BY MRS. R. M. LEWIS. The duty ours to work on still, The end we need not know, The seed we sow in land we till Must have its time to grow.

Then plant your seed with patient care, Doing the work to-day, And do not waste the hours so fair Wondering if 'twill pay.

Although you may toil in the mire, Your hands be soiled with clay, Press on and upward, do not tire, Though recompense delay.

It is the little things of life That vex and try the soul, The weary tasks, the daily strife, But these will make the whole.

Or yield thee to despair, Eternal life thou shalt obtain Through toil and faith and prayer. And when you do not understand

Then do not think your life is vain,

Keep firm hold of the Master's hand, He'll help thee steer thy bark. Then falter not in deed or thought, But do the best you can.

Because the way seems dark,

And never for a moment doubt The wisdom of his plan. Advocate.

#### Is Fasting A Christian Duty?

Is it incumbent upon Christians to fast? The answer to this question depends upon the answer to a prior question; Is fasting enjoined in the New Testament? For whatever custom or ordinance is maintained in the Church of Christ, must get its sanction from the New Testament, from Christ's example and precepts, transmitted through His immediate and chosen representatives-not from any religious practise which antedates the New "Testament, nor from any religious sentiment which has since come to exist independently of it. There have been in the history of the church, survivals and supplementary institutions of this sort. Thus much every student of ecclesiastical history must admit. The question is: Is fasting one of these institutions? Is it a survival of Judaism or any other ethnic religion which existed previous to Christianity? Is it a custom which has been engrafted upon Christianity by religious sentiment? Or is it really enjoined and commanded in the New Testament, the only source of authority to which ly unhappy. I experienced a void

we can consistently turn? Let us examine, in a general way the New Testament reference to the custom of fasting, and see to what extent they seem to sanction it. Aside from Christ's allusion to the Jewish custom, in the sermon on the mount, there is not a single passage in the New Testament which could be construed as an injunction to fasting. On the contary, the word is frequently used to express, not a stated religious observance at all, but a mere accidental want of food, a physical abstinence by necessity, as in Matt. 15: 32. Private fasts seem to have been common in the early church, as we learn from several passages in the Acts, but there | ing rather inclined to be argumentawas no ordinance enjoining them at stated times or for stated causes. They were plainly survivals among Jews of an old Jewish custom. The only reference to Old Testament fasts in the ish religion, endeavouring to obtain sal-New Testament is purely incidental, and occurs in Acts 27:9. The best critical evidence goes to prove that-

1. Fasting is nowhere enjoined in the New Testament.

2. When it was spontaneous, however, it was acceptable-rather as an indication of right feeling in the heart, than an ordinance calculated to promote humility and penitence. Any other spontaneous religious act would have been equally acceptable.

3. It was liable to abuse, and was abused.

4. The temper of the early church, in which fasting was more or less practiced, was ascetic as compared

with that of Christ and his disciples. seem to commend the custom of fast- like yourself, dear, unsaved reader,

interpolation. ing is totally un-Christlike. It is must be my only guide in such matters; genous, not fragmentary. Let us be and smothered our feelings like a wet Liver Oil and Hypophosphites. It is a scetic, ceremonial, Judaistic—essen- human reason will only lead me astray. Sincere and genuine. Our Sunday blanket smothers a fire, because it was as palatable as Milk, and the most observance, its object is to induce a love wherewith he loved "me (Eph. do not need one conscience for the lived in Strongstown, Pa., a wealthy, not fail to try it. Put up in 50c. and

willing to goad themselves up thither | will of man, but of God." with the old thorns of asceticism. The verdict of modern Christianity is that the full and rounded life is the bestthe body neither neglected nor abused (2 Cor. vi, 1).—The Watchword. for the sake of the soul, nor the soul for the sake of the body, but both honored and both conserved in accordance with the laws of physical and moral health. If the body is indeed the temple of the Holy Ghost, is it' not our duty to keep it fair and strong and healthy? Would you neglect or refuse to repair a shrine because it contained a holy image? Fasting breaks down and disfigures the earthly temple of God. It is a transgression of the laws of health which God himself has established. The Christian who fasts does also upon his own responsibility, and at his own peril. He perpetrates an abuse upon the body which is not sanctioned by the Word of God. Is it not time that the church ceased to enjoin a practise which had its origin in Mosaic formalism, and was perpetuatby monkish superstition?—Zion's

Brought up a Jew, I was instructed to follow the manifold ceremonial observances which have become so customary to Jews; but I was exceedingwhich I could not express; I realized a need which I could not define; I hungered and thirsted for-I knew not what. After a time I fell in with some it." While he was an entire stranger, he considers the hope of heavenly re atheists. I eagerly devoured the poison contained in their writings, and listened to their blasphemous assumptions. The result was that my mind professing Christians, and speaking in Word are clearly on the side of such a soon began to yield to their soul-destroying views. I doubted the inspiration of the Bible, and denied the possibility of revealed religion. At that time I came across a Christian whose consistent walk in the ways of God attracted me much. I saw he was of Christ. They never preach a serreal. I had to admit that he possessed | mon or talk five minutes anywhere or | Murch, who is so anxious to be assura secret treasure which I did not. Betive, I frequently reasoned with him about the claims of Jesus as the Messiah of Israel. The result of this was that I became very earnest in the Jewvation by my good works, seeking for peace by my own efforts.

and I heard three Christians singing | Telescope. that hymn:

"Whosoever heareth-shout, shout the sound. Send the blessed tidings all the world

Spread the joyful news wherever man

Whosoever will may come. " forcibly, and one of the friends came ing as a religious exercise (Matt. 16: | " by nature," a child " of wrath" 21), and that passage has been omitted (Eph. ii, 3). The bandage was torn from the corrected text of the New from my eyes. I saw myself, with the Testament as not having sufficient light from the throne of God's holiness manuscript support to warrant its gen- | shining upon my conscience, "undone" uineness. The best scholars are also (Isa. vi, 5). A sinner by nature and the Samson of self-sacrifice twined his happy, and has a perfect right to shout agreed that in the corresponding pas- a sinner by practice, the thought came unrelenting arms about it. You cannot sage in Mark the word "fasting" is an | to me with awful intensity; "Where | count upon the intermittent Christian shall I flee for refuge? Where? O | for any great service or noble sacrifice. To pass now from the letter of the | where?" "Away with vain reason-New Testament to the spirit we may | ing !" I exclaimed; "away with soul- tians, let us try to be Christians | ing. Again, we have seen shouting confidently assert that the idea of fast- destroying quibblings!' God's word through and through. Let us be homo- that childed our religious enthusiasm tially a product, or survival of the old | So I read in the Scriptures that "God, | piety is none too good for Monday | so hollow and out of harmony with the |

purification-types which passed away A free gift, indeed ! () I thought how anywhere. There is no second-best with the coming in of the truth as it is | beautifully simple, how grand, how garment of righteousness. If you are in Christ. There is no more reason like God! Like water upon parched wearing one in your every-day busiwhy the christian of to-day should try ground this blessed news came to me, ness life, be sure it is the devil who is fasting, than that he should try to fully exclaim, "There is therefore now Herald. wash the stain of guilt from his hands no condemnation to them which are with the blood of slain beasts. Both in Christ Jesus" (Rom. viii, 1). God are formal; both had their place in allowed nothing to obscure this glorivastly much, because the vital thing | ye saved, through faith, \* \* not of itself had not yet come. But now works, lest any man should boast" consequence there is in them, how these ceremonial observances are out- (Eph. ii, 8 9), For, beloved reader | they may touch or hurt our neighbour. worn. We have outgrown them by ever bear in mind that, according to To avoid this sin, we must not only be nineteen centuries. Formalism is no the word of God, to receive means to free from intending mischief, but wary longer legitimate religion. Our church | believe and to believe means to re- of effecting it; not only careful of not ordinances are not intended to induce ceive, as it is also written in John i, wronging one distinct person, but of spiritual-mindedness, but to give ex- 11, 12, 13, : "He came unto His own, harming any promiscously; not only abpression to it. If we cannot attain to and His own received Him not. But stinent from aiming directly, but proviheights of soul without transgressing as many as received Him, to them dent not to hit casually any person with the laws of physical health, better far gave He power to become the sons of obloquy. For as he that dischargeth that we should live our normal lives of God, even to them that believe on His trust and service, leaving the peakes name : which were born, not of blood, about regarding who may stand in the of spiritual exaltation to those who are nor of the will of the flesh, nor of the

> Reader, how is it with your soul Are you saved? Have you peace with God? "Now is the day of salvation

#### Hobby-Riding in and Out of the Pulpit.

Hobby-horse riding in or out of the pulpit usually proves perilous to the rider. In the pulpit the hobby-rider sooner or later meets with a "ground tumble," or "header," and generally when he is least expecting it. Out of the pulpit the man who undertakes to ride a hobby usually meets with the same fate. The fall of the former, however, is more perceptible because more public, while the latter falls as hard, but as it were in his own backyard. Both soon come to be regarded as cranks, and neither has any special influence for good anywhere. The writer has known men, minis-

ters and laymen, whose hobby was pride. They preach and talk everywhere they go against fashionable dress and the adornment of the person. They dilate earnessly on the supposed follies and foibles of the Recently we met a man with a long next world. face, who, in the most doleful tone imsensible people.

of the most precious of Bible-doctrines, for him. as sanctification and the second coming on any occasion that they do not have ed that she will know the redeemed greater charm to the character than something to say on these subjects. in heaven, is so reluctant to make their | the display of great talents and accom-What is the result? The people tire acquaintance here on earth For in- plishments. of so much of one thing, and the stance, there is old Mrs. Locker, who hobbyist, if a preacher, is soon no has been confined to her bed for a longer wanted. He is compelled to dozen years. How her faded eyes seek a new field, where, he will only | would brighten at a visit from Mrs. | us, that it brings us to a settledness of riding will effectually militate against the poor sewing girl who is coughing selves. - Bishop Patrick. One Sunday afternoon I took a walk | the usefulness of any minister .-

### Fragmentary Piety.

Some men's piety is homogenous, while with other men it exists only in fragments. A man may be good through and through and all the time. or he may think that he can be good The word "whosoever" struck me in spots and now and then. The latter kind is what we mean by fragmentup and said to me solemnly: "Neith- ary piety. Sad to say, there is a great er is there salvation in any other, for | deal of it in the world. We all know there is none other name under heaven cases of people whose religion is intergiven among men whereby we must be mittent. Their Sunday and prayer saved "(Acts iv, 12). But when I be- meeting piety is something awful and gan to quibble and argue he simply subduing; but on off-days they can be In none of the gospels is Christ re- said: "Friend, I will pray for you." as worldly as the worldiest; and the ported to have said a word in favor of God in His infinite mercy answered zest with which they will cheat a fasting as a religious exercise; and that prayer. But how? He first stranger in a horse trade is only equalcertainly the example of him who came | showed me my deep need. He show- ed by the earnestness with which, on "eating and drinking" was uniformly me that, in spite of my outward the Lord's day, they will be seech him against such a practice. There is but respectability and apparent good- to listen to the offer of mercy, while one passage in which our Lord might ness, in spite of all my religion, I was, there is still a chance for him to be saved from his sins.

Fragmentary piety always makes a good show under favorable circumstances, but it will not stand the test of a trying environment. Many a pillar of the church would go down, if

Brethren, if we claim to be Chrisspiritual state which cannot be genuine | ii, 4), had not merely taught that the | prayer-meeting and another for busi- | stingy old maid who was a great shout- | \$1 size.

unless it is spontaneous. As an ordi- | "wages of sin is death," but that His | ness transaction. What is right in | er. One evening, in a revival-meetnance, it is part of the Mosaic machin- free "gift" is "eternal life, through God's sight is right everywhere, and ing, at the close of the conference year, ery of sanctification, like sacrifice and Jesus Christ our Lord "(Rom. vi, 23). what is wrong in God's sight is wrong she took a great shout, and as the to induce a certain spiritual state by and through simple faith I could joy- doing your week-day tailoring. - Zion's

#### Slander.

Another way of slandering is impetu-

shot into a crowd, or so as not to look | Confucius. way, is no less guilty of doing mischief, and bound to make satisfaction to them he woundeth, than if he had aim ed at some one person; so if we sling our bad words at random, which may light unluckily, and defame somebody, we become slanderers unawares, and before we think on it. This practice hath not ever all the malice of the worst slander, but it worketh often the effects thereof, and therefore doth incur its guilt and its punishment especially it being commonly derived from ill-temper, or from bad habit, which we are bound to watch over, to curb, and to correct. The tongue is a sharp and perilous weapon, which we are bound to keep up in the sheath, or never to draw forth but advisedly, and upon just occasion; it must ever be weilded with caution and care; to it blindly and furiously, to slash and smite therewith any that happeneth to come in our way, doth argue malice or madness. - Barrow.

#### Shall We Know Each Other Here?

Mrs. Murch is much interested in the subject of heavenly recognition. Whenever her pastor calls to see her, genteel and well-dressed. They talk | she asks his opinion upon this subject. long of the awful wickedness of pride; | She says it would be a great comfort but they win none to a life of humility | to her if she could know, beyond a and likeness to the meek and lowly doubt or peradventure, that the re-Christ by that kind of preaching. deemed will know each other in the

Young Mr. Dukes, her pastor, gives aginable, said, "This country is not her all the light he can bring to bear what it used to be. Pride is ruining upon the subject. He tells her that we are sure our judgment that he is cognition an instinctive yearning of only a hobby-rider would not vary a the human heart, and that to his mind hair's breadth from the truth. Though | the inferences to be drawn from God's the name of religion, their everlasting | hope. He says that he can not picture prattle about dress disgusts and repels | heaven to his own heart without putting into his picture the dear, familiar Just so some people make hobbies faces that have lighted up this world

But there is one thing that puzzles Mr. Dukes, and that is, why Mrs. her life away. How a short ride in the Murch carriage would give her something to remember and dwell upon for days to come! There's Father Sutton, the lonely old man whose loved ones have for years slept in the graveyard. How a meal at the Murch table would help him to feel that this world still has room for him And there is young Martin, the homeless medical student. From how many temptations he might be saved by single evening spent in the Murch

All these are Mrs. Murch's sisters and brothers-fellow-heirs with her of the noble estate which she expects to know them.

The hope of heavenly recognition does not do away with the duty of to know in part here, if we would at length know even as also we are known. Chris. Standard.

### Shouting.

genuine. The true Christian feels all bilious matter and prevent Ague. if he feels like it. We have seen Parmelee's Pills and find them the shouting that thrilled our soul and lifted us heavenward, because the life of the shouter harmonized with the shoutdispensation. As a ceremonial, as an | who is rich in mercy, for His great | and Tuesday and all the week. We | life of the shouter. Years ago there

steward had not succeeded in getting any quarterage from her during the year, he thought, "now is my time." So as soon as she was done shouting, he slipped up to her and asked her how much she would give to the preacher. "Well," she said, "I don't know; I only heard him preach three times this year, and I guess twelve and a the days when the symbol ment so ous fact to my soul that "by grace are ous or negligent spluttering out of half cents is enough for that;" and she words, without minding what truth or gave the steward that amount. How much virtue was there in her shouting?

#### Random Readings.

Hope is the cordial of the human

Pride goeth before destruction, and a haughty spirit before a fall. - Proverbs. A man exercising no forethought will

soon experience present sorrow .-When selfishness comes in, smiling, through one door, love walks out,

grieving, through another. You have not filled every duty unless you have fulfilled that of being

Pray to God at the beginning of thy works, that thou mayest bring them

to a good conclusion. Prayer is not the conquering of God's reluctance, but the taking hold of God's

willingness.—Phillips Brooks.

You can never regret saying a kind word or doing a loving act; you may bitterly regret having done neither.

I wonder many times that ever a child of God should have a sad heart, considering what the Lord is preparing for him. - Rutuerford.

The man who, by his devotion and activity, interweaves his life with the brandish it wantonly, to lay about with | church, builds a monument for himself which will never crumble. They who apply themselves to Jesus

Christ shall be dealt with according to their faith; not according to their professions, but according to their faith. -The incarnation of Christ teaches

that the condition of man is a fearful

and desperate one. If sin was a trifling thing, the Lord would not have so humbled himself. It is easier to know all the sorrows and suffer all the wrongs and live down all the troubles of this world, than to

see, the burden of one sin. Duty, not desire, should be the rule of our life, and duty is obedience to God's will. In this, we should be like Christ, who came, not to do his own

bear, even when no eye save God's can

will, but the will of him that sent him. In our religious life the further we travel, the nearer we get to the light and the brighter it becomes, "the path of the just is a shining light that shineth more and more unto the perfect day. "

Small kindnesses, small courtesies, small considerations, habitually practiced in our social intercourse, give a

Peace is the proper result of the Christian temper. It is the greatest kindness which our religion doth for wear a short time. Persistent hobby- Murch! And there is Annie Rigby, mind and a consistency within our-

> Anger is the most impotent passion that accompanies the mind of man; it effects nothing good it goes about, and hurts the man who is possessed by it more than any other against whom it is directed. - Clarendon.

> Fill thy spirit from the well of the Bible. Drink deeply and often of its gracious words if thou wouldst be strong. Depend upon it, it is neglect of the Bible that causes the anguish and weakness of so many Christians.

#### Minard's Liniment cures Diphtheria.

Rev. J. B. Huff, Florence, writes "I have great pleasure in testifying to enjoy through-out eternity. But she the good effects which I have experidoes not know them. Or even try to enced from the use of Northrop & Lyman Vegetable Discovery for Dyspepsia. For several years rearly all kinds of foods fermented on my stomache, so that after eating I had very earthly recognition. We should seek | distressing sensations, but from the time I commenced the use of the Vegetable Discovery I obtained relief."

No family living in a bilious country should be without Parmelee's Vegetable Pills. A few doses taken now and then will keep the Liver active, Yes, we believe in shouting, if it is cleanse the stomache and bowels from Mr. J. L. Price, Shoals, Martin Co., Ind., writes: "I have tried a box of best medicine for Fever and Ague I have ever used.

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SUMMER ARRANGEMENT. O' 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 Fast Express for Halifax ...... 13.30 Fast Express for Quebec & Montreal 16.35 Express for Halifax.....

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 Moncton. leepi: g cars are attached to through night express trains between St. John

TRAINS WILL ARRIVE AT ST. JOHN.

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

Express from Halifax and ('ampbellton..... 18.05 Express from Halliax, Pictou and Mulgrave ...... 22.%.

The 6 30 train from Halifax will arrive at St. John at 8.30 Sunday, along with 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 are run by Eastern Stand D. POTTINGER.

Chief Superintendent Railway Office, Moneton, N. B. 6th June, 1890.

#### Ounderen I doing Hanwall NEW BRUNSWICK DIVISION.

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

ARRANGEMENT OF TRAINS In Effect August 14th, 1890.

Eastern Standard Time.

LEAVE FREDERICTON. 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

AM-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.; 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. 4.50 P. M.-Mixed from Woodstock, and

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



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