

## THINGS THAT NEVER DIE.

The pure, the bright, the beautiful,  
That stirred our hearts in youth;  
The impulse to a wordless prayer,  
The dreams of love and truth,  
The longing after something lost,  
The spirit's yearning cry,  
The strivings after better hopes—  
These things can never die.

The timid hands stretched forth to aid  
A brother in his need,  
The kindly word in grief's dark hour  
That proves a friend indeed,  
The plea for mercy, softly breathed,  
When justice threatened high,  
The sorrow of a contrite heart—  
These things shall never die.

The memory of a clasping hand,  
The pressure of a kiss,  
And all the trifles sweet and frail,  
That make up life's first bliss;  
If with a firm unchanging faith,  
And holy trust and high,  
Those hands have clasped, and lips have  
met,  
These things shall never die.

The cruel and the bitter word,  
That wounded as it fell,  
The chilling want of sympathy,  
We feel but never tell;  
The hard repulse that chills the heart  
Whose hopes were bounding high,  
In an unending record kept—  
These things shall never die.

Let nothing pass, for every hand  
Must find some work to do;  
Lose not a chance to waken love,  
Be firm and just and true.  
So shall a light that cannot fade  
Beam on thee from on high,  
And angel voices say to thee,  
These things shall never die.

## Personal Religion and Worldly Success.

## A CHAPTER FOR YOUNG MEN.

Personal religion is a help to worldly success. It does not confer talent or genius, by any means, or make a man, naturally stupid, very clever and sagacious. But every element of character which tends to success in industrial or commercial pursuits is quickened through the soul's contact with Jesus Christ. Everything else being equal, the godly man will be the best business man.

Is it not a fact that religious men form a considerable proportion of "our successful merchants?" In every community you will find many of the best business houses in their hands. There was never greater delusion than to think religion a hindrance to worldly success. In every department Christians have reached the pre-eminence.

There are two or three other qualities or elements of character, which, we are all agreed, help towards success in business. It shall be my object, while enumerating these, to show you that they are all of them encouraged and strengthened by personal religion.

## HONESTY.

You have a maxim which says, "Honesty is the best policy." No proverb in our language is more familiar, or has received more general endorsement. The manufacturer who produces a genuine article, the merchant who sells it, the mechanic who gives thorough and solid work only, and the contractor who performs his bargain to the last particular, not only win for themselves a good name (which is better than riches), but will most probably be rewarded by substantial prosperity.

Need I say that honesty is assured by a man's godliness? A man may be honest and not pious; but he cannot be pious and not honest. Fraud in every shape is contrary to religion. It is impossible under the Golden Rule.

A second quality, favourable to success in business, is INDUSTRY.

The indolent man, whatever qualities he may have, will not be a success. Dutch shopkeeping is unproductive now, even in Holland: breakfast in bed, and leisurely smoke and gossip for an hour or two before getting up, are things of the past. Modern commerce has no Sleepy Hollows. People must rise early and sit up late, and be prepared to sacrifice liberally both of their ease and comfort, who amid the jostling rivalries and crowded occupations of this age, would rise to opulence or fame. It is "the hand of the diligent that maketh rich."

Industry, like honesty, is produced and fostered by godliness. What is godliness? Godlikeness. And is not God eternally busy? "Behold, he that keepeth Israel shall neither slumber nor sleep." The Bible declares of the indolent and inefficient man, who provides not for his household, that he hath denied the faith, and is worse than an infidel. He cannot please God who is not "diligent in business" as well as "fervent in spirit."

What are the most industrious populations in the world to-day? Certainly those which are most affected by the truths of the Bible. The nations which are doing the

world's business are the Christian nations. And, moreover, when Christianity enters a country, what do we find? We find that it immediately puts an end to sloth, or quickens to greater activity and enterprise. One inevitable result of foreign missions is the opening up of new centres for the world's trade and commerce. Love to Christ not only makes men work out their salvation, but it sends them with zest and zeal into the varied activities and honourable competitions of life.

(a) But industry, to be fully effective, must be concentrated.

Two names occur to me of men remarkable for industry, but not concentrated industry—Sir Walter Scott and Lord Brougham. Sir Walter Scott is often and justly held up as an example of diligence. But if you have read his Diary, you must have noticed how he was hampered by what he calls a "tendency to desultoriness." He had, he says, "a continual reluctance to resume the day's task, even when disposed to work assiduously at something else." Nothing did Lord Brougham so much regret, when an old man, and almost done with the world, as the want of concentration evinced by him in his earlier days. He felt that that deficiency had greatly lessened the success of his life; and he strongly advised young men to "work in one groove," or to concentrate their powers.

Beware, young men, of diffusing your energies over too wide a field. "Jack-of-all-trades is master of none." You may have too many irons in the fire. Gather together your forces for a particular effort, and you will be a giant. But scatter them over half-a-dozen objects, and most probably you will be outdone in them all, and that by men not by any means giants.

What's your forte, to that your zeal confine;  
Let all your efforts there concentrated shine;  
As shallow streams collected form a tide,  
So talents thrive, to one grand point applied.

Why was Sir Joshua Reynolds so distinguished as a painter? Let himself answer: "By trying to make every picture my best."

Christianity is in favour of the concentration of industry. "Gird up the loins of your mind," says Peter. "This one thing I do," was the motto of Paul's life. And it was said of the good King Hezekiah: "In every work which he began, he did it with all his heart; but industry, to be greatly effective, requires not only to be concentrated, but constant."

Nothing great is to be done without perseverance. If you have a worthy and grand object in view, young men, make up your minds for years and years of unceasing and toilsome effort. "Behold the husbandman waiteth for the precious fruit of the earth, and hath long patience for it." Be ye also patient.

There are men who cannot succeed, because they have no perseverance. If success does not come to them at once, they abandon their efforts. They are like that foolish child who sowed some seed in the morning, and went to bed crying because his garden was not full of flowers.

When a pupil asked Giardini the celebrated violinist, how long it would take him to be able to play the violin like a master, he said: "Twelve hours a day for twenty years."

But to patience there is always a great reward. You cannot be weak and inefficient if you have what one has called "the faculty of continuance," and another, "the infinite art of taking pains." Obstacles remove before patience, like a mist before the rising sun. A falling drop at last will cave a stone.

Are any of you cast down—discouraged by recent failures, and on the eve of abandoning high and noble aspirations? I would entreat you to remember the men who have passed through tenfold more difficulties, and triumphed in the end. You are not the only persons who have climbed those rugged steep. Bruised and bleeding, and with limbs trembling and aching, multitudes have gone this way before, and now are resting on the sunny heights.

Bide ye yet, O bide ye yet,  
Ye little ken what may betide ye yet.

"Thirty years was I learning to make this picture in seven days," said an indignant artist to one who complained of his charging exorbitantly for a week's work. The readers of Lord Macaulay's brilliant pages should not be so much discouraged when they remember his years of laborious study and research, and how sometimes hours, and days even, were spent in giving the final touches to a single sentence. For twenty years, and amid scorn and ridicule, did Wilberforce agitate in and out of Parliament before his "Abolition of Slavery Bill" became the law of the Empire. Cyrus Field worked anxiously for thirteen years at his

Atlantic cable; George Stephenson fifteen years at his locomotive; and James Watt twice as long—thirty years—at his condensing engine.

Christianity encourages to perseverance in carrying out our aims: "Weary not in well-doing," it says. Life under its teachings is seen to be too solemn and fugitive a thing to be wasted in abortive undertakings. The talents committed to us by God are a trust, and to be exercised in the highest possible usefulness. "Rejoice, O young man, in thy youth; but know thou that for all these things God will bring thee to account."

Finally, to succeed in business a man needs

## DECISION AND FIRMNESS.

The man who does not know his own mind will never be more than a third-rate fellow. He may be honest, and have every other qualification, but, if he cannot say "No" and "Yes" with emphasis, he will not do much good in the world.

I do not mean that a man must be a mule. The stubbornness of the brute, and the decision and firmness of the man, guided by intelligence and reason, although often taken for the same, are as opposed and different as sunlight and darkness, as wisdom and stupidity. Some men are stubborn enough—they stick to their point; but like the brute which has got one idea into his head, and has no room, meanwhile, for another. These men, like their four-legged prototype, may be kicked and beaten plentifully, but will never make much headway in the world. And too often they obstruct the thoroughfare.

It is obvious that decision and firmness are encouraged and strengthened by religion. The very first thing religion requires of us is a decision, very difficult and often encompassed by danger. And not at the first only, but all through the Christian life are we required to manifest this resolution and stability. We have often to say with the three Hebrews, in face of the fiery furnace: "I will not;" and with Daniel, in face of the lions: "I will."

## SUCCESS CANNOT BE ENSURED.

It is impossible, under any conditions, even the most favourable, to make men certain of success in business. It does not always happen that the men who most deserve success attain it. The qualities we have mentioned are likely to lead to this result are possessed by some who fail, and are not, conspicuously at least, by some who succeed. "The race is not to the swift, nor the battle to the strong," many who have worked well, in whom you can find nothing in fault, so far, have not realized at all the golden ideals of youth.

(a) To some of you my theme has only a melancholy interest. You are far on in life, and have no hope of redeeming the losses which have befallen you in the way. Perhaps, while I have been speaking, my words have troubled you, by recalling to your minds very vividly the dismal record of fruitless efforts and disappointed hopes, which forms the story of your life. Without the comforts or religion, you have to endure the bitterness of failure—of shattered hopes and wasted toil.

If you have failed in this world, do not fail in the next. "Happy is the man that findeth wisdom. The merchandise of it is better than the merchandise of silver. It is more precious than rubies."

William Cowper, disappointed in public life, went into retirement. There he found the Saviour. Thus his loss was his gain. And when Thurlow, his old schoolfellow and rival, attained the woolsack, he felt no envy or chagrin.

(b) To those who have succeeded in the world, I would say, Do not be content with worldly stores.

Felix Neri, the renowned professor in the College of the Propaganda at Rome, once asked an ambitious young student what he proposed to do on leaving college. "Study law," was the answer. "What next?" "Enter upon its practice, of course." "What next?" "Get married and set up an establishment." "What next?" "Enjoy the results of my labours." "What next?" "Why," responded he, but with some hesitation, "die, I suppose." "What next?" The young man's face fell, and he was speechless:—"WHAT NEXT?"

Think of the judgment day, and its endless awards! Money-making is not the first object in life. There is something more important than the accumulation of wealth. For your horses and dogs it is enough if they get plenty of food, and are not left out in the blast and the rain. But for you there is need for something more than physical comfort. You have an eternity before you, when you are done with this world, which shall be joyful or sorrowful according to the deeds now done in the flesh. Remember this, young men, while engaging in the manifold industries and competitions of social life. Do not be such fools as to forget, while you seek earthly things, to seek heavenly things. Recall and ponder the first lesson you learn-

ed, seated at your father's fireside, in the home, among the bleak hills or in the quiet hamlet: "Man's chief end is to glorify God, and to enjoy Him forever."—A. F. Forrest, in *United Presbyterian Magazine*.

## RANDOM READINGS.

Whatever happens, let us not be too busy to sit at Jesus' feet.—Aitken.

Friendship closes its eyes rather than see the moon eclipsed, while malice denies that it is ever at the full.

Behind the snowy loaf is the mill-wheel; behind the mill the wheat-field; on the wheat-field falls the sunlight; above the sun is God.—J. S. Russell.

A minister, to be successful, must get rid of all personal ambition. It is a long road for a man to get to the end of himself; but a minister has to do it.—D. L. Moody.

While Reason is puzzling herself about the mystery, Faith is turning it into her daily bread, and feeding on it thankfully in her heart of hearts.—F. D. Huntington.

Some men are so covetous as if they were to live forever, and others so profuse as if they were to die the next moment.

Teach self-denial and make its practice pleasurable, and you can create for the world a destiny more sublime than ever issued from the brain of the wildest dreamer.—Walter Scott.

Thus does he foolishly, who, for fear of anything in this world, ventures to displease God; for in so doing he runs away from men and falls into the hands of the living God.—Tillotson.

No man ever sought for safety till he first felt himself in danger. The sinner must first be alarmed in his sins, before he will flee to the refuge set before him in the gospel. Sinai must thunder, then Calvary invite.

Good works do not make a Christian, for one must be a Christian to do good works. The tree bringeth forth the fruit, not the fruit the tree. None is made Christian by works, but by Christ; and being in Christ he brings forth fruit to him.—Luther.

An unintelligent literalism in the use of the Bible is one of the worst of all practices that men can fall into. It leads them into all kinds of absurdity, and makes the Bible responsible for that which its spirit, rightly comprehended, advises against and directly condemns. Many men who would believe the Bible if it were rightly used, are confirmed in their skepticism by such a treatment of it.

The soul of every man shall be as a book to be read of wise eyes; \* \* \* and oh, what a different book will it be thus read, from the biography that may have chanced to be written of it on the earth, \* \* \* where by some he was perhaps thought a God when on the very point of being eaten up by worms or was by some taken for a fool when he was teaching the deepest wisdom.—Donald Grant.

He who stands with God stands at the centre, and he alone can judge of the meaning of God's universe. . . . You are not to imagine confusion because you can not see the real order which is about you. Your position may be at the very circumference of the circle and not at its centre. These diverging lines which to your eyes make confusion, radiate in exquisite order from their true centre, serving his purposes who made them.—Rev. Isaac O. Rankin.

I at once thought of my remarks to you about the controversial spirit of some brethren who thereby spoil many meetings for many people. The spirit of inquiry is healthful and hopeful, the spirit of reply should be free from dogmatism and controversy. If this be the case (i. e., a sanctified personal experience) your sermons will not, I think, partake of a controversial spirit, which is much to be avoided. Men who are controversial, led away by strong party feelings, are apt to utter falsehoods, when they think they are uttering truth. Besides, nothing, so far as I can perceive, so much narrows and dries up the heart as controversy.—Madame Guyon.

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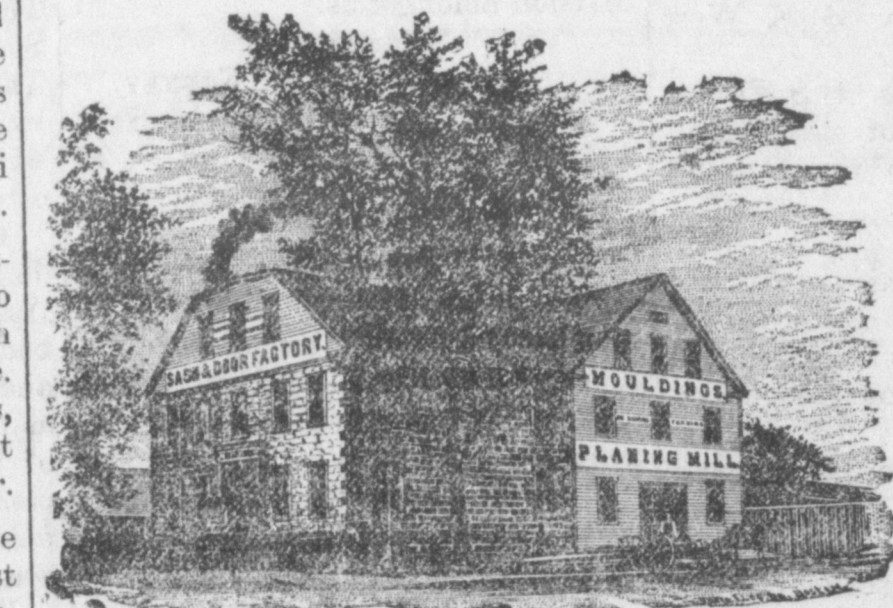
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