

One Day at a Time.

One day at a time! That's all it can be;
No faster than that is the hardest fate;
And days have their limits, however we
Begin them too early and stretch them too late.

One day at a time! Every heart that aches,
Knowing only too well how long they can
seem;
But it's never to-day which the spirit
breaks—
It's the darkened future, without a gleam.

One day at a time! When joy is at height—
Such joy as the heart can never forget—
And pulses are throbbing with wild delight
How hard to remember that the sun
must set.

One day at a time! But a single day,
Whatever its load, whatever its length;
And there's a bit of precious Scripture to
say
That according to each, shall be our
strength.

One day at a time! 'Tis the whole of life;
All sorrow, all joy, are measured therein;
The hour of our purpose, our noblest strife,
The one only countersign sure to win.
—Helen Hunt Jackson.

The Girdle of Love.

BY THEODORE L. CUYLER, D. D.

Sensible people like to be decently dressed. While fops and fools delight in fineries, and slovens are content to be untidy, it is a mark of self-respect to wear clean raiment. The first thing which the happy father—in the parable—did for his returned prodigal son was to free him from his tatters, and to "put the best robe" on him. The inspired writers often use dress as a type of character. The self-righteousness of the sinner is described as "filthy rags;" conversion is described as a washing of the robes and a putting on of Christ; in Heaven the redeemed are said to be arrayed in clean linen and white, which is the righteousness of the saints. When Paul writes to his Colossian brethren he exhorts them to "put on, as God's elect, a heart of compassion, kindness, humility, meekness and long-suffering." Having described these articles in the Christian's wardrobe, he sums up by saying (according to the accurate text of the Revised Version): "Above all these things put on love, which is the bond of perfectness."

The Orientals were accustomed to wear loose, flowing garments, and when any strenuous exertion was required they gathered the folds of their dress and bound a girdle about their loins. The girdle was a vitally important article for active working or alert walking. As the Oriental girdle holds the flowing robes together so does the indispensable grace of LOVE bind all the other graces and give them "perfectness"; it knits the Christian's good qualities into harmony, gives beauty to his character, strength to his purposes and steadfastness to his conduct. Now abideth faith, hope, love, and the greatest of these is love. It is the key-note of all Bible piety. Jesus sheds abroad his love into our hearts as a living flame to burn out our selfishness, and to warm our affection to a steady glow. The supreme test of obedience is: "If a man love me he will keep my word; and my Father will love him, and we will come unto him and make our abode with him." The true way to know people is to love them. The closer we get to them the more we discover of their best qualities. It is only by the eye of love that we can see Jesus as he is, in his infinite beauty, and through the intimacy of our intercourse with him, we become insensibly conformed more and more into his likeness "as by the spirit of the Lord."

1. There is but one way to become effective in Christian work, and that is to bind on the girdle of love. Whether you are a pastor with a hard field to till, or a Sunday-school teacher watching over a mission-class of unruly lads, or a philanthropist laboring to correct obstinate wrongs and to rescue the perishing, you must learn to work heartily. A man who thoroughly loves Christ will love to labor for him, and no more thinks of seeking a substitute than he would of asking another person to eat a dish of peaches and cream for him. The reason why the duties of Christianity became so irksome to many a church-member is that he has no heart in them. They are tug and task-work. He goes about them as he would at swallowing a pill. If such drudgery is abhorrent to the performer it is still more abhorrent to Him who loveth a cheerful giver and a willing worker. "Jacob served seven years for Rachel, and they seemed unto him but a few days, for the love he had to her." That made the labors light. If you would be a lightsome laborer in our Master's vineyard you must give that Master the first place and the warmest place in your heart. Do you love him even a little? Then study your blessed Saviour as he hangs bleeding for you on the cross, until you love him more. There may have been but slight heart-beat in Jacob's breast

when he first met Rachel at the well, but the slight feeling grew into an affection that left that heart broken when he hung over his dying wife on the wayside to Bethlehem. So may your love to the crucified Jesus grow until it girds about your whole soul, compacting all your energies, intensifying all your powers, and giving you a holy, swift-footed alacrity in his service. Above all, and over all, put on the girdle of love, which is the bond of perfectness.

2. Let me remind you also that the best inspiration to obedience is the compulsion of love. The best-ordered and happiest household is that which is bound together by this golden girdle. Parents! what kind of obedience do your children render you? Do they only mind you when your eye is on them, or a rod is lifted over them, or a sharp threat is shot at them? Then they are but slaves or sneaks, and as soon as your eye is off them your authority is a wisp of straw. If your boy loves you then your hand is on him a hundred miles off as truly as if he were at your side. The boy at school or college who is not held by any regard for the father's or mother's wishes and injunctions is a scape-grace whom no Faculty can control. This touches the core of our Christian professions. My friend, are you only held to the performance of your religious duties by self-interest, or by respect for public opinion, or by the frail withe of church-membership? Then Christ cannot trust you and will not answer for you.

Here lies the radical difference between church-members. The one class are mere eye-servants. They seem to be trying to find out just how little they can do, and yet keep up appearances and manage to scrape through into Heaven. They are minimum Christians, and if saved at all, a minimum heaven is all that they can expect. For want of the girdle of love, they are all falling to pieces.

On the other hand the obedience which is prompted by love, never limits itself to the exact letter of the obligation. When you pay a note at the bank, you pay only the precise sum on its face; but when you make a gift of affection, the larger you can make it the better. Look at the difference between those who work for mere money-pay, and those who work for the love of what they are doing, or of those for whom they labor. The hiring looks at his watch and says: "It is six o'clock; my day's work is over; I'll quit," and he flings down his tools and goes home. But an artist is so enamored with his picture that he is willing to sit till midnight at his easel. Sir Isaac Newton was so absorbed in his favorite studies that his servant had to arouse him and persuade him to go and eat his meals. Love of truth was more to him than food. Did your dear old mother ever weigh out her devotion to you as a grocer weighs out tea—carefully watching the scales lest he give a few grains too much? Could you hire a good wife for wages? Ah, there is but one coin that passes current in a true woman's heart, and that is the pure gold that bears the image of him she loveth, and which has been burned brighter in the fires of trial. Christ asks nothing of us, and delights in nothing from us that is not rendered with the "willing mind" of grateful affection. Love rejoiceth to bear burdens for him who bore the bitter death of the cross for us. Love reluctantly murmurs "must I do this?" rather does it look up into his sweet face and inquire: "Master, may I do this for thee?" That Master is coming soon, and his reward is with him to give to those who watch and work and long and wait for his appearing. Wherefore let us, above all things, bind on the girdle of love, which is the bond of perfectness.

"Ah, how skillful grows the hand,
That obeyeth love's command;
It is the heart, and not the brain,
That to the highest does attain,
And he who follows love's behest
Far excelleth all the rest."

Religious Feeling and Right Conduct.

There is no real antagonism between high estimates of right feeling and of right doing. They may indeed be placed in apparent antagonism by different classes of people. Some exalt religious joy as the supreme thing; others regard right-doing as the true test of character. It is probable that in the early years of Methodism greater prominence was given to the emotional element in religion than in our own day. But this is the result of changes in the social and mental life of the people, rather than from changes in the teaching of the pulpit or in the experience of the people. The outward manifestations of feeling largely depend upon mental constitution, education, and social habits. The degree and intensity of the emotions are not always to be estimated by outward signs.

If anyone was to ask, which is most important, right feeling or right conduct, we would deem this an improper question. Each is important in its proper place. The one cannot be substituted for the other. The supreme thing is to possess the character without which right feeling and right conduct cannot be at all. Has your heart been renewed and sanctified by the Holy Spirit? Have you the assurance of forgiveness and adoption? Are your powers of body and mind consecrated to the service of God? It is more important to be able to answer these questions satisfactorily, than to feel happy, or even to be able to pronounce favorable judgment on our own outward acts.

But it is not wise to despise and disparage emotion in religion, as some do. Our common religious life would bear more feeling without being injured by it. God has made us sensitive beings, capable of the emotions of joy and sorrow. These feelings come into active play in the daily associations of life; and it is only natural that the great interests of the soul and the eternal world should move these feelings more deeply than the transitory interests of earth. The Christian has real cause of joy, because he has a mighty and loving Saviour; because he is a child of God and an heir of immortality; and because he has great and exceeding promises in which to trust. A happy Christian is more likely to be an earnest worker than one who is "under the juniper tree." "The joy of the Lord shall be your strength." Those who have the peace of God which passeth understanding have strength to do and suffer which they would not have without this feeling. A religion that gives joy is a satisfying portion, which renders it unnecessary to seek happiness in low forms of pleasure. But the type of religion which yields no real comfort or peace, and is only an outward form, affords no protection against temptations to worldly and frivolous delights. The great and good souls of the past, whose names are fragrant with sacred memories, obtained the strength which they displayed in work and conflict in the joy of communion with God. True religion still, as in ancient times, putteth joy into the heart more than when the corn and the oil of the ungody are increased.

But while we make this plea for religious feeling, we prefer the type of religion which has as its most prominent feature earnest and unselfish work. A religion that only manifests itself in sentiments or happy emotions but does not control and direct the life, is not equal to our need. The depth and reality of men's convictions are generally best attested by their acts of self-denial. Christian joy and active zeal should not be separated. If we were forced to choose between a religion that mainly consists in joyous singing, and a religion that feeds the hungry and comforts the sorrowing, we would choose the latter. The great thing is to possess the godly Christian character, which will prompt to earnest work, while the life is gladdened with the joy of salvation.—Guardian.

A Difficult Field.

Many a church is spoken of as a "difficult field," the pastor is pitted by some as a sufferer, and admired by some as a hero. He himself may groan and complain over his hard lot in an unmanly way. He may meet his difficulties in a manly, hearty, hopeful spirit, and, while he acknowledges them, and takes counsel in reference to them, does it in such a genuine and earnest spirit that the difficulties seem to disappear, and soon the church is spoken of as not so difficult after all. All churches are alike in many things. They are all difficult. If the work is taken up in the right kind of spirit, the difficulties are not so monstrous.

A minister should be a manly man. He should at all times remember that he is not the only man, nor the only minister, having hard work and many trials. He should do his work in such a way as to be an inspiration to those about him. If the people of the church have been discouraged and hesitating he must rally them and infuse a new spirit into them, as he can, ordinarily, if he have this spirit himself. The last place in the world for a complaining, low-spirited, cloudy-minded man is in the pastorate. Such a man can scatter a church, bring it under the shadows and into difficult places, and all the time be wretched and sorrowing over the low condition of Zion. A brave, earnest, sunny man can awaken any ordinary congregation to do all that lies within its power, and though they may be weak financially, and their church life plain and simple, they may be known as a company of loving and willing-hearted people. The trouble with a great many of these difficult fields is that they have not been dealt with in the right way. They have not had the

right leadership. There have not always had manliness and sunshine at the head of affairs. Our ministers should remember that they must be buoyant and hearty and positive in their leadership, if they would be happy, and develop a happy spirit in the life of the Church.

But there are genuine difficulties in the life of many a church. It is weak financially. It has not increased numerically very rapidly. There are few men of real intelligence and activity in its membership. It may have been depleted in membership. It may be in a place important to occupy, and yet, at present, without a large element from which to draw for growth. There may be debt, or there may be great stores of unconsecrated wealth and unconsecrated talents. Instead of studying the peace and prosperity of the church, the people may have engaged in worldliness and bickerings. Divisions may have arisen. Such a crisis has come into the life of many a church. It is apparent to any one, looking on from the outside or from above, what is the need of the church, and yet the church does not seem to accept what is needed, and it remains a difficult field.

It may take long processes to eradicate these difficulties, but a minister who will go in the right spirit—to be brave and loving and sympathetic, to tell of Christ and His Spirit, to preach the great and tender truths of the Gospel, to do all things for Christ's sake—will find the hearts of the people growing tender; old disputes will fade out of sight; old difficulties will disappear. It is one of the most pleasant and satisfactory things in the world to see a church become transformed in its life and spirit under the application of the Gospel of Christ through a man, cheery and manly and Christly.—Herald and Presbyter.

In the Prayer-Meeting.

Can you lead a prayer-meeting? If you can do it well, you are a good pastor. Many an able preacher is useless in a prayer-meeting. If he does not inspire the people to pray and speak, he is quite sure to chill them. More leaders talk too much than say too little. "Multum in parvo" is their rule. Perpetual interruptions from the chair are intolerable. Thoughts repressed are far better than uttered in such a way. Talk grows cheap when too free. A stupid leader is a burden. The face, body, attitude, should express interest, and inspire. Sitting upright, or standing up, with eager face, as if at work, helps wonderfully. Retire into yourself and take on a look of dull endurance and your meeting is ruined. Cover your face, close your eyes, or assume a look of distress, and gloom will settle over all. A bright, cheerful leader refreshes the people and is refreshed in return, because he gets them to pray and speak and sing with spirit. The less he says himself, the more they will say and do.

The more freedom, variety, and spontaneity in a prayer-meeting, the better. The sermons and Sunday-schools afford all the topical exercises any people need. They want some chance to speak and pray out of their own individual experiences, run wild as it were, break forth without rule or restraint. Too many prayer-meetings are laced in corsets, harnessed, run under line and bit. The pastor gives the key-note and every one is expected to not only chord, but repeat the same note, sound the same gamut. The thing cannot be done and ought not to be even if it could. The Spirit "divideth to every man severally as he will," and every one should be perfectly free to bring just such an offering as God has put into his heart. The church gathers as a family in the social meeting, and both old and young, strong and weak, logical thinkers and stammering speakers, are equally privileged to tell their story, express their hopes, do their share of family talking, without any regard to system, prescribed order, or dictation. The more irregular the better, so long as the Spirit rules. "Where the Spirit of God is there is liberty," and variety also.—Morning Star.

A Neglected Duty.

Probably the majority of parents interest themselves in making it more or less easy for their children who are attending day school to prepare their lessons for recitation. But how is it with the Sunday-school lesson? Do parents take as much pains as they should to give their children time to prepare this lesson, aid in preparing it, and do they insist that the scholar shall be ready for the recitation in Sunday-school? Let each parent who reads this paragraph answer this question to himself or herself.

It is taken for granted somehow that our children will grow up with a knowledge of the Scriptures; they hear

the Bible read at family prayers, from the pulpit, and in the Sunday-school; it lies on all our tables, it is in all our libraries, and yet the ignorance of members of the church of the Bible is simply astonishing. If one would become an astronomer, he must do something more than read a page or two every day in a text-book of astronomy.

If one would be a chemist, he will not compass that desire by casual and desultory consultation of a book of chemistry. And so of all other sciences, arts, and professions. If our children are to know the Bible they must study the Bible, and their parents must study the Bible and teach it to the children "diligently."

The last Sunday the writer of this conducted a class of young ladies in the Sunday-school, there were eight or nine in the class, and every one was a church member; but not one seemed ever to have heard before of the witch of Endor and her connection with Saul; nor one could tell how Saul had sinned, and why the kingdom of Israel was taken from him; nor could they give a connected history of David up to the time of his becoming king in Hebron. And yet, ought not they to have known all these things from their youth up? The history of David is the best commentary possible on many of the psalms of David.

Now, dear parent, who shall read this, do you not owe it to your child to ground him in the Scriptures of the Old and New Testaments? Ought you not from Sabbath to Sabbath to see to it that his Sunday-school lesson each Sunday is thoroughly prepared? So shall you reap a double blessing.—Advocate.

A Fatal Leak.

A gentleman living in the country, whose supply of water for household purposes was scant, had a cistern dug near his house for collecting the rain which fell on the roofs of the buildings. For a time the expedient answered perfectly; the supply of water was abundant. Suddenly, however, the pump failed to give forth the contents of the reservoir. The rain would fall copiously, and for a time a painful would be drawn, but very soon the supply ceased. The pump was carefully examined and found to be in perfect working order, and no flaw could anywhere be discovered. At length it occurred to the perplexed householder to examine the cistern itself; then the mystery was solved. It was found that in one corner the cement had cracked, and there was a gaping leak which allowed the water to escape into a distant pit. It was now plain that however freely the rain might fall the cistern would soon be empty again, as there was this ever-widening leak through which the water disappeared. Such a leak in our church life is the sabbath profaned or neglected. The rains from above may fall abundantly, the church's machinery may be diligently plied, but the law of the Sabbath largely forgotten will prove a leak serious enough to undo and render nugatory the happy influences both of the showers of heaven and the labours of men. It has been well said: "The streams of religion run deep or shallow, according as the banks of the Sabbath are kept up or neglected."—Pearl of Days.

Random Readings.

The Scriptures show us what God hath done for man, and what duties man owes to God.

One of the greatest services which a man can render society is to believe the truths of God sincerely and maintain them steadfastly.

High minds are as little affected by unworthy returns for services as the sun is by those fogs which the earth throws up between herself and his light.—T. Moore.

There is no man at once either excellently good or extremely evil, but grows either as he holds himself up in virtue, or lets himself slide to viciousness.—Sir. P. Sidney.

A helping word to one in trouble is often like a switch on a railroad track, but one inch between wreck and smooth rolling prosperity.

A true perception of the gospel is the entire forgetfulness of self, utter absence of any pretension, and the complete and entire refusal to accept the world's praise or judgment.—General Gordon.

Affliction is not always of the nature of chastisement. It is sometimes for trial, and to give a manifestation of the power of faith to endure with patience the burden which is laid upon us.—Rev. A. Alexander, D. D.

The way the tide of a man's constitution runs, that way the wind of temptation blows. Satan tempts the ambitious man by a crown, the sanguine man with beauty, the covetous man with a wedge of gold. He provides every man with such a sinner's love.—T. Watson.



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 Cambridgeport..... 7.00
Accommodation for Point du Chene..... 11.30
Fast Express for Halifax..... 11.30
Express for Sussex..... 11.35
Fast Express for Quebec & Montreal..... 11.35

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 11.35 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
Day Express from Halifax..... 14.50
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. POTTINGRR,
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 Oct. 7th, 1889.

Eastern Standard Time.

LEAVE FREDERICTON.

6.20 A. M.—Express for Fredericton Junction, 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. Stephen, Houlton and Woodstock, connecting at the Junction with East 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 8.10 a. m.; 12.50, 6.25 p. m.; Vancorbo, 11.20 a. m.; 2.06 p. m.; Vancorbo, 10.55 a. m.; St. Stephen, 9.20, 11.30 a. m.; 12.15 p. m.; St. Andrews, 6.45 a. m.; arrive in Fredericton 9.20 a. m.; 2.00 and 7.15 p. m.

LEAVE GIBSON.

8.00 A. M.—Mixed for Woodstock and points north.

ARRIVE AT GIBSON.

5.30 A. M.—Mixed from Woodstock, and points north.

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