You have feet—then run God's errands, Here and there, and everywhere-Feet that should be ready, eager, Every day to go-and dare. Consecrate them now to Jesus! He will show just where to go; Place true guide-boards'long your life-path Tho' you wander to and fro.

You have hands-then do His bidding-(Hands so strong that folded lie) Strength and youth to be His servant, As the moments quickly fly. Consecrate them now to Jesus! He will give you work to do -Lay it just within your grassing-Work which you will never rue.

You have lips -then tell His goodness, So that all the worl I may hear; Loudly, gladly sing His praises, How He daily grows more dear. Consecrate them now to Jesus! Guard and keep them ever pure, Saying naught to give Him sorrow-Thus unto the end endure.

You have eyes—then see His mercies Crowding round on every hand-.Health, home, friends and all possessions, And this great, free, happy land Consecrate them now to Jesus! They were given you to see All His works, so grand and wonderous, Wisely planned for you and me.

sin resolutely refrained from.

out the new man Christ Jesus enters,

until in the fullest and most exact

sense Christ Himself is in spirit repro-

duced, and He lives again in the person

of His perfectly faithful follower. How

glorious the goal—Christliness—which

real, the divine is readily recognized,

fection. At other periods it has been

more quiet, as holding itself in reserve

for its opportunity. It has banished

all fear that has any element of tor-

ment, and so, according to John, has

perhaps a right to style itself perfect.

But since the treasure is held in an

'earthen vessel," and its manifesta-

tions must be guided by a fallible judg-

it shall always appear perfect to those

Thirty years! How little of them, of

what they brought and what they taught

can be chronicled in a single column

of print! Mingled thankfulness and

humiliation attend the retrospect.

While there is thankfulness very deep

and great for the patient goodness of

God, there is humiliation correspond-

ingly profound that no better use has

been made of it. A constant and an

undeviating endeavor have resulted in

steady heavenward advance, but it

would seem as though with such ad-

vantages the advance should have been

far swifter and more extensive. For

as much of ripeness in the grace divine

as has been reached we would unfeign-

edly give the entire glory to Father,

Son, and Holy Ghost. For such de-

ficiencies and frailties as still remain-

when they might and should have been

done away-we ask and receive the

pardoning mercy of the triune God.

-Ch. Advocate.

a great deal to answer for.

who observe its workings.

short of heaven itself.

holiness and the highest sinlessness.

You have ears-then hear His teachings They are whispered c'ear and low. Morning, noon and in the night-time. As you still in wisdom grow. Consecrate them now to Jesus! Hear His pleading, tender voice: Heed His oft-repeated warnings, For His friendship now rejoice.

You've a heart—give that to Jesus: Lay it humbly at His feet, Saying, "As I am, oh, take me. Make me for Thy service meet." Wive it gladly, don't withhold it, He has bought it with His death: Just for you, on dark Golgotha, Did He then yield up His breath.

Consecrate them all to Jesus-Feet, hands, lips, and eyes and ears! He will give you strength to serve Him; Scatter, too, your many fears. All for Jesus-all our talents, All our labor, all our love: Then, when earthly work is finished. He will summon us above: -MRS. FINDLEY BRADEN, IN New York Observe

Thirty Years With Jesus

BY THE REV. JAMES MUDGE.

It was in August, 1860, that I took Christ for my complete Saviour, freely surrendering to Him my whole heart, and so, although there had been Christian life of the usual mixed, unsatisfactory character for four years previously, it is only these thirty years now finished that can really be called with full appropriateness a walk with

It has occurred to me that this would be a fitting time to set down some re flections resulting from this experience of nearly one-third of a century. It would certainly be a pity if concentration of thought and variety of observation during so long a period could yield nothing that would be of benefit to other wayfarers on the journey of

In the first place I may say that those distant beginnings, after the lapse of these years, have a different look from what they had at the time. The state on which I entered, after special in struction, resolute consecration, and definite forthputting of faith at the Eastham Camp-meeting in 1860, called Christian perfection, entire sanctification, and the being cleansed from all sin. I have long ago ceased to ap ply to it these terms. There doubtless is a certain sense in which they can be taken that makes them after ; fashion appropriate; but since there exists a far deeper or broader sense, eq ually legitimate and scriptural, if not indeed much more so, the impropriety of their indiscriminate and unexplained use would seem to be sufficiently evi I abandoned them in obedience ment, there can be no guarantee that to such wise counsels and examples as are found in Paul's words, which are tak en from the Revised Version-2 Cor. vi, 3: "Giving no occasion of st umbling in anything that our ministration be not blamed;" 1 Cor. x, 32: "Give no occasion of stumbling, either to Jews or to Greeks, or to the Church of God;" 1 Cor. viii, 9: "Take heed lest * * * this liberty of yours become a stumbling-block to the weak:" 2 Cor. xi, 12: "That I may cut off occasion from them which desire an occasion:" 1 Cor. x, 23: "All things are lawful but all things are not expedient." And again: "All things are lawful; but all things edify not." Also in Wesley's werds: "Give no offense which can possibly be avoided. Be particularly careful in speaking of yourself; you may not indeed deny the work of God, but speak of it when you are called thereto in the most inoffensive manner possible. Avoidall magnificent, pompous words; indeed, you need give it in no general name; neither perfection, sanctification, the second blessing, nor the having attained. Rather speak of the particulars which God has wrought for you."

years ago that it should be made so important an epoch from which to date a higher life? It was, as nearly as I can

for every occasion, which naturally manner :comes upon a consecration greatly inginning; but it was an immensely be dead and damned to-morrow! settled the point that all known duty | er and better way than that. was to be promptly done, and all known

This being the case, it may fairly be whose father was a Canadian minister. the main subsequent developments of pleasantly for half an hour, and he you and trust you in the end." these thirty years. For one thing, self | freely aired his doubts. He did not has steadily decreased and Christ has | believe the Old Testament; he had increased. By self here I mean, of great doubts about the New, and he course, not the natural, innocent, rattled on wonderfully. He gave exnecessary self which constitutes one's pression to a few of those superficial individuality, and which will remain doubts which are so often found in in substance however high the state of many magazines and papers of the grace attained but the abnormal, un- present day. At last he paused for natural, obtrusive self which clamors breath a little. I said, 'I suppose you proudly, impatiently for attention, and have read the Bible through three or whose presence is proof positive that | four times with careful attention?' No, the disorder introduced among the he had never read it through. 'At powers by the fall has not yet been least, I hope you have read the New wholly rectified. This self (whose Testament through?' No, he had existence is universally recognized in never done that. 'I trust, at least, such terms as self-will and selfishness) you have the habit of reading the must die by crucifixion. The process | Scriptures every day-some of the is necessarily somewhat slow, but the narrative and fragmentary portions. results are proportionately precious No, not even that. I then said, 'Ex and enduring. For as the old man goes | cuse the question from a stranger When did you last read a chapter in the Bible?' He colored a little, and replied, 'I really de not remember. I think I read two verses about six weeks ago.' I felt very much as preacher once did who, hearing a is, of course, a thoroughly perfected young man talk in that way who professed to be skeptical, said, 'You Another thing which bas been noticed | cannot be skeptical, for it takes some in the progress of the years may be brains to be a skeptic.' But I did not called the growing denomination of say that, for I longed after his soul faith. By faith here is intended not for Jesus Christ. I talked to him the mere taking God at His word, kindly for an hour. When he rose to which is a rudimental thing in which go-I had got up-I said, 'I have there would not seem to be much room given you an hour of precious time. for growth, but that action of the faith- and I am a busy man. Now, will you faculty by which the unseen is clearly give me a little of your time? 'Any,' he perceived, the eternal is made vividly said. 'You have a Bible, I suppose? 'Oh, yes!' 'And I presume it is in and God is energetically apprehended. | your trunk?' 'Yes.' And I presume This is the faith which easily overcomes it is at the bottom, under all your the world and quenches the fiery darts | clothes?' 'Well, y-e-s, it is.' 'And I of the wicked one; the faith which fills presume that your mother put it on every thing with God, beholds Him the top of your clothes just as you left every-where, and welcomes Him in all your Canadian Home?' He blushed events. Such a faith makes each oc- and then turned pale. At last I said, currence providential, and renders dis- 'I have never heard of you until now, appointment impossible. It creates but get that Bible out, put it on your such a measure of unworldliness and table to-night, and read two or three heavenly-mindedness, gives so keen a chapters of St. Luke, and to-morrow joy and so profound a peace, that the two or three more, and so on through soul is ushered into a state but little the Gospels, and if you find anything you cannot understand, go back and As to love, this has more completely learn it until you know it.' Only taken possession, extending its sphere three weeks from the next Lord's day year by year, almost month by month. I received that young man into the There have been times when it has re- Christian church! He began to do the ceived great accessions of power, and will of God, and he knew of the dochas seemed to almost cry out for new trine-that it was of God. Oh, the worlds to conquer, new affronts or light of the Word of God is very

neglects to deluge with its tide of af- strong!"-Z. Herald.

Preach the Truth. The following incident, related by Dr. A. T. Pierson, may bring a re-enforcement of courage to some preachers to preach the truth that men most need regardless of the hearers' tastes or position in life: "At the funeral of a rich and popular but dissipated man who died of delirium tremens, I felt it my duty to be very plain in addressing a large number of men who attended the funeral, with words of warning. So after a few words of reference to the dead, I began a pointed appeal to the hundreds of his unconverted business associates who came to the last rites. I asked them that old question of profit and loss, 'What shall a man be profited if he gain the whole world and lose his own soul?' With as much plainness as I could, I applied that question to many who, as I knew, Lord our God as Israel tempted him never showed themselves within church in the wilderness, as Christ refused to doors. Of course they took offence. Many came that day, expecting that the | Christ respected, as the laws of his 'officiating clergyman' would pay hom- Father, the laws of nature; and to age to a rich and popular man, and gloss cast himself down would have been to Halifax, N. S., says: "I have preover with polite varnish his life of pro- brave and violate them......Pain, fligacy and inebriety. They hoped to mutilation, disease, death—these are Oil with Hypophosphites for the past get some salve to their own consciences | the penalties affixed by nature to every from the cintment of praise with which violation of every law. These laws to the stomach, and have better results tarrying, alas! far beyond the time such a man would be anointed for have a direct bearing on the individual burial. The disappointment of a few life. By obedience to their beneficent was both outspoken and violent. One indication can we alone preserve man went away angrily cursing and sound mind in a sound body. Regard The Christian who never smiles has

What then did happen to me thirty How to deal with Skeptical Young | ceremonies! Any minister of the Gospel who seeks first of all to be true | in our day is full of activity. It finds Rishod Foss, preaching at Brixton to himself and to God as well as man, pleasure in planning, giving and work-Hill during the English Conference of knows at what sacrifice of feeling truth | ing for the growth of Christ's kingmake out, simply that apprehension of 1886, addressed the brethren in the has sometimes to be told, and con- dom. The spirit of consecration gives Jesus to be my all-sufficient empowerer ministry in the following admirable science obeyed. But sooner or later joy to all Christians who recognize it, the compensation comes. And in this and inspires confident hopes in the "My brethren in the ministry per- case it came very unexpectedly and aggressive movements of the Church. creased in thoroughness, and, indeed, fectly understand that there is abroad markedly. Within a few mouths God But it conceals, also, a great peril. made complete up to the measure of in the world to-day a flippant and care- smote that man with an incurable dis- All Christian power springs from comlight at that time vouchsafed. It less skepticism, very common among ease; and, as he belonged to my con- munion with God, and from the inmarked, accordingly, a new beginning even those who attend our Christian gregation, it became now my duty to dwelling of divine grace. One can do in the religious life, and opened the churches, generally among young men offer him such consolation and help as good to others only as his own heart way at once for an indefinite but rapid | who do not know very much about I could. Hesitatingly I ventured to | pulsates with love to Jesus, and has a increase in knowledge and faith, in the Bible, and yet who say, 'We call upon him; and to my surprise he present experience of His love. We self-crucifixion, and the acquisition of honestly doubt.' Some declare that was not only glad to see me, but can impart only what we receive. Any divine love. It put an end to the old they disbelieve. What would you do begged me to come often, which I did. spring will run dry unless fed from unhaltings, and set the soul forward on a with such careless, unintelligent skep- He clung to me like a little child- failing springs. Any Christian labour keen hunt for the best things made tics? Brother minister, would you opened his whole heart to me, confessed will be fruitless, and Christian zeal be possible by atoning blood. It was not send him to Scott, Parley, Watson, and his own life-long sins, besought me like sounding brass, unless the soul the end of sanctification, as at that a host of others who were Christian to pray for him and with him, and be- waits daily upon God and finds new time I ignorantly supposed; neither apologists, and tell him to read all fore he died wrote me a letter, which strength in prayer and in the study of was it, of course, precisely the be- those books? God forbid! He may is among the precious things preserved the Bible. with great care. In that letter he says portant stage in the process, since it | Don't put him off so. There's a short- after paying the most loving tribute to whatever attentions I had paid him "There came to me, the other day, during his illness, 'Always tell men the record. into my study, a young man, an artist, truth; be honest with them under all circumstances. They may be offended hand. inquired in what direction have been I welcomed him. We talked together at the time, but they will believe in

Head And Heart in Religion.

Some people denounce those who make religion a mere matter of feeling. Others are equally severe on those who make it a mere matter of intellectual belief. There is no real antagonism between the head and the heart in religion. There are great truths to be apprehended and received by the reason. This is the faculty by which we apprehend truth and recognize the evidence which attests it. A man may be a true Christian without an elaborate creed. But every Christian must have principles of faith. "He that cometh unto God must believe to holy service, hence the spiritual life that he is, and that he is a rewarder draws all its resources from above. of all them who diligently seek him.

But the heart has an equally prominent part in relation to the religious life. The consciousness and conviction of sin are more than a knowledge of the truths relating to human sinful ness. There is the deep feeling of pain and sorrow for having sinned against a gracious and loving Father. True faith is more than the assent of the intellect. We have heard men preach against Methodist teaching as if it made mere feeling the supreme thing. We have never heard such teaching from any Methodist pulpit but we have often heard congregations warned against trusting to feeling, or making moods of feeling the standard by which to judge of our religious state. We should not trust in our faith or feeling, but in Christ himself. But a full trust in Christ as our Saviour must affect the feelings. It puts joy into the heart, and lifts the soul above emotions of guilty fear. Hence those who ridicule and disparage feeling are just as much astray as those who denounce reason and knowledge. These two go hand in hand. Right thoughts, and right belief of the truth by the head tends to create right owen. feeling in the heart. Peace and joy are the fruits of living faith. - Guar-

Thoughts for Workers.

Fevered work, flurried work, anxious work, restless work, is always bad work. Work, all of you, as if you felt and realized the dignity of work, the innocence of work, the happiness of work, the holiness of work. Do your best loyally, cheerfully, and suffer yourself to feel no anxiety or fear. Your times are in God's hands. He will direct your paths. He will accept your efforts if they be faithful. He will bless your aims if they be for your soul's good.

It may not always be ours to be subtle, and learned, and logical, but it may be ours to be noble, and sweet,

Put always duty before pleasure. Never invert this order, and let pleasure interfere with times of duty; never let pleasure usurp the place of duty never let pleasure infringe on duty.

Man is far too mean a creature to be justified in withholding forgiveness for any personal wrong. It is far more hard to forgive oneself, when one has

done wrong. Are we not liable to "tempt" the tempt him on the temple pinnacle? swearing at me and declaring that he the laws of nature as a voice saying, would put it in his will that I should "This is the way; walk ye into it."never have any part in his funeral | - Canon Farar.

ALONE WITH GOD. — Christian life

Random Readings.

No surgeon can mend a broken

Faith is putting your hand in God's Take an occasional look at the why

of your doing. "The Lord shall be king over all

the earth."—Zech. 14:9. If a man could pluck every rose he saw, how full of thorns his hands

would be. Every man should have an aim in life, but should not spend too much

time aiming. Love is both the source and the channel and the end of the Divine

acting. - Spurgeon. We are in the world for one purpose -to find Christ and remind men of Railway Office, Moncton, N. B. him-Prof. Drummond.

Worldly motives can never prompt

Despise not little duties; they have been to many a saved man an excellent discipline of humility. -Goulbourn.

It is a curious fact that though the rain keeps thousands away from church on Sunday, it does not deter a single man from attending to his business on

week-days. Piety and true morality are but the same spirit differently manifested. Piety is religion with its face toward God; morality is religion with its face

toward the world. - 2 ryon Edwards. The one who will be found in trial capable of great acts of love is ever the one who is always doing considerate small ones. - E. W. Robertson.

It is impossible that those who love God with their whole heart can undervalue the church, so strong are her evidences. — Pascal.

Religion is the expression of a man's spiritual nature, his true and highest being unfolding to spiritual facts and

relations. - James T. Bixby. Confucianism is a system of rules for the righteous, not a salvation for sinners, hygienics for the healthy, not medicine for the sick. - Rev. Geo.

Life is short, and we have never too much time for gladdening the hearts of those who are traveling the same dark journey with us. Oh, be swift to love, make haste to be kind

Happy is the man who so lives that he can think of death without alarm, and anticipate for himself a better and happier life when he shall be called to retire from this earthly scene.

Faith and hope are inseparately connected; for if we believe that God gave His Son to save us, we must have hope of the future. Only they who are without God are without hope.

The Christian alone can truly say, "It is better further on." For him a better day is surely coming, "by and by." His pathway is one that shineth "more and more even unto the perfect

Promote the truth, and the truth will promote thee. Though thou suffer with it for a season, thou shalt triumph with it in due time. Dishonor for truth's sake is true glory. -Rev. C. H.

Minard's Liniment Lumberman's Friend.

For Cramps, Cholera, Diarrhoea, Summer complaint, use Kendrick's Mixture. Kendrick's Mixture, a positive cure in nearly every case. Sold by dealers. 25 cents.

Scott's Emulsion of Cod Liver Gil and Hypophosphites ls very palatable and much better than the plain oil. Dr. W. H. Cameron, of scribed Scott's Emulsion of Cod Liver two years and found it more agreeable from its use than any other preparation of the kind I have ever tried." Put up in 50c, and \$1 size.

No greater triumph in medicine or chemistry has been recorded than Hall's Hair Renewer to revivify and Sold everywhere at 50 cents per bottle \$5.50 restore gray hair to the color of youth, per dozen



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1890. SUMMER ARRANGEMENT. 1890. (N and after MONDAY, 9th June. 1890, the trains of this Railway

will run daily (Sunday excepted), as

TRAINS WILL LEAVE ST. JOHN.

Day Express for Halifax and Camp-Accommodation for Point du Chene 11.00 Express for Halifax..... 22.30

A parlor car runs each way on express trains leaving Halifax at 6.30 and St. John at 7.60 o'clock. Passengers from St. John for Quebec and Montreal leave St John at 16 35 and take sleeping car at Moncton. leeping cars are attached to through

night express trains between St. John and Halifax.

TRAINS WILL ARRIVE AT ST. JOHN.

Express from Halifax (Monday excepted)..... Fast express from Montreal and Quebec (Monday excepted)... 8,30 Accommodation from Point du Chene,..... 12,55 Day Express from Halifax and

Express from Halifax, Pictou and Mulgrave 22.31 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 bussex on Mon-

day at 6.47, arriving at St. John at 8.30. The trains of the Intercolonial Railway to and from Montrea! are lighted by electricity and heated by steam from the ocomotive. All trains are run by Eastern Stand

Chief Superintendent 6th June, 1890.

D. POTTINGER,

NEW BRUNSWICK DIVISION. All Rail Line to Boston. &c.

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 Vanceboro, Bangor, Portland, Boston, and points West; St. Stephen, St. An-drews, Houlton, Woodstock, and points north.

A M-For Fredericton Junction, St John and all points east. 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.; McAdam Junction, 10.40 a. m.; 2.15 p. m.; Vanceboro, 10.20 a. m.; St. Stephen, 7.50, 11.25 a. m.; St. Andrews, 7.35

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.

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Sarsa

The Blood I

so say Lead and Druggists on is indors mred by it c uema, Erysip iseases of the "Aver's Sarsapar tion by years of nmunity. It is aggist, 212 Merrin

Dr. W. P. Wright "In my pra be Ayer's Sars es of the blood." Dr. R. R. Boyle, iladelphia, Pa., have prescribed rous instance acious in the tr the blood." L. M. Robinson, ertifies : "Ayer's been a great selle ere is no blood-pu For many yea fulous running me so bad the do ne of my legs to aking Ayer's Sars ovement. Aft ttles the sores w ake a few bottle ear, for my blood led with sores. I

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