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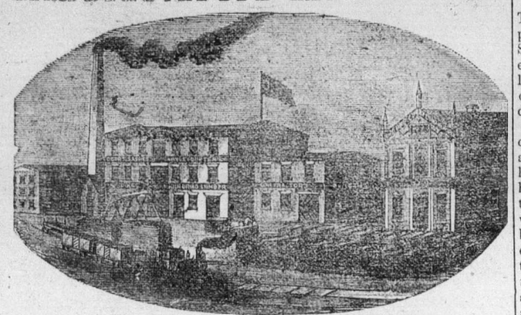

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**NEW DISCOVERY by ACCIDENT**

In compounding a solution a part was accidently spilled on the hand and on washing afterward it was discovered that the hair was completely removed. We at once put this wonderful preparation, on the market and so great has been the demand that we are now introducing it throughout the world under the name of Queen's Anti-Hairine,

**IT IS PERFECTLY HARMLESS AND SO SIMPLE ANY CHILD CAN USE IT.**

Lay the hair over and apply the mixture for a few minutes, and the hair disappears as if by magic without the slightest pain or injury when applied or ever afterward. It is unlike any other preparation ever used for a like purpose. Thousands of **LADIES** who have been annoyed with hair on their **FACE, NECK and ARMS** attest its merits.

**GENTLEMEN** who do not appreciate a beard or hair on their neck, find a priceless boon in **Queen's Anti-Hairine** which does away with Shaving, by rendering its future growth an utter impossibility.

Price of Queen's Anti-Hairine $1. per bottle, sent in safety mailing boxes, postage paid by us (securely sealed from observation). Send money or stamps by letter with full address written plainly. Correspondence strictly confidential. This advertisement is honest and straight forward in every word it contains. We invite you to deal with us and you will find everything as represented. Cut this out and send to-day. Address **QUEEN CHEMICAL CO., 174 Race Street, CINCINNATI, O.** You can register your letter at any Post Office to insure its safe delivery. **We will pay $500 for any case of failure or slightest injury to any purchaser. Every bottle guaranteed.**

**SPECIAL**—To ladies who introduce and sell among their friends 25 Bottles of Queen's Anti-Hairine, We will present with a SILK DRESS, 15 yards best silk. Extra Large Bottle and samples of silk to select from sent with order. Good Salary or Commission to Agents.

# BE A MAN

Laocoon in the coils of the fatal serpents was not more helpless than is the man who pines under the effects of disease, excesses, overwork, worry, etc. Rouse yourself. Take heart of hope again and BE A MAN! We have cured thousands, who allow us to refer to them. WE CAN CURE YOU by use of our exclusive methods and appliances. Simple, unfailing treatment at home for **Lost** or **Failing Manhood,** General or **Nervous Debility,** Weaknesses of Body and Mind, Effects of Errors or Excesses in Old or Young, Robust, [illegible] indispensable in DEVELOPED ORGANS AND BODY. Men testify from [illegible] and Foreign Countries. Book, explanation and proofs mailed (sealed) free. Address

ERIE MEDICAL CO., BUFFALO, N.Y.

4

# CONSUMPTION

I have a positive remedy for the above disease; by its use thousands of cases of the worst kind and of long standing have been cured. Indeed so strong is my faith in its efficacy, that I will send TWO BOTTLES FREE, with a VALUABLE TREATISE on this disease to any sufferer who will send me their EXPRESS and P.O. address. T. A. SLOCUM, M. C., 186 ADELAIDE ST., WEST, TORONTO, ONT.

**$10.00 BOOK FOR ONLY $1.00!**

**HOW TO BUILD A HOUSE.**

This book will save you hundreds of dollars if you are thinking about building a house.

If you are thinking of building a house you ought to buy the book, FALLIS'S AMERICAN ARCHITECTURE. Fifty Men a Complete Builder, prepared by Palliser, Palmer & Co., the well-known Architects.

There is not a builder, or anyone intending to build or other, who is interested, that can afford to be without it. It is a practical work, and the best, cheapest and most popular book ever issued on Building. Nearly four hundred drawings. A $10 book in size and style, but we have determined to make it meet the popular demand, to suit the times.

It contains 224 pages, 12 x 14 inches in size, and consists of large 9 x 12 plate pages, giving plans, elevations, perspective views, descriptions, owners' names, actual cost of construction, *exterior views*, and instruction HOW TO BUILD 72 Cottages, Villas, Double Houses, Brick Block Houses, suitable for city suburbs, town and country, houses for the farm, and workingmen's houses for all sections of the country, and costing from $300 to $8,000; also Barns, Stables, School Houses, Town Hall, Churches, and other public buildings, together with specifications, form of contract, and a large amount of information on the erection of buildings, selection of site, employment of Architects. It is worth $10 to any one, but we will send it in paper cover by mail, postpaid on receipt of $1.00; bound in cloth $2.00. Address orders to

J. S. OGILVIE, Publisher, 57 Rose St., New York.

## To the Public!

WE, the undersigned merchants of Sackville hereby agree to close our respective places of business at 6 o'clock, p. m. local time on Tuesdays and Thursdays until further notice. The public are respectfully requested to govern themselves accordingly.

| | |
|---|---|
| Jos. L. Black. | R. M. Hutton, |
| Jas. R. Ayer. | Chas. Moore, |
| Chas. Pickard, | Humphrey Pickard, |
| Geo. E. Ford, | W. Turner, |
| H. R. Fawcett, | Ed. Read. |

## House Painting.

THE UNDERSIGNED begs to inform is friends and the public generally that he h prepared to do all kinds of

**HOUSE AND SIGN PAINTING,**

**Papering, Kalsomining, Whitewashing Kalsomining and Decorating**

usually required during the spring season.

JOHN FORD,

Sackville, Mar. 24, '92.

## $50.00 for a Chicken.

To create an interest in the breeding high-class Poultry, I will award a

**SPECIAL PRIZE OF $50.00 CASH**

to the person raising the

**Heaviest Plymouth Rock Chicken Hatched from Eggs Purchased of me.**

Plymouth Rocks are unquestionably the best breed of fowls known for the Canadian farmer. Send for descriptive circular of this valuable breed of fowls.

Eggs for hatching, guaranteed fresh and due to name, carefully packed in baskets and delivered to Express Company, $2,00 per sitting of 13. Address

T. A. WILLITTS,

Breeder of Plymouth Rock Fowls.

May 5 2m WESTON, ONT

## TENDER WANTED.

For Store Goods and Stock of the Late Alex. Robb, Dorchester, N. B.

Tenders will be received until 12 o'clock noon, on Thursday, the twenty-eighth (28) day of July, 1892, for the purchase of above stock in the store at Dorchester, N. B., consisting of hardware, ready-made clothing, dry goods, fancy goods, groceries, boots and shoes, etc, etc.

The goods may be inspected on application to M. B. Palmer, Esq., Dorchester, N. B.

The highest tender not necessarily accepted.

M. BARLOW PALMER and
W. HAZEN CHAPMAN
Executors of the last Will and Testament of Alex. Robb.

July 21, 1892. 1i

## AGENTS WANTED

**Cook's Cotton Root COMPOUND.**

recent discovery by an old physician. *Successfully used monthly by thousands of* LADIES. Is the only perfectly safe and reliable medicines discovered. Beware of unprincipled druggists who offer inferior medicines in place of this. Ask for Cook's COTTON ROOT COMPOUND, take no substitute, or inclose $1 and 4 three cent Canada postage stamps in letter, and we will send, sealed by return mail. Full sealed particulars in plain envelope to lady, only 2 stamps. Address *Pond-Lily Co.* No. 3, Fisher Block, 181 Woodward Ave. Detroit Mich. For Sold in Sackville by A. D. [illegible] and by all reputable druggists everywhere.

Nov 12th ly

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## AT

## W. M. Chesley's

A FULL AND

**ASSORTED LINE OF WATCHES and JEWELRY**

ALSO:

A New Supply of

## SILVERWEAR.

## Repairing

of Watches and Jewelry a specialty. Rivett and Stark Lathes used.

W. M. CHESLEY,

Amherst, July 7th, 1892.

## CAUTION.

EACH PLUG OF THE

## Myrtle Navy

IS MARKED

# T. & B.

IN BRONZE LETTERS.

None Other Genuine.

an. 21st, '92.


## JARVIS MURRAY'S CAMPAIGN.

BY WILLIAM J. ANDERSON.

*(CONTINUED.)*

But he refused to stay vanquished. The next day he devoted himself in precisley the same manner to Mrs Soden's hangfire daughter. The finest expert from a mediæval court of love couldn't have discovered a shade of difference in the devotion of this day and that of the previous one.

That made Florence wild; but what could she do? That is not the sort of a thing that a girl can notice. So she had to swallow her rage and content herself with flirting more desperately than ever with a two-haired gentleman who was possessed of a T-cart and a hyphened name. She overdid it, how, ever. She had one or two outbursts of temper which frightened the young man, and he ran away. About the same time she overheard Mrs Soden saying to one of the old Noms on the veranda;

"Oh, yes, Jarvis always had a penchant for his cousin. I shouldent be surprised if the unexpected should happen in that quarter"

"So" thought Florence "that old bundle of gossip thinks he is going to marry Nellie. Well rather than that I'd marry him myself although and I hate him."

You see, Jarvis campaign was getting on finely. A man has got to make a pretty serious impression on a girl when he gets her to hate him. I've always been of the opinion that between a young man and a girl a good, hot, palpitating hatred can give pity, three to one. Jarvis had a sneaking notion that she hated him. She did, too, the very next day. It came about in a very simple way. They all were down to the beach. Jarvis insisted that the sand was damp and that Florence must not sit on it. You see it was one of his days for being attentive to her. So he found a short piece of log and a short board. He set the log up on one end and laid the board on it. Their was room enough for two so he sat down beside her.

Five minutes later he sprang up apparently oblivous of Florences existence, to speak to a simpering blond nonentity. When he sprang up, Florence, of coarse, went river flat on the sand in about as ridiculous a way an you can conceive. She was so angry she could hardly speak. She would not allow allow Javis to assist her to arise. He apologized very properly, but not enthusiastically.

"Don't mention it" she said; and then added an asi le "I hate you!"

Murray realy appeared to turn pale. "Do you mean that?" he said in a low tone, looking at her with the sole-leaking look.

"Yes I do," she answered resolutely.

That man's eyes actually filled with tears. He gave her one heartbroken glance; then walked slowly away—and sat down beside another girl.

[illegible] he looked back [illegible] Florence felt that she could forgive him anything. When he sat down beside the other girl, she wished she could run a knife through both of them. What was a girl to do with such a man! Florence did not know what to make of him. He troubled her mightily. He kept her in a perpetual state of change, from storm to sunshine and back again, like a hot August day with a southwest wind.

"How do you like it?" said Mrs. Chasby Soden to Jarvis Murray.

"I like it and I don't like it. I feel like a case hardened brute when I treat her so badly. But it's going to work."

"And you'll stick to it?"

"Yes he said grimly: I love her"

Mrs. Chasby Soden went off into a corner, and patted herself on the back. When she saw her daughter she astonished that damp powder young lady with a spontenecus kiss.

That night Florence Craven made a discovery. She discovered that she was anxious. She called it "interested." But she was anxious to know what Murray meant. Up to the present time she had been unable to tell. The man was a puzzle to her and she wished to solve him. The question was, how was it to be done. Sometimes she thought he loved her. When he looked at her with the soul leaking look she could have sworn it. But she remembered that she had no faith in men. So why should she believe in him? But still she'd like to know. She decided that the only plan was to do something desperate.

The next day she went in bathing just as every one else was going out. Murray stood on one and of the pier and watched her dive off. She was an expert swimmer. She swam straight out from the shore, and when she was forty or fifty yards from the end of the pier turned over on her back and floated like a nymph. Murray started to walk away. Then she threw up her arms, uttered a scream and went down. Of course Murray bit. He wasn't going to stand by and let her drown. He must have cleared twenty feet in his flying dive off the pier. He was at her side in a few seconds.

"I'm all right now," she said panting, "It was just a momentary cramp."

"You're not all right and you'r coming ashore with me. Float."

She floated, and with one arm under her he swam toward the pier with her.

"What made you jump in after me?" she said.

"Do you think I'd see anything happen to you while the breath of life was in my nostrils?"

A great thrill of joy swept through Florence. It was the first time a great thrill of joy had been caused in her by a man since the era of the tall handsome, et cetera. She did not like it, on second thoughts. It frightened her. She escaped from him as soon as possible when she reached the shore. That night Mrs. Cashby Soden played her right bower. She watched till she saw Florence sitting on the veranda just out-side a window. Then she went up to one of the old Noms, who was sitting just inside the same window, and said:

"Do you know, I really believe that Jarvis has just proposed to Nellie? I saw them in a corner and he was holding her hand and talking passionately to her I stole away and they didn't see me."

Florence did not know just how she got up off her chair, but she was some distance away from that window when she recovered her self control. Then she stood still and clasped her hands. Great Heaven! Why did she feal that way? What difference did it make to her whether Jarvis Murray proposed to Nellie Soden or not? At that instant the miscreant came to her.

"I've been looking for you," he said

"I don't believe you," she answered. He camly took possession of her arm and walked away with it. She tried to free herself.

"Don't be ridiculous," he said.

"I won't stand it," she exclaimed "You are insufferably impudent. You treat me as if I were your property."

"After pulling you out of the water I feel a sort of personal interest in you."

"You didn't pull me out of the water,' she answered, losing her mental balance. "There was not anything the matter with me at all."

He stopped short and looked her in the eyes.

"Honor bright?"

"Oh, no fiddlestick."

"And you did that just to see whether I would try to save you."

"Yes, I—no, what nonsense! I did it just—just—for fun."

He let go of her arm and took both her hands. "Florence, will you be my wife!"

"How dare you, Sir! How meny girls do you propose to in one evening?'

"Some one has been slandering me I have never proposed to any other woman, and I never shall."

Oh, wasn't she glad to hear that! And she believed it without a moment's hesitation.

"You haven't answered my question," he said: "will you be my wife?

What for?"

"Because I love you:"

"No!"

That was her little triumph. He had made her feel miserable so often, and now she had her chance to be even with him. So she said, "No," and then waited. and what do you think he did? Dropped her hands and walked away without another word.

The next day he met her and treated her as if no word of love had ever passed between them. It was simply incomprehensible. Any other man would have gone away, or hung off in the distance and looked miserable, or proposed again, but this one did none of these things, and he never left her side. He did not sigh. He did not look miserable. He looked rather contented than otherwise. And he was simply knightly in his attention. He not only fathomed her thoughts and executed her commands before she uttered them, but he frequently knew just what she wished when she was quite sure he knew nothing. When he sat down beside the other girl, she wished she could run a knife through both of them. What was a girl to do with such a man! Florence did not know what to make of him. He troubled her mightily. He kept her in a perpetual state of change, from storm to sunshine and back again, like a hot August day with a southwest wind.

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## CIRCULAR LETTER.

The paper on "Tithing," prepared by Rev. W. McGregor, and read before the late gathering of the New Brunswick Eastern Baptist Association, at Pt de Bute, was adopted by vote of the body and ordered to be printed and forwarded to our churches as the Circular Letter of the Association.

W. H. WARREN
Com. on Publication.

Sackville, July 20, 1892.

### TITHING.

**The Circular Letter of the N. B. Eastern Baptist Association, prepared by Rev. W. McGregor.**

I have chosen a practical subject, and I hope to be excused for its being a somewhat threadbare one. Good things do not lose their virtue by being told twice, nor even thrice. Doctrinal and experimental Christianity is perfected by the practical. The difficulty at this time will be to convince you that tithing is a practical duty of Christianity. Giving is a recognized principle, however, and, as Dr. Ashmore observes, "Unless some system be adopted by the Christian Church, in raising funds for religious purposes, her mission will never be accomplished." We feel that the subject is not altogether inappropriate one and with a prayer we offer the following for the consideration of our churches.

Some commentators maintain that tithing was co-eval with the fall of man, and of Divine authority from that early date. Hence Abel's sacrifice was accepted because it was "a greater sacrifice," as it reads in the original, or a tenth, while Cain's was not. Abraham gave a tenth of all the property he wrested from the hands of those who had taken his nephew Lot into captivity; he dispensed with appropriating anything to his own use; but to the priest of the Most High, Melchizedek, he gave a tenth of all; then he returned the remainder to the original owners. Such conduct gives the appearance of its being of Divine authority. Just then, as the observation of the Sabbath was a privilege and duty of the people of God, before the introduction of the Mosiac dispensation, and after that became incorporated in the laws of the Jewish Commonwealth, so was it with tithing. Jacob's view of giving a tenth substantiates this statement. The practice seems to have continued till the time of Christ; and Scripture and experience prove that it pays well to give a tenth of our means as to rest a seventh portion of our time. There is Scripture for both; and it accords as much with the principle of Divine teaching to continue giving a tenth of our substance, in the Gospel age as to observe a seventh of our time; and I believe it is acceptable to Christ to do so. If any think a tenth too little they could give a seventh. The heathen of Asia and Africa gave a tenth to their gods of wood and stone, and shall the people of the God of Israel give less? It is supposed that the other nations learned the practice, not from the Jews, but before the dispersion that followed the confusion of tongues at Babel. They looked upon the neglect of it as a great sin, and considered many of their reverses to be the result. We learn from Amos 4:9 that the temporal calamities of Israel, and the threatenings of the Lord against them, were because they neglected this [illegible] potato-bugs, army worms and weevil, as well as the palmer-worm, canker-worm and caterpillar of that day!

But what can we find in the New Testament dispensation? What does our Lord mean when He affirms: "These ought ye to hhve done, and not to leave the other undone?" He simply means that those He was addressing *ought* to pay tithes of anise, mint and cummin, and not omit the weightier matters of the law. Our Lord, then, countenances tithing, if indeed he does not enjoin it. He always countenanced right principles—love to God and man; and principles are like himself, unchangeable. Hence Augustine says: "Tithes to God and tribute to Cæsar" and a greater than Augustine says: "Render to Cæsar the things that are Cæsar's, and to God the things that are God's." Church history informs us that giving a tenth was the practice of the primitive Christians; and that it continued in the church till the prevalence of a system of religion that perverts so many of the doctrines and principles of Christianity. It was not restored at the time of the Reformation of the sixth century, so that Baptists have, and ought to take the lead, in teaching the Christian principle, practice and privilege of tithing, as well as in restoring in modern ages the Divine, Apostolic and primitive mode of Baptism. The saying of the Saviour, the expression of Augustine, and the practice of the primitive Christians, would lead us to suppose that the duty was adopted in the Gospel dispensation, handed over from the Mosiac, as the observance of a seventh part of our time had been. I think, then, that it is the duty and privilege of Christians in this age to give at least a tenth, even as it was in the preceding one. Mr. Spurgeon put his money into benevolent institutions instead of into banks, and laid it up in heaven instead of on earth. I cannot find that our Lord said as much enjoining us to observe the first day of the week, which we scrupulously do, as He did in insisting on tithing. Yet the principle is the same in both cases, and should not be considered law, as some do, but liberty. If giving is a gospel precept and a privilege, which all will admit, then the amount we give is not what constitutes it as *law*, but a privilege. It is more blessed to give than to receive. We are not under the law but under grace. "The Gospel is the law dissolved in Grace." Giving is the very essence of Christainity, both in regard to its origin and to its fruits. Do you then want to be like God? Give, give cheerfully, a tenth to the cause of Him who gave himself for us, that we might be zealous of good works. The principle is the same in this dispensation as in the previous one. It was then for religious purposes, it is so now. Since it is more blessed to give than to receive, and these words are as true as any of the others of the Lord Jesus, I cannot see that it is law, but liberty; liberty because it is a check to covetousness, to which many a man is a slave; liberty, because it would be an exercise of benevolence, the highest, most ennobling and delightful passion that the soul is capable of experiencing.

"This, this is freedom such as angels use,
And kindred to the liberty of God."

Often the money owns the man, instead of the man the money. S. B. Chittenden once said: "I have just met Mr. So and So, and I am hurrying over to Brooklyn to give $5,000 to a library; if I don't, I am afraid I shall be as much the slave of my money as he is of his." We generally think it much more blessed to receive than to give, and it is blessed sometimes. We love ourselves with all our heart and soul.

We do not presume, then to legislate for the Christian's conscience—we only advocate a more complete observance of the ever old and ever new law of love to God and man. We then ask every Christian, in the exercise of this principle of charity, to give a tenth. As a denomination we are intensely interested in the salvation of the world and the propagation of our principles, and we cannot see how it is to be accomplished unless it be by systematic beneficence. A tenth from every Christian would soon put the church in a position to say again: "The gospel has been preached to every creature under heaven."

Our work as a denomination will not be done till the world is at the feet of Christ. It was nearly so in the Apostolic and succeeding age when, under Constantine the Great, Christainity became the established religion of the Roman Empire; a tenth would be sufficient to do so again, in all probability, when Christians are so numerous. In that age it required all, when they were so few, and therefore they had all things common. It would set a wheel in motion, which should move the whole machinery of the Christian Church; and I believe, produce one of the greatest moral revolutions, with two exceptions—(the formation of the Christian Church and its Reformation), that the world has ever witnessed. Means would not be wanting to send Bibles and Missionaries to all lands, and to furnish schools and churches for all peoples. A tenth of the profits of the Christian world would, I believe, accomplish it, and we would have the millennium very speedily. It would be easy to procure a minimum salary of $600 for our ministers, and so take the lead of other denominations in raising funds for religious purposes. It is about the only way many Christians can bring forth the fruits of the gospel and express their gratitude to God for it. Christ would have us be co-workers with Himself, and so reap a rich harvest. If we sow sparingly we shall also reap sparingly. If we keep our seed in our barns we shall be poorer than if we cast it into the earth. All the property we have when we are dying is what we have given away—the treasure we have laid up in heaven. It is dangerous to be rich. Paul says: "They drown themselves in destruction and perdition." The *love* of money is the root of all evil; the use of it may be the root of all good. The gospel does not inculate a lower standard of benevolence than the law. The widow gave all, Zaccheus half, and the Macedonians about what they were able. We can give over the tenth if we wish, but we ought to feel under obligation, and have love enough not to give ess, have enough, we say, for we are not insisting upon any law. What do we owe God? What do we not owe Him? We say we owe Him all; yet he gets much less than if we gave him a tenth. Every government has a treasury, every church should have one also. We are aiming at this, and I am sure the heart finds excuses enough to hold back the tenth, without Christians furnishing the idea we would impose a law to do so! Perhaps, however, a little more law would not be amiss where there is not sufficient love. Law is excellent both in the Divine and human government.

If God has prospered us enough to give a tenth, (and who will say he has not?) let us do so, for to give according to our prosperity is the Divine rule

If because tithing would *appear* to be a *law*, is the chief objection, it is a comparatively weak one, when we consider the reasons we have for performing the duty from love. "Time is money;" and no Christain thinks it law, but liberty to observe a seventh of our time; and if we had love enough it would be a pleasure, [illegible] There are individuals who [illegible] pleasure, others it would be pain, love in the case—law in the other. "If any man love the world, the love of the Father is not in him." Is the opposite true? If any man love the Father, the love of the world is not in him? The rich think it too much. It cannot be too much in the light of what Jesus has done, is doing, and what we hope He will yet do for us. Where are the nine? The poor think it too much to give a tenth; but Scripture and experience teach us that this is the scattering that increaseth, and it is certain that it was not on account of the largeness of the sum the widow gave that she was so highly commended of the Lord; she did it with a self-sacrificing, faithful, loving soul, and we may do as much, and have as rich a reward, by a right use of our cents, as others with their dollars. A cent under certain conditions, is as much in the treasury of heaven as a dollar in others. I fear there is much laid up in napkins that the Lord will shake out by and by, and when doing so he will call us unfaithful servants. God said: "Bring the tithes into the store-house, and see if I do not pour you out a blessing." I believe that a temporal blessing is principally intended. The saying, "As rich as a Gentile," might soon be current if we adopted this rule. The Lord is the first creditor, and the Jews recognizing this, gave the Lord's tenth before they would eat. The Lord gives us every blessing, and He does not demand much pay in asking a tenth.

A richly laden vessel was homeward bound; suddenly she sprung a leak. The crew began to throw the cargo overboard, but the leak ceased, a fish having gotten into the hole; and thus the same Lord who took care of Jonah, and told Peter to catch a fish and procure tribute for His Master and himself, preserved the merchandise of his servant who gave him a tenth of all.

The philosophy of the systematic beneficence plan is very apparent. Money is the oil that keeps the political, educational and religious machinery of society in motion. God's law is equal distribution and circulation. On one of the Navigators Islands the system of having an intercommunity of property has been adopted, and it works admirably, none having too much, none too little. There is sufficiency for all, and for all purposes, if rightly applied. Circulation of the blood is life, stagnation is death. It is so with the air and water. The latent power of water was not known till James Watt discovered it, and became developed in the various uses to which the steam engine is applied. I believe that the practical application of a *tenth* to religious purposes, would produce as mighty a revolution in the realm of Christian activity as the application of steam did in the physical world. Of the plan to be applied and perfected as Morse, Franklin and Edison have utilized electricity. "Money is the sinews of war" in religion as well as the secular realm.

May I be pardoned if in conclusion, I say a word about a system. System is stamped on all God's works. "Order is the first law of Heaven." Nine tenths, with system, go farther than ten tenths without it. We are not *always* warm-hearted. Then let us systematize our giving. Infidels say: "Christianity is a splendid failure." This is one way to demonstrate that it is not. Henry Ward Beecher had a collection of some thousands of dollars taken one Sabbath morning and carried by his deacons to a neighboring Roman Catholic who had been burned out of house and home, and the recipient was so wrought upon by such a specimen of practical Christianity that he always attended Mr. Beecher's services after. O, brethren, if we would show the Roman Catholics, as well as others, that we are living for eternity instead of time, what an effect would be produced. The tenth system would go far to produce it.

What shall we tithe? Not our capital, such as our farms, merchandise, or the principal we may have at interest; but the profits arising from the sale of our farm produce, our merchandise, and the interest we obtain from capital invested in that way. Let every church at a business meeting, adopt this system, and practice it, and I am greatly mistaken, if our hearts would not soon become so warmed and revived that we would consider it as great a privilege and as little a law as to observe the Lord's Day. All who are out of debt can do so, I think. The way would be open to give as much beyond this as would be thought proper as free-will offerings.

Brethern, if Satan is to be bound a thousand years, I think the church ought to furnish the chain. Who knows how much she has to do in this work? He fortifies himself in the human heart. Idolatry in one form or another has been the sin of the race. In many different phases, it is now Satan's stronghold in Heathendom, and Christendom wants means to send men and women and Bibles for Christ to use in dislodging and binding him. We need an army and ammunition, and the Church should levy them. Thus Christ and the Church together are to bind Satan. Let us then begin the millenium.


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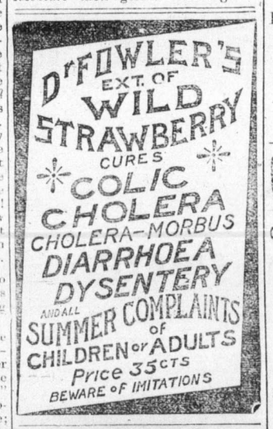


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