

Who is my Neighbor?

Thy "neighbor"? It is he whom thou
Hast power to aid or bless,
Whose aching heart or burning brow
Thy soothing hand may press.

Thy neighbor? 'Tis the fainting poor,
Whose eye with want is dim,
Whom hunger sends from door to door,
Go thou and succor him.

Thy "neighbor"? 'Tis that weary man
Whose years are at their brim,
Bent low with sickness, care, and pain,
Go thou and comfort him.

Thy "nei ghbor"? 'Tis the heart bereft
Of every earthly joy,
Widow and orphan helpless left,
Go thou and shelter them.

Thy "neighbor"? Yonder toiling slave,
Fettered in thought and limb,
Whose hopes are all beyond the grave,
Go thou and ransom him.

Where'er thou meet'st a human form
Less favored than thy own,
Remember, 'tis thy neighbor worm,
Thy brother or thy son.

Oh! pass not, pass not heedless by!
Perhaps thou canst redeem
The breaking heart from misery,
Go share thy lot with him.

—Anon.

What is to be a Christian?

REV. J. L. WITHROW, D. D.

It is certainly more than to be an American. Because ours is a Christian nation, in contrast with pagan or Mohammedan peoples, therefore some are heard to claim that they were born Christians. Dozens of times have we heard this claim; often during the months when Moody Tabernacle meetings were in progress in Boston in 1876. A citizen of Constantinople can have good standing in the religion of his land, meanwhile that his conduct transgresses every one of God's commandments for morality. He may be a good Mohammedan and a bad man at one and the same time. But such a claim is inadmissible in the Christian system.

2. To be a Christian involves more than outwardly respectable conduct. Even Samuel, that upright and deep-seated judge, was ready to anoint Eliab (1 Sam. 16: 17) because of his outward bearing. But the Lord bade Samuel remember that He "seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart." A real Christian will show himself to be such, in part, by the diligent efforts he makes to live blamelessly before men. But all the while his outward life may not be as smooth and serene and sunny as the life of a certain other person who makes no profession of piety, and who is proud of his fine behavior before men. The latter has a different disposition by birth and has had few hardships to contend with in life may be. The vital matter is not whether A. looks and lives better than B.; but which of them grows better as time passes, and as provocation and pressure of circumstances bring out the real interior life of each.

3. To be a Christian is more than being a member of a Christian Church. Considering the comparatively small percentage of the whole population that is in church membership—one in five, is it?—and considering the enormous oppositions that stand against the progress of Christianity; and yet seeing how it goes on advancing and controlling the affairs of society, one might fairly indulge the thought that of all the church members but few can be hypocrites or dead branches of the Vine. All the same, we are sure that many members of churches show no scriptural sign of being Christians of the Bible kind. It is a very depressing fact that in many churches called Christian there is no evidence asked of candidates for membership to show they have been "born again." And that was the requirement which Christ made, as in His conversation with Nicodemus.

4. To be a Christian is more than to be an intellectual believer in certain evangelical truths of Scripture. One of the most (intellectually) orthodox men I ever knew (he was a warden in his church) would swear like a sailor when excited, and do almost any crooked thing in politics when pushing (as he did push most successfully) for office. It is exasperating to have so-called liberals in theology saying and writing, as they persistently do, that orthodox Christians consider a man safe if only he believes in the doctrines of our creeds. It is a slander. We are fully aware that some whose intellectual beliefs were biblical have made shipwreck of not only faith, but character. It was not the nature of the things they believed that wrought the ruin, but the fact that theirs was not more than a mental faith.

It should be further said that to be a Christian is more than

5. All the foregoing together, and experiences of "happy feelings" added to them. The Master only knows

how many have made the perilous mistake of testing the reality of their Christianity by how happy they were. Ministering at the bedside of an irreligious woman, whose sinful life would shortly close, and trying to show her how to commit her guilty self to the loving Saviour, I was completely baffled by her beseeching of me to show her how to get back the "happy feelings" she had once, in girlhood, when she thought she was converted. For those long-gone feelings she put forth imploring prayers; and nothing that I or any one could say sufficed to show her "the Way, the Truth, and the Life." It is distressingly common to see some comforting themselves with the thought of their departed friends having gone to heaven, simply because they said they felt willing to die. There is instruction as well as irony in the reported remark of the man whose wife had died. "Was she resigned?" asked a friend. "Oh, she had to be," replied the simple-minded husband. The fact is, that feelings, either ecstatic or apprehensive, depend not upon character so much as upon natural disposition and education. If ecstatic emotions were satisfactory proof of the possession of a true religion, the old Druids, or dancing Derivishes, or modern Shakers, would be better than the average Christian in any age of the world.

But turning from the negative to the positive form of answer to the question: "To be a Christian"—

1. One must have broken away and earnestly set his purpose against such bad doings as conscience disapproves. If there has not been a revolution in the life which has brought conscience to the throne, little reason has any one to count himself a convert to Christ.

2. There will be an increasing sensitiveness of conscience to prove to one that he is a Christian. So that what in the earlier years of profession may not have distressed the disciple of Christ, if he fell into a devious or doubtful way, will pain him much later on. Any church member who lives less religiously and more in conformity to the world's ways, and is comfortable in so doing in later life, may well raise the question whether the experience he had in the beginning was more than a flutter of feeling. For if one is a Christian,—

3. He will feel an increasing anxiety to be right with God down deep in his inner life; and in the dark where no eyes of men can see. It was a sweeping condemnation when Christ charged the Pharisees with practicing religion to be seen of men. We may well suspect that religion of being spurious which does not take more care of the thought and heart feelings of its possessor, than it does of his parlor manners or Sabbath-day proprieties.

On the other hand, if nearly every other evidence of the reality of any one being a Christian should fail, yet if he can say, "Thou God knowest that my daily desire and care is to live pure and true and right in my secret thoughts, and where no human eye sees," then has such an one an evidence of the highest value that he is a renewed son of God and an heir of glory.

One who has these internal evidences of being a Christian, will add this:—

4. He will make some progress in such graces as unselfishness; generosity in giving; charity in judging others; and a desire to do what in him lies to help his fellow-men. Mr. Spurgeon has wittingly said that progress in Christian life is like riding a bicycle—you must either keep going or fall. One who is no more obviously a Christian after he has been a church member ten or twenty years than he was when he united, has probably never been a real Christian at any time, in the judgment of Jesus.

Let me add only one more matter: To be a Christian—

5. One will have a condition of mind that responds with glad emotions at news of the success of Christ's cause. If Christianity means anything, it is that Christ who was crucified on Calvary became the head of a religion which He declared shall one day cover the earth. The whole genius and spirit of His Gospel is progress and prevalence over the whole earth. Until we catch the zeal for a world-wide kingdom which consumed Christ, we have not begun, or more than begun, to be Christians after the Model He set us.

The supremacy and potency of this possession and evidence of a genuine Christianity in any one may be seen by this, that if one is aflame with prayer and purpose for the progress of Christ's Church and crown rights, he will absolutely surely be a man of high moral character and admirable every-day life. It is morally impossible for any one to live deceitfully, or dishonestly in business, or basely in social sinning, or wickedly in any way, and at the same time show an ardent interest in revival news and missionary progress. Who, then, is in doubt whether his religion

is genuine? Let him inquire what pleasure it gives him to know of Christianity's progress here and there. The measure of that pleasure is probably the measure of his piety and part in the Lord Jesus Christ.—Z. Herald.

In Him.

To abide in Christ is to be constantly renewed in him; to be united to Him as the branch is joined to the living vine; to live in Him so that there may be an uninterrupted transmission of His spirit through our souls. It is even more than this. The habitual trust of the heart is also implied. He would be our intimate, divine friend; so near to us that there can be no room for a rival; so faithful in imparting needful strength that we are able to overcome every obstacle in our daily life; so consciously present with us that believing in Him is the easy habit of every hour.

Furthermore, He discloses unto us the divine method by which this union in him is to be perpetuated. "If My words abide in you," "My words!" "In you!" How emphatic and suggestive! His precious truth is not simply in the memory; rather, it is that spiritual food upon which the soul feasts, and through which it is constantly nourished; and that word is made nourishment unto us by the Holy Spirit, whose office it is to lead us "into all truth."

Having this experience in Christ, what follows? There is something truly sublime in the unqualified words of our Lord: "Ye shall ask what ye will, and it shall be done unto you." See how rich is this assurance! Even in temporal blessings, such as physical health, the promise is fulfilled; for, when the request may seem to be denied, there is some better gift from God waiting for every one who truly abides in His Son. Because the true Christian always asks for these things in deference to the divine will, the denial is truly God's way of bestowing the best blessings. In such cases He usually implants in the soul of the suppliant, not only a willingness to accept His ordering, but a deep, sincere choice of it. But when we speak of spiritual blessings, how wonderful the engagement made to all who are in Him! To these the word is spoken without reservation: "Ask, and ye shall receive." If it be the Holy Spirit they ask for: "We know they have the petitions that they desired of Him."

Elijah's Experience Re-told.

In these days, when men are trying to do away with the supernatural, and robbing the Bible of all that they cannot tone down or reasonably explain, it may be well to remind them that, however much it goes against human reason, the story of Elijah being fed by the ravens can be re-told in our own day. The following incident may help to strengthen one's faith, and it may also convince unbelieving unbelievers of our gracious Father's care for His children shown in the smallest matter. In Elijah's day God used the ravens to supply His servant with food; here we have a dog being used for like purpose.

There was a very poor saint, but a very bright one, in one of our Northern towns, who one day had nothing to eat; and lifting up his heart to the Lord, on leaving the court-yard where he lived in simple faith, said, "Lord, I am so hungry!" Meanwhile a greyhound appeared, bounding down the street, and making for the old man, dropped at his feet a large piece of meat which it carried in its mouth. The dog looked up in the old man's face, as if to say, "It is for you," and made off as fast as it could go. To satisfy himself, the old man made inquiry at the butchers' shops in the neighborhood, to see if the dog had stolen the meat; but he could not find that it had. Thus God had repeated providence, as in the case of Elijah being fed by the ravens, and guided the dog to supply His child's need.

How full of meaning is that precious passage, "My God shall supply all your need according to His riches in glory by Christ Jesus!"

A precious Provider—"God."
A glorious promise—"shall."
A good portion—"supply."
A gift that is perfect—"all."
A gain that is personal—"your."
A gladdened patient—"need."
A granary of plenty—"according to His riches in glory by Christ Jesus."
"Why should I ever careful be,
When such a God is mine?
He watches o'er me night and day,
And tells me, 'Mine is thine.'"
—Sword and Trowel.

Dead to Self.

A young monk came one day to his father superior and asked: "Father, what is it to be dead to self?" The father replied: "I cannot explain it now; but I have a duty to perform. Bro. Martin died last week, and is buried in the church-yard of our order. Go to his grave, and standing close

beside it, repeat in a loud, clear voice all the good things you ever heard about him. After this, say all the flattering things you can invent, and attribute to him every saintly grace and virtue, without regard to truth, and report the result to me."

The young monk went away to do his bidding, wondering what all this could mean. Soon he returned, and the father asked him what had transpired. "Why, nothing," replied the young man. "I did as you told me, and that was all." "Did Bro. Martin make no reply?" asked the superior. "Of course he did not, for he was dead," said the monk. The elder shook his head thoughtfully, saying: "That is very strange. Go again tomorrow at the same hour, and repeat at the grave side all the evil you ever heard concerning Bro. Martin. Add to that the worst slander and calumny your mind can imagine, and report the result to me."

Again the young man obeyed, and brought back the same report. He had heaped unlimited abuse on the head of Bro. Martin and yet had received no reply. "From Bro. Martin you may learn," said the father, "what it is to be dead to self. Neither a flattery nor abuse has moved him, for he is dead. So the disciple who is dead to self will be insensible to these things. Neither voice nor hand will ever be lifted in self-defense or retaliation; but all personal feeling will be lost in the service of Christ."

The lesson of Bro. Martin should be learned by every young Christian. "Dead to self" is the true Christian ideal. We are often exhorted to consecrate our time, our talents, our money, to the service of Christ. We must add one thing more, if the work is to be complete: We must consecrate our feelings to Christ.—Rev. G. H. Hubbard.

A Lesson from the Wise Men.

"And when they had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrh." To the devotion of the spirit we must add the gifts of the hand. And please to observe that they opened their treasures of their own accord, and made the gifts at the spontaneous impulse of their hearts. The Gospel never opens men's treasures for them; that it leaves them to do themselves. What then, does the Gospel do? The Gospel opens the heart; but, believe me whenever the Gospel opens the heart, the hands open the coffers. It is a mistake to suppose that Christianity breaks open your safes against your wish; it only breaks open the heart. And it is a mistake, on the other hand, to think that the Gospel has opened the heart when the hands refuse to open the treasures. "They fell down and worshipped him; and when they opened their treasures, they presented unto him gifts—gold, frankincense, and myrrh." Do you hear, ye rich men? "Gold! gold! gold! and frankincense and myrrh." Here is the culmination of religion, the union of devotion and service. The angels, according to the vision, have wings; but underneath the wings they have hands. They have wings wherewith to cover themselves in the Divine presence; they have hands wherewith to make themselves useful in Divine service. The *Wing* and the *Hand*; godliness first, usefulness afterwards. "They fell down and worshipped him"—there you see godliness; "and when they had opened their treasures, they presented unto him gifts"—there you see usefulness. Some Christians seem to have wings but no hands, others seem to have hands but no wings; but the perfect Christian, like the perfect angel, has wings and hands; wings to join in the worship of God, hands to serve in the Church of God!—Rev. J. C. Jones.

Led by the Spirit.

John Fletcher tells this: He went up into the pulpit, intending to preach a sermon which he had prepared; but his mind became so confused he could remember neither text or sermon. But having recollected himself, he spoke on the lesson of the day, which was about Shadrach, Meshach and Abednego being cast into the fiery furnace.

"I found in doing this," he says, "such extraordinary assistance from God, and such a peculiar enlargement of the heart, that I supposed there might be some peculiar cause for it." On the following Wednesday a woman came and gave him the following account: "I have been for some time much concerned about my soul. I have attended the church at all opportunities, and have spent much time in private prayer. At this, my husband, who is a butcher, has been exceedingly enraged, and has threatened me severely as to what he would do to me if I did not leave off going to John Fletcher's church. When I told him that I could not in conscience refrain

from going to the parish church, he became outrageous, and swore dreadfully, and said if I went again he would cut my throat as soon as I came back. This made me cry to God that he would support me, and, though I did not feel any great degree of comfort, yet having a sure confidence in God, I determined to do my duty and leave the result with him. Last Sunday, after many struggles with the devil and my own heart, I came down stairs ready for church. My husband said he would not cut my throat as he had intended, but he would heat the oven and throw me in it the moment I returned home. Notwithstanding this threat, which he enforced with many bitter oaths, I went to church, praying all the way that God would strengthen me to suffer whatever might befall me. While you were speaking of the three children whom Nebuchadnezzar cast into the burning, fiery furnace, I found all you said belonged to me. God applied every word to my heart, and when the sermon was ended I thought if I had a thousand lives I could lay them all down for him. I felt so filled with his love that I hastened home, fully determined to give myself to whatever God pleased; nothing doubting that he would take me to heaven if he suffered me to be burnt to death, or that he would in some way deliver me as he did his three servants who trusted him. When I got to my own door I saw flames issuing from the oven, and I expected to be thrown into it immediately. I felt my heart rejoice that, if it were so, the will of the Lord would be done. I opened the door, and to my utter astonishment, saw my husband on his knees, praying for the forgiveness of his sins. He caught me in his arms, earnestly begged my pardon, and has continued diligently seeking God ever since."

Fletcher cried: "Now I know why my sermon was taken from me; namely, that God might thus magnify his mercy."

Thus does God work through his servants who hold themselves loose for his purpose.—Selected.

How to Find Relief.

It is said that a parishioner of Dr. Archibald Alexander once came to him for consolation, saying that he found no relief in the discharge of his religious duties.

"Do you pray?" inquired the doctor.

"Yes," he responded; "I spend whole nights in prayer."

"How do you pray?"

"I pray," he answered, "that the Lord would lift the light of His countenance upon me, and grant me peace."

The doctor responded:

"Go and pray God to glorify His name, and convert sinners to Himself."

The troubled man followed the suggestion, and soon came into a peaceful joyous experience.

There is a lesson for us all right here. Earnest, sincere prayer for others, offered in the name of Jesus, and having in view His glory, is the quickest and most salutary method of scattering the clouds of darkness. So long as we have our minds diverted from Christ and His kingdom in our supplications—even though it be to secure spiritual benefit—we will fail to find the peace we would seek. An upward, hopeful, believing look is everything. Let us remember this in all our supplications.

Random Readings.

Whenever we vary from the highest rule of right, just so far we do an injury to the world.—Hawthorne.

Get what you get, honestly, peaceably, and prayerfully; then you will enjoy and appreciate it more gratefully.

Love is the refreshing water; the law is the channel for it to flow in; and the spring is the bosom of God.—McCosh.

We ought to be learning all the while to speak the truth as it is modified and improved by becoming a part of our experience. It is as important to make an old truth effective as to discover and present a new one.

To worship God and obey his laws is the most reasonable thing that a man ever did; and not to do this is hence the most unreasonable course that one ever pursued. The pious fear of God is "the beginning of wisdom."

Intercession is the very safety-valve of love. When we feel that we really can do nothing at all in return for some remarkable kindness and affection, how exceedingly glad we are that we may and can pray!—Frances Ridley Havergal.

Charles Dudley Warner thinks the world, in many respects, has been growing younger ever since the Christian era. This view, with special reference to Christmas, he will set forth in the December Harper.



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 Cambridge. 7.30
Accommodation for Point du Chene 11.10
Fast express for Halifax 14.30
Fast express for Quebec & Montreal 16.20
Express for Sussex 16.35

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 Sun. day.

TRAINS WILL ARRIVE AT ST. JOHN:

Express from Sussex 8.30
Fast express from Montreal and Quebec 11.10
Fast Express from Halifax 14.30
Day express from Halifax 14.50
Campbellton 19.35
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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