

## At Evening Time.

The lights fade out of calmed sea,  
Dark shadows sear its lustrous breast;  
Flushed like the petals of a flower,  
The white sail melts into the west.

Far o'er the blue the weary winds  
Have winged their flight, and swell no  
more

The waves' sad music, or the shrill  
Of ripples on the pebbly shore.

Rest comes at last! O'er purple hills  
The silvery sheep-bell tingles clear.  
Slowly the lowing kine descend  
The homeward paths, and on the ear,

Ring joyous echoes from afar  
As reapers lay their sickles by;  
Then all sound dies, and land and sea  
Sleep calmly 'neath a silent sky.

Rest comes at last! Oh, weary heart,  
Fevered and fainting, racked by care,  
And tottering 'neath thy earthly cross,  
Too great for mortal strength to bear.

Take courage—faint not but endure!  
Soon shalt thou say, "The day is past!"  
At eventide the end shall come,  
And bring the quiet rest at last.

## Singing the Praise of God.

A very curious feature marks the public assemblies for worship in this, the closing era of the nineteenth century. Everybody wants to sing, but a very large proportion do not sing. A strong chorus of complaint with the music arises, to which the response is made that great care is taken in the selection of that which is best suited for the purpose. Notwithstanding all that has been said and attempted and written during the present generation, the fact remains that a large portion of our congregations do not join in this part of the service, and throw the blame upon the leaders of the singing. It is vain to ignore fact. Our music worship is far from being satisfactory. Just now there is a desire to return to the old fugue tunes. Those who can remember the outcry against them through which they were expelled are not very anxious to have them back again. There must be some reason for the wish. It lies in the fact that our present hymn music has too much sameness, and hence is wanting in life. Four, or sometimes five, hymns may be sung in a service, all to plain, counterpoint tunes. Even if it be admitted that this note-for-syllable music be the noblest and best suited to Divine worship, still the uniformity becomes monotonous, and we grow anxious for some change. Often have we attended services where all the tunes from commencement to close have been of the same order. The grand "Old Hundred" type wears when no change comes.

Let a plea be made for more variety. The melodies of Mr. Ira Sankey, with their rattling choruses, at once laid hold of public taste, and that not of the uncultured alone. It broke into the steady march of our psalmody, which had become wearisome. Walk down a quiet suburban street on a Sunday evening and listen to the class of hymns sung by Christian folks in their homes. In three cases out of four the selections will be one of Sankey's. This may indicate the direction of public taste. Or probably, if there be a tune of a higher class, it will be one of a less regular character.

But, whilst pleading for variety, care should be taken not to separate tunes and hymns which have become associated together. Musicians are apt to do this. Few things are more irritating to a number of persons. A favorite hymn is announced, and the worshiper prepares for a treat—when some new tune is commenced. I have often seen very agreeable persons thoroughly disappointed. I have even seen men shut up their books in anger and sit down. I have seen solemn impressions dissipated by an act of hymnal adultery. Preaching at a strange place recently, I asked, "Have you had lately the fine evening hymn, 'Sun of my soul, thou Saviour dear'?" "No," was the reply, "but we should be glad, as we have a fine new tune for it." As I wished to do some spiritual good, I of course immediately chose another hymn for which I discovered they had not a fine new tune. Can the history of our churches supply a case in which a sermon has been found effective when followed by a fine new tune?

Anglican cathedral music was composed for a purpose. It was intended to be sung by a trained choir and listened to by the congregation. The cathedral anthem and the double chant are not suited to congregational worship. A good, well-trained choir may carry them. But they are exotics, and the people gain no nourishment from them. Had a tenth part of the effort been devoted to the introduction of Gregorian music, or some of the single chants, we should long ago have found our congregation able to sing together the beautiful words of our version of Holy Scriptures. All admit it would be indeed a boon to be able to join in chanting the Psalms, some portions from the Prophets, or some of the

sublime passages from the Apocalypse. But instead of giving music made for the masses, we have had music made for choirs. And the natural result has followed. Still more marked has been the result with regard to anthems, and owing to the same cause. This ought not to have been so. There are one or two which by their character seem suited to public worship, and these in some places are sung well. Such as "I will arise," and Farrant's "Lord, for Thy tender mercies sake," and Jackson's *Te Deum*. I am perfectly aware of the distrust with which some musical people would receive this statement. I am only speaking of fact. As a rule the anthem is an infliction. The following, extracted from the *Indian Witness*, has no little truth:—

Attending services not long ago in an elegant church edifice, where they worship God with taste in a highly aesthetic manner, the choir began that Scriptural poem which compares Solomon with the lilies of the field, somewhat to the former's disadvantage. Although never possessing a great admiration for Solomon, not considering him a suitable person to hold up as a shining example before the Young Men's Christian Association, still a pang of pity for him was felt when the choir, after expressing unbounded admiration for the lilies of the field, which is doubtful if they ever observed very closely, began to tell the congregation, through the mouth of the soprano, that "Solomon in all his glory was not arrayed." Straightway the soprano was reinforced by the bass, who declared that Solomon was most decidedly and emphatically not arrayed, when the tenor, without a moment's hesitation, sung as if it had been officially announced that "he was not arrayed." Then, when the feelings of the congregation had been harrowed up sufficiently, and our sympathies all aroused for poor Solomon, whose numerous wives allowed him to go about in such a fashion even in that climate, the choir altogether, in a most cool and composed manner, informed us that the idea they intended to convey was that Solomon in all his glory was not arrayed "like one of these." These what? So long a time had elapsed since they sung of the lilies, that the thread was entirely lost, and by "these" one naturally concluded that the choir was designated. Arrayed like one of these? We should think not, indeed! Solomon in a Prince Albert or cutaway coat? Solomon with an eye glass and a moustache, his hair cut Pompadour? No, most decidedly, Solomon in all his glory was not arrayed like one of these. Despite the experience of the morning, the hope still remained that in the evening a sacred song might be sung in a manner that might not excite our risibilities, or leave the impression that we had been listening to a case of blackmail. But again off started the nimble soprano with the very laudable though startling announcement, "I will wash." Straightway the alto, not to be outdone, declared that she would wash. And the tenor, finding it to be the thing, warbled forth he would wash. Then the deep-chested basso, as though calling up all his fortitude for the plunge, bellowed forth the stern resolve that he also would wash. Next a short interlude on the organ, strongly suggestive of the escaping of steam or splash of the waves, after which the choir, individually and collectively asserted the firm, unshaken resolve that they would wash. At last they solved the problem by stating that they proposed to "wash their hands in innocence, so that the altar of the Lord be compassed."

The pity of the business is that there is no class of church servants that are more anxious to improve our sanctuary services than our musical friends. Let me conclude with a few Psalmody don'ts.

Don't insist upon giving us too much music of the same class.

Don't object to give an old repeat tune, with its rich associations, now and then.

Don't place musical excellence above spiritual influence in the services of the sanctuary.

Don't get weary of a tune just when the people are beginning to know it.

Don't irritate by setting a new tune to a hymn with which some old melody is associated.

Don't give a new tune either before or after the sermon.

Don't forget that non-musical as well as musical people have prejudices to be considered.

Don't forget that the Sunday assembly is not for the cultivation of taste, but for the worship of God.

Don't lose sight of the fact that nearly everybody wants to join in the singing, and the work of the choir is to help them.

Don't forget the real object of music worship, which is not to please the ear, but to uplift the heart to God—"Non Musicus" in the *English Freeman*.

## Bad Taste.

Comely attire is a mark of good breeding; especially does it become us to be cleanly and appropriately habited on the Sabbath day and in the house of God. The custom of showing respect for the Lord's Day and the sanctuary by laying aside the garments which bear the marks of toil and putting on clean and neat attire for that occasion is to be commended. Just how far attention should be devoted to the Sunday costume no one can say. Each one must be guided by his own good sense. But certainly good taste requires an extremely expensive or fashionable style to be discarded in the place of worship, and without question a sharp rivalry in the matter of dress between women who frequent the sanctuary is abominable. The papers recently gave an account of such a rivalry among the ladies who attended a certain church in Kentucky. For many years past it had been the custom for the pretty women for miles around to dress in their best new clothes and go to the services at this church on the fourth Sunday in May. This rivalry finally concentrated itself on bonnets. It was the ambition of each to wear a bonnet on that day which would eclipse every other that might appear. The day became known as "bonnet show" day. On this day the church would not hold the congregation. The minister and officers of the church kindly requested that the custom be discontinued; but to no purpose. As a last resort, it is said that the minister decided not to hold service on that day. The picture may have been colored by the reporter, but, making due allowance for exaggeration, there still remains a sad display of human weakness and vanity.

The last place for a vain show is in the church. Whether right or wrong, our English cousins criticize our American women severely on the score of their display of dress, particularly at church. An English gentleman who attended a fashionable church in New York was so much surprised at the display of jewelry and costly apparel which he witnessed that he asked a friend if the ladies attended a reception after service. Aside from the matter of taste there are many reasons why people should dress plainly when they go to church. No Christian will deny that the rich and poor should meet together in the house of God. When a poor man, who went forward to receive the communion in a certain church, discovered that he was kneeling beside the Duke of Wellington, he was embarrassed, and rose to leave; but the duke, laying his hand on the man's arm, said: "You must remain; we are all equal here." If all worshippers of high position were as considerate and sensible as Wellington, laborers and mechanics would crowd the churches. It is not a command nor an uttered word that drives poor people away from churches, but the unspoken feeling expressed in dress and manners.—*Advocate*.

## The Ministry.

It is estimated that there are about one hundred thousand Protestant ministers in the United States. They are for the most part educated, refined, and consecrated men, who are endeavoring to make full proof of their ministry. Now and then one falls, but, as a class, they stand as honest ambassadors of Christ. Now, many a minister feels alone, that is, he feels a lack of sympathy. Some of our churches treat their pastors too much as hirelings, and not as ministers of Christ. This is especially true where the minister is voted for every year, thereby opening the way for every disaffected member to make the pastor trouble. We are glad to say that only a few churches are so antiquated, but choose pastors who are to remain so long as there is mutual satisfaction. No minister should accept a call from a church who will not invite him regularly to the pastorate, unless there is special reason. A yearly election only breeds contention, as a rule. It is also a sad fact that few church members understand the peculiar hardships of the ministry. They cannot sympathize with him because they are blind to his needs and feelings. Many a faithful pastor spends days and nights of anxiety on account of the outrageous and unchristian conduct of some disagreeable member, who is doing all he can to make trouble. Or a pastor may be worried and hindered from his work by some dissatisfied person, whose chief mission in the church seems to be to make it unpleasant for every one who does not agree with him. Pastors themselves are often tempted to speak out and injure their influence by striking back at the unruly member. This is unwise. The minister must learn to endure hardness as a good soldier of Christ. If he would succeed, he must be able to endure the difficulties of his calling. He will

have to put on the brakes many times, but it will be for his good to do it. It is a wise pastor who keeps his own counsels. Some ministers are unreasonably sensitive. In fact, they are more sensitive than sensible. This causes them to regard any reflections on their course with great anxiety. A man of fine feelings does not enjoy reflections upon his motives, but the Christian minister must overcome his sensitiveness. He must be wise and prudent, but above all he must remember that he is accountable to God for his ministry, and endeavour to make that ministry tell for the redemption of the world. This he cannot do if he is too sensitive. The ministers of our country are a noble class of men. Take it all in all, we don't believe the world has seen their like before.

## An Indispensable Possession.

What is it? Let Paul answer: "If any man has not the spirit of Christ he is none of his." It is of vast importance that we rightly understand such a passage and fulfill its conditions. There are features of the spirit of Christ which we readily recognize. There was with him, we know, a supreme devotion to the Divine glory. He could say: "I came down from heaven not to do my own will, but the will of him that sent me," and as he approached his cross he could say: "I have glorified Thee on the earth." There are graces in his character which we are accustomed to regard as showing his spirit, and so we think of his love, benevolence and patience. But when we come to think of transferring these into our own lives we are prone to look for excuses for not possessing them in fullness and power. And there are other things in which we are often far from being partakers of his spirit. How few bear any such testimony against evil as he did? Or if they do realize the wickedness of others, how often, as they are ready to denounce or hurl shafts of vengeance, might they hear His voice: "Ye know not what manner of spirit ye are of."

To have and manifest the spirit of Christ in our every-day life is difficult. There are those to whom the suffering of a wrong patiently seems incompatible with manhood. They can appreciate Christ's teaching as to the wisdom of the serpent, but the harmlessness of the dove seems to them to indicate a pusillanimity which they would scorn. Forbearance toward aggressors is one of the last things in which many Christians are ready to imitate Christ. They do not like such reticence as he practiced, "who when he was reviled, reviled not again." When others do imitate Him in such a case they can scarcely ever ascribe it to the right motive. If a man is slandered or insulted and does not resent the wrong done him he is far more likely to be charged with a lack of spirit than honored for his Christlike behavior. To carry the spirit of Christ into business, or even into church relations or religious journalism exposes one constantly to misconception. The "soft answer" is taken to be weakness, and silence is set down to cowardice. Oftentimes a Christian man's strength and courage are more taxed by the misunderstanding of his motives by his friends than by the wrongs and indignities he may suffer from his foes.

Let it not be forgotten that Christ's spirit is indispensable. Whatever our provocations or temptations He will test us by this. Without it we cannot belong to his real church, nor possess his favor, nor have a reasonable hope that we shall share his glory. Christianity is more than a creed. Discipleship is more than a profession. The man who is not Christlike, whatever his vocation or surrounding, is "none of His."

## Spurgeon's Effect on Spurgeon.

Preaching at the Metropolitan Tabernacle Rev. C. H. Spurgeon, referring to the belief of Christians, said that some time ago he became doubtful and said at heart, and really began to wonder if he himself possessed what he preached to others. He went down into the country, and found himself in an old Methodist chapel. The preacher on the occasion was an engineer, and during the delivery of the sermon he (Mr. Spurgeon) was moved with the deepest emotion. At the close of the service he went to the preacher and thanked him for his sermon, when the preacher at once asked who the inquirer might be, and when he was informed he exclaimed, "Oh, it was one of your sermons that I preached." Mr. Spurgeon replied and said, "Yes, I know it was." The speaker continuing said he felt greatly relieved after hearing the sermon, and was glad to think that one of his own sermons had such effect, and he earnestly trusted other hearers were effected in a similar way. He could not help thinking that it was by the most remarkable providence of God that he should have heard one of his own sermons.—*Star*.

## The Lambs in His Arms.

"He shall gather the lambs with his arms and carry them in his bosom."

In a Chinese Christian family at Amoy, a little boy, the youngest of three children, on asking his father to allow him to be baptized, was told that he was too young; that he might fall back if he made a profession when he was only a little boy. To this he made the touching reply, "Jesus has promised to carry the lambs in His arms, I am only a little boy; it will be easier for Jesus to carry me." This logic of the heart was too much for the father. He took him with him, and the dear child was ere long baptized. The whole family, of which this child is the youngest member,—the father, mother, and three sons,—are all members of the mission church at Amoy.—*Old Testament Anecdotes*.

## Random Readings.

Where law ends, tyranny begins.—*Earl of Chatham*.

What is it in our lives that renders them well pleasing to God?

Strength is born in the deep silence of long-suffering hearts, not amidst joy.—*Mrs. Hemans*.

Our grand business is not to see what lies dimly at a distance, but what lies clearly at hand.—*Carlyle*.

A sound discretion is not so much indicated by never making a mistake as by never repeating it.—*Bovee*.

Cheerfulness makes the mind clearer, gives tone to thought, and adds grace and beauty to the countenance.

Cheerfulness is an excellent wearing quality. It has been called the fair weather of the heart.—*Smiles*.

Do all that you can to stand, and then fear lest you may fall, and by the grace of God you are safe.—*Edwards*.

TEST OF PREACHING.—An admirer of the late Horatius Bonar has said: "We never heard him deliver a sermon that had not Gospel enough in it to save a soul." One moment's serious thought upon the true aim of preaching will show that Dr. Bonar's example in this particular is worthy of imitation. Indeed, the messenger of the cross, in so far as he discards this essential principle in any pulp-it effort, is unworthy of his high calling. He may not always announce it in just so many words; he should never make the statement of it trite or tedious; but the fact that he comes forth from the secret place of the Most High to show dying men the way of salvation, should be always manifest in his Christ-like demeanor, in his prayerful spirit, and in his evident acceptance of holy truth.

THE CHURCH.—I have seen a field here, and another there, stand thick with corn. A hedge or two has parted them. At the proper season the reapers entered. Soon the earth was disburdened, and the grain conveyed to its destined place, where, blended together in the barn or in the stack, it could not be known that a hedge once separated this corn from that. Thus it is with the Church. Here it grows, as it were, in different fields; severed, it may be, by various hedges. By-and-by, when the harvest is come, all God's wheat shall be gathered into the garner, without one single mark to distinguish that once they differed in the outward circumstances of modes and forms.—*Toplady*.

"SHE HATH DONE WHAT SHE COULD."—A poor, crippled woman, living in a tiny room on the ground-floor of a dingy house, could only move on her hands and knees, and had not stood up for fifteen years. A lady visiting the sufferer was pitying her for her utter inability to do anything in the world. While she spoke, two little children clattered into the room, and seated themselves by the scrap of fire.

"Do these little children belong to you?" asked the lady. "No, ma'am," was the reply; "they are my neighbor's children; she's just a poor washer-woman, and I look after her little ones to set her free to get a job of work. I can do just that, you see; thank the Lord."—*Sci*.

LOVE MIGHTIER THAN LOGIC.—You may hammer ice on the anvil or bray it in a mortar. What then? It is pounded ice still, except for the little portion melted by heat of percussion, and it will congeal again. Melt it in the sun, and it flows down in sweet water, which mirrors the light which loosed its bands of cold. So hammer away at unbelief with your logical sledge-hammers, and you will change its shape perhaps; but it is none the less unbelief because you have ground it to powder. It is a mightier agent that must melt it—the fire of God's love brought close by a heart ablaze with the sacred glow.

For Cholera, Cholera Infantum, Summer Complaint, Cramps and Pains in the Bowels, there is no remedy that can be more relied upon than Kendrick's Mixture, for children or adults.

## INTERCOLONIAL RAILWAY

1889. WINTER ARRANGEMENT. 1890.  
ON and after MONDAY, 18th November, 1889, the Trains of this Railway will run daily (Sunday excepted), as follows:—

TRAINS WILL LEAVE ST. JOHN.  
Day Express for Halifax and Campbellton ..... 7.30  
Accommodation for Point du Chene ..... 11.10  
Fast express for Halifax ..... 14.30  
Fast express for Quebec & Montreal ..... 18.30  
Express for Sussex ..... 18.35

A parlor car runs each way daily on express trains leaving Halifax at 7.15 and St. John at 7.30 o'clock. Passengers from St. John for Quebec and Montreal leave St. John at 16.20 and take sleeping car at Moncton.

The train leaving St. John for Montreal on Saturday at 16.20, will run to destination on Sunday.

TRAINS WILL ARRIVE AT ST. JOHN:  
Express from Sussex ..... 8.30  
Fast express from Montreal and Quebec ..... 11.10  
Fast Express from Halifax ..... 14.50  
Day express from Halifax and Campbellton ..... 19.25  
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.  
15th November, 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 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 8.10 A. M.; 12.50, 6.25 P. M.; McAdam Junction, 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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