" A Present Help,"

BY MARIAN A MURPHY.

O Lord, my God! thou knowest my heart; If sin is there, bid it depart And set me free. I place my life within Thy hard, And all I have at Thy command I give to Thee.

O Lord, my strength and hiding-place, Give me a glimpse of Thy dear face; My heart, keep still, Till peace shall like a river flow, Till soul and body learn to know And do Thy will.

O Lord! Thy promises are sure, Thy truth and love shall both endure All testings given. The earnest comes, my hand is laid In thine, dear Lord; the debt is paid; Lead on to heaven.

O Lord! my heart, once weak and sad, Now joyful is, so strong and glad Thou art my Friend. I will not fear, but firm and brave I'll trust in Thee, mighty to save, . Even to the end.

Personal Religion.

Christ is a personal religion. It mat- saw him cry but once, and that was at ters little to me, in one sense, what | the burial of my mother. After sixty my neighbor thinks of Christ. The years' living together, it was hard to

become fruitful.

something to do, as well as something to believe, is the one plan for making in their faith. Weak faith must grow stronger under the Divine tor.ic of consecrated service to Christ. Continual receiving with no bestowing one-sided character, unfitted for the part God designed him to play in his moral universe. Every individual follower of Christ is permitted to remain on earth for a purpose, which will be clearly made known to him if it is his sincere desire to know it. God makes plain to us that we should walk the title, "Feeling happy."

ter and with true fidelity and humility better the very fires of hell than that I am a comeouter in that I believe are equally false.

do?" God has work—and plenty of it me and through and through me a great and be a peculiarly good people. -for every one of his children, but he abhorrence of all that is evil. will not accept an unwilling service. Oh! we have not learned the first every one ought to be a good member tunity. - Interior.

Help for the Aged.

The religion of the Lord Jesus he was a tender-hearted man, I never

ing out of that faith, there must be is going to carry you, you ought not with their blessing to build up Chris- Stail, A. M. works. God in his omnipotent wis- to worry much about your failing eyedom foresaw, before man had an ex- sight and failing limbs. You get a those who give of their abundance istence, that it was necessary to his little worried for fear sometime you to supply them with needed food and continuance and growth in faith that will come to want, do you? your clothing, and with such help as is he be given employment calculated children and grandchildren sometime indispensable for buildings and schools, ed children in his moral vineyard, speak sharp. Do you think you will salaries of native teachers and preachbring in the uncultivated vines of the wounded and sick mate. And do you is to cut off and cut back the new world that Christ may graft them into suppose the Lord of heaven and earth growth of his work, to lose opportuday than he ever did because you | Herald.

Paul the aged be your God forever!

thick more of Hun. May the God of

Abraham, and Isaac, and Jacob, and

Delusive Happiness. gives us ability to do, to suffer, to be happy. I do not know that I could be resurrection. all for his name's honor and glory, much more confident of any man's honbut bestow nothing for other than a esty because he assured me that he felt that all the dead will exist in a diswise design. The failure to accom- happy, or that I could rely on his words embodied state after death until the plish something for the Master can be with more assurance on that account. resurrection. traced back to the creature, whose I suppose a drunken man feels happy unwillingness, oftener than any other or surely he would never pay so hide there are many things pertaining to reason, accounts for his failure. God ous a price for it. The prodigal felt our future state that we can never makes ample provision for the success happy, no doubt, when he was spend- know in this life. of his work, but his agents often ing his substance in riotous living in I am a positivist in that I believe apparently defeat his purpose by stub- the far country. Or here is a very the suffering of sin tends to restrain bornly refusing to adopt his way. We picture of it: a sky of deepest blue, sin, and the reward of virtue is an treasure, his highest honor and noblest lent fit of temper, and when forced to are so selfish and apt to think that some the woods ablaze with tints of autumn incentive to virtue, and that all God's acquisition. It is the ray of his divin- apologize, he toldhis story well enough other way than God's way is best, that splendor, the acorns and the beech-nuts promises are yea and amen. we refuse often to do what we might, strew the leafy ground, and here lie the simply because we are not willing to swine that have filled themselves with all men will be rewarded according to submit our poor, finite judgment to the husks, stretched in the sunshine. their just deserts, and that all the God's infinite wisdom. God's Spirit Take the picture and write under it world belongs to Christ, and that the of God.

in a certain direction; that we should We dare not deal with our children possess his own. take up this duty, or refrain from in- on this principle, If the boy has told I am a Calvinist in that I believe dulging in that fascinating worldly a lie, what think you? Shall I call that whenever or wherever a person pleasure. But instead of promptly ac- him to myself, and as he comes, asham- elects to do the will of God, Christ quiesing in God's revealed purpose in ed and afraid, with quivering lip and elects to give divine aid. our behalf, we hesitate, parley and tearful eye, shall I lightly tell him not I am a pessimist in that I believe usually concluded that we are not quali- to mind? I want him to be happyfied for the first, and that there really that is the great end of life. Let him tian tend to grow worse and worse is no harm in the latter, and hence no fetch out his games, and shout at his continually. great necessity of depriving ourselves play, and fill the air with his glad of its enjoyment. What unworthy la- laughter! No, indeed; everything true Christians are constantly growborers we must be when such charges within us cries aloud and indignantly. ing better and better, and that Chriscan truthfully be brought against us. Such happiness were a curse. Bet- tianity raises man to the highest stand-And what will be our feelings in that ter pain, shame, grief, anything that ard of human perfection. great day when the books are opened should make him feel right down and the accounts with us are made through him that a lie is an utterly believe we need some form to assist in But why not be true and faithful la- religion is to make me comfortable, in in truth. borers in Christ's vineyard? After all, spite of ill-temper, and slipshod ways it is easier to obey than to disobey, if of business, and words that are not ex- no zeal for Christ can be too great if we but surrender ourselves to the Mas- actly true-then I say deliberately, it is according to wisdom.

He stands ready to bestow upon us the lesson of Christ's holy religion, the of some church organization, and that riches of his grace to a fulness only meaning of the Cross has not begun to the communion of saints on earth is limited by our cultivated capacity to dawn upon us, if we have not learned one of the highest privileges of man. receive. We may enter glory with our to see in it how God feels toward sin, I believe the Sacred Scriptures exarms filled with sheaves, or we may that sin is a thing so horrible and ac- press the mind of God toward us in enter there empty-handed, with no cursed that only in the awful scene of human language through divine constars of rejoicing in our crown. Let Calvary can we see it rightly. He must, descension and mercy, and are our us be faithful as God gives us oppor- nail it to the Cross, and thrust it great source of knowledge in striving through with a spear, and bury it out to attain unto the highest good in time of his sight. It means that sin has so and in eternity. defiled and cursed us that God can find Dr. Talmage, in the N. Y. Observer, no remedy for us except in our being in the mediation of Jesus Christ, and writes: There were only two years crucified with Christ, dead with Christ, in the guidance of the Holy Spirit to difference between the death of my buried with Christ, that the new man, all the sons and daughters of the father and my mother. After my the Christ, be formed in us, and that Lord Almighty. - Religious Herald. mother's decease my father used to we live now only in the power of his go around as though he were looking resurrection. The word that runs for something; and he would often through the Bible is not the first of all get up from one room, without any happiness. The whole idea of the Bible; seeming reason, and go to another every command, every promise, every room; and then he would take his example, all the revelation of God of the one to the left is muddy and turcane and start out and some one heaven, of hell, all the life and sorrows | bid, while that to the right is as clear | quent English preacher : would say: "Father, where are you and death of Jesus Christ, every breath as crystal-you can look way down going?" and he would answer: "I and influence of it—teaches me that I through its liquid depths, clearly disdon't know exactly where I am going." | want something very different from | tinguishing that which lies at the bot- | me like Jesus Christ. And the grace Always looking for something. Though | feeling comfortable. -- Mark Guy Pearse.

The Injustice done to Missionaries

tian institutions in other lands, or

A Creed.

I am a fatalist in that I believe that all of our race are doomed to die.

I am a materialist in that I believe There is no great virtue in feeling that all the dead will have a literal I am a spiritualist in that I believe

I am an agnostic in that I believe

I am a Universalist in that I believe friends of Jesus should all help him to

that all who refuse to become Chris-

I am an optimist in that I believe all

I am a formalist to the extent that I hateful and damnable thing. If my the public worship of God in spirit and

say, "Lord, what wilt thou have me to comfort, if they could only burn into that mer ought to come out from sin,

I am a sectarian in that I believe

I believe in the fatherhood of God,

Truth Triumphant Over Error.

Just outside of the city of Geneva,

in Switzerland, there are two rivers

which come together at an acute angle; tom of the river. Standing there upon of God is the provision by which I am that narrow neck of land, as far as the to be adjusted and held rightly towards eye can reach, these two rivers move all things. And now if, at the beginalong side by side, as though divided | ning of the day, I surrender myself to Few who read these pages can by an invisible partition of glass. If God, not to be taken care of, and fed question that most concerns me part. And there are aged people now realize the injustice done our mis- you go down to where it pours its great and clothed, and prospered in business, is, "What think ye of Christ?" God who are feeling just such a pang as sionaries by withholding from them flood into the ocean, and its flood rolls and made happy, but to be made like places the possibility of one of two that. I want to tell them there is the means of efficient service. It at your feet, you will find the entire Jesus Christ, then I am on the lines. conditions of future life before every perfect enchantment in the promises ought to be enough for them to give stream clear as crystal. So it is with If I will claim the grace of the Holy one of his creatures, but the creature of the Gospel; and I come to them their lives, their years of patient the stream of truth, flowing from 'neath Spirit to hold myself rightly towards has resting upon him the responsibility and offer them my arm, or I take their preparation, their acquisitions of the throne of God, to be mixed and all things, I shall keep on the lines. of making choice." Choose ye this arm and I bring them to this Gospel- knowledge, their home comforts, and mingled in the early centuries with Then shall loss and gain, pain and ances to same belonging. day whom ye will serve. God's ser- well. Sit down, father, or mother, other privileges of their native land, — doubt, and unbelief, and error, and sin, pleasure, good and ill, be estimated, vice must be voluntary. In the army sit down. Come, David, the Psalmist, enough to make such sacrifices with- until multitudes of men all along the not by any material worth, but by their of King Immanuel there are no con- have you anything encouraging to out being called to the further trial of ages inquire, "Where is truth?" and contribution to the character, by conscripts. Only willing servants will offer them? "Yes, says the Psalmist; disappointed hopes and plans, and of "What is truth?" But as you come formity to Jesus Christ. If gain leave Christ have to do his bidding. "They shall still bring forth fruit in crippled efforts and scanty returns down the centuries you discover that me more eager for the world and more But the simple answering of this old age, they shall be fat and flourish- where great results seem just within error and unbelief and skepticism are covetous, then is gain an awful loss. question, "What think ye of Christ?" ing, to show that the Lord is upright, reach; and all this for the want of a settling down to their native earth, and If success bring pride and self import even though properly answering it He is my rock, and there is no un- few hundred dollars more to secure the stream of truth is growing clearer ance, then is success a dreadful failure. insures my salvation, is not enough. righteousness in me." Come, Isaiah, these results. Yet who contribute and purer; and when at last the gener- If pleasure dim and deaden my sense It is not consistent with God's plan have you anything to say out of your most to this cause? Is it those who ations of men shall stand where this of God's presence, and check my comthat a simple acceptance of Christ shall | prophecies for these aged people? | give themselves, or those who give | great river pours its vast flood into the constitute all that is required of the "Yes," says Isaiah, "Down to old their wealth? Is it the parents who ocean of eternity, it shall be clear as creature. Along with this exercise age I am with thee, and to hoary hairs spend money on the education of their crystal as when it flowed from 'neath end, the test, the proof of our religion of divinely imparted faith, and grow- will I carry thee." Well, if the Lord | children and then send them forth | the throne of God.—Rev. Sylvanus

Give To-Day a Chance. In winter there are no roses blooming in the deserted, wind-swept, snowcovered garden. Nor in summer do to cultivate and strengthen that faith. speak a little sharp at you because of and possibly to meet wholly or in crystal snows fly fair. Each season has This he has done by placing his adopt- your ailments. The Lord will not part, for a little time, the small its own work, its own beauty, and by hands of another season this work canto prune and care for it. As dressers | come to want? Who do you think | ers? It is through these native agents | not be done; this beauty cannot be of his vineyard, we must assist in the Lord is? Are his granaries empty? that the missionary extends his work, breathed. And so of man's life. Each stimulating the vines already there Will he feed the raven, and the rabbit, multiplies his influence and follows up | season has its own duties and its own to the production of more and better and the lion in the desert, and forget openings for the Gospel. To limit joys; and if they are not laid hold of, fruit. But our duty is not yet done. you? Why, naturalists tells us that him in his regards below his most no other season can make up the loss; We must go without the vineyard and the porpoise will not forsake its careful estimate of what is necessary, they are gone down the dim, untraversed river of Forever. Each day, indeed, has its duty, its own smile, its the true vine that they in turn may has not as much sympathy as the fish nities won, it may be, at the hardest, own tear, its own heart-throb. If only of the sea? But you say: "I am so and to see a blight falling upon the it be lived in for itself, life would be God's plan of giving his disciples near worn out, and I am no use to work. This is the burden that weighs fuller and richer in everything; and God any more." I think the Lord on the heart, the discouragement that the clusters of blessedness hanging knows whether you are of any more pales the cheek, the injustice that too from the boughs of each day, would them robust, strong and unwavering use or not; if you were of no more many in the church at home are doing proclaim life's every season to have use He would have dismisaed you to loved and honored missionaries in wrought well, and to deserve well, for from earth before this. Do you think the foreign field. Oh, for a union of what lies before. Alas! that we let God has forgotten you because He sympathy and effort in the common the burdening to-morrows crush the has taken care of you seventy or eighty cause as fellow-believers unto the energy and strength out of to-day, so would develop the Christian into a years? He thinks more of you to- kingdom of God!—The Missionary that its work is undone or marringly done. Give your to-day a chance, my brother. Give it only its own work to do, and evening will find you laughing over the beauty and faithfulness that smiles up to you from the well-done duties; and the eternal to-morrow will meet you with kisses of tenderness, not with wounding blows. - Thought

Random Readings

One of the greatest causes of trouble in this world is the habit people have of talking faster than they think.

The world is full of poetry; the air is living with its spirit, and the waves dance to the music of its melodies.

Goodness of heart is man's best faultlessness once gave way to a vioity which signifies humanity.

The foundation of all happiness, temporal and spiritual, is faith in the goolness, the righte busness, and love I must have been inspired; I am sure It is expected of every believer that

he will grow more into the likeness of his Master. What is he to think of himself if he does not so grow - if he grow the other way.

The church, without change of the essence of the gospel of Christ in a single particular, must needs learn better how to adapt itself in working methods and grasp to a changeable age.

It is not work that kills men, it is worry. Work is healthy; you can of the sanctuary on the Sabbath. Let hardly put more on a man than he can bear. Worry is the rust on the blade. It is not the revolution that destroys the machinery, but the friction.

There are few signs in a soul's state | family does well. He who reads the more alarming than that of religious I am an enthusiast in that I believe | ndifference; that is, the spirit of thinkng all religions equally true, the real meaning of which is, that all religions | head of every Christian family seek to

What we often regard as severe NOTICE OF SALE chastisements are like the blow from him for his deliverance from prison.

The darkest hour in the history of any young man is when he sits down to study how to get money without date the seventh day of April in the year honestly earning it.

miserable, you must think about yourand then to you nothing will be pure. you will make sin and misery for yourself out of everything which God sends you; you will be as wretched as you choose.

The True Test.

What the Christian religion ought to do for a man is glowingly set forth in a sermon by Mark Guy Pearse, the elo-

All things that I can ever have to do with are set to this one end-to make munion with him, then is my pleasure verily an anguish. This is the only -does it make us like Jesus Christ?

Not our Tears but His Blood.

Should a mote of dust get into the natural eye, the irritation induced will weep out the evil; and, so, in a way, with sin in a tender conscience. But tears—an ocean of tears—wash not out the guilt of sin. All tears are lost that fall not at the feet of Jesus. But even the tears which bathe a Saviour's feet wash not away our sins. When falling-flowing fastest, we are to remember that it is not the tears we shed, but the blood he shed, which is the price of pardon; and that guilty souls are nowhere to be cleansed but in that bath of blood where the foulest are free to wash and certain to be cleansed. From its crimson margin a Magdalene and a Manasseh have gone up to glory: and since their times, succeeding ages have been daily and more fully proving, that grace is still free, salvation still full and that still the blood of Christ cleanseth from all sin-Guthrie.

IT IS NOT DISGRACEFUL TO MAKE A MISTAKE.—Those who never make mistakes never do any thing worth mentioning. The attitude of men with reference to their mistakes is sometimes disgraceful. One who cannot see his own errors, even when they are pointed out, will not make much improvement. Until we discover and deplore our defects, we will not take pains to remedy them. Frankness in confessing faults is a great grace. When one becomes so perfect in his own estimation that he has no occasion to confess his faults to his neighbors, he is well-nigh beyond the reach of hope. A Christian who believed that his holiness had reached the point of until he came to the conclusion, and then spoiled it by saying, "I cannot tell what made me use such language I was not angry." Who can understand his errors?"—Adv.

FAMILY WORSHIP. - It is impossible to place too high an estimate on family worship. It serves to bind the hearts of the children to Christ. It creates an atmosphere in the home in which spiritual life will flourish. It prepares the members of the family for the duties of the day, and furnishes them to meet its temptations. It is an excellent preparation for the services it not be neglected. Let it be observed regularly. Let it be simple and brief and spiritual. Matthew Henry once said: "He who prays in his Scriptures and prays does better. He who reads the Scriptures and sings and prays does best of all." Let the excel.

an angel's hand on Peter, to awaken To John H. Fleming and Clara Flemi g his wife, and all others whom it may in any wise concern:

TOTICE is hereby given that under and

by virtue of a Power of Sale contained

of our Lord one thousand eight hundred Kingsley says: "If you wish to be the York County Registered in Sook V3 of the York County Records, pages 656, 657, 658 and 659, and made between the said John H. Fleming therein described as of self - about what you want, what, you | the Parish of Bright in the County of York like, what respect people ought to pay to you, what people think of you; Odber M. Hartt, of Tarrytown, in the State of New York, in the United States of America, Foreman in Shoe Factory, You will spoil everything you touch; of the second part there will for the purpose of ratisfying the moneys secured thereby, default having been made in the payment thereof, be soil at Public Auction at Phonix Square in the City of Fredericton, at twelve o'clock in the noon on Saturday, the First day of June next, the Lands and Premises mentioned a d described in said Indenture as follows: "That 'certain lot, piece, or parcel of land, situate, 'lying and being in the Parish of Bright, Coun y and Province aforesaid, and bounded as follows, to wit: Beginning in the northerly angle of Lot number Four on the South side of the Howland Ridge Settlement Road (neretofore deeded to one John A. McLean) thence running by 'the Magnet of A D., 1863, South 40 deg. East eighty chains of four poles each to the general rear line of the Settlement Lots, thence along said rear line North 50 deg. East twelve chains and fifty links to 'Lot number six (located to Thomas W. 'Boyd) thence along the side-line of said Lot number six North 40 deg. West, eighty chains to the Settlement Road above-named, and thence along the same outh 50 deg. West twelve chains and fifty links to the place of beginning, being known as Lot number five, North Range, South-east Howland Ridge Setdement, and containing one hundred acres and conveyed to the said John H. Fleming, by the New Brunswick and Nova cotia Land Company, limited, by deed hearing date the seventh day of September, A.D., 1882' together with the buildings and improvements thereon and appurten-Dated this thirty-first day of January.

ODBER M. HARTT,

J. A. & W VANWART, Sols. for Mortgagee.

ALL RAIL LINE

ARRANGEMENT OF TRAINS

In Effect Jan. 7th, 1889.

LEAVE FREDERICTON.

(Eastern Standard Time). 7 00 A. M.-Express for St. John, and in-

3.45 A. M. - Express for Fredericton Junction, Vanceboro, Bangor, Portland, Boston, and points West; St Stephen, St Andrews, Hcalton, Woodstock, Presque Isle. Grand Falls, Edmundston, and points North.

12.50 P. M.—For Fredericton Junction, St. John, and points East.

ARRIVE AT FREDERICTON.

1.35 A. M.—From Fredericton Junction, St. John, and points East. 3.10 P. M.—From Fredericton Junction, Vanceboro, Bangor Portland, Boston, and points West; St. Andrews, St. Stephen, Houlton Woodstock and points North.

6.30'P. M.—Express from St. John and intermediate points. LEAVE GIBSON. 6.50 A. M.-Mixed for Woodstock and

points north ARRIVE AT GIBSON.

4. 15 P. M .-- Mixed from Woodstock, and points north. F. W. CRAM,

H. D. McLEOD, General Manager.

Supt. Southern Division.

A. J. HEATH, Gen'l Pass. and Ticket Agent. St. John, N. B., March 29th, 1888.



INTERCOLONIAL RAILWAY

WINTER ARRANGEMENT. 1889. N and after MONDAY, November

U 26th, 1888, the Trains of this Railway

will run daily (Sunday excepted), TRAINS WILL LEAVE ST. JOHN.

Express for Sussex..... Express for Halifax and Quebec..... 18.00 A Sleeping ar runs daily on the 18.10

On Tuestry, Thursday, and Saturday, ached is the Quebec express, and on

ing Car will be attached at Moncton. TRAINS WILL ARRIVE AT ST. JOHN:

Express from Halifax & Quebec, 7.00 Express from Sussex...... 8.35 Accommodation...... 13.30 Day Express...... 19.20

Monday. Wednesday and Friday, a Sleep-

All trains are run by Eastern Stand-D. POTTINGRR, Chief Superintendent

Railway Office, Moncton, N. B.

HAY for SALE.

A Lot of PRESSED HAY

ELY PERKINS'S

Fredericton, Aug. 22. PER S. S. "POLYNESIAN." NON Close Link Cable Chain; L 6 Blacksmiths Anvils; 30 dozen Whip Thongs;

75 dozen Connecting Links-new s patent links. 1 Box Water-of-Ayre Slips.

Just received and for sale by

R. CHESTNUT & SONS.

to every or Foreman "I have for forty ye with a viol to termina nounced n mined to Its effects v ately reliev untilentire Guilford, C "Six mo orrhage of

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Ayer's Dr. J. C. Sold by all Dr

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