

## The Life Beyond.

The star is not extinguished when it sets  
Upon the dull horizon; it but goes  
To shine in other skies; then reappear  
In ours as fresh as when it first arose.

The river is not lost when o'er the rock  
It pours its flood into the abyss below;  
Its scattered force regathering from the  
shock,  
It hastens onward with yet fuller flow.

The bright sun dies not when the shadow-  
ing orb  
Of the eclipsing moon obscures its ray;  
It still is shining on, and soon to us  
Will burst undimmed into the joy of day

Thus nothing dies, or only dies to live;  
Star, stream, sun, flower, the dew-drop,  
and the gold;  
Each goodly thing, instinct with buoyant  
hope,  
Hastes to put in its purer, finer mold.

Thus in the quiet joy of kindly trust,  
We bid each parting saint a brief fare-  
well;  
Weeping, yet smiling, we commit their  
dust  
To the safe keeping of the silent cell.  
—Horatius Bonar.

## Holiness and Business.

It has taken the church a long time  
to find out the true relation between  
holiness and daily employment.

There has been a sort of divorce of  
Christianity from business. We have  
too long regarded Sunday services and  
prayer-meetings as "means of grace,"  
distinguished from all others; whereas  
the fundamental, primary means of  
grace are the forms of business and the  
varied occupations of daily life. [Grace  
is not opposed to work, nor piety to  
trade. The ordinary sphere of Chris-  
tian men's lives is their sanctuary;  
and they have not to leave the street,  
the shop, the store, the warehouse, the  
bank, and gather together in Churches  
in order to put on holiness and serve  
the Lord.]

Our religion must lie in our every-  
day duties, or it is nowhere at all. The  
Christian life is not a structure with  
two apartments: one for business,  
where we can be as careless and world-  
ly as others; and the other for devo-  
tion, where, on Sunday, we can sing  
and pray and get happy. It is an open  
edifice, all of which is for the Lord;  
and true consecration is the spirit of  
faith and righteousness flowing out  
from the centre of a renewed heart  
into all the intercourse of daily life.

Every part of human life has a moral  
relation. All conduct is moral conduct.  
Religion is a life. It is doing right to  
God and right to our fellow-men.

Industry is the lowest essential of  
piety. "If any man will not work,  
neither let him eat." That is the  
short way to the grave for these lazy,  
lounging tramps; these idle zoophytes  
of no-work, who go about thinking  
that the world owes them a living.  
The world never owed a living to such  
creatures; they deserve to starve, and  
our public charities cease to be Chris-  
tian when they give support to such  
loungers and a sanction to idleness.  
The Bible says let them starve.

Nor does true holiness give any  
sanction to monastic asceticism. Men  
used to think that to serve God with  
devotion they would have to fly to the  
cloister—to the hermit's cell. But a  
religion which is not for active daily  
life, the bread-and-butter existence,—  
that cannot stand contact with the  
world, is not worth having. It is  
simply hot-house culture. The plant  
of piety beneath the open sky may  
have less bloom and fragrance, and  
may send up branches that bear scars  
of conflict with the cold air and wild  
rain, but it has a vitality to which the  
poor exotic is a stranger, and will out-  
last the changing seasons.

The injunction of the Apostle is,  
"Not slothful in business." The  
world to-day is full of hangers-on: ill-  
succeeding men that never prosper in  
anything, simply because they are not  
willing to pay the price of success in  
diligence and industry.

Then, again, to be a first-rate busi-  
ness man does not involve being a  
third-rate Christian. To plead pressure  
of business as a reason for want of  
interest in spiritual things, and neglect  
of church duties, is downright worldli-  
ness and want of piety. A man might  
as truly say that breathing interfered  
with ordinary exertion. The best  
business men in our great centers are  
often the most active, earnest, conse-  
crated Christians, and the most active  
Christians are often the best business  
men. A pretty plea to offer for our  
starved and stunted and dwindled  
piety; the rush and push and stir of  
daily life.

It is a serious to separate what God  
hath joined together; to say "business  
is business," and "religion is religion."  
As though religion must not interfere  
with all business, and go fearlessly  
down into every-day work, regulating  
every action and employment. We  
sometimes speak of religious duties as  
distinguished from other duties, as  
though every duty were not religious.

There are duties of worship, duties of  
the sanctuary, and of the still hour;  
there are also duties of work, duties of  
the home, and of the shop.

Sam Jones speaks of certain persons  
"packing off to church the moment a  
religious idea strikes them. If it were  
at midnight; they would get up and  
dress for church." That is where reli-  
gion and daily life are kept apart.  
Thus religion is but a dress parade;  
and it is put off and hung up with the  
Sunday clothes. To be devout on  
Sunday we must be honest on Monday;  
to sing and pray in the house of God,  
we must not grind in the face of the  
poor, or be guilty of lying and greed  
in the office; to be religious in the  
sanctuary we must also be religious in  
the home and in the mart.

All the religion a man can cram in-  
to ordinances and services is utterly  
a sham and useless unless he carry  
every part of himself in an honorable  
true, upright course, everywhere and  
every day. Holiness is not a senti-  
ment, but a life. That man's religion  
is vain if it does not make him a better  
business man, more unselfish and gen-  
erous everywhere. How many are  
like our city streets—beautiful above  
and to the outward eye, but filthy  
sewers rolling underneath! Another  
thought: True devotion to Christ lifts  
up all service, and gives a supreme  
and controlling motive in all the work  
of life.

There are many who serve in menial  
occupations. We hear continually of  
the servant difficulty. Well, there  
are wrongs of the parlor as well as of  
the kitchen; wrongs from up, down,  
as well as from down, up. But to do  
work, no matter under what trials  
and discouragements, in fidelity and  
good-will, in sympathy and kindness,  
in sincere respect and love, in sweet-  
ness and humility, is to hear the  
Master say, "That is unto me."

There are subordinates in life doing  
drudgery and toiling for the benefit of  
others; men at the bottom of the social  
scale and lower down than their merits  
and powers and moral worth entitle  
them to be. But how whole-hearted  
devotion lifts them up and ennobles  
their labor, when they can truly say:  
"I am not a servant of these things,  
but of the Lord. I am not enslaved  
by worldly things; I will not vulgarize  
myself. I am a free man in the Lord  
Jesus."

This has also application to the  
more prosperous children of men.  
Merchants, bankers, brokers, manu-  
facturers, mechanics, lawyers, physi-  
cians, while buying, possessing, accumu-  
lating, if they are truly the Lord's,  
can yet say: "I hold my wealth and  
use it, not in well-guarded selfishness,  
but for the benefit of others and for  
the glory of God."

This is the true relation between  
business and a holy life.—Rev. Hugh  
Johnson.

## Are Your Children Saved?

A very aged converted gipsy woman  
in London used to say to me: "He's  
my son, Mr. Vanderkiste, though he  
is sixty years old." Old or young your  
children are your children. And are  
they all converted? Pray on for them  
until they are. How awful to be the  
parent of a lost soul! Yet more aw-  
ful should it prove thus through any  
neglect or misconduct on your part, in  
example, or precept, or prayer. Teach  
by precept continually, "and these  
words which I command thee this day  
shall be in thine heart. And thou shalt  
teach them diligently unto thy  
children, and shalt talk of them when  
thou sittest in thine house." (Deut.  
vi) Teach by pious example also.  
The one will not do without the  
other.

A Prime Minister of England, better  
known for his politics than his piety,  
once said: "Whatever good advice you  
may give your children, if the parents  
pursue a bad course, depend upon it  
the children will follow the example  
instead of the precept. There are few  
principles of human nature stronger  
than that of 'imitation.'"

There must be no crooked and sly  
ways, which a Godless world regards  
as cleverness and management. Get-  
ting children "on" in life, getting  
daughters "well married," as the  
phrases run, are sad hindrances to piety  
in families. No dust blinds the eye  
like gold dust. Parents, be warned.  
There is no real "getting on," and  
nothing is really well, that wanders  
from the circle of true piety.

Gracious Lord, thy holy Word de-  
clares that children are given to be  
"trained up" to glory. Blessed be  
thy name for the multitude of pious  
parents who have seen their dear chil-  
dren brought to the ways of true piety  
by their precept, their example and  
their prayers. Grant by thy spirit to  
every parent increase of faith, that  
believing prayer for children may  
abound more and more for Christ's  
sake. Amen.—Rev. R. W. Vander-  
kiste.

## Conversion of a Mexican Priest.

Fernando de la Rocha, by the grace  
of God, called to the Gospel of Christ,  
to all who read this, has the honor to  
state: "For some time past, having  
reflected deeply upon the abnormal  
condition and decay of the Roman  
Catholic Church in Mexico, I realized,  
in the light of such reflection and in  
view of suggestions made to me, the  
necessity and duty of separating my-  
self from a Church which had every-  
thing save a Christian spirit. And if  
it lacks that, what remains? The  
struggle that I have sustained during  
all the time has been that of a true  
Spartan, a Titanic struggle, valiant  
and, above all, efficacious, resulting  
in the triumph of light against darkness,  
of truth against error. In this spiritual  
conflict I have chosen to save my  
Christian belief and my honor which  
go to constitute a worthy man, and I  
have followed the most prudent and  
judicious course, allying myself, in  
good faith, and because of my convic-  
tions, to the evangelical Church, of  
which I am now a member on proba-  
tion."

"I have taken this step because my  
faith was shaken; because in view of  
the unfortunate condition of the Ro-  
man Church and the reign of corrup-  
tion and ignorance which weighs down  
alike upon the people, and upon a  
stupid, avaricious, egotistical and  
voluptuous clergy, I felt that I should  
preserve my dignity as a man, and  
avoid falling into the pit of all the  
vices. To my aid came a regenerating  
idea, an intimate conviction clamoring  
in my conscience, 'Fly! Fly! Fly!' 'Come  
out of her that ye be not partak-  
ers of her sins, and that ye receive  
not of her plagues.' And in the desola-  
tion of my spirit, in the abasement  
of all my being, in the confusion and  
terror with which the abominable con-  
dition of the Roman Church has in-  
spired me, I have knocked at the doors  
of the Methodist Episcopal Church for  
regeneration in Christ, for instruction,  
for the bettering of myself, that I  
might become useful to society and to  
my fellow-men. God be praised that  
I can recover for myself the honor  
long lost. I have to-day been rescued,  
thanks to the friendly arms which  
have received me and led me to the  
Lord Jesus—friends in whose favor I  
desire to pass all the days of my life,  
and with whom I wish from now on to  
identify myself."

"I have not reached this decision  
through any suggestion, nor has my  
act been based upon any low design  
for lucre or for worldly advancement,  
but it has been the result of firm and  
irrevocable conviction. Voluntarily  
having left the tutelage of Rome, I in-  
vite all who participated, and do now  
participate, in that belief to linger no  
longer in that shameful course of  
darkness that encircles the world."

"As a legitimate consequence of my  
voluntary separation, which I now  
publicly avow without fear or trembl-  
ing, the lightning of Roman tribunals  
will fall upon me to annihilate me, to  
defame me; but I had already been  
sufficiently contaminated for belong-  
ing to a communion which was corrupt  
to the core."

"In good faith and conscience I have  
labored and I have been deceived in  
Romanism. But now I lift my eyes  
to the true God in recognition of my  
wanderings, which had carried me far  
from the pathway as traced in the  
Gospel. I now turn my gaze on Him  
who is the Way, the Truth and the  
Life, in which manner I hope to serve  
the only true God, complying with all  
that is written in the law and the  
prophets."

FERNANDO DE LA ROCHA.

"Mexico, May 10, 1889."

Rev. John W. Butler, D. D., the  
zealous Methodist missionary, who has  
labored in Mexico for many years, says  
of the foregoing letter and its author:  
—"This is the translation of a letter  
just written by a convert from the  
Roman priesthood. Mr. Rocha is in  
his prime—forty years old. His educa-  
tion is far above that of the average  
priest in Mexico. He has been medi-  
tating this step for a long while, and  
months before ever we knew him per-  
sonally we heard of his attempts to  
preach the Gospel in the church where  
he was curate, about twenty miles  
from Mexico City. We have received  
him only as a probationer in the  
church, and assisted him to secure  
scholars who desire to study Spanish.  
If he stands the test and should prove  
to have 'gifts and graces' he will prob-  
ably be taken into our mission as a  
worker. Pray for him and let your  
readers see his story. Scores of the  
priests in Mexico are going through  
the same kind of struggle, but are  
afraid of hunger and persecution."

And we may add that scores and  
hundreds of priests in the United  
States are in the same condition, bear-  
ing the ills they have rather than fly  
to those they know not of. But the  
brave spirits among them will come  
out of Rome in larger numbers when

they see how many are leading the  
way.—The Converted Catholic.

## Coming Back to Early Faith.

John Sterling, one of a brilliant  
group of Englishmen in the first half  
of our century, was a rare converser  
and a social favorite. Early in life he  
gave promise of literary eminence, and  
the leaders of thought commended in  
high terms his few contributions to  
letters. A man whose intimate friends  
were Carlyle, John Stuart Mill, and  
the Rev. Julius Hare must have had  
rare qualities of mind and heart.

Sterling's life has a melancholy in-  
terest, not only for his resolute strug-  
gle with disease and his early death,  
but for the great eclipse which passed  
over his religious faith. He was at  
one time an earnest Christian and a  
hard-working clergyman. Having a  
profound reverence for Julius Hare,  
he gladly accepted an appointment as  
curate in his large parish at Herst-  
monceaux, and for a brief period was  
a model pastor.

He took great delight in visiting the  
families of his parish, and his genial  
manners and helpful words made him  
welcome in every home. Rarely has  
any parish clergyman won a sincerer  
love from the people of his charge, and  
they retained their interest in him  
until his death.

But he came under the influence of  
Thomas Carlyle, and the sharp gibes  
against the Church and the Bible in  
which this radical, one-sided thinker  
indulged had a fatal influence on his  
new disciple. He lost faith in the  
truths he had loved to teach, and  
interest in the parish work which had  
gladdened his heart. He resigned his  
charge, gave up his intimacy with Mr.  
Hare, and entered with enthusiasm on  
a life of literary toil.

Though failing health shattered all  
his plans for literary success, his  
cheerfulness did not abate, nor his  
courage waver, when it became evi-  
dent that nothing could arrest the  
progress of disease. While resigned to  
the inevitable doom, he was one of  
the brightest of companions and one  
of the wittiest of correspondents.

But the religion he had discarded  
could yield him no support, as his  
bodily strength failed him. It is sad  
to read the words written to Mr.  
Carlyle in one of his last letters:

"On higher matters I have nothing  
to say. I tread the common road into  
the great darkness without thought of  
fear, and with very much more. Cer-  
tainly, indeed, I have none."

As the end drew near the old life  
seemed to have recovered something  
of its former power, for his thoughts  
went back to the pleasant days of  
parish work. As his sister sat by his  
bedside he reached out his hands, as  
if feeling for something. When she  
asked him what he was searching for  
he replied, tenderly:

"Only the Bible which I used so  
often at Herstmonceaux, in the cot-  
tages." And he passed on into the  
other country.

When the soul stands on the verge  
of death the old Bible truths alone  
give rest and hope.—Youth's Com-  
panion.

## Be Cheerful.

"You find yourself refreshed by the  
presence of cheerful people; why not  
make earnest efforts to confer that  
pleasure on others? You will find  
half the battle is gained if you never  
allow yourself to say anything gloomy."  
We were recently impressed by the  
above wholesome remarks at a most  
opportune season. A Christian was  
bemoaning the sad condition of affairs.  
Nothing was right in the church or  
out of it. The crops were failing;  
the financial outlook of the country  
was most unpromising; the weather  
was most unfavorable to health; and  
as he spoke, his very face reflected a  
continual prophecy of ill and mental  
disturbance. The worst feature of all  
was that at the very moment that he  
indulged these feelings he stood before  
an unbelieving world as the represen-  
tative of a religion that seeks to fill  
the soul with "joy unspeakable and  
full of glory." He not only rendered  
himself miserable by fruitless repin-  
ings, but he caused others to stumble  
through his gloomy forebodings, in-  
stead of ministering to their highest  
good. In whatever light we view such  
conduct, we must see how utterly at  
variance it is with the Christian state.

Sons of God! Heirs to an eternal  
mansion! Let us cultivate cheerful-  
ness. Verily it is the way to show our  
kinship with the saints in light.

THE MINISTRY OF SUFFERING.—  
Have you not noted that flowers send  
forth their most exquisite fragrance  
when they open in the morning, after  
the long darkness and chill of the  
night? So it is with the human soul.  
It also is sweetened by trial; and the  
tears of sorrow seem only to bring  
forth its finer perfumes, as the dew  
and the rain freshen the rose.

## Taking Stock.

It was stated not long since, at a  
conference, that one of the most fear-  
ful signs of the times is the fact that  
our churches are filling up with uncon-  
verted persons. Similar statements are  
more and more frequently made.

Now as business men at the close of  
the year take account of stock with  
great care to ascertain their real stand-  
ing, is it not well for us to do the  
same? Let us test this statement  
honestly and thoroughly, as a bank  
would test its securities.

Let us go through with the members  
of our churches with kind, personal  
inquiry, and see how many of these  
professors are possessors—how many  
are actually born again and separated  
from the world unto Christ, and walk-  
ing with Him in His holy ordinances.

On the other hand, let us see how  
many have only the form of godliness  
or scarcely that, but are walking with  
the world, strangers to the new life  
and perhaps disbelieving the creeds to  
which they have subscribed, and the  
Word of God.

Let us first ascertain how many  
baptized worldlings we carry in our  
churches, and then take some measures  
to unload them. The faithful discharge  
of this duty might be a sad surprise to  
some, but it would bring a great bless-  
ing to our churches if they were con-  
verted to Christianity according to  
Christ.—Rev. E. P. Marvin.

## Faith in the Family.

One of the most intelligent women,  
the mother of a large family of children  
was eminently a woman of faith. She  
never heard the tramping of her boy's  
feet in the house, or listened to their  
noisy shouting in their play, or watch-  
ed their unconscious slumbers, without  
an inward, earnest prayer to God for  
wisdom to train them. She mingled  
prayer with counsel and restraint; and  
the counsel was the wiser and the re-  
straint was the stronger for this  
alliance of the human and divine ele-  
ments in her instruction and discipline.  
And at length, when her children had  
become men and women, accustomed  
to the hard strife of the world, her  
name was the dearest one they could  
speak; and she who had "fed their  
bodies from her own spirit's life," who  
had taught their feet to walk, their  
tongues to speak and pray, and illumi-  
nated their consciences with the great  
light of righteousness and duty, held  
their reverence and love, increased a  
thousand fold by the remembrance of  
an early education that had imbued  
in faith in God, and its fruit in  
the noble lives of upright men and  
women.

## How to Improve the Prayer-meeting.

1. Think about it all day, and antici-  
pate it with pleasure.
2. Be sure to be in time, and take  
your seat close up in front.
3. Sing cheerfully; bright, joyous  
singing wonderfully helps to make a  
lively prayer-meeting.
4. When you pray be sure to be  
brief and believing, with thanks to  
God for every token of blessing He has  
given the church and Sunday-school.
5. When the meeting closes, give a  
hearty shake of the hand to strangers,  
and speak a kindly word to your breth-  
ren. Try to make the prayer-meeting  
as much like a family gathering as  
possible.
6. When you mention the prayer-  
meeting during the week, tell how  
good and pleasant you found it to be.
7. Be more earnest in private pray-  
er on behalf of the church, and resolve  
that whoever else may be absent, you  
will not neglect the opportunity of  
assembling with brethren, in earnest  
waiting on God, until he is pleased to  
command the blessing. Resolve, if  
the prayer-meeting is not in a healthy  
state, it shall not be your fault.

GENTLENESS is Christlikeness. Jesus  
our model in everything, is a most  
wonderful model here. He was reject-  
ed by "his own," and betrayed by one  
of his disciples; he was tried, mocked,  
scourged, and crucified; and yet, he  
bore it all in gentleness and submission  
never saying a harsh word or doing an  
unkind deed that would afterwards  
have to be repented of and forgiven,  
and when afterward he hung upon the  
cross and was reviled he reviled not  
again, but committed himself unto Him  
that judgeth righteously. At all times  
and everywhere he showed that his  
life was subject to the commanding  
power of the religion that he came to  
establish and to teach. Such gentle-  
ness is not to be confounded with  
weakness. It is the truest courage, a  
divine virtue, the consummate flower  
of a life filled with the power and spirit  
of love.—Inquirer.

No one can ask honestly or hope-  
fully to be delivered from temptation  
unless he has himself honestly and  
firmly determined to do the best he  
can to keep out of it.—Ruskin.

## 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 Cam-  
bellton ..... 7.00  
Accommodation for Point du Chene 11.10  
Fast express for Halifax ..... 14.30  
Express for Sussex ..... 16.35  
Fast express for Quebec & 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 Stand-  
ard 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 in-  
termediate points, Vanceboro, Bang-  
sor, 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, S  
John, and points East.

3.20 P. M.—For Fredericton Junction,  
John, St. Andrews, St. Stephen  
Houlton and Woodstock, connect  
at the Junction with Fast Expre-  
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 8.10 A. M.;  
1.45, 6.25 P. M.; 3. Adam Junction,  
11.20 A. M.; 2.06 P. M.; Vanceboro,  
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.

## 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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Handkerchief,  
THE  
Toilet  
AND  
The Bath.  
—  
Beware of Counterfeits.

MURRAY & LANMAN'S  
Florida Water.

The Universal Perfume.

LONDON HOUSE  
WHOLESALE.

Spring 1889.

Canadian Manufactures.

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,  
Silesia, Linings, Jeans,  
Owing to the sharp advance on all Cot-  
ton 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.

Daniel & Boyd.