

Lift Up The Latch.

BY THE REV. EDWIN H. KEVIN, D. D.

"Twas dark, and I, with inward fear,
Stood like a culprit weeping near
The house in which my Saviour dwelt;
Such pangs my soul had never felt.
A voice addressed me from within,
"Lift up the latch and enter in."

I thought I was unfit to be
A guest of such a one as He;
I needed garments new and fair
Before I dared to enter there.
But still the voice was heard within:
"Lift up the latch and enter in."

But in my deepest heart I knew
That I had sinned and basely too,
I trifled with His blood and tears,
And slighted Him for months and years.
But still the voice was heard within,
"Lift up the latch and enter in."

But I would rather not comply
Until my life to mend I try,
I need a better heart before
I could be welcomed at the door.
But still the voice was heard within,
"Lift up the latch and enter in."

Not now, I said, 'twill do again,
When I am free from all my pain;
No sighing ones are wanted there,
Where songs of gladness fill the air.
But still the voice was heard within,
"Lift up the latch and enter in."

With all my sin and guilt oppressed,
With heart of stone within my breast,
Say! would you, Saviour honored be,
With such a worthless guest as me?
"Yes," saith the voice that spoke within,
"Lift up the latch and enter in."

—The Presbyterian.

Two "Bears" Promotive of Domestic Happiness.

BY TIMOTHY HOMELOVE.

The bears of the forest are not regarded as peace-makers nor as producers of happiness. But the New Testament mentions two bears that have done more than anything else in the world to promote domestic felicity. They should, therefore, be well known to every family. It is evident, however, from the newspapers as well as from general observation, that these "bears" are either not so well known or are not so often employed as they should be. Family jars are frequent. Ebullitions of anger, petulance, selfishness, and quarreling are all too common. It is useless to say that these things cannot be avoided. Have you never approached a house and heard angry and bitter words, and then, on entering, observed smiling faces and listened to the most polite and apparently loving conversation? If the heads of the household could cease their quarreling when you entered, they could before. This shows that even hereditary tendencies and unpleasant surroundings do not make unkind words a necessity. And yet there are very many needless incentives to anger and ill-will making many homes anything but the little heavens they ought to be. The wife is often overburdened with cares. She has, day after day, a round of duties always nearly the same, and often sadly taxing her strength. Cooking, washing, cleaning, sewing, caring for the children and a hundred other things make up the sum of her life. These are all honorable kinds of work, and the writer has no sympathy with the woman who feels that they are beneath her. She who does well her household duties is so far pleasing the Master. Marthas no less than Marys are needed. She who trains a family of children to be good citizens and true Christians does more for the world than many a missionary, and she deserves and will have the special blessing of God.

Nevertheless, the burdens of the wife are often too onerous. Men little realize this, or they would give up many things that they demand. They would be very careful to keep from bringing dirt into the house. They would not leave their clothes and boots here and there, but put them in their proper places. They would cheerfully get along without pie and cake, to relieve the burdens of their overworked wives and mothers. They would provide good literature for their families for their mental refreshment and sustenance. They would do all in their power to make home pleasant and joyous.

On the other hand, how often the wife lays heavy burdens on her husband by wastefulness or extravagance! She does not consider that their means are limited, and that little needless expenditures may in time eat up their home. Now the "bear" that helps in these cases is this: "Dear ye one another's burdens." If every member of a family would seek, so far as possible, to bear the burdens of the others, we should hear less of "selfish Johns" and "wasteful Susans." Husbands and wives in their peculiar relations would be thoughtful of each other's health and happiness. Mary, instead of spending all her time playing, "Who will Care for Mother Now?" and similar duties, would oftener help her mother in the kitchen. Charlie would cheerfully do all the chores and errands he could to relieve his parents. Mutual

helpfulness would obviate the cause of much ill-feeling and unhappiness.

Still another "bear" is needed to secure attainable happiness. After all the trying to be mutually helpful and pleasing, there will be occasions for complaint and dissatisfaction. The members of a family cannot all think alike. It were not well if they could. The thought of one should complement and supplement the thought of another. Sometimes plans and opinions will be conflicting. A difference of opinion may engender a difference of feeling and then differing words. Here another "bear" will maintain domestic felicity. It is, "Forbearing one another in love." It is not always necessary for one to have his own way. In the end greater happiness is obtained by yielding, when Christian principles are not compromised, than by having one's own way. "It is more blessed to give than to receive." This is true not of money only but of preferences. All have imperfections. These imperfections must often be passed unnoticed always when there is no probability of securing amendment.

Forbearance is a virtue that is not always easily practiced. But constant endeavor, by the help of God, will eventuate in success. That these two "bears" may be to the highest degree effectual in securing domestic happiness they must be combined in love, and love must be actuated by the constraining love of Christ.—Morning Star.

Working the Parish.

Some pastors are diligent workers in, while others are skilful workers of, the parish. The labour of the former is often useful and productive of great good, but it lacks comprehensiveness, and therefore fails of the best results; while that of the latter has the advantage of employing all the working force of the charge in united and energetic effort to accomplish a fixed end. Its happy results appear in the general prosperity of the cause, as well as in the greater variety of work performed. So have we seen one gardener, who assiduously cultivated certain favourite plots of ground, beds of plants or flowers, but neglected other parts as rich in promise and as greatly in need of his care; while we have seen another, with no greater resources but with more comprehensive plans, take in at a glance the character, condition and wants of his garden, and as promptly find means near by to accomplish all in it he deems necessary. He sees that the fence is broken, and has it repaired; that here is a spot still in its native wildness, and he sets about reclaiming it; that yonder is a poor piece of ground and he has it enriched. He also discovers the soil suited to this particular plant, and the plant craving that particular soil, and speedily has them successfully adjusted one to the other. He turns all the forces of nature and all his working force to improve the condition and promote the prosperity of his whole garden. Soon we find not a few spots only, but his whole area clothed with health, beauty and productiveness.

The first consideration with a pastor, who wishes to work well his parish, is not how he may soonest get himself engaged in the work; but how he may best get all the workable and working materials of it utilized and employed. To this end he considers the condition, needs and capabilities of all its elements, and sets out himself alone to do the work, but everyone according to his fitness and ability.

He finds many departments of work, in one or another of which there is room and employment for all. There is a Sabbath school with its doors wide open before him inviting everyone, as teacher or pupil, to the privilege of its work and to a share in its responsibility. So much has been the care and attention given to the organization and operation of this branch of Christian work, that we dare hardly suggest an amendment. We would, however, venture to call attention to what we regard as an evil growing out of the high estimate formed of its value; that is the substitution of attendance upon it for attendance upon the public worship of the sanctuary. We have seen a Sabbath school dismissed a few minutes before the beginning of public worship in the church, and found that most of the children, many of the young people, and some even of the teachers went home and did not return to the morning service. Surely this is training the young in a wrong and dangerous direction, which should promptly be counteracted in the family and in the Sabbath school.

There is also a good work which the pastor might profitably operate, or set in operation, in the shape of Bible classes and Bible readings or studies. These need not be held on the Sabbath day alone, but on afternoons or evenings of week days, and be attended by persons of both sexes, separately or together as may be judged best. The

less conventional and the more free and familiar these meetings are, the better. They prove still more profitable when prayer is combined with these meetings for study, at their beginning or close at both.

Then, again, there are persons found in every congregation who combine in themselves fine Christian intelligence with tender sympathy. Such qualities are of unspeakable value in parish work, and should have a special sphere of exercise assigned them. A committee of two, three or more such persons, near the pastor's hand, could do precious service in visiting the sick or poor, in calling on strangers or neglected ones in the bounds. In their rounds they might not only give help and comfort to many, but exert a most beneficent influence over young persons, many of whom they might win to the love of God and attendance on His house.

Then in the forefront of all the useful and approved forms of Church work comes the great one of missions, which is the work of the age, of the church at large, as well as of every live congregation. Plans advancing this work in all its home and foreign interests cannot be held in abeyance, but must be pressed forward in every well-worked charge; which should not only have its monthly concert of prayer, but one or more missionary organizations, working specially and solely in the interests of missions. We have known a boys' and girls' missionary society do good work, both in developing interest and collecting money as auxiliary to the greater one of the congregation. We know no good reason why the young should not in some way be initiated in the work. Is it not from those who are now boys and girls that we are, by and by to get our best recruits for the missionary field and for missionary work? Why then may they not now begin their training for the work?

In such ways many pastors, who would skilfully work their charges, at once build up the Christian life of their people and strengthen the cause of God. Thus also may they, while obeying the order, "Go work to-day in My vineyard," be agents to assign to many a fellow-servant his proper work and deepen in both their people and themselves a sense of responsibility to work for God, such as the Master felt, when He said, "I must work the work of Him that sent Me."—Central Presbyterian.

Two Kinds of Donors.

A donor is one who gives. But all donors are not alike. Even where the sum given is the same, the spirit of the givers may be as far asunder as the poles. I remember a canvass for funds to build a church many years ago. I went to a wealthy man, who I hoped would head the list with a liberal contribution. And I was not disappointed. He said that a new church would be a public improvement, and that in such enterprises all good citizens ought to take an interest. He would help as a matter of course. He took his bank-book, saw that his balance there ran up into the thousands, wrote his check for five hundred dollars, and handed it to me. I thanked him of course, and the daily papers next morning told the people what a public-spirited citizen Mr. M. was—how liberally he headed our subscription. Mr. M. got the full worth of his five hundred dollars in public appreciation and the increased value of his property.

I called in the course of the canvass on a poor, but pious, workman. He earned \$1.50 a day, and had a large family to support. I did not expect much from him, but he took my subscription-book and put down fifty dollars. He said, as he did so: "I can't pay but ten dollars now, but I am going to work out the rest. My wife and I have been talking this matter over, and praying over it, too, and we have concluded to try to earn a little more, and to save a little more in order to help build the church. Yes, the church we must have, if we do without sugar in our coffee, or even without coffee, for a year." There was no special notice in the newspapers of good Bro. N's fifty dollars. Nobody praised his liberal donation, though in proportion to his means it was an hundred-fold greater than Mr. M's. Mr. M. wrote his check just as he would have written it to pay for a new carriage if his wife had asked him to buy one. He never missed the money. He had all the luxuries of the season on his table. He never thought even of self-denial in order to do good. He simply gave a little of his surplus, and gave expecting to be complimented for his gift. But in the home of Mr. N. that fifty-dollar donation was felt every day for a year. Every needless expenditure was avoided. Even some things essential to comfort were given up in order that the pledge for the church might be redeemed. And all this was done cheerfully—done because that family loved Christ and his cause

better than themselves. Which was the most worthy donor in the sight of God? We are glad to have the rich give of their abundance. Such giving does them good. It helps to keep the heart warm, and to save them from that temptation to avarice which always comes with the accumulation of wealth.

SELLING TO GIVE.

I find when objects of benevolence are presented that some people are land-poor. I went to a man once who owned six thousand acres of arable land, and asked him to help in a good cause. His reply was: "I would be glad to if I had the money, but the truth is that I am very hard up. I have just bought a thousand acres that was offered at a bargain, and as I had not quite money enough to pay for it, I had to borrow five thousand dollars. Until that debt is canceled, I will not be able to do anything." What must the Saviour think of such a man? He said: "Sell that ye have, and give alms." We have no right to plead poverty when we have property that is saleable, and that we can spare. We have no right to go in debt hoping to gain by the rise of what we buy, and then make our speculations an excuse for our illiberality. I asked this man, "Why not sell some of your land and so get money for benevolent purposes?" "Sell some of my land? No, no; that would be great foolishness. Why, a railroad is surveyed through it, and it will double in value in two years." And so that man with six thousand acres of land refuses to give anything and keeps his family on half rations, in order to hold all that he has and to buy more, hoping that his investments will make him a millionaire. I would rather have less treasure on earth and more in heaven. But it is amazing how many sensible people in this country—and people who profess to be Christians—regard their indebtedness for what they buy on speculation as an excuse for not giving to the Lord. I wish that I could send an archangel with his trumpet to repeat in the ears of all such the Saviour's exhortation, "Sell that thou hast; and give alms."—Senex Smith in Journal.

Loss And Gain.

Job was an example of the fulfilment of the promise, "Call upon me in the day of trouble: I will deliver thee, and thou shalt glorify me." He manifestly knew that "the name of the Lord is a strong tower; the righteous runneth into it, and is safe." See him fleeing to this "strong tower," in the day of his trouble arising from worldly losses and terrible disappointments as to his worldly expectations. Shock after shock of dire adversity had prostrated his joys and hopes. The adversary had assailed him with irresistible violence, scattering his worldly possessions as to the "four winds," and leaving him penniless and almost friendless. Note the result, as left on record: "Then Job arose, and rent his mantle, and shaved his head, and fell upon the ground, and worshipped, and said, The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." Surely "the name of the Lord" was to him "a strong tower," into which he ran, and was safe. Thus sheltered he was singularly calm and submissive in a time of terrible calamity; peaceful and resigned, though the stroke falling upon him was so heavy, and so nearly annihilating to all that was dear to him. His confidence was in God, and he was satisfied that all was right and well, so that he could bow in full acquiescence in it, as needful in order that the Divine will might be done. This was running into the "strong tower," as recommended by the Prophet Isaiah, when he says "Who is among you that feareth the Lord, and obeyeth the voice of His servant, that walketh in darkness and hath no light? let him trust in the name of the Lord, and stay upon His God."

The most ample assurances are given that this refuge will avail for those who resort to it. A voice comes from the innermost sanctuary of this safe retreat says, "Fear thou not; for I am thy God; I will strengthen thee; yes, I will help thee; yea, I will uphold thee with the right hand of My righteousness." Speaking of this declaration, Spurgeon renders it as virtually saying: "Fear not! If there were an ant at the door of thy granary, asking for help, it would not ruin thee to give him a grain of thy wheat; and thou art nothing but a tiny insect at the door of My All-sufficiency. I will help thee." In a similar strain, Robert Cawdrey, of England, three hundred years ago, said: "Like as if one had a great enemy, and the Queen who is but a mortal woman, should promise to protect and defend him, he would not fear much more we ought not to fear our enemies, seeing that God, who is almighty, doth say, 'Fear not; for I am thy protector and thy defence.'"

Well may the imperilled or the distressed, from whatever cause, say, "If

God be for us, who can be against us?" Again and again has confidence in God's approval been an invaluable reliance to those who otherwise might have been overwhelmed with anxiety and despondency. Pertinently has it been said that, three hundred years ago, in Holland, about one million of people stood for Protestantism and freedom, in opposition to the mightiest empire of that age, whose banners the Pope had blessed. William the Prince of Orange, a man who feared God, was the champion of the righteous cause. In the heat of the struggle, when the young republic seemed about to be overwhelmed, William received a misadventure from one of his generals, then in command of an important post, inquiring, among other things, if he had succeeded in effecting a treaty with any foreign power, as France or England, such as would secure aid. His reply was, "You ask me if I have made a treaty for aid with any great foreign power; and I answer, that, before I undertook the cause of the oppressed Christians in these provinces, I made a close alliance with the King of kings; and I doubt not that He will give us the victory." And so it proved.

There may be great and even unsparing worldly losses, and the most formidably threatening ills may be encountered or anticipated; yet there is untold gain afforded in the realization of that which is implied by the assurance expressed in the ancient song of Judah, in which the "Lord Jehovah" is addressed by the devout saying: "Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusted in thee." In that "perfect peace" there is more than full compensation for all that is lost or suffered by "the righteous," who knows by experience that "the name of the Lord is a strong tower" into which they may run and be safe. They can sing with Henry Francis Lyte: "Go then, earthly fame and treasure, Come disaster, scorn and pain; In thy service pain is pleasure; With thy favor loss is gain; I have called thee, Abba, Father, I have set my heart on thee; Storms may howl, and clouds may gather, All must work for good to me."—Watchman.

Adversity A Test of Strength.

Solomon says: "If thou faint in the day of adversity, thy strength is small." The marginal rendering makes the latter part of the sentence read: "Thy strength is narrow." Some people appear to have a surplus of strength when the sun of prosperity is smiling upon them. How courageous they are then! What large projects they propose to engage in! And they really do display a good deal of a certain kind of strength in certain ways. If you had never seen them under any adverse condition, you would quickly believe that they were mighty strong people. But wait till the besom of adversity brushes them off their feet. See how flat and flimsy they lie! Hear their sighs of despair and their jeremiads of woe and worry. How "narrow" is their strength, then. But look at the Christian, who, stands grandly erect in the power of heroic manhood! Do you see any traces of "fainting" in him? No! His face is unblanched amid the commotions of financial reverses, or the disturbances of domestic relations. He has his sorrows. He is not insensible to the play of adverse currents as they sweep about his pathway. But he is not mastered by these things. He sees them, but not to fear them. His vision is fast fixed on God, and his heart is anchored to the strength of Eternal Omnipotence. Adversity not only does not leave him weak, but stronger than when it swept its swift gale over him. It has helped him to become an "oak of Bashan." He meets the next storm of adversity with greater composure and courage than he did the last one. The fibres of his being grow tougher and more compact. He makes more out of adversity than thousands of others do out of prosperity. It is a choice harvest time with him. It is his best opportunity to get golden nuggets of experience, which make capital for glory. He acquires the art of making adversity yield him eternal compensations. Let us drive on. Don't stop for the storm!

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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 18.35 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 18.05
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 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.

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3.15 P. M.—For Fredericton Junction, St. John, etc.

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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.

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9.20 a. m., 1.10, 7.20 p. m.

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