

October.

Over the hills and through the valley
That late were clothed in robes of green,
The work of some magic hand, outlying
The skill of masters o'd, is seen!
With cardinal, gold, with scarlet and
crimson,
The sumachs and maples are all ablaze;
In browns and russets the oaks are painted;
The far horizon a purple haze.

The willow's yellow locks are streaming,
The stately pines of the forest nod;
In Tyrian dyes the asters are waving.
The pastures are gleaming with goldenrod
The fluffy bloom of the woodbine lingers,
Crowning with beauty the shrubby copse.
The ivy covers with gayest mantle
The dead tree trunks to their very tops.

Over the marshes the sedges whisper;
Bordering the wayside the ferns grow
ere;
Down by the brook the blood-red eyebright
Shows where the shallow pool lies clear.
Up from lone nooks peers the blue-fringed
gentian;
The dry leaves fall from the clambering
vine;
The bluebirds twitter of sunnier regions;
The sun is tempering the grape globe's
wine.

Out in the woods the nuts are falling,
The squirrels gather their winter's store.
The red-cheeked apples lie in the orchard,
The boughs above are laden with more.
From stubble field and wasted garden
Shrill is piping the cricket's song;
With muffled beat from the tangled thicket
The drum of the partridge reverberates
long.

Softly the mellow light is resting
Over the far-off, misty hills;
A murmuring plaint comes up from the
valley,
The twirling cascade, the wandering rills.
There's a sigh in the air, with a hint of tears
Everywhere symphonies pensive we hear
Nature a threnode in undertone humming,
Grieving the fate of the fading year.

—Selected

The Christian's Opportunity.

BY THE REV. H. W. CONANT.

It is ever a cause of thankfulness when a Christian finds the path of duty plainly marked out before him. What to do and how to do are sometimes troublesome questions. This has been true in the development of various reforms. The Temperance issue is no exception [to the general statement. Whatever may have been inexplicable in the past, however, has now been removed, and the case is so clear that we cannot conceive that an honest doubt can remain in the mind of an intelligent Christian as to his relation to this great enterprise.

One fact is plainly clear; viz., apathy, in the presence of such an evil, is unchristian. A fundamental truth in the creed of every Christian is that the mission of Christ has for its direct and ultimate purpose the destruction of evil in man and in society. "For this purpose the Son of God was manifested that he might destroy the works of the devil." Is there a remaining doubt that the curse of intemperance falls into that category of evil that is embraced in this purpose? Who can doubt it? If this is not the greatest scheme of his Satanic presence known, to obstruct the elevation and salvation of man—pray tell us what it is?

We assume that this is a fact so self-evident that there is no chance for an argument in the case. The great cry of suffering humanity, coming up from every land—and now in an emphatic sense from Africa, "poor benighted Africa"—is the call of Christ to his disciples to arise and remove this scourge of the race from the nations of the earth. And it is imperative that it be done at once. The salvation of hundreds of thousands of human lives demands it, to say nothing of that higher question, the preparation of their souls for the rest that remains for them "as the possible people of God."

What a burning shame it is that after we have united with other nations to stop the African slave trade, we should be responsible for the fact that the exportation of rum to Africa is constantly going on in our midst. Surely we ought to humiliate ourselves as "in dust and ashes" in the presence of such a crime against our weak "brother in black," and, arising from our consequent degradation, stop this gigantic wrong.

To what will it amount if we sing of "Africa's sunny fountains" and indulge in sentimental feelings, if we allow this murderous traffic to go on with its work of death? But for this leverage the Arabian slave catcher and trader would find his task more difficult.

With American rum and American rifles, powder and balls, the Arab does his work in the destruction of villages of innocent creatures in order to enslave them. And, "tell it not in Gath, publish it not in the streets of Askelon," we fold our hands, sing our psalms, and let this work of death go on, forgetful or unmindful of the fact that this poor, weak, fainting, and bleeding man is "our neighbor." Can it be that God will not hold his Church responsible for such participation and neglect?

To forget our responsibility to this

neighbor, brought almost as near to our doors (comparatively) as the Jews were to the Samaritans, must be criminal. It cannot be otherwise, viewed from a Christian standpoint, and the sooner we awake to our duty the sooner will it be possible that the judgments of a righteous God may be averted. "Shall not the Judge of all the earth do right?" And if so, what shall be the penalty affixed to such an offense against our neighbor?

When the long death-roll of the victims of the drink traffic shall be called, covering the millions in this and other lands, victims of ruin that might have shone with the "angels of God" in the brightness of the kingdom of heaven but for this neglect to carry out the purpose of Christ's mission to destroy it—who among us can lay our hands upon our hearts and say in view of all the facts, that we have done our duty in efforts to "destroy this work of the devil?"

The duty is laid upon us by the Christ we profess to love, and by the fatherhood of God and the brotherhood of man.—*Morn. Star.*

"Heartily, as unto the Lord."

"Put your heart into your work," is a word in season, surely. With these bright, cool days of Autumn a multitude resume their wonted tasks. The places in church and Sunday-school which have long been vacant are occupied again. Are they to be filled as well as occupied? This is a question every member of our schools and churches may well ponder. Are they to be filled regularly? is a question still more important. For it is regularity that tells in the long run. The tortoise distances the hare in life as well as in fable. He who fills his place sometimes, cannot rightfully be said to fill it at all. The man who goes to prayer-meeting only when he is in the mood, is of little help to the prayer-meeting, and is sure to be in the mood less frequently, as the year goes on. The half-a-day worshippers are as unfaithful to the church as that man would be to his secular affairs who should devote to business but half of the hours appointed. The teacher whose class is uncertain of his presence will soon find himself without a class that deserves the name. It is said of Hananiah by his superior that "he was a faithful man." It was a high eulogy. It is to fidelity that promotion comes, and the crown of life is promised. Now the motive force for fidelity is heart-interest. It is fair to reverse the Lord's saying: Where a man's heart is there will his treasure be, also. Heartily is faithfully. "Put your heart into your work," and your heart will put you into your work, and keep you there.

How much heart shall a man put into his religious work? The answer will determine how full his place will be filled. Some fill their places to overflowing; and the superfluity of their devotion serves to enrich and consecrate other hearts that else would be uninterested. Others barely manage to fill their places at all. The difference is, largely, one of heart. Of Hezekiah it is said that "in every work that he began in the service of the house of God, and in the law, and in the commandments, to seek his God, he did it with all his heart and prospered." There is no other way to do any work prosperously. Especially is there no other way to do religious work well. He who would reform a kingdom, or revive a church, or educate a soul in God's truth will have to put all his heart into the business. Half-heart never won a moral victory. God has no promise for the prayer that has behind it a divided heart. "Ye shall seek me and find me, when ye shall search for me with all your heart" is his instruction to Israel, through Jeremiah the prophet, with reference to effective prayer. The only sort of love that deserves the name with reference to God is that which engages all the "heart, mind, soul and strength." How well the author of the one hundred and nineteenth psalm had learned that only they are "Blessed who seek God with a whole heart!" For himself, he protests that both his prayers and his obedience are thus prompted.

What a contrast with this ideal is the life of too many Christians. In the things for which the church stands they have no more than a languid interest. How many think that one faculty consecrated to Christ is an excuse for the fact that another power is undevoted to him. The man who gives his purse to Christ is almost sure to refuse the consecration of a portion of his time to direct and personal Christian work. Many who give time will give nothing in hard cash. How many who bear Christ's name give neither? Dr. Duff accused the church of "playing at missions." In no uncharitableness of spirit, or judgment, it must be confessed that there are many, in modern times, who bear

Christ's name, who seem to be playing at religion. The church and its work is a side issue in their lives. The main line down which the express train of their energy thunders is the track whose terminus is the grave; the siding upon which so many of the instrumentalities of their life stand all the day idle, in that line which is the only visible representation of "the way everlasting."

The secret of the heart-power is fellowship with Christ; for service; and in service. "As unto the Lord" is the clue. He who refers everything to Christ, will find it easy to do anything for Christ. It is the love of Christ that constrains ours. He must live at the cross who would live and work "heartily as unto the Lord."—*Chris. Inquirer.*

The Fellowship of His Sufferings.

"That I may know Him," said the great-hearted apostle, "and the fellowship of His sufferings," as in very partnership with Him. The spirit of martyr-heroism pulsates in such words. However unintelligent they may be to the selfish heart, they express a great ambition, worthy to inspire every minister of Christ. They are in line with many other words of the same apostle, as, for example, when he bids Timothy "endure hardness as a good soldier of Christ;" or when he says, and startles us by saying: "I fill up that which is behind the afflictions of Christ in my flesh for His body's sake, which is the Church."

We cannot do real and lasting good in the world without knowing the fellowship which Paul desired to know—not theoretically, but by participation. I once heard Charles Vance tell what a woman in the slums said to a Christian minister: "I tell you what it is," she said; "if you want to do us real good, it is of no use to come and preach to us now and then; you must take a house in the court here, and live amongst us." She touched a deep principle. It will not do to lean down from some serene and painless attitude; we must come down and identify ourselves in brotherhood with those whom we would help, and in some real sense "bear their sickness and carry their sorrows." That is one of love's mysteries.

God does not promise to let us know the use he is making of us. Sometimes He does show it; but he has made no promise. The right thing for us is to leave ourselves confidently in His hands and let Him use us as He will. This is better than mapping out a career by ourselves. If I believe in a divine plan for my life, I can resign myself to a divine guidance and disposal, just as Abraham, hearing God's voice and following God's beckoning, went forth, not knowing whither he went. Life will thus be not self-directed, but God-ordained, and so the best use will be made of it.

The man in the light-house has his commission, and does his duty; but he knows not at the time of what service his light is, what treasure-laden ship it guides or warns, and what lives it saves. Does he, therefore, call himself useless and pronounce the light-house a failure? Let us be content to live and labor under the personal guidance of God in the unflinching confidence that He knows what use to make of us.

What does all this lead up to? Something like this—that we learn to enter more and more deeply into the holy sorrow of Christ over sinning men; that we accept the pain that comes this way; that we let it penetrate and search our hearts; that we allow no defeat to becloud the sweet heavens of faith and hope; that we simply do God's bidding as Christian ministers; that behind all our words there is sincerity of heart; that we believe in the Holy Ghost; that we proclaim the everlasting Gospel in its fullness, addressing man's full nature; that we neither fear man's blame nor covet man's applause; that our preaching be a manifesting of the truth to every man's conscience in the sight of God, as if we were to say: "That which I received of the Lord I have delivered unto you."—*James Oileross, D. D.*

It Standeth Sure.

When Napoleon was encamped with his army in the town of Denderah, in Central Egypt, he found two seemingly ancient temples. The roof of the smaller one, carved with curious inscriptions, was carefully taken down and conveyed to Paris. Learned men found it to represent a zodiac, and concluded from certain marks that this Egyptian temple was at least seventeen thousand years old! Soon a French professor wrote a book with the flaming title: "An invincible proof that the world is at least ten times older than Moses supposed when he wrote the Book of Genesis." Later, Champollion discovered the method of deciphering such inscriptions, and upon carefully

examining the zodiac, he found among other things, the name of Augustus Caesar, a clear proof, of course, that this temple was not two thousand years old! Thus another scientific fiasco came to an end, and Moses, as usual in possession of the field.

Several years ago, Mr. Horner was sent to Egypt to investigate the rate of deposit of the delta of the Nile Valley. He estimates that the rate of accumulation was very slow, amounting to only a few inches in a century. In digging down through the sand he came upon a piece of pottery, at a considerable depth from the surface. He calculated the number of feet, reduced them to inches, and from the slow rate of deposit drew the inference that this piece of pottery was ten or twelve thousand years old. A shout went up from the Philistine camp; another "mistake of Moses" had been discovered. For did not pottery at such a depth in a slowly accumulated delta prove conclusively that man existed on the earth with the mechanical skill to construct such an implement five or six thousand years before the creation of Adam? The shout came too soon. Going down still deeper, a piece of brick, undoubtedly Roman, was unearthed, proving on the same line of argument—the logic of skepticism—that Egypt had been conquered by the Romans thousands of years before there were any Romans! Sir Charles Lyell based his argument for the extreme antiquity of man upon the rate of deposit upon the Nile delta; but the discovery of this Roman brick knocked the bottom out of his argument.

A few years ago infidels urged objections against the historic veracity of the Bible, on the ground that such cities as Babylon and Nineveh, as described in its pages, never could have existed. But the investigations of such men as Layard and Rawlinson in delving into the long buried ruins of these old cities, have proved the biblical records true in every particular; and now it seems that the Hittite inscriptions are likely to upset the wild assumptions of the higher critics in regard to the Pentateuch. It will be perceived from these examples that science acknowledges the imperfections of its conclusions by constantly changing its premises—hypothesis follows hypothesis, each succeeding theorist howls out his predecessor while the histories of the Bible are being steadily confirmed by modern research, and the spiritual truth which it contains remains the same yesterday, to-day and forever. The lesson to be learned from the reverses of science when it has presumed to manifest a hostile spirit to the Bible is that the word of God rests upon an invincible basis that no scientific discoveries can disturb, for all truth is consistent, and "the word of the Lord endures forever."—*Christian Leader.*

The Tongue of Fire.

The tongue of knowledge is admirable, the tongue of wisdom still better the tongue of fire best of all. The learned tongue may enlighten and edify; the tongue of fire alone is able to touch the soul to higher purposes and a better life. The cultured tongue furnishes cogent reasons and eloquently puts truth to the understanding; the tongue tipped with flame insures conviction and a yielding of the life to the service of Jesus Christ. The tongue of fire is the accompaniment of all our Pentecosts. Much as we value learning, in all departments of the church, we believe the imperative demand of this time, as of all times, is the fiery tongue, the human talent consecrated to God and imbued with the Holy Spirit. The word is then pungent and quick, and without it our preaching is like sounding brass or a tinkling cymbal.

The Spirit is the great preacher. Lips are never so eloquent as when touched by His fire. God speaks through the human organs. Even the slow tongue of Moses, when touched by the finger of God, becomes effective in the utterance of divine truth. No man knows how well he can present God's truth till he is filled with the Spirit; but with this furnishing the secrets of the heart will be made manifest, and those coming in will fall down on the face, convinced; "they will worship God and report that God is in you of a truth." Study the Bible, examine the great book of human knowledge, but do it under the lead and illumination of the Spirit. To the man who would dispense divine truth, who would open the way of salvation by Jesus Christ, and persuade men to turn from their sin and devote themselves to God, the light and influence and help of the Spirit are indispensable. "When He is come, He will reprove the world of sin and of righteousness and of judgment."—*Z. Herald.*

We might as well attempt to bring pleasure out of pain, as to unite indulgence in sin with the enjoyment of happiness.—*Hodge.*

Forebearing one Another.

In Christian service there is no place for the exaltation of man. It is a disinterested work; one of love and self-sacrifice. It is done for Christ's sake and for the well-being of men. There is nothing in it that should lift up self. Yet in the best conditions we cannot expect to find all minds in agreement. That would not be human; hence diversity of views honestly held and expressed deserve consideration and respect. There is a charity that is tolerant of opinion however opposed to our own, and admits the right of private convictions and judgment. It is Christian to agree to differ in some things.

As workers together in the same Church, Christians not unfrequently find themselves in disagreement. Diversity of views arises as to policies and methods of work. The various activities of the Church are not conducted so as to give satisfaction to all. Hence, without the spirit of forbearance, feelings will arise which will find expression in strife and divisions. A partisan spirit springs up. The Church is divided, each party trying to outdo the other. It may be presumed that the pastor is so wise that he is not drawn into the controversy. But the people are unhappy; a worse state of things could hardly exist, though the cause of the trouble may have been very insignificant. The influence of the Gospel which we profess is greatly restrained and its progress retarded. It is disheartening to the Christian worker when all efforts are so clouded and repressed. The body of Christ is wounded, the Holy Spirit is grieved, and much good is destroyed. The glow of love to Christ is quenched in the heart, and peace of mind is taken away. The Church is shorn of its power.

In view of these things, how patient and forbearing Christians should be towards one another. The example of our divine Pattern, the teachings of Paul and the other apostles, all set forth this spirit of forbearance and love as a high Christian obligation. The wise course is not to allow the first feelings to kindle. Cut short the beginnings of discord. Yield as brethren some of your preferences and prejudices where truth is not at stake for the sake of the cause. Regard the rights of others, and conquer opposition by love. Thus many offences and heart-burnings, which come of divisions and discord, will be prevented. Thus will the law of Christ be fulfilled, and the highest expression will be given of the holy religion in which we profess.—*Presbyterian Banner.*

Random Readings.

Any mind that is capable of a real sorrow is capable of good.—*Mrs. Stowe.*
Truth is as impossible to be soiled by any outward touch as the sunbeam.—*Milton.*

Peace and comfort are Christ's great encouragement to faithfulness and obedience.—*Baxter.*

Do not talk about the lantern that holds the lamp; but make haste, uncover the light, and let it shine.—*George MacDonald.*

If I can place one little brick in the pavement of the Lord's pathway, I will place it there, that coming generations may walk thereon to the heavenly city.—*Phillip Brooks.*

Duty is never uncertain at first. It is only after we have got involved in the mazes and sophistries of wishing that things were otherwise than they are that it seems indistinct.—*Robertson.*

To Jesus all circumstances were suggestive of great spiritual lessons. He talked to the thirsty about the water of life, to the blind about the light, to the friends of the dead about the resurrection. His discourses were always relevant, instructive and comforting. *Methodist Protestant.*

Minard's Liniment cures Burns, etc.

Any child will take McLean's Vegetable Worm Syrup; it is not only exceedingly pleasant but is a sure remedy for all kinds of these pests. Look out for imitations. Get McLean's the original and only genuine.

The great Dr. Boerhaave left three directions for preserving the health—keep the feet warm, the head cool, and the bowels open. Had he practised in our day, he might have added: and purify the blood with Ayer's Sarsaparilla; for he certainly would consider it the best.

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1890. SUMMER ARRANGEMENT. 1890.

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

TRAINS WILL LEAVE ST. JOHN.

Day Express for Halifax and Campbellton 6.00
Accommodation for Point du Chene 11.30
Fast Express for Halifax 13.30
Fast Express for Quebec & 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 7.00 o'clock. Passengers from St. John for Quebec and Montreal leave St. John at 16.35 and take sleeping car at Montreal.
Sleeping cars are attached to through night express trains between St. John and Halifax.

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 18.00
Express from Halifax, Pictou and Mulgrave 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 Pictou 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 are run by Eastern Standard Time.

D. POTTINGER,

Chief Superintendent
Railway Office, Montreal, 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 Vancouver, 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 p. m.; 6.25 p. m.; McAdam Junction, 10.40 a. m.; 2.15 p. m.; Vancouver, 10.20 a. m.; St. Stephen, 7.50, 11.25 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.

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