

Abide with us.

Abide with us, dear Saviour,
For we Thy words have heard,
Our hearts have burned within us,
Our love been deeply stirred.
We would not have Thee leave us,
We cannot rest alone;
Come, Thou, and with us dwell,
To us Thyself make known.

Abide with us, dear Saviour,
In childhood's happy days;
And guide our earliest footsteps
In Thine unerring ways.
May hearts so pure and tender
Be filled with love to Thee,
And thus in life's glad morning,
May all Thy children be.

Abide with us, dear Saviour,
When we begin to share,
The battle and the struggle,
The burden and the care.
For we can never conquer,
We never can endure,
Without Thine aid to keep us,
Unflinching, true and pure.

Abide with us, dear Saviour,
When winter clouds the sky;
And whisper that the summer
Is coming by-and-by.
And when the sun shines brightly,
We need Thy presence still,
That we may not forget Thee,
Nor wander from Thy will.

Abide with us, dear Saviour,
When fiercely beats the gale;
For should we face the tempest
Unaided, we must fail.
But shipwreck cannot reach us,
No waves can overwhelm
If Thou art in the vessel,
Thy hand upon the helm.

Abide with us, dear Saviour,
When evening shadows fall,
And we from labor resting
Await the homeward call.
Be with us on the journey,
And when the end we see,
May we, in peace unbroken,
Abide at home with Thee.

F. J. W.

How to Help One Another.

"As we have opportunity let us do good unto all men, especially unto them who are of the household of faith." (Gal. 6:10). As all divine help is to the end that "Ye have put off the old man with his deeds; and have put on the new man, which is renewed in knowledge after the image of him that created him," so all human help must assist him who receives it to be transformed into the image of the Son of God. That which betrays, tempts, or depraves is not help. Neither is that which makes dissolute, profligate, or frivolous. Assistance in the wrong direction is infinitely worse than none at all. Thought and work for the help of others must find their source in love and their end in God's glory. They must be of such character as to leave no place for wounded dignity on the part of the one helped. They must not wound; they must bless. They must impart to the person new courage to bear his own burdens, rather than to leave them to some one else to bear; for this is the best possible help. He who helps another to help himself is indeed a benefactor. He who removes from another the ability to help himself is his greatest enemy.

"Let us do good unto all men, especially unto them who are of the household of faith." Here the invitation to lift up the eyes that ye may behold and pity and help the sin-cursed, suffering, sorrowing sons of men. Here are the betrayed and bereft, the disappointed and the distressed, lying in the porches of many a Bethesda, waiting for some angel to come and trouble the waters of healing. The door is open to every walk of life. You are commissioned of heaven to "do good unto all men." No one may question your presence if your mission is to help. The golden cord of love and sympathy and unity of interest between those of the same faith is especially to be strengthened. "If any provide not for his own, he hath denied the faith, and is worse than an infidel." The best Christian work is generally found not very far from our own doors. Every relation of life is to be made a highway upon which we bear good to others, but nearer relations must be especially laden with the treasures of helpfulness.

We may help others by restoring such as are overtaken in a fault. The weak, the erring, the overtaken, we may help; the irreverent, the profane, and the persistently impious we may treat as strangers, and as heathens. "Bear ye one another's burdens, and so fulfill the law of Christ." And this is his law: "A new commandment I give unto you, that ye love one another, as I have loved you; that ye also love one another." In accord with this law we shall "every man prove his own work," and toiling in the process of sowing, heed the holy summons, "Go work." And by the exercise of Christian energy and patience we shall transform our own lives into a song of hope; for "he that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." We may point out to a brother the broken

fragments of his efforts, and indicate how he may join them into the beauty of symmetry and crown them with the glory of efficiency. A kindly suggestion, or a sincere expression of sympathy, will often encourage the disheartened one to begin anew, and overcome what before had been insurmountable. We fail oftentimes not because we are unable to accomplish the work undertaken, but because no one has told us that we are more than sufficient for it.

Why shall we help one another? Because of man's great need of help. See his awful condition who supposes that no one cares for him. Hear the wail that comes from his heart who says, "No man cared for my soul!" Despondency is everywhere found to exist among men. The child can play in accord with the divinely-impressed stamp of his own nature only when he has the help of a companion. The man of matured years works out what is called success only by the conscious or unconscious, the willing or unwilling co-operation and helpfulness of others. But the voice of Nature, so indistinct to heavy ears, might not be understood. The example of our Lord and Master is added. He himself walked and talked with men. He was the great burden-bearer. He taught men how to die. He taught them a greater lesson—how to live. He was acquainted with human experience and the ills of every-day life. He ate with publicans and sinners. He refused not to grace the marriage feast with his presence. He stood by the side of the bed of affliction, and laid his hand of healing upon the fevered brow. He healed amidst the pressing throng to evoke from a poor, afflicted woman a confession of her faith and of her great restoration to health. Tears of sympathy streamed down that sacred face when those whom he loved wept. He showed his own need of sympathy when he said, "Sit ye here while I go and pray yonder." "It is more blessed to give than to receive." If we share the sorrows of others we shall lessen our own. If for others we mitigate the evils about us, we shall find a balm for our own wounds. The answer to active love is restfulness in renewed strength.

We have opportunity to do good. We live under the brightest light and in the happiest land known in the history of the race. Our greatest blessings are our opportunities. The doors opening into the darkest places of earth have written over them in unmistakable characters, "Come." At our own doors human minds are enshrouded in thick darkness, and hearts are longing for the light. But there are times which offer special opportunities in which to do good. Trouble has come to some one with whom we stand in relation, and the heart is sorely wounded, or the Holy Spirit is doing a special work, and has mellowed the soul into tenderness. Now the soil is prepared, and we may cast into it the seed, with strong hope that an abundant harvest shall appear. But opportunities pass. Their doors are constantly opening and closing. The possibilities of to-day are the impossibilities of to-morrow. To-day the tree is laden with golden fruit; to-morrow the wintry winds will bring a requiem of brighter days, as with invisible fingers they play upon its naked branches. How the opportunities for the exercise of sympathy and love and kindness pass. This hour we may receive God's newest, freshest grace by the voluntary use of heart and brain, and time and strength, and love and prayer, in helping others; the next we sit by the fountains of bitterness and cry, "Marah! Marah!" Nor will the most agonizing regrets and the most earnest entreaties discover to us the branch, which being cast in will sweeten the waters.

"Who seeks, and will not take when once 'tis offered, Shall never find it more." —Telescope.

The False Ideal.

I am not about to commit the folly of denouncing money; that having money and money's worth make for any human soul the chief good of life, I do utterly deny. In itself, it is not good at all; perverted, it is a curse. Making money as the end and aim of life is a foolish and unmanly thing; making money as a means to an end may be a very wise, and also a very noble, occupation. The power that is in money to do good, is the one quality in it that gives it worth, that entitles it to respect, that lifts it above dirt and corruption. Measuring men by mere money gauges is heathenism. Making money having the chief end, and money-getting the chief occupation of life, works out the most deplorable results in the thoughts and lives of men. When the richest becomes the foremost man, and one richer than the richest the ideal man, we forget why a man is sent into this world, and cease to know what a man really is. Confusion enters into all our conceptions of human life. We apply false tests to ourselves as well as to others; we "call evil good and good evil;" conscience loses its polarity, and virtue dies at the root. When men choose occupations simply to make money; seek office only for salaries, perquisites, and, above all, opportunities; in a word, when money is the end and money-getting the business of life, character and usefulness becomes secondary; whereas character and usefulness are in human life what God cares for, and what a wise and good man prizes above all the world.

Sometimes concrete illustrations are more helpful in getting at the very truth of things than elaborate arguments or exhaustive statements. Few of us realize how despotic this money ideal has become. Nothing is more foolish than the making of wholesale indictment of our times or of our people, unless it is the blindness that will not see a storm-bearing cloud till it bursts in desolating fury. Of the evils brought to view, only in

with the Eternal Good. Nothing is more impossible than to shake the confidence or destroy the happiness of a soul which feels itself to be at peace with God and man.

And the sole condition of this harmony with the spiritual environment is love—love God-ward and love man-ward. He who loves God will be at such peace with Him that all experience—whatever comes to him in the discipline of life—will fall in with a divine providential order, as beautiful and as necessary as the material order of the planets. Such a soul will ever rejoice in God's dealings. Like a brook, it will make its sweetest music over the roughest stones. Whatever happens will be best, because it is God's choosing. And so love on the God-ward side of the soul brings a peace which nothing can cloud. It is this sense of harmony with the Divine, and this alone, which enables the human soul to rise superior to the merely temporal significance and bearing of any experience; to interpret it in the light of Providence, and set it sweetly to the music of the larger purpose.

But man must also love his brother man—love him genuinely, love him unselfishly—if he would taste that peace which the world can neither give nor take away. And, indeed, if one but love God truly, how can he help loving his brother man truly also? For the very essence of the love of God is the spirit of universal love. If we cannot love God without loving the very daisies which he has made and clothed with more than regal beauty (and no man truly loves God who does not love His good works), how can we fail to love the being whom he has made in his own image, and into whom He has breathed the breath of His own eternal life and His own pure and holy spirit? The love of man for man, here in this troubled world, ought to be such a consuming white fire and passion of love that it should burn utterly away the miserable love of self. We ought all of us to be so God-like towards suffering and sin, that we should be willing to make an altar of what we falsely call personal welfare, and burn upon it the incense of devotion to our brothers. This is the love which brings that perfect peace upon the man-ward side of our environment. Love to God, including love for man, and devotion to God, finding its expression in complete and unselfish service of mankind—these are the conditions of the peaceful soul; these are the impregnable fortifications behind which every man may intrench himself against the assaults of doubt and apprehension, sure that so long as he lives in perfect harmony with his entire spiritual environment, nothing can come to him, here or there, now or then, but the highest good and the purest felicity. —Herald.

The Fault-Finder.

I'd rather be attacked by an outspoken, uncompromising hater of the truth, who is spoiling for an old-fashioned fight, and who means war to the bitter end, than come in contact with a sneaking fault-finder, who has entrenched himself inside the church, and takes advantage of his position to worry and perplex, and weaken honest people who are devoting their lives to the cause of God and humanity.

The best thing you can do for a fault-finder is to set him to work. Fill his hands and his head with something useful, and you will get at least a little of the true idea of Christian manhood into his soul; at any rate, he will be too busy, for the time being, to have much to do with the Devil's dirty work.

But he shirks work; he's at war with steady occupation; he has a talent for mischief that Satan himself might covet; but it's hard to get anything useful out of him. If he would only set diligently to work and improve upon the plans he criticises, or do the best he can to remedy the defects he is so fond of bringing to light, we might have some charity for him; but the fact is, he has taken to fault-finding for the very purpose of hiding his own incompetency and spiritual laziness.

I know that for one honest, hopeful, steady laborer in the church, I can always find two who can criticise him long and learnedly; but a little management is sometimes better than an open conflict. Drive him, shame him, coax him, hire him, to go to work. If you can't accomplish this, you will have to pray for grace to bear him, just as Christ did Iscariot and Paul did his "thorn in the flesh."

Perhaps, after all, he may be over-ruled for our good, as an instrument for developing our patience and fortitude. Just so long as there are drones in the hive, discords in the realm of sound, and spots on the sun, just so long, I suppose, will there be fault-finders in the Church of God. Like all other petty evils, we must endure them. —Pacific Advocate.

An Old Lesson.

The following short account of our duty to God and our neighbor was written three hundred and thirty years ago:

To pray to God continually;
To learn to know him rightfully;
To honor God in Trinity;
The Trinity in unity;
The Father in his majesty;
The Son in his humanity;

these remarks illustrations abound. Men known to be unprincipled are honored for their bank accounts. Men of fortune, and controlling the influences that command fortune, can hold high office, and feel themselves too safe to need vindication when charged with infamous crimes. It no longer startles us when an election to the United States Senate even not infrequently turns upon the gold, rather than upon the brains, virtue or patriotic service of candidates. It no longer shocks us that the "barrel" enters as an essential factor into many elections, and not a little legislation. It has become so commonplace as hardly to be a scandal that party managers calculate the price of purchasable voters, and "levy contributions" to meet what they call "legitimate expenses." Big men make combinations that crush all weaker rivals, organize "trusts" that rob the people, and are called financiers. In ravenous greed they are the sharks of the business world, and, as to conscience, they are the successors of the Barbary pirates, who scourged the Mediterranean some generations gone. If they succeed, they enter the charmed circle of our immortals. A million dollars covers a multitude of sins, and many millions are of the essence of nobility. Thousands of people, finding to support them voices not a few in hiring newspapers, count it unpatriotic that a minority in the Legislature of Louisiana refuse a bribe of twenty-five millions, and curse the only men who are struggling to save the virtue and honor of the State. So high is money, so low is honor.

How can there be honesty in business, purity in politics, righteousness in government, or true virtue anywhere, while money is the essential element in our ideal of human success? How can it be otherwise than that our politics should be poisoned, that government should be debauched under the tremendous stimulus of an all-abounding idolatry of gold? How can it be otherwise than that a fatal paralysis should strike down social and civil virtue? How can it be otherwise than that the Church of God itself should show the glistening plague-spots of a leprosy so prevalent and so deadly? —Bishop A. G. Haygood.

The Holy Ghost's benignity;
Three persons one, in Deity;
To serve him always, guilelessly;
To ask him all things, needfully;
To praise him in all company;
To love him always, heartily;
To ask his mercy penitently;
To trust him always, faithfully;
To obey him always, willingly;
To abide him always, patiently;
To thank him always, thankfully;
To live here always, virtuously;
To use thy neighbor honestly;
To look for death still, presently;
To help the poor in misery;
To hope for heaven's felicity;
To have faith, hope, and charity;
To count this life but vanity; —
Be points of Christianity.

Random Readings.

High thinking is better than high living.

"Magnanimity is the necessity of successful men."

"He who only strives to get even will never get ahead."

Never waste time in trying to crush a worm that is beneath your notice.

Plain living and high thinking is far better than high living and plain thinking.

Beauty, unaccompanied by virtue, is a flower without perfume.

Temptations are a file which rub off the rust of self-confidence.

Our lives should be as pure as snow-fields, where our footsteps leave a mark but not a stain.

It is the most reasonable thing in the world to believe that God, being what he is, will do as he promised to do.

The man who is never too old to learn will always find something profitable to learn.

None have more pride than those who dream that they have none. You may labor against vain glory till you conceive that you are humble, and the fond conceit of your humility will prove to be pride in full bloom. —Spurgeon.

To avoid trouble, busy yourself about necessary things. Trouble does not tarry long with a man or a woman who is too busy to entertain him.

An Irishman says that the women are the class of men who stand between God and the men. Whoever saw a neater compliment expressed in an Irish bull.

Brother, sister, how about that family altar? Do not neglect it or permit it to be broken down. Keep the fire burning on it all the time, and in the years to come your children will rise up and call you blessed.

Don't be gloomy. It don't pay, and does not become a Christian. The psalmist said, "Let all these that put their trust in Thee rejoice; let them ever shout for joy. * * * I will rejoice in thy salvation;" and Paul said, "Rejoice in the Lord always, and again I say, rejoice."

If, as physiologists and metaphysicians declare is the fact, the mind and heart keep step with the health of the body, how is it possible for a pale, puny, weakling of a young lady to have as much mind and heart as she would have if by taking plenty of exercise in the open air and observing the hygienic laws as to dress, diet, and regular hours, she enjoyed robust health?

It sometimes happens, when the preacher is firing hot shot into the stumbling-blocks in the church, that an old sin-soaked delinquent member in the amen corner, whom the congregation well knows is being hit hard, lustily shouts "amen," expecting in that way to make the people believe he is not hit. But he only deceives himself. The people can easily see through such a subterfuge.

Minard's Liniment relieves Neuralgia.

"Not all is gold that glitters" is a true saying; it is equally true that not all is sarsaparilla that is so labelled. If you would be sure of the genuine article, ask for Ayer's Sarsaparilla, and take no other. Health is too precious to be trifled with.

If you had taken two of Carter's Little Liver Pills before retiring you would not have had that coated tongue or bad taste in the mouth this morning. Keep a vial with you for occasions.

Baird's Balm of Horehound promptly relieves and cures obstinate coughs, croup, hoarseness, and all affections of the throat and lungs. It gives immediate relief.

A gray beard on a man under 50 makes him look older than he is. The best dye to color brown or black is Buckingham's Dye for the Whiskers.

Use "MAUD S." CONDITION POWDERS for Horses, Cattle, Sheep, Hogs and Poultry.



INTERCOLONIAL RAILWAY

1890. SUMMER ARRANGEMENT. 1890.

ON and after MONDAY, 9th June, 1890, the trains of this Railway will run daily (Sunday excepted), as follows:—

TRAINS WILL LEAVE ST. JOHN.

Day Express for Halifax and Campbellton	10.00
Accommodation for Point du Chene	11.00
Fast Express for Halifax	12.30
Express for Halifax & Montreal	16.35
Express for Halifax	22.30

A parlor car runs each way on express trains leaving Halifax at 6.30 and St. John at 7.0 o'clock. Passengers from St. John for Quebec and Montreal leave St. John at 16.35 and take sleeping car at Moncton.

TRAINS WILL ARRIVE AT ST. JOHN.

Express from Halifax (Monday excepted)	6.10
Fast express from Montreal and Quebec (Monday excepted)	8.30
Accommodation from Point du Chene	12.55
Day Express from Halifax and Campbellton	18.05
Express from Halifax, Pictou and Muirgrave	22.30

The 6.30 train from Halifax will arrive at St. John at 8.30 Sunday, along with the express from Montreal and Quebec but neither of these trains run on Monday. A train will leave Sussex on Monday at 6.47, arriving at St. John at 8.30. The trains of the Intercolonial Railway to and from Montreal are lighted by electricity and heated by steam from the locomotive.

All trains arrive by Eastern Standard Time.

D. POTTINGER,
Chief Superintendent
Railway Office, Moncton, N. B.
6th June, 1890.

Canadian Pacific Railway

NEW BRUNSWICK DIVISION.

All Rail Line to Boston, &c. The Short Line to Montreal, &c.

ARRANGEMENT OF TRAINS

In Effect August 14th, 1890.

Eastern Standard Time.

LEAVE FREDERICTON.

6.00 A. M. — Express for St. John, and intermediate points, to Vancorb, Bangor, Portland, Boston, and points West; St. Stephen, St. Andrews, Houlton, Woodstock, and points north.
10.30 A. M. — For Fredericton Junction, St. John and all points east.
3.15 P. M. — For Fredericton Junction, St. John, etc.

RETURNING TO FREDERICTON.
From St. John 6.35, 8.45, a. m.; 4.45 p. m.; Fredericton Junction, 8.10, a. m., 12.00 m., 6.25 p. m.; Vancorb Junction, 10.40 a. m.; 2.15 p. m.; Vancorb, 10.20 a. m.; St. Andrews, 7.35 a. m.
ARRIVING IN FREDERICTON.
9.20 a. m., 1.10, 7.20 p. m.

LEAVE GIBSON.

6.45 A. M. — Mixed for Woodstock and points north.
ARRIVE AT GIBSON.
4.50 P. M. — Mixed from Woodstock, and points north.

H. P. TIMMERMAN,
Gen. Pass. & Ticket Agent.



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