

Poetry

THE CHRISTIAN LIFE

It is not difficult for thee A follower of Christ to be! 'Tis true that with the Christian life The natural heart is ever at strife, Yet grace divine the path will show, Whence thy faltering feet must go.

Only a little child become, As when within thy early home, A helpless thing, thy heart did move Responsive to a mother's love; Away with vain complaint and strife, It is not hard, the Christian life!

Thy Father asks alone thy heart, That He may of his grace impart; He will not then shouldst suffer so, But looks with pity on thy woe; 'Tis self opposes him alone, This put away—and all is done.

Thus comfort take into thy breast, And calm each anxious doubt to rest; Have faith, and when dark fears arise, And tears of a new dawn thine eyes, Cry—'Father, help my misery!' And He will hear and pity thee.

But patient hold thy soul if thou No instant help receivest now; Though falling off, believe at length Thou wilt obtain the needed strength; God will thy child-like faith forgive, And then his pardoning grace receive.

When darkness covers all the way, On faith alone thy spirit stay, And terrors of the darkest night Shall never move the one afraid; Though all the way seems lost, yet still He will protect thee from all ill.

Press onward to the light above, So will thy vision clearer prove, And thou in every trial shalt see All that thou believeest granted thee, O soul, how is the Christian blest, Permitted thus on God to rest!

Awake, my soul, nor more delay Child-like to give thyself away! My heart, this heavenly rest receive, In peace before thy Maker live; Throw all thy cares on Him, and He Thy everlasting Friend shall be!

'Tis not an easy thing for thee A follower of Christ to be! So surely with the Christian life The natural heart is ever at strife, And though we conquer day by day, Yet lurks the foe within away.

Where'er on earth his feet are led, On serpents must the Christian tread, And ceaseless watch still keep around, Lest they inflict some deadly wound; Who dares with careless steps to go, Must pass and disappointment know.

Yet who the toilsome fight would shun, Or fear the heavenly course to run, Seeing what joy doth here attend, What prize awaits him at the end? Shall give his soul, and grace indeed Shall give the skill, the strength you need.

Here shalt thou see by faith, and find How love to God can fill the mind; And nearer love to God each day; Till even here thy face shall shine With gleams of radiance divine!

There shall at once to thee appear What tender love hath led thee here, And God of that crown of life shall give; Which they who win the fight receive; And mortal sense can never know The joys which these forever flow.

Awake, my soul, no more delay From error's night to flee away! Say not that thou art weak and poor, God is the strength that doth us save; How sweet the rest of Heaven to gain! W. W. CALDWELL.

Is it Right?

There are some very subtle destinations made in life, some curious and rather waving lines drawn between questions of right and wrong and expediency. There are also very few who are really willing to test life and actions by the simple question with which we set out, is it right? "I don't know as it is best; but I do it." "I know it is rather imprudent; but then I must." "I know it was not exactly best; but still I ventured." So there is some hesitation and doubt, yet they venture on doubtful ground, when the whole would have been settled clearly by an honest answer to the simple question, Is it Right?

There are certain laws of life and health given to us; laws of God, binding as the moral law, and almost as plainly written. We generally know when we transgress them, but as a rule, the conscience is not awake to these transgressions, as to many others. The results are often sad, dangerous, fatal, and the blame is laid on Providence.

Some of these things puzzle me. Through sheer neglect of the common, obvious laws of prudence in a house, the health of a whole family suffers. A fatal fever breaks out, the natural consequence of breathing poisonous exhalations. One after another dies in the triumph of faith; and the bereaved mourners are wonderfully sustained, and glorify the grace of God, who has sent (permitted?) this visitation, and then upheld them in the furnace of affliction. Yet the direct cause lay in neglect and carelessness: Was it Right?

A young and lovely girl takes cold, perhaps from want of thought, neglecting some common rule of prudence. A cough sounds the alarm and warns her to take care, but she is intent upon her pursuits; it may be good works of some-deeds which she thinks she cannot remit. She goes on heedless of the dictates of prudence which would arrest the evil at its commencement, till disease attacks her and lays her prostrate.

Then she exercises sweet submission—would have all in the hands of God, and perhaps dies a happy and peaceful death—her work is done and half done. The bereaved friends say, "He who would can heal," and mourn over the mysterious dispensation which has removed one so lovely and full of promise from a life but just begun. But they

low to the decrees of infinite wisdom, and submit with resignation. It seems like treading on hallowed ground, to venture to take any other view of the case, and yet is there not another side? When and yet is there not another side? When she was tempted to do what in her inmost heart she knew was imprudent, did she also

We are tired of hearing of the evils of hard study. The world has been sufficiently enlightened upon this subject, and the world's mind is pretty well convinced, and the truth tolerably well ground into it, that young men and maidens do not die from hard study. That they do die from hard eating, want of exercise, irregular hours, deficient sleep, and the total neglect of the laws of health, has also become an article of public faith. Often they sin through ignorance; quite as often from the neglect to ask and answer the plain question, Is it right?

I have taken up this subject in the one single aspect in which it has presented itself to me. Were it not tempted to go on and unfold a vision of a world, governing itself by this one simple rule. What a regeneration do we at once behold! How rapidly does the world go on unto perfection. There might be at first sins of ignorance, but as the spiritual vision became more clear even these would cease, and the one simple law of right would rule all hearts.

Practically and finally, each one of us who will firmly adhere to this principle of right, and who will apply to every act this direct question, Is it right? will be doing his part toward bringing about this great and glorious consummation. Right in the will of God—"Thy will be done on earth as it is in heaven."

Work for the Charitable. "What! make shirts for nine shillings a dozen?" "Yes, sir; indeed I cannot get anything else to do!" "Nine shillings a dozen! nine cents apiece! but how many can you make in a day?" "One, sir, if I have my time; but I have my little boy, two years old, and he's quite fretful this warm weather, so I do not always finish it unless I can work at night."

"And do you work at night, sewing on these?" "I would, sir, and so, so long as I can afford it; but, indeed, sir, what with feeding my four little ones, I cannot afford to buy candles?" "Four children! Poor woman! I fear you have a hard task to pay the lamplighter! What rent do you pay?" "Four dollars a month, sir."

"And you earn fifty-four cents a week—How long have you lived here?" "My husband died in March last. He was a manufacturer of daguerrotype colors. We lived up town then. But his long sickness consumed what little money we had; and when he died, I was obliged to sell most of what we had in the house, and come down here with my four little ones."

"Your oldest boy is nine years; you can scarcely earn more than will pay your rent. How do you furnish food for yourselves?" "This young woman pays three shillings a week for part of the room. We had a silver plated teapot, sugar bowl and such like, and some spoons. For these I got nearly their value. I have sold everything I had beside. I have no more to sell."

"The tears came into her eyes. Poor thing! she could not help it." "Indeed, sir, I would not have sent for you if the sight of my children in rags and hunger did not compel me to do so."

"Your rent is paid for this month?" "I knew it was, or she would not be a tenant of that landlord." "Your children began to come to the school at the House of Industry last Monday, I believe, did they?"

"Yes, sir; and I'm very thankful for your kindness to them."

"Send them every day. They shall be fed and clothed; and when rent-day comes, let us know."

"God bless you, sir." A heavy load of care withdrew from her mind, and a cloud from her face.

Nine shillings per dozen for making shirts, with plated bosoms, linen wristbands, and to be well made; for if a flaw can be picked in the workmanship, all the seamstress's work goes for nothing.

Do you believe it? It is a fact! We saw the shirt to-day. We saw the care-worn and work-worn mother, and her children. We have heard that such facts were plenty. We know they are! Would some charitable ladies like to see the same? Let them go to the House of Industry any day, for one hour, and if they do not return to their homes with the heart-ache, we are no true prophet.—N. Y. Tribune.

KEEP NEAR THE CROSS. Brethren, we must keep near the Cross. We must do it if we wish heroic impetus in this work. When we would awaken patriotic fire in our young men, we gather them around the dead body of a hero who has poured out his life amidst the shouts of victory on the deck of one of our country's vessels, or upon one of the battlefields of our beloved land. But what is this, compared with the conduct of our Redeemer! He bore in his own body the sorrows of the whole world, and fought singly the battle of the universe against the mightiest foes of God and man who gathered to oppose him; and the shout of victory went up indeed, the victory of the universe gained once and forever, but it was around his dead body. If then you would gain heroic impetus for any conflict, for any exertion, for any suffering, it is here, as you look up to that Cross and its bleeding Victim. Whatever you are to do or suffer, He hath done and suffered more.

If you would learn love undying and universal, you are still to keep near the Cross. Ever, forever, are recurring forms of selfishness. It is the primal sin, the horrid serpent-tack. But He by the grace of God, mated death for every man. Who can think of family pride, or social consequence, or ecclesiastical lines, or national distinctions

beside this Cross? We glory in our American institutions, for we say that here man is regarded as man, and that factitious distinctions are abolished. But where did we learn that? Where must we go to understand and feel it? We gather around the Cross and we learn the love of every man. Then every man is our brother. He love the whole race. He loved them, rich and poor, high and low, Jew and Gentile, barbarian and Syethian, bond and free, male and female. The love of man as man, of universal humanity—learn of him at the Cross.

But if we want moral power, it is here, and here only. There is no moral power elsewhere, absolutely none. When the poor woman touched the hem of his garment, he turned and said that virtue had gone out of him. By "virtue" is meant moral power. All else is in vain. Moral reform is nothing else; it is nothing; literature is nothing; refinement is nothing, civilization is nothing, absolutely nothing, without the Cross. What we want is new life for the individual man. The dead soul of the sinner must touch the dead body of Christ. This, this only, brethren, is the power of the revival. You have known and felt it. Do not lose sight of it. Cluster around Calvary. Look at the bleeding Victim. Come and touch him reverently. Gather, until all men, everywhere, the world over, are brought in ever nearer circles around the Cross, and its power pervades mankind.—American Presbyterian.

Hints to Ministers. Expect much, and much will be given. Souls are perishing every day; and our own entrance into eternity cannot be far distant. Let us, like Mary, do what we can, and no doubt God will bless it, and reward us openly.

Seek to be lamb-like; without this all your efforts to do good to others will be as sounding brass, or a tinkling cymbal. Get much of the hidden life in your own soul; soon it will make life spread abroad. Never forget that the end of a sermon is the salvation of the people.

"Cleave to the Lord;" not to man, but to the Lord. Do not fear the face of man. Remember how small their anger will appear in eternity. O, fight hard against sin and the devil. The devil never sleeps; be ye also active for good.

But an inch of time remains, and the eternal ages roll on forever; but an inch on which we stand and preach the way of salvation to the perishing world. It is not great talents God blesses, so much as great likeness to Jesus. A holy minister is an awful weapon in the hand of God. McChyne.

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NEW DRUG STORE, Corner Market & Germain Streets. The undersigned has opened an APOTHECARY and DRUG SHOP on the corner of Germain and Market Streets, in the Store formerly occupied by Mr. J. H. CHAPMAN.

He will keep always on hand a Stock of the best English and Foreign Drugs, Medicines, Perfumery, Patent Medicines, PERUMERY, PAINTS, OIL, DYE-STUFFS, Brushes, &c, which he will sell at the cheapest rate for CASH.

Having served for a number of years in one of the oldest and best establishments in the city, Physicians and families may depend upon their Receipts being prepared in a proper manner and of the best materials. J. B. INCHES, junr.

R. R. PAGE, Watchmaker and Jeweler, &c. Apprentice of the late Mr. J. West, SOLICITS the patronage of the Public, and begs to call attention to his fine Stock of Fashionable JEWELRY, WATCHES, CLOCKS, &c.

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A. & T. GILMOUR, Importers, 10, King Street, Saint John, New Brunswick. Also now opening their new Importation of SPRING GOODS.

A CARD. THE Subscriber has, in connection with his BAKING ESTABLISHMENT, commenced the manufacture of CONFECTIONARY, and having secured the services of a superior workman from Scotland, and being well supplied with the best materials, he is determined to use none but the very best materials, and to be prepared to supply the Trade, as well as private families, and individuals, with the various articles in this line, of the choicest description and quality; and, in returning himself to the public, he respectfully solicits from his friends, and the public, a call, before purchasing elsewhere. JOHN C. McINTOSH, 46 Dock Street, April 30, 1858.

M. N. POWERS, UNDERTAKER. Respectfully gives notice that he will attend to all the duties connected with the management of Funerals at the shortest notice; also keeps in his Warehouse a large assortment of Coffins, of every size and description, consisting of Mahogany Walnut and covered, at all prices.

PROTESTANTISM IN RUSSIA. There are at present more than three millions and a half of Protestants in Russia, in a population of sixty-five millions. The stronghold of Protestantism is in the province of Finland, with a population 1,636,000, all of whom belong to the Lutheran Church, with the exception of 65,000 members of the Greek Church, and in three Baltic provinces, Estland, Livonia and Courland, where the German language still prevails.

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Mr. W. then proceeded, "According to your own reasoning, the will of God is not accomplished. But to answer your question more fully—God is as willing that all men should live virtuously; but if you mean by will a mind or determination, then I would say that God is not determined that all men should retain good moral lives; for if he had, they would; nor has he determined to save all, if he had, all would be saved."

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TESTIMONIALS. Infavor of Anglo-Saxon Medicine. Springfield, April 28th, 1858.

DR. LEARY I have been some time troubled with a sore throat which is accompanied by a severe cough also a pain in the chest accompanied by a severe cough, so much so that I could scarcely sleep nights. I was advised to use your valuable Liniment and I feel compelled to be the best to be found and would advise the afflicted who wish a valuable medicine and speedy cure by all means to procure the Anglo-Saxon Medicine.

Another from Granville, Nova Scotia. Mrs. Edward Covert informs me through Capt. Wm. L. Gilliat, that the Anglo-Saxon Medicine will give relief to the cough and cure in very short time. This Medicine Dr. L. will warrant to give satisfaction in all diseases specified on label. To Country Merchants through the Province a liberal discount will be given. Dr. Leary's Liniment removed to No 55 Princess Street, a great reduction in this price of Anglo-Saxon Syrup for the cure of Coughs, Colds, Consumption, Asthma, Dyspepsia, and all other complaints. Saint John, May 28th, 1858.

A SUPERIOR AND GENUINE VEGETABLE COUGH CANDY. For curing Coughs, Colds, Croup, Whooping Cough, and all other affections of the Throat. This Candy is particularly recommended to the attention of Public speakers, singers and all who are afflicted with the Hoarse Voice in their professional duties. There has been some practice under the name of this Candy by unprincipled persons, who have endeavored to injure the public by selling a cheap and inferior Candy under the name of this Candy. It is well known that many ingredients which are used in the manufacture of this Candy are highly salutary.

What! Why a beautiful Head of Hair. Because it is the ornament God Himself provided for our heads; and, although it is not necessary to our life, it is the glory of the human system, and the pride of the human heart. It is the glory of the human system, and the pride of the human heart. It is the glory of the human system, and the pride of the human heart.

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