

## A Harvest Hymn.

Thank God, that on a thousand hills  
His summer gift the landscape fills,  
And reapers in the joyous morn  
Are busy with the ripened corn.

Thank God for coverlets of snow  
That keep the corn-seed warm below,  
And for the patient Mother Earth  
That nursed and fed it from its birth.

Thank God for all the generous rains,  
And the hot sunshine on the plains;  
And that the season's grey and gold  
Brought increase of a hundred-fold.

Thank God for plenty everywhere;  
And, that the poor may have their share,  
The miracle of loves again  
Is wrought for multitudes of men.

Thank God for all the corn that stands  
In other fields of other lands,  
And that, where'er His children rove,  
Some grateful hearts sing 'Harvest Home.'

Thank God with life as well as lip,  
With lowly prayer and fellowship;  
With holier hope and nobler aim  
Sing praises to the Father's name.

Thank God that all the harvest store  
Is only one love gift the more,  
That He who gave His Son will spend  
His love in blessing to the end.

Thank him who, for our joy and rest,  
Has made the Father manifest,  
And for His Kingdom that shall come,  
With Righteousness for Harvest Home.

MARIANNE FARNINGHAM.

## The Reward of Giving.

The reward promised to giving, we find set before us in three different ways. It is first, temporal. "Honor the Lord with thy substance, and with the first fruits of all thine increase. So shall thy barns be filled with plenty, and thy presses shall burst out with new wine." It is, second, spiritual; for Paul, in connection with his exhortation to the Corinthians, says, "God is able to make all grace abound toward you; that ye always, having all sufficiency in all things, may abound to every good work, being enriched in everything to all bountifulness." Was there ever such a piling of universal terms, one above the other, as we have here? It seems as if the Apostle could not say enough to strengthen his assertion: and it is all said in connection with cheerful giving. Nor is this all; he goes on to say that the gifts of the Christians, by evoking prayers on their behalf from the hearts of the receivers, would return in blessings into their own hearts.

You know how the process of irrigation goes on in nature. All the rivers run into the ocean. Out of that the sun continually evaporates clouds, which the winds blow back over the land, where they fall out in rain upon the mountains, and go to feed the rivers. Thus evermore the circle is kept up, and the lands are fertilized. Now, in the same way, the gifts we make to God all run into the furtherance of his cause, and are by him lifted up into the celestial region of his grace and power, whence they descend again with new blessings into our hearts, making both ourselves individually and the Church at large joyous and productive.

Then there is a third reward, which is eternal; for Jesus, in the close of the parable of the prudent steward, says, "Make to yourselves friends of the mammon of unrighteousness, that when you fail, they may receive you into everlasting habitation." Money will not procure our entrance into heaven. Nothing can do that but the work of Christ; but the money, which, out of the love of Christ, we give to his people and his cause, will secure that we shall be received in heaven by those whom we have been the means of benefiting. As we enter, they will take us by the hand, and lead us up to him that sitteth on the throne, saying, "This is he whose efforts and whose gifts were, under thee, the means of our being here. Let it be done unto him as unto the man whom the king delighteth to honor." And he will reply, "Well done! Inasmuch as ye did it unto one of the least of these my brethren, ye did it unto me."

Then, as to the manner of the giving. We are told that it should be cheerful, for God loveth a cheerful giver. It should be no stereotyped and immutable thing, the same through life, but as God hath prospered us. It should be systematic, as a result of careful thought and weekly planning, on the Lord's Day, under the influence of the memory of his resurrection. For it was after his great argument on the resurrection that Paul said, "Now concerning the collection," and it was because of its connection with that resurrection that he specified the first day of the week as that on which every one should lay by him in store, as God hath prospered him. Weekly storing in the Lord's box at home on the Lord's Day, that is what Paul recommends; and then, when the Lord makes his appeal to us, we can cheerfully give him of his own. In the

neglect of this plan, and the making gatherings for this and that cause, as each comes along, we have the explanation of the disfavor with which in the public service too many hear the announcement that a contribution will be made.

Finally, as to the motive. Here it is: "For ye know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, that ye, through his poverty might be rich." The bringing of such a motive to bear on so simple a thing as the making of a contribution for the poor saints of Jerusalem, seems like cracking a nut with a mammoth steam-hammer. But Paul knew what he was doing when he dictated these words. He wanted to exalt and consecrate all Christian beneficence, by having it done from the most powerful Christian motive. And after the presentation of such a motive, there is no more to be said. For when men know the grace of Christ, they will never feel that they have given him enough; and till they know it, they will never give him anything. They may contribute to keep up appearances, or to be like other people, or to gain a reputation; but they will never give to him until they know his grace. This is the very pith and marrow of the matter. Before men give to Christ, they must receive from him; and when they have received Christ himself into their hearts, they will be impelled to give,—impelled, not compelled; for the delight and the duty will coincide; or, rather, the duty will be merged in the delight. So we come round to the point at which we sat out,—a revived church will become a giving church, and a giving church is the fore-herald of a converted world.—*Rev. Wm. M. Taylor, D. D.*

## Christ and Womanhood.

We find something almost reverential in the way our Saviour, while on earth, bore Himself towards woman-kind. All the affection and respect and tenderness of the individual man for the individual woman seem to be gathered up and intensified in Christ's perfect love for the weaker sex. How sympathetic, how gentle, how pitiful. He was to every woman—to the poor, condemned outcasts and harlots, as well as to the Marthas and Marys.

Mark his treatment of the "woman which was a sinner"—she who bathed His feet with her tears and wiped them with the hairs of her head, as He sat at meat in the Pharisee's house. Here was one who had descended to the lowest moral depths possible to her sex. She had no friend, no advocate. She herself could make no excuse for her sin. Utterly helpless, vile, wretched and forsaken, she crept in where Christ was sitting at meat with the rich, honored and self-righteous Pharisee. What presumption! What temerity! It seemed like the most brazen-faced act that one of her shameless class could commit. There she crouches, weeping, "behind Him"—not yet daring to come forward where the Master can see her. In her hand she carries an alabaster box of ointment, very costly and fragrant. Picture the scene. Jesus is reclining at the table, with His face toward His host. As yet He does not see the kneeling, weeping woman. Presently she creeps forward and begins to wash the feet of the divine Guest with her tears, and wipe them with her long, flowing hair. Now she reverently and gratefully presses her lips to Christ's feet and anoints them with the sweet-smelling oil. The Pharisee, undoubtedly looked on with a curious self-satisfaction; for we may imagine him saying to himself, "This man, if he were a prophet, would have known what manner of woman this is which touched him; for she is a sinner."

But Jesus Christ knows the heart of woman better than Simon the Pharisee. He answers the self-righteous man's shallow implied logic and shallow morality by preaching to him a wonderfully apt and perfect parable, and then turns to the poor trembling suppliant at His feet and pronounces those blessed words: "Thy sins are forgiven." That is all; but how much! Christ recognizes the penitence of this sin-burdened soul; He forgives and washes away all that is amiss in her past life; He sets her at peace with God and the conscience that has been striving within her. And mark His infinite kindness and gentleness—not an accusing look, not a reproving word. Even in this harlot's low estate Christ shows His respect for her latent womanhood. He will not speak otherwise than tenderly to a woman. Not that He is blind to the enormity of the transgression in this case; not that he does not feel, or wish her to feel, the disgrace and opprobrium which this woman's conduct has brought upon her sex; but He recognizes the latent sweetness of character, the true womanliness shining out in

that little act of loving adoration, of beautiful devotion, which she has just performed, and He says, "Her sins, which are many, are forgiven; for she loved much."

It is a beautiful quality in a man to be tender and reverent toward woman—the physical sufferings inevitable to her, her limitations, her peculiar trials and temptations, her natural dependence—the more our hearts go out in love and sympathy and fealty and all gentleness and deference to the weaker sex. The man who can be unkind or ungentle to a woman is not fit to draw our common breath. The very word "mother" should be enough to make every man "a perfit gentil knight."

So we can enter into the human experience and feeling of Christ in all His dealings with womanhood while on earth. Here as in every other particular of His life, He was the perfect man. Never lived so true a gentleman as Jesus Christ, never so dutiful and tender a son, never so pure and helpful a friend.—*Zion Herald.*

## A Home in the Heart for Christ.

If Jesus actually lives with you, other people will be sure to discover the fact. When He went into the border of Tyre and Sidon, He "could not be hid." If you travel through a certain district in Southern France in lavender time, you are sure to know that it is a lavender country by the sweet fragrance of the air. Christ is always self-revealing. No genuine Christian will ever desire to conceal Him; he could not, even if he would. Many absurd things have been written about "secret hopes," etc.; but, my friends, if nobody in this world, not even your most intimate friend, suspects that you are a Christian, I do not believe that you are one. If there is any fire in a stove, a touch will show it. Here, then, is an infallible test. Do I feel and recognize that Christ is in my heart, controlling my conduct, quickening my conscience, and helping me every day to resist evil and do right? Then He "is there"; but if no such internal evidence exist, then Christ has never been there, or has gone away.

For the question, whether the Master will always stay with us, depends largely upon ourselves. Self-will and pride may drive Him out, for He promises to dwell only with them who are of an humble and contrite spirit. Neglect may provoke Him to depart, and so may a persistent disobedience to His commandments. Dr. Maclaren beautifully remarks that "the sweet song-birds and honey-bees are said always to desert a neighborhood before a pestilence breaks out in it." So the inevitably holy Saviour will not dwell with evil, and we may so poison the heart-atmosphere with indulged sin that He will not stay in it.

Free agency does not cease after conversion, if Christ enters our heart through faith. He must be kept there by faith. O what wondrous condescension that the Lord of glory will consent to occupy such a hut as my poor heart, yet He is kindly saying to me; "Give Me room in this, thy heart, and I will give thee a place in My heaven."

A practical thought not to be lost sight of is that, if Jesus dwells in our hearts, we should be carrying Him with us. "Let your light so shine before men" that they may recognize that Jesus is within you. Show your Christ-like kindness to people while they are living, and do not take it out in heaping flowers on their coffins. I have sometimes thought when I looked at some posthumous displays, that if these poor, silent lips could speak they would wish that a few more flowers of love had sweetened their hard, weary lives!

Carry Christ with you to your unconverted friends. If you win their respect for you and get a hold on them, you can talk to them about their souls; tell them what Christ has done for you, and, as it were, add your knock to His knock at their heart's door. Reverently be it said, the Christ in you will appeal to them through you. Just here lies the only real power which any Christian has with the sinning and suffering around him. As for such of my readers as have never had this glorious Son of God living in their hearts, it is because they do not want Him there. He will be in the way of your favorite sins. Beware, my friends! Christ gives last knocks, and if you belt Him out of your heart, He will shut you out of His heaven.—*Dr. Cuyler.*

## Dude Christianity.

A real lover of people does not object to peculiarities, oddities, idiosyncrasies—he enjoys them. He enjoys life better for them. He would not, for the world, have all people, not even all good people, run in the same mold, like so many bullets or tallow candles. And even our fastidious friends, who consider real human na-

ture something of a bore, would not tolerate a novel in which there were no "characters," as we call them. All this being so, what is the explanation of the ordinary behaviour of many a Christian on his way home from prayer-meeting? He laughs at Mr. A. So-and-So (who would be a most delicious character for Dickens) would never speak again. He does not think it helps matters to have women speak. This man pronounces "Amen" with an exclamation point after each syllable. This young man has more zeal than knowledge, and that old one more knowledge than zeal. One prayed too short, and one too long. The singing was pitched too high; and, on the whole, it was a very unsatisfactory meeting.

Now, is it not possible that we as Christians have grown priggish, that we misconceive the idea of the Church, that we have lost the broad spirit of love? Certainly a prayer-meeting should be a place where Christians, high and low, rich and poor, droll and stupid, musical and cracked, educated and ignorant, can come together and act naturally before God and their brethren, and the result be a good meeting. Have Christians become so aesthetic that they only want a few polished and eloquent people to take part in a church prayer meeting? Think of a family in which only the children who had entered the high school, and the parents, were ever allowed to talk! The joy of the home would be gone. So it seems to me we are not to feel that our endurance is being put to a test when queer Mr. This and old-fashioned Mr. That, take part in the prayer meeting. We are to enjoy it. Everybody in the church should be welcomed as a helper in the meeting. Prim propriety Christians who can't stand a grammatical error, must be "an abomination to the Lord." That must be a shallow stream that cannot float an occasional crooked stick. A prayer meeting should be the freest place in the world. The spirit of unkind criticism should die within us when we enter its doors. The more poor people are Christians, the better we like it; they will keep us from stagnating, and we may be more queer in the Lord's sight than they.

As Christians, we must love human nature better, and not stand so much on culture. There is a certain "Dude" Christianity in vogue, which, slang aside, is "too nice for any use." The Church is not a clique of highly refined affinities, not a club for the promotion of critical culture, but a family with its strong and its weak, its old and its young, perhaps its cripple. The boy with well-shaped limbs never makes fun of the cripple in the home where love is. The old do not sneer at the unformed language of the child in the home where love is. So in Christ's family those who have been least favored with earthly advantages will be best loved, and made most tenderly welcome in all the meetings of the church; that is, they would be by the Saviour if He were still on the earth and they will be by us in just as far as we are like Him.—*Congregationalist.*

## Wait Patiently for Him.

"Rest in the Lord, and wait patiently for Him," is the divine command. The waiting-time may seem long and weary, but it is not in vain; and we may be sure that He who bade us wait will not forget us nor abandon us.

There is a story told of Havelock and his son, who were one morning crossing London Bridge. Suddenly Havelock thought of something forgotten, and for which he needed to turn. Leaving the boy on the bridge, he bade him wait till he should come back. He was detained by business, and his mind being occupied, he forgot the boy and did not return to the bridge at all, but went another way. Reaching home late in the evening, his wife inquired where Harry was. In a moment it flashed upon him.

"Why, Harry is on London Bridge!" And hurrying away to the bridge, he found him just where he had left him in the morning. The boy had waited all day, and at last his patience was rewarded.

## The Iron in God's Sand.

If any one should give us a dish of sand and say there were particles of iron in it, I might look with my eyes for them, and search for them with my clumsy fingers and be unable to find them; but let me take a magnet and sweep it, and how it would draw to itself the most invisible particles by the mere power of attraction! The unthankful friend, like my finger in the sand, discovered no mercies; but let the thankful heart sweep through the day, and, as the magnet finds the iron, so it will find it every hour some heavenly blessings; only the iron in God's sand is gold.—*Oliver Wendell Holmes.*

## It Costs to Follow Christ.

Our Lord never calls a man to his service except at a sacrifice. His call is always a test of character. The tone and tenor of the response determines the tread and subsequent status of the disciple. He knows by the way we answer whether our services will be worth having. (See Luke 9:57-62.) When the still, small voice comes to us saying, "This is the way, walk ye in it," it finds us pursuing other ways that are more congenial to the unrenewed heart and more promising to earthly hopes. "Follow Me," always implies the abandonment of some cherished mode of life, and of plans and prospects that are circumscribed by our lower nature.

Therefore the methods adopted by ministers and churches of getting persons to make a profession of faith and join the church without a change of heart or any real following of Christ, is damaging to both parties. The church being weighted with dead material, has a heavier load to carry without any additional strength; and the person received into the church, in an unconverted state, is less likely to be reached and saved than if he stood in his true light before the world, an unrepentant sinner. He is liable to be deceived by the pride of his heart, and to continue to hold the truth in unrighteousness.—*Sel.*

## Praise.

I receive much help from the kindly and courteous words which parishioners speak to me about my sermons. I don't want to be flattered any more than I want to be condemned; but I think it is natural for any one who has done a good piece of work to want the approbation of friends. The minister, I think, has a special right to such commendation. For a sermon is somewhat like a shot fired into the air or at long range; it is difficult to tell if it hit. The lawyer knows whether he has or has not hit by the decision of the jury. The doctor also has evidence of his effectiveness; but the preacher preaches Sunday after Sunday and may find no visible or tangible or audible results. A friend of mine said in his farewell sermon, after he had accepted a call to another pastorate, "I want to give you, my parishioners, a parting word in regard to your coming pastor. Whoever he may be, I want you to praise his sermons. Your praise will do you good; it will do him good also. When I had been your pastor three months I received the first commendation of any sermon. One of the deacons said to me, 'You had a good text this morning, Mr. R.' Praise your minister.—*Correspondent Advance.*

## Random Readings.

To rule one's anger is well; to prevent it is better.—*Edwards.*  
Good manners are "the blossoms of good sense," and it may be added of good feeling.

As threshing separates the wheat from the chaff, so does affliction purify virtue.—*Burton.*

The serene, silent beauty of a holy life is the most powerful influence in the world, next to the might of God.—*Pascal.*

The man renewed by the Word is a man re-made in the image of God; his lost sonship is restored by the gospel of the Son.—*A. M. Fairbairn, D. D.*

"Do to-day's duty, fight to-day's temptation; do not weaken and distract yourself by looking forward to things you cannot see, and could not understand if you saw them."

It is distrust of God, to be troubled about what is to come; impatience against God, to be troubled with what is present; and anger at God, to be troubled for what is past.—*Patrick.*

Industry makes a man a purse, and carefulness gives him strings to it. He that has it need only draw the strings as carefulness directs, and he will always find a useful penny at the bottom of it.

In studying the word of God, digest it under these heads; either in removing some obstructions that keep God and thee asunder, or as supplying some uniting power to bring God and thee together.—*Cecil.*

## ONCE A CHRISTIAN, ALWAYS A CHRISTIAN.

ONCE A CHRISTIAN, always a Christian, depends wholly on the faithfulness in following Christ. It is not enough to be converted. It is more important to stay converted, and to do that, there must be growth. How long would Paul have been Paul if he had not grown in grace and labored actively for the advancement of Christ's kingdom? No man needed so little to be watchful, and yet, no man was more watchful against the danger of being led away than the great apostle. So fight I as not beating the air. The moment a Christian begins to feel, "Once I was converted; I am all right," he is in danger. "Let him that thinketh he standeth, take heed lest he fall."—*Chris. Inquirer.*



## INTERCOLONIAL RAILWAY

1889. SUMMER ARRANGEMENT. 1889.  
ON and after MONDAY, 10th June 1889, the Trains of this Railway will run daily (Sunday excepted), as follows:—

## TRAINS WILL LEAVE ST. JOHN.

Day Express for Halifax and Cambridge	7.00
Accommodation for Point du Chene	11.10
Fast express for Halifax	14.30
Express for Sussex	16.35
Fast express for Quebec and Montreal	16.35

A parlor car runs each way daily on express trains leaving Halifax at 8.30 and St. John at 7 o'clock. Passengers from St. John for Quebec and Montreal leave St. John at 16.35 and take sleeping car at Moncton.

## TRAINS WILL ARRIVE AT ST. JOHN:

Express from Sussex	8.30
Fast express from Montreal and Quebec	10.50
Fast Express from Halifax	14.50
Day express from Halifax and Campbellton	20.10
Express from Halifax, Pictou and Mulgrave	23.30

The trains of the Intercolonial Railway to and from Montreal are lighted by electricity and heated by steam from the locomotive.

All trains are run by Eastern Standard Time.

D. POTTINGER,  
Chief Superintendent  
Railway Office, Moncton, N. B.  
8th June, 1889.

## New Brunswick Railway Co.

All Rail Line to Boston, &c. The Short Line to Montreal, &c.

## ARRANGEMENT OF TRAINS

In Effect July 1st, 1889.

## Eastern Standard Time.

## LEAVE FREDERICTON.

6.00 A. M.—Express for St. John, and intermediate points, Vancorbo, Bangor, Portland, Boston, and points West; St. Stephen, St. Andrews, Houlton, Woodstock, Presque Isle, Grand Falls, Edmundston, and points North.
11.20 A. M.—For Fredericton Junction, St. John, and points East.
3.20 P. M.—For Fredericton Junction, St. John, St. Andrews, St. Stephen, Houlton and Woodstock, connecting at the Junction with Fast Express via Short Line for Montreal and the West.

## RETURNING TO FREDERICTON.

From St. John 6.40, 8.45 A. M.; 4.45 P. M.; Fredericton Junction 8.30 A. M.; 1.45, 6.25 P. M.; McAdam Junction, 11.20 A. M.; 2.06 P. M.; Vancorbo, 10.55 A. M.; St. Stephen, 9.00, 11.40 A. M.; St. Andrews, 7.55 A. M.; arrive in Fredericton 9.20 A. M.; 2.10 and 7.15 P. M.
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## LEAVE GIBSON.

11.30 A. M.—Express for Woodstock and points north.
ARRIVE AT GIBSON.
10.10 A. M.—Express from Woodstock, and points north.

A. J. HEATH. F. W. CRAM,  
Gen. Pass. & Ticket Agent. Gen. Man.

## SEWER AND DRAIN PIPES.

JUST received and in stock—2,000 feet Sewer and Drain Pipes—all sizes in general use, with Bends, Elbows, Tees, Caps, Reducers, Traps and Branches. For sale at lowest rates, by R. CHESTNUT & SONS.

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Beware of Counterfeits.

MURRAY & LANMAN'S  
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## Spring 1889.

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WE have received early shipments of the following lines of goods to which we would direct the special attention of the trade:

Ginghams, Seersuckers,  
Shirtings, White Cotton Terry,  
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Owing to the sharp advance on all Cotton Goods, we would respectfully urge our Customers and buyers generally to place their orders at once, as we are quoting lower prices for many lines than the agents of the mills will sell for to-day.

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