith—in the understanding for what we really desire. Be earnest; pouring out the soul is the very act of supplication. Here there is great might in weakness...

Christ is the very centre of prayer; he lives and speaks in the hearts lifted up to God. In his merits we come, and for his worthiness are heard. Let all your knowledge, strength and faith gained in prayer, be turned to prayer again, so that in it you may continually enrich yourself.

Secret prayer stands first. Our Lord said, "when thou prayest, enter into thy closet, and when thou hast shut the door, pray to thy Father which is in secret."

Wait especially against soulless prayers. Let the spirit of prayer be the spirit of the scriptures. Guard it against all hindrances and disturbances. Especially be careful to renounce all idolatry, idolatry, and any act that destroys the spirit of prayer.

Continue in prayer for we need it as the daily bread to sustain our souls. The influence to help others, as the shield against sin. Go not to the daily struggle as a weakness, but give with the strength of prayer. The ungodly have called for prayer in the time of great danger, but with us it is not always a time of danger.

Not only ought a Christian to pray regularly, but there will also be seasons of special prayer when the Spirit of God will draw near for cleaning, greater help, and fuller communion; when it speaks of a rich banquet of spiritual food for the hungry soul—pray then.

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days of Cromwell, Rome has been allowed to dim the light of our Protestantism, and for its labors to do so still. See how this people have received the truth of heaven, but again and again have proved false to it, turning at one time to superstition, and another time to infidelity. At this moment we are rich, and despite horribly business, we are less tried by it than any other nation. And what comes of all this misery we have seen rampant among us almost beyond precedent. Think now that the poor are oppressed and ground down with awful poverty in many parts of this great city. Shall not God avenge the cry of starving women? Worse still, if worse can be, those who walk our streets, their sun-down, tell us that Solomon, in its most patrid days, could scarce exceed this metropolis for open vice. To our infinite disgust and horror, the names of certain of the greatest in the land are at this moment mentioned in connection with the filthiest debauchery. This is not the place for details, nor can I mention the matter or even think of it without feeling my very soul on fire. Faithfulness requires plain speaking, but I cannot permit myself to drop a word which should be the chosen luxury of certain of our hereditary legislators and rulers. We understand, oh, land, when they great one looks the harlot's house! Deep down in the heart of our people, great judges are not clear in this matter, but social purity has been put to the blush by magistrates of no mean degree, yes, it is said that the courts of justice have lent themselves to the covering and shielding up of the iniquities of the great. Shall I be grieved by such a state of affairs? He who has read a certain story which is too well known, must have felt his ears tingle and his heart tremble. Who is it that has read a certain story which is too well known, must have felt his ears tingle and his heart tremble. Who is it that has read a certain story which is too well known, must have felt his ears tingle and his heart tremble.

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a pretty drag moquette carpet with a blue border, chairs to match, the edges relieved with blue gimp, blue and pearl damask lambrequins over the white curtains, and blue picture cords. How lovely the room would look!

"It's too bad," she said as a blue and silver have floated through her brain. "I am willing and glad to contribute my share, always, but it is putting your hand in your pocket continually. Expenses are lowered somehow."

"And Mr. Murray's salary is only eighteen hundred. We could not live on that." "No, we could not have the face to offer him any less," and Mr. Shelburne smiled over his perplexity.

"There must be something wrong about the giving," said Mr. Shelburne, thoughtfully. "It seems as if we were giving to the time. The congregation is small, to be sure, but harder upon those who can afford to give."

"All can contribute something. I mean to have a good talk at the next meeting." "I suppose we give away a tenth, at least," but Mr. Shelburne returned Mr. Shelburne. "And if every one did—"

"Oh, more than that," returned Mr. Shelburne. "And if every one did—"

"Three hundred and thirty," said Mr. Shelburne. "Three hundred and thirty—"

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"There must be some unpaid subscriptions." "The collections have fallen off a good deal," said another.

"It seems as if we were making special efforts all the time," said Mr. West in rather a dissatisfied tone.

Mr. Shelburne rose in his grave, quiet fashion. "Brethren," he began, "I have a few words to say on this subject. Last evening my wife and I had a little talk. We resolved long ago that as the Jews gave a tenth of their substance towards religious purposes, we as Christians could do no less on principle. Even this to myself does not cover the whole ground. It seldom comes to us to cast into the Lord's treasury all that we have. Mr. Shelburne and I were quite sure that we had kept our pledge the past year, but come to look over our accounts we were surprised to find quite a deficit on our side. I am happy to make an offering of this amount to night, which more than covers our indebtedness. And I am resolved never to complain of giving largely again until I have given more than a tenth of my income. Some of our poor members do this, and I for one will not be ashamed of the widow's two mites."

Then he began to do up the separate parcels in envelopes and address them. There was a hush of silence in the room. "Brother Shelburne, I expected to help make up the deficiency," said Mr. West. "We must not allow you all the generosity."

"Mine is a just debt," replied Mr. Shelburne. "I can hardly call it generosity."

"You may add another hundred to my yearly subscription," exclaimed Mr. West. "I can hardly call it generosity."

"I confess I never came up to the Scriptural injunction in giving. It has sometimes seemed a hardship to me to be importuned for one thing and another, yet I have been prospered year after year. I have hardly thought of myself as a steward of the Lord."

The ground being once broken, the brethren began to compare notes. They could not help but see that with an average of much less than one-tenth they would be in a very prosperous condition. It was a personal question with them, and it was not necessary to gauge their benevolence by what brother Smith or brother Brown did. They parted with a warm and hearty handshake, each resolved to do a little better in the future. The church at Melrose prospered abundantly. One and another wondered what could be the secret of its success. They gave to the missionary cause, to their poorer brethren; little debts were wiped out, and salaries paid promptly. Yet the congregation was scarcely above the average of ordinary churches in pretty country towns, not to be called a poor church, but many with as available resources fell into a languishing state. The pastor is disheartened, the brethren are always importuning.

It is right? If we felt the matter as obligatory upon us as the Jews did, would the case differ? If we had by us the same amount of money, would we not be more prompt to give? It is not necessary to gauge their benevolence by what brother Smith or brother Brown did. They parted with a warm and hearty handshake, each resolved to do a little better in the future. The church at Melrose prospered abundantly. One and another wondered what could be the secret of its success. They gave to the missionary cause, to their poorer brethren; little debts were wiped out, and salaries paid promptly. Yet the congregation was scarcely above the average of ordinary churches in pretty country towns, not to be called a poor church, but many with as available resources fell into a languishing state. The pastor is disheartened, the brethren are always importuning.

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FROM THE PRESIDENT

BY THE PRESIDENT OF BAYLOR UNIVERSITY. Independence, Texas, Sept. 20, 1888.

Ayer's Hair Vigor

Has been used in my household for three reasons: 1st. To prevent falling out of the hair. 2d. To prevent too rapid change of color. 3d. As a dressing.

It has given entire satisfaction in every instance. Yours respectfully, W. CARBY CRANE.

AYER'S HAIR VIGOR is a strictly pure and unobscured, dangerous, or injurious substance. It prevents the hair from turning gray, restores gray hair to its original color, prevents baldness, preserves the hair and promotes its growth, cures dandruff and all diseases of the hair and scalp, and, at the same time, a very superior and desirable dressing.

PREPARED BY Dr. J. C. Ayer & Co., Lowell, Mass. Sold by all Druggists.

MENEELY & COMPANY WEST TROY, N. Y. LULLS. Solely known to the public since 1840. Church, Church, School, in Alarm. Other hotels, etc. See Ad. P. O. Box 100.

BUCKET BELL FOUNDRY. Solely known to the public since 1840. Church, Church, School, in Alarm. Other hotels, etc. See Ad. P. O. Box 100.

CINCINNATI BELL FOUNDRY CO. Solely known to the public since 1840. Church, Church, School, in Alarm. Other hotels, etc. See Ad. P. O. Box 100.

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HENRY MCGEE & CO. Solely known to the public since 1840. Church, Church, School, in Alarm. Other hotels, etc. See Ad. P. O. Box 100.

St. John Business College. ESTABLISHED 1867. SPECIALTIES: BOOK-KEEPING, ARITHMETIC, PENMANSHIP, BUSINESS CORRESPONDENCE, BANKING.

ALWAYS IN STOCK. Brussels Carpets, Tapestry Carpets, All Wool 3 ply Carpets.

A. O. SKINNER. Solely known to the public since 1840. Church, Church, School, in Alarm. Other hotels, etc. See Ad. P. O. Box 100.

THOMAS L. HAY. Solely known to the public since 1840. Church, Church, School, in Alarm. Other hotels, etc. See Ad. P. O. Box 100.

ISAAC ERB'S Photograph Rooms. Solely known to the public since 1840. Church, Church, School, in Alarm. Other hotels, etc. See Ad. P. O. Box 100.

MILL SUPPLIES. Rubber and Leather Belting, DISTON'S CELEBRATED Gang and Circular Saws.

THE A. CHRISTIE WOOD WORKING CO. Solely known to the public since 1840. Church, Church, School, in Alarm. Other hotels, etc. See Ad. P. O. Box 100.

ESTRY, ALLWOOD & CO. Solely known to the public since 1840. Church, Church, School, in Alarm. Other hotels, etc. See Ad. P. O. Box 100.

New Carpet Store! New Goods! Solely known to the public since 1840. Church, Church, School, in Alarm. Other hotels, etc. See Ad. P. O. Box 100.

Choice Barbados Molasses, 29c. Star Flour, \$5.30. RICE, per 100 lbs. \$5.50.

J. E. COWAN. Solely known to the public since 1840. Church, Church, School, in Alarm. Other hotels, etc. See Ad. P. O. Box 100.

LISTS

The Manchester... "Windows"... Looking on clumps of roses of May...

"Paralyzed!"... "That he could..." "Locomotor 4"...

"I had not felt..." "when I felt..." "my Saturday..." "companions..."

"I am 20..." "in the shape of..." "And made my..." "wife's constant..."

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