

At the last. The stream is clearest when it nears the tide, The flowers are sweetest at the eventide, The birds most musical at close of day, The saints divinest when they pass away.

Morning is holy, but a holier charm Lies folded in Evening's robe of balm; And weary men must love her best, For morning calls to toil, but night to rest.

She comes from heaven, and on her wings doth bear A holy fragrance, like the breath of prayer; Footsteps of angels follow in her trace, To shut the weary eyes of Day in peace

All things are hushed, before her as she throws O'er earth and sky her mantle of repose; There is a calmer beauty and a power That Morning knows not, in the Evening's hour.

Until the evening we must weep and toil— Plough life's stern furrow, and dig the woody soil, Tread with sad feet the rough and thorny way, And bear the heat and burden of the day.

O! when the sun is setting, may we glide Like summer evening down the golden tide; And leave behind us, as we pass away, Sweet, starry twilight round our sleeping clay.

Folly in Religion.

We suppose that no one will deny that it is possible to commit folly in the name of religion. Furthermore, we suppose that every one will admit that more or less folly really is committed in the name of religion. Folly committed in the name of religion, is, of course, committed by those who, as it is termed, "profess" religion. That we say, therefore, is, that religious people, Christians, in the expression and practice of their faith sometimes exhibit real folly. They act from evident deficiency of knowledge, whether of the true meaning of the Scriptures, the real will of God and methods of his government, the laws and tendencies of human nature, or the facts of human experience. They act from unregulated, misdirected zeal. They discover a lamentable defectiveness of judgment. They blunder. They do the wrong thing, or the right thing at the wrong time or in the wrong way. They hurry, when they should "bide a bit." They hinder what they should help, or ally themselves to what they had better let alone. They act less from sound principles intelligently grasped, than from impulse or prejudice. Their speech and conduct betray a sad imperception of "the eternal fitness of things." There is a want of, as we say, "common sense."

This may sound somewhat severe; but, by as much as religion, in its nature and practical significance, transcends other matters of human concern, by so much the more is it important that there be no misrepresenting, misleading, and mischievous nonsense, in connection with it.

Ever since the days of Jesus and the apostles, Christian doctrine has been corrupted by importations of fanciful, erroneous, and mischief-making notions, derived from whatever source. Oriental fancies and Greek philosophizings frequently wrought havoc in the early church; and the thinking of our modern times is rife with fanciful speculations, illegitimate deductions from the Scriptures, amalgamations of truth and error, and consequent eccentricities of conduct. This is deplorable. It is to be regarded with deep concern, and referred to in speech that is direct and plain. Sensible people do not need to be told that religion is not responsible for follies that erring men and women commit in its name. Medical jurisprudence distinguishes between the effects of true religion upon the mind and body, and the effects of false doctrines which induce abnormal states, sometimes even insanity. True religion induces quiet, peace, health—haleness—wholeness—holiness. Folly in the guise of religion induces unhappiness and disquiet, in the individual and throughout the community. The distinction is a plain one. It must be evident to every thoughtful mind, whether or not inclined to religion. It should be insisted on in the interests of pure religion, and in hostility to some of the subtlest forms of falsehood that captivate the unwary. Follies of whatever description have no natural connection with the Christian Gospel. Jesus and his apostles taught no nonsense.

Our present purpose does not require us to state definitely any of the particular follies which are manifest in the name of religion. We simply call attention to the leading fact, and suggest the desirability—let the reader substitute any stronger word that he prefers—that Christians be yet more watchfully on their guard, lest

they fall into any of these follies. Nothing is sadder than to see a man who means well injure the very cause he would serve. Jesus was more hurt sometimes by the folly of his disciples, than by all the persecutions of the Jewish rulers and the ruffians of Rome. His kingdom among men has often been more retarded by the ignorant zeal, working "as the horse rushed into battle," of those who hold citizenship therein, than by all the assaults of those who are without. Untold multitudes have been kept from accepting the Gospel, because there has been presented to them, at best, but a caricature of Jesus, and, instead of the simple truth, a conglomerate of truth and fantastic error.—Morning Star.

The Secret of Joy.

BY REV. THEODORE L. CUYLER.

Suppose that a person should invite you to his house, and on your arrival you should find the window-shutters closed, and the house looking as if prepared for a funeral. You would hardly regard yourself as a welcome guest, or that your coming gave your host any pleasure. If on the other hand you were greeted with open doors and lighted apartments, a hospitable feast and smiling faces, you would feel yourself instantly at home. Now in every sincere, healthy Christian, Jesus Christ lives! "Not I," said the sun-y-hearted old Paul, "but Christ liveth in me." That was the secret of his happiness. Outwardly the homeless, persecuted Apostle had a hard lot; but a more joyous man did not tread the globe. Never a whimper, never a whine of complaint escapes his lips. "Rejoice in the Lord always, and again I say rejoice." Such was the jubilant message which he sent from Nero's guard-house, with a chain clanking from his wrist.

Ought every Christian to be happy? Yes; and may be so always, provided that he seeks in the right quarter for his joys. Paul was too wise to command us to rejoice in money, for wealth is a shifting sand-bank; or in health, for it is a variable possession; or in the society of household and children, who may be snatched away at any time. Our joy, to be solid, must rest on something immovable. There is but one such permanent, unchangeable possession, and that is a loving Saviour dwelling perpetually in our souls—a Saviour served every day.

A healthy and a holy joy is not an exalted rapture. Mind nor body could not stand the strain of a continual ecstasy. I have observed that those people who live on moods and frames, who are shouting to-day, are very liable to be groaning or scolding to-morrow. A strong bow soon loses its tension. Even spiritual exhilarations are apt to be followed by reactions of depression. Just as soon as we hang our happiness, even our religious satisfaction, on circumstances or surroundings, we go up, or we go down with the tide. The thermometer of our joy is at the mercy of outside atmospheres. But if an indwelling, strengthening, comforting, gladdening Saviour be always in the core of the heart, then we can expect to "rejoice evermore."

"Do you expect me to rejoice when either a reverse or a rogue sweeps away my property?" Yes; because poverty, though it may strip us of a thousand comforts, does not strip away Christ. "Am I to rejoice when the coffin is borne away from my door with some darling of my heart in it?" Yes; the all-wise Holy Spirit considered even such severe throes of anguish when He commands us to "rejoice always." And simply because death does not carry Christ away. Nay; we may have a more full and soul-filling sweetness of his presence when we are threading the valleys of the "death-shade." "Sorrowful, yet always rejoicing"—that was the Apostle's experience. It was when the fig-tree had no blossoms, and the vines no fruit, and the stall no herds, that the olden prophet exclaimed "I will rejoice in the Lord, and joy in the God of my salvation."

Good friends, you may be sure of this, that God never sent a trial so bitter that a genuine, Christ-filled Christian could not suck some honey out of it. God does not expect us to be callous under trial, or ask us to make merry at a funeral. But away down deep under the tempest of trial, He offers to implant in us a calm, sober satisfaction—a serene sense that whatever He does is right; a sweet sense also of Christ's presence, and a delight in the smile of His countenance. This joy underlies the griefs of life and the disappointments, just as there is a profound peace in the depths of the Atlantic, while hurricanes are tossing its surface into foam.

Our happiness arises what we are, not where we are. If we take Christ

at His word when He says "I am with you always," then we can rejoice in Him always. That kind of joy is more than a privilege; it is a duty. Our Master Commands us to rejoice evermore; to be wretched, therefore, is a sin. It dishonors our Lord, as every act of disobedience does. Spiritual joy is a sign of heart-health. Spiritual depression is an evidence of disease. When a baby moans and frets and cries, the mother says "Something is wrong; this child is not well." Must not our loving Master, who is wiser and gentler than all mothers, regard us as disordered and out of harmony with Him, when we become sulky or morose, complaining and wretched? We all expect to be happy when we reach heaven. Why not now? Why parse heaven in the future tense so perversely? It is a state, a condition of soul as well as a locality. The possession of Christ is the beginning of heaven, and the more we have of Him here, the more shall we have of Him up yonder. Those who open every door and window of the heart to Him, will find the same light and joy streaming in which shall constitute the bliss of the New Jerusalem. Wherefore, "again I say rejoice!"

Unconverted Young People.

If the young people are the hope of the Church, it is of the first importance that the young people of our congregations be converted and be fully enlisted in the service of Christ. The Church needs them and they need the Church. Conversion is the great turning point of life. Nothing else can be safely substituted for the regeneration of the heart by the truth and Spirit of God. Everything that falls short of this leaves the unsaved spirit in the gall of bitterness and in the bonds of iniquity. We submit two or three brief considerations, for which we ask the serious thought of our unconverted young readers. We offer these thoughts because we fear there are a large number of unconverted young people in the families of our Church, whose conversion becomes more uncertain by delay. An unconverted, or unsaved condition is an unsafe state. It is a state of antagonism and opposition to God. As long as you reject the calls of the Gospel, and refuse to be saved by submitting to Christ, you are fighting against God, and seeking to defeat his purposes of mercy towards yourself and others. You are leagued with the enemies of the cross of Christ. He that is not for Christ is against Him. Are you prepared to deliberately ally yourself with those who are led captive by the devil at his will? Beware lest he take thee away with his stroke, when a great ransom will not deliver.

As long as you remain unconverted you are wasting life's opportunities and strengthening the corrupt and sinful tendencies of your nature. Passion and pride and every sinful habit grow stronger by indulgence. Every selfish and sinful act breaks down and weakens the moral energy of the soul. The sinner who indulges in intemperance, licentiousness, falsehood, or any form of sinful dissipation, by which time is wasted and duty neglected is much more liable to yield to the next temptation that assails him. It is a fearful thing for anyone to be steadily undermining his own moral constitution, and smoothing his way to ruin. Yet, this is what every unconverted person is doing while remaining in the way of death.

There are numerous forms of unbelief and vice to be driven back and overthrown. There are dark forms of sorrow and suffering to be relieved or removed. There are battles to be fought for the extension of Christ's Kingdom in the world. But as long as you remain undecided, preferring the pleasures of sin to the joy of God's service, you are "slightly standing aloof from the strife," disqualified to take any part in the great work of lifting humanity up nearer to God.

The pleasures of sin, which are the main cause of keeping the young out of Christ, are short-lived and leave a sting behind. The pleasure that leaves a guilty conscience as a result, is too dearly bought. No doubt there is a kind of gratification in many things that are inconsistent with a true religious life. These must be given up. But the gain is greater than the loss. There is a purer and a more satisfying delight in the experience of the joy of salvation and the pleasure of doing good. The joy that comes from a good conscience, faith in the truth, and the exercise of the mind on the great subjects of human thought, is more refined and satisfying than that which comes from selfish and sensual indulgence. Remember nothing but the grace and strength which are obtained by living union with Christ, can give you victory

over your besetting sins, impart true peace of conscience, and enable you to fulfil in your life the great purpose of your being. "How long halt ye between two opinions?"—Watchman.

Having our Own Way.

He is a troubler, says one. He is obstinate, says another. He is a bore, says a third. He is a hindrance, says a fourth. He is a good man but self-willed, says a fifth. And so it goes the round of opinion respecting the man who wants to have his own way in the church; especially where he shows opposition because his opinion is not honored and his plan is not followed, or where he finds fault with what is done and resorts to the obstructive policy to evince that if his course had been adopted the result would have been different.

Such men are found everywhere; and, perhaps, if we were honest, some of their spirit would be found in many of us; however that may be, it is well to glance a little at this matter of having our own way.

Principle is a grand thing; obstinacy a poor affair. If our way is the Lord's way, it is right for us to see it carried out; but if it is only one of several ways to do the Lord's work, then we should not mix two distinct things, or be too persistent in having our wishes gratified as if they were God's. We then become selfish, willful workers; lose our reward; and become disturbers in Zion.

Our work in the church is a combined one. Others contribute to its success. They are counselors and helpers. Hence they are to be consulted. Others have opinions as well as we. They have rights in proposing and executing equal to ours. This is the law of Christ's kingdom: mutual consultation, and mutual co-operation.

By seeking to have our own way upon every occasion we discount our future usefulness and effectiveness. Here is an end which we wish to attain. We propose to show how it can be done. Another suggests an alteration. Others offer changes. A compromise is the result. Now if we refuse to cooperate because of these modifications, we lose power; or if we lend only an indifferent support, we either defeat our original design, or make its performance more difficult.

What poor policy, to say the least. How much better to acquiesce, heartily, fully and energetically! If our way can not be had this time, it may be at another; if our plan were the better one, though others thought differently, so be it; we did our best; now it is for us to fall into line, and lend a helping hand to what has been agreed upon. Let the measure receive the whole force of our word, and experience.—Presbyterian Journal.

Seven Questions.

If you meet with an atheist, do not let him entangle you into the discussion of side issues. As to many points which he raises, you must make the rabbi's answer: "I do not know." But ask him these seven questions:

- 1. Ask him What did matter come from? Can a dead thing create itself?
2. Ask him Where did motion come from?
3. Ask him Where life came from save the finger tip of Omnipotence?
4. Ask him Where came the exquisite order and design in nature? If one told you that millions of printers' types should fortuitously shape themselves into the Divine comedy of Dante, or the plays of Shakespeare, would you not think him a madman?
5. Ask him Whence came consciousness?
6. Ask him Who gave you free will?
7. Ask him Whence came conscience?

He who says there is no God, in the face of these questions, talks simply stupidous nonsense. This then, is one of the foundations—one of the things which cannot be shaken, and will remain. From this belief in God, follows the belief in God's providence, the belief that we are His people, and the sheep of His pasture.—Archdeacon Farrar.

TALE BEARING.

This is a despicable habit, and rarely receives the censure it deserves. But Bishop F. D. Huntington, of Western New York, in addressing some Syracuse school girls a while ago, on "Talking as a fine art," cut down pretty nearly to the quick of the subject. He said:

I say to you, weighing my own words, that you would be less depraved, less savage, would be less a curse to your kind, and, if God is rightly revealed to us in His Word and His Son, would less offend Him, by going to see dogs fight in their kennels at the Five Points, or bulls go horses in Spain, than by putting on your bonnet and gloves and going

from house to house in your neighborhood, assailing absent acquaintances, dribbling calumny, sowing suspicion, planting and watering wretchedness, stabbing character, alienating friends by repeating to one the detraction that you "heard" another had spoken. I believe that before the judgment seat of Christ the prize fighting man will stand no worse than the slanderously gossiping woman.

Give Thyself Wholly to Them.

BY REV. JOHN HALL, D. D., LL. D.

It was an inspired apostle who gave this direction. He gave it to a young minister who had received a sacred trust with "the laying on of the hands of the Presbytery." If any one wishes to see what "these things" included he has only to turn to the conclusion of the fourth chapter of the Second Epistle to Timothy. The point we have now in mind is the entire consecration implied in "wholly," and the classes we contemplate are the young ministers similarly set apart, and their people.

"But the minister has only to preach, and that to small congregations with, of course, a week-meeting that does not amount to much." Well, in the first place, let the sermons be the best he can prepare, as thoroughly studied and as conscientiously prayed over as if they were to the most prominent city churches. Then the congregation will soon grow bigger, and the weekday meetings will amount to something.

There are, however, other things a minister can do besides preaching. There is pastoral visiting. It is said that this form of work is "dying out" in many places. If so, so much the worse for the churches and for ministers, and what is of more consequence, for the cause of religion. The minister who can go on preaching to people of whom he knows little or nothing is wanting in some of the elements of a pastor. There is the visiting of the sick, and of the afflicted; and there is the visiting of the family for the sake of mutual knowledge, sympathy and help. There is besides this evangelistic visiting. A minister comes to know of families without pastor, church or religion, and within his reach. How can he—set to watch for souls—excuse neglect of these? Let him give the lie to the devil's constant charge that ministers in America only care for those who pay pew-rents. Let him count his district a "parish" for all in which he is accountable. Not one in ten will resent his approaches, and a proportion of the ten will meet him half way. Many a church is small and dependent that would soon be large and independent on this plan.

The Bible class is another form of effort to which ministers can give themselves with advantage. In many places the common schools gave no religious teaching, and there are many too advanced in years to go to Sunday school. Gathered into a Bible class they come under the informal teaching, and the influence of the minister. They learn to know one another, and they are prepared to work together. With knowledge so acquired they become centers of influence in other places and in after times.

Evangelistic preaching, or "district preaching," on "week-day preaching" is another form of effort from which great good will come. How often we hear of sections and villages without means of grace! Our church alone has over fourteen hundred home missionaries. Are they all, or nearly all, bona fide missionaries, or how many of them are stated supplies, without proper pastoral care, keeping up the forms of weekly meetings of a little group of people numbering a hundred or two, and with fifty to a hundred communicants? Is this the ideal of home missionary work?

"But," it may be said, "many of the ministers have not enough to live on, and have to work out means in other ways." Here it is that we venture a word to the people. You are interested in the welfare of your own souls, the spiritual culture of your children, and the atmosphere of your town or section. Draw out your ministers. Invite them to district preaching, to pastoral and other visiting, to Bible class teaching. Few will decline the call. And make some sacrifice to sustain them. It will be the best investment you make. A live, spiritual, capable minister does more to lift up a neighborhood than a factory or a railroad crossing, or even an oil-well. But if you show indifference to such a man, with a family to care for, he looks out for a more "promising field," and you are left to some one who is not wanted in such a field, and who is "about as much as you can expect."

And may be pardoned if we say a word to the Presbyterians of the great West! The recent meeting of the Assembly called attention, not for the first time, to its progress. Of how many places did we hear that were having a "boom!" How many cases were cited of "astonishing growth!" These inspiring words did not come from "real estate" men, but from ministers and elders. Now let the progress be in all directions—in ministerial and congregational enterprise, in advance in sacred edifices, gifts, and institutions with your own efforts and means, and then the growth of the great West will call forth our thanks to God, our brotherly admiration of you, and a wholesome ambition to keep up with you in the older and slower East.—Christian Hour.

Scrofula. Is one of the most fatal scourges which afflict mankind. It is often inherited, but may be the result of improper vaccination, mercurial poisoning, uncleanness, and various other causes. Chronic Sores, Ulcers, Abscesses, Cancerous Humors, and, in some cases, Emaciation, and Consumption, result from a scrofulous condition of the blood. This disease can be cured by the use of Ayer's Sarsaparilla. I inherited a scrofulous condition of the blood, which caused a derangement of my whole system. After taking less than four bottles of Ayer's Sarsaparilla I am

Entirely Cured. and, for the past year, have not found it necessary to use any medicine whatever. I am now in better health, and stronger, than ever before.—O. A. Willard, 218 Tremont st., Boston, Mass. I was troubled with Scrofulous Sores for five years; but, after using a few bottles of Ayer's Sarsaparilla, the sores healed, and I have now good health.—Elizabeth Warnock, 54 Appleton street, Lowell, Mass. Some months ago I was troubled with Scrofulous Sores on my leg. The limb was badly swollen and inflamed, and the sores discharged large quantities of offensive matter. Every remedy failed, until I used Ayer's Sarsaparilla. By taking three bottles of this medicine the sores have been entirely healed, and my health is fully restored. I am grateful for the good this medicine has done me.—Mrs. Ann O'Brian, 158 Sullivan st., New York.

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LEAVE FREDERICTON. (Eastern Standard Time). 6.00 A. M.—Express for St. John, and intermediate points. 6.40 A. M.—For Fredericton Junction and for McAdam Junction and St. Stephen, Vanocboro, Bangor, Portland, Boston, and all points West; St. Andrews, Houlton, Woodstock, Presque Isle, Grand Falls and all points north. 11.40 A. M.—For Fredericton Junction and for St. John and all points East. ARRIVE AT FREDERICTON. 9.20 A. M.—From Fredericton Junction and from St. John and all points East. 2.15 P. M.—From Fredericton Junction, and from Vanocboro, Bangor, Portland, Boston, and all points West, St. Andrews, St. Stephen, Houlton, Woodstock, Presque Isle, Grand Falls and all points North. 7.15 P. M.—Express from St. John and intermediate points. LEAVE GIBSON. 11.30 A. M.—Express from Woodstock and points north. ARRIVE AT GIBSON. 10.33 A. M.—Express from Woodstock, and points north. F. W. CRAM, General Manager. Supt. Southern Division. J. F. LEAVITT, General Pass. and Ticket Agent, St. John, N. B., June 29th, 1887.

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