

Not to Myself Alone.

"Not to myself alone,"
The little opening flower transported cries;
"Not to myself alone I bid and bloom;
With fragrant breath the breezes I perfume,
And gladden all things with my rainbow dyes.
The bee comes sipping, every eventide,
His dainty fill;
The butterfly within my cup doth hide
From threatening ill."

"Not to myself alone,"
The circling star with honest pride doth boast;
"Not to myself alone I rise and set;
I write upon night's coronal of jet
His power and skill who formed our myriad host;
A friendly beacon at Heaven's open gate,
I gem the sky.
That man might ne'er forget, in every fate,
His home on high."

"Not to myself alone,"
The heavy-laden bee doth murmuring hum;
"Not to myself alone, from flower to flower
I rove the wood, the garden, and the bower,
And to the hive at evening weary come;
For man, for man, the luscious food I pile
With busy care,
Content if he repay my ceaseless toil
With scanty share."

"Not to myself alone,"
The soaring bird with lusty pinion sings;
"Not to myself alone I raise my song;
I cheer the drooping with my warbling tongue,
And bear the mourner on my viewless wings;
I bid the hymnless churl my anthem learn
And God adore;
I call the worldling from his dross to tarn,
And sing and soar."

"Not to myself alone,"
The streamlet whispers on its pebbly way;
"Not to myself alone I sparkling glide;
I scatter health and life on every side,
And strew the fields with herb and floweret gay.
I sing unto the common bleak and bare,
My gladsome tune;
I sweeten and refresh the languid air
In droughty June."

"Not to myself alone,"
O man forget not thou—earth's honored
Its tongue, its soul, its life, its pulse, its heart—
In earth's great chorus to sustain thy part!
Chiefest of guests at Love's ungrudging feast,
Play not the niggard; spurn thy native clod,
And self disown;
Live to thy neighbor; live unto thy God;
Not to thyself alone.

—Selected.

A Parable of Growth.

If the summer has any message to man more prevalent and persuasive than another it is this: "Grow." On every hand, by processes secret, silent, persistent, life is pushing on to its consummation. So noiseless, so regular, so gradual is growth, that, before we are aware, the plant, over whose first leaves we exclaim in joy, has burst into bloom and perfected itself in seed. Is it not worth while to give heed to this annual parable of the summer? How many written words of God it reinforces and illustrates. They, too, who are Christ's are to "grow up into him, in all things."

While it is true, to a degree, that growth, both physical and spiritual, is spontaneous, inevitable, a matter not of choice but of nature, it is far more true than is sometimes recognized that the judgment and the will are immediately concerned in securing the highest results in human development. The Apostle Peter urged the Christians of his time to "Long for the spiritual milk which is without guile," that they "might grow thereby, unto Salvation."

In other words, they were to plan for growth, and to co-operate in securing it. It is only half the truth that Mr. Henry Drummond utters when he says:

"One would never think of telling a boy to grow. . . . A boy not only grows without trying, but he cannot grow if he tries. No man by taking thought has ever added a cubit to his stature; nor has any man by mere working at his soul ever approached nearer to the stature of the Lord Jesus. The stature of the Lord Jesus was not itself reached by work and he who thinks to approach its mystical height by effort is really receding from it."

The fact is, Scripture commands men to grow and thus unfolds another side of the matter of which sight is lost in the sentences quoted. It is ours to fulfil the conditions of growth. We are to keep ourselves in that element in which, alone, growth is possible, love is both soil and atmosphere for Christian growth. We are to feed ourselves upon the element by which alone growth can be nourished; truth is the soul's food; and love is to "abound yet more and more in knowledge." We are to continue these activities by means of which, though energy is put forth, life is re-enforced and growth perpetuated; and such activities have their imitative in the soul's power of self-determination.

In no particular is this power to secure and control growth more important than in respect to symmetry. In the world of lower life normal growth is symmetrical. How much more should this be the case in the higher life of the spirit. It is "into" Christ that we are to grow up. His "fulness" is at once our ideal and our opportunity; "grace over against grace."

Each splendid aspect of his many-sided perfection is an example for us, and behind each grace in him, at which we

aim, there lies a store of power, awaiting our appeal, for the achievement of that specific likeness to him. Tennyson said of the 'Iron Duke' that he 'stood four square to all the winds that blew.' So ought every Christian character to stand full, strong, solid on every side; each quality balanced by its opposite; each grace springing out of the one next before it in the order of life and growth, and at the same time nourishing the one next beyond itself; each virtue thus vitally related to every other, the character a co-ordination.

Such symmetry of character is not to be secured apart from thoughtful self-scrutiny and wisely directed self-nurture. Some tendencies will have to be relentlessly repressed; others will need to be nourished as tenderly and carefully as do plants not indigenous to the soil. But the gain and the glory of character thus perfected is worth, both to the gainer and the Lord, more than all it costs of prayer and care. The power of our Lord's character over men is its symmetry. The weakness of modern Christian life is this: It is partial and one-sided in its development. —Chris. Inquirer.

Deserters from Christ's Army.

In large sections of our cities homes are being supplanted by boarding-houses. Their occupants, whose business is in stores, shops, and offices, are uncertain as to their stay. The restraints and inspirations of home, society, and religion have largely lost power with them, and by so much they are of less value to themselves or others. These boarding-house sections are the most difficult of all fields for Christian work. Their people are not so poor as to call for missionary service. They are simply irresponsible and irresponsible. Churches formerly flourishing have become choked and withered as this kind of population has occupied their territory. Nor do these people remain stationary in their indifference. Positive vices follow the breaking up of home-life and relaxing the sanctity of the Sabbath. The worst foes of society enter it through the door of the boarding-house.

Yet, if Christians so placed by necessity would realize their opportunity, this most difficult problem might be easily solved. God calls none to more important service than those in city boarding-houses. If you would do your part in it, your way is plain. Find out by business-like inquiries the church within reach where you can do the best service. Make the acquaintance of the pastor and secure a sitting. Go into the Sunday-school and take a class if the way is open. The best people in the community you will find there. Be there regularly and promptly. Visit your scholars, and cultivate the acquaintance of teachers to whom you are attracted. In these ways friendships are soon formed and are abiding. Of course, you will soon take your letter and unite with the church.

Your influence in the right direction among the people with whom you associate will soon be felt. Your invitations to them to attend church with you need not be obtrusive. Only let them see that you find there satisfaction, peace, and a useful field of service. A railroad conductor once went on an excursion to a Southern city. They arrived on Saturday night. An attractive trip had been planned for the next day. In the morning this gentleman was observed to be taking rather more than usual care with his attire. A friend said to him:

"Of course you are going with us on the excursion?"

"No," he replied, quietly; "I am going to church; that is my habit on Sunday."

Another questioner received the same reply.

Soon comment on it began to pass around, and discussion followed. When he set out for church he was accompanied by one hundred and fifty men whom his quiet example had turned from a Sunday excursion to the place of worship.

Any one is to be commiserated who has not a home that he can call his own. But if your lot is in a boarding-house, and you abide faithful, you have a noble mission. You can foster in it the graces of a Christian home. You can make it an ally of the church. You can help to prepare its inmates to make homes for themselves. And if you have removed from one home to another, you can make the new one a new link to bind the community to the church and to God; and so you can enrich the people among whom you have come to dwell, and strengthen the stability of the state, and enlarge and ennoble your own life. If you will do this, the time to begin is the first week of your settlement in your new quarters. Every week's delay brings you nearer to the company of deserters from Christ's army. —The Congregationalist.

When a man's temper gets the best of him it reveals the worst of him. —Religious Herald.

Self-Watching.

Many people are prone to watch the ways of others, but greatly neglect to watch themselves. The first is easy, the second is hard; that is, it is hard if the task be carefully and thoroughly done. Self is so complex, mysterious, subtle and deceptive, that it requires a keen vision, great alertness and uncompromising severity, to successfully watch its motives, its habits, its biases, its jealousy, its conceit—in short, its manifold tendencies and workings. What a field for exercise this is! How broad its range! How intricate it is! How full of difficulties! Who can execute, satisfactorily, such a great task? Who can so keep his eye on his wonderful self that he shall all the while detect, at once, the upspringing of wrong motives, unholy desires, evil ambitions, revengeful purposes, unbrotherly wishes, and cruel surmises? And if any man could be found able to do this, will he succeed in keeping the wrong motive from displaying itself in action? Will he always be able to prevent the evil thought from escaping through the avenue of speech? Where shall we find such a person? We search for him in vain! Oh, how weak we are in the presence of our own strange, awful selves! Need we wonder that David said, "Set a watch, O Lord, before my mouth; keep the door of my lips?" David trembled before the marvelous power of his own self, and felt utterly inadequate to the task of so watching himself that all points should be successfully guarded against a harmful outbreak. In a letter to his parents shortly after he began preaching Edward Payson thus wrote: "I beg you to pray for me most earnestly and importunately. I seem to be walking on a hair, and hardly dare go down to breakfast or dinner lest I should say or do something which may disgrace the ministry or hurt the cause of religion." How scrupulously careful was his self-watching, lest he might harm the cause of his Lord! O God, be Thou our help! —Herald.

Death.

Recently, in a religious paper, I observed an obituary notice in which death was spoken of as the "dread and awful monster." It has set me to thinking. Is it true that death is something to be contemplated with horror, and looked forward to with fear and despair? If so, then is all our profession of faith in vain—all our trust in Christ and immortality a sham. If over the graves of our dead ones we may write, *omne finitum est*, it is indeed true that death is a hideous monster. But if we are enabled, by faith in Christ, to carve on the monument, *resurgat*, then the "dark angel" is dark no more, but is resplendent with the glory and light of immortality. Death for the Christian is a transition from earth to heaven, from darkness to light. It is passing from the fleeting pleasures of time to the endless and certain bliss of eternity; it is a journey from a foreign land, back to the fatherland.

The fact Whittier has said:—
"Alas! for him who never sees
The stars shine through the cypress trees."

and he but echoed the teaching of Christ. Let the dying Christian, when his eyes are fast growing dim, cry, with Job, "I know that my Redeemer liveth, and that on the latter day he shall stand upon the earth; and though worms destroy this body, yet in the flesh shall I see God." For now is Christ risen and become the first fruit of them which sleep. —Arthur O. Garrison.

Noble Souls.

There are brave, sympathetic souls who go through life scattering sunshine and fragrance, to whom the present is the time for action. Conscience of their own purity, integrity, each soul they meet is but another child of God, having need of what they can give. They give themselves as the gift. Out of a heart overflowing with kindly impulse, throbbing with the consciousness of the brotherhood of man, these souls obey the impulse of the divine in themselves, and the wedding feast is gay, happier, because they are there; their presence cools life's fever of ambition, haste, and greed. In their presence the tongue of slander, misrepresentation, pique, is silent, because they speak an unknown language. The grave is but the body's receptacle, so clearly do they see above it, while the strangers who meet them in life's journeyings feel their hearts burn within them with new love, new sympathies, new experiences. Never to them is the neglected moment, never for them is the neglected opportunity. What man thinks of them is never their standard of action, but ever present before them is the measure of God's trust by the blessing and opportunities life gives them. —Christian Union.

Simple and Devoted.

It is difficult to retain simplicity of life and devotion to religious duty when burdened with business, fortune and honor; but it can be done, for it has been done.

Lord Hatherly was an eminent lawyer and a learned Lord Chancellor, but for forty years he was a Sunday-school teacher among the poor at Westminster. Even while Lord Chancellor of England, he was to be found every Sunday, seated among the poor working-men's children reading and explaining to them the Scriptures.

But the great man's life was as wonderful to its simplicity as in its devotion to duty. Once, by special invitation of Queen Victoria, he visited her at Windsor Castle, and remained over night. On the morning of his departure, the Queen said she wished he would stay another night at the Castle. Seeing that he seemed perplexed, she said:

"Why do you hesitate, my lord?"
"Your Majesty," answered the Lord Chancellor, "I have never, since I was married, been parted four and twenty hours from my wife before."
"Oh, I won't keep you, then!" exclaimed the Queen, with that ready sympathy which is one of her traits.

Lord Hatherly returned home, and when again the Queen invited him to Windsor, she was careful to ask him to bring Lady Hatherly.

Glum Religion.

The religion of Jesus has in it no elements to render its possessor morose sullen, unattractive, glum. It is essentially cheery, pleasant, joyous. It removes all that terrifies and darkens, and substitutes whatever tends to lighten, beautify, sweeten, and make the heart leap for joy. The curse of sin is removed, because it has been borne by Christ, the wrath of God toward the sinner has been quenched in the blood that cleanses from all sin, the sin that separated the soul from God has been removed, the peace of God that passeth all understanding keeps the mind and heart, the spirit of love takes possession of the whole man, "the mountains and the hills break forth unto Him into singing, and all the trees of the field clap their hands." "There is now no condemnation to him," "Christ dwells in his heart by faith," "is formed in him the hope of glory," and "all things are his because he is Christ's;" he has the promise of God for everything he needs on earth, safe conduct through the vale of death and an eternal home with God and all blessed one beyond. What a falsifier of the Saviour, what a caricaturist of his Master, what a stumbling block to others in the way to heaven, and what an offense to "the little ones" in Christ's fold is the professor who has nothing to exhibit but a glum religion. —The Treasury.

Poverty.

Young people are apt to think poverty a great disadvantage, a great hardship, while the fact is otherwise. To the young man of limited means and pluck, poverty is exactly the stimulus he needs to develop his capabilities. But for their poverty, it is a question if Benjamin Franklin, Horace Greeley, Henry Wilson, Abraham Lincoln, and James A. Garfield would have been known outside the states in which they were born. Had they been born rich, doubtless like many other rich young men they would have depended on their wealth, taken things easy, and never have developed their great qualities of mind and heart. So, young man of limited means, do not despair, do not waste time in wishing you were rich. Thank God for good health, fair natural abilities, a free country, and go to work. Discard tobacco, strong drink, the theater, games of chance, lottery tickets. Be honest, industrious, wide-awake, and you will in due time be the possessor of the ability to work, habits of industry, economy, sobriety and frugality, which for a young man in a country like this are a greater fortune than the wealth of a Vanderbilt, if accompanied with habits of dissipation and shiftlessness. —Telescope.

Conscience.

Let me remind you that God is ever present, and sees the inmost thoughts; and while He allows every one to act freely, He gives to such as earnestly and honestly desire to do right all needed strength and encouragement to do it. Therefore, do not cheat yourself by doing what you suspect may be wrong. You are as much accountable to your Master for an enlightened exercise of your conscience as you would be to me to use due diligence in taking care of a bag of money which I might send by you to some one else. If you were to throw it upon deck, or into the bottom of the coach, you would certainly be culpable; but, if you packed it carefully in your

trunk, and placed the trunk in the usual situation, it would be using common sense. So in the exercise of your conscience; if you refuse to examine whether an action is right or wrong, you voluntarily defraud yourself of the guide provided by the Almighty. If you do wrong, you have no better excuse than he who had done so willingly and willfully. It is the sincere desire that will be accepted. —Amos Lawrence.

Random Readings.

The unrest of this weary world is its unvoiced cry after God. —Munger.

Things that are exceptional cannot be depended upon. For steady illumination a lamp is better than a rocket. —Talmage.

Most people would succeed in small things if they were not troubled with great ambitions. —Longfellow.

Pardon cannot be brought either with money or work. It is a free gift and always on the ground of repentance and faith.

It is frequently said that man was made for happiness. The truth is, man was made for duty. Happiness is the natural result of duty faithfully done.

Humility is the first lesson we learn from reflection, and self-distrust the first proof we give of having obtained a knowledge of ourselves. —Zimmerman.

It will be a part of the joy of heaven that there we shall always want to do what is right; it will always be right to do what we want to. —C. H. Parkhurst D. D.

Do your children attend the preaching service! Do you ever question them to find out what they really have understood? Do you concern yourself about their behavior in and around the church?

Recalling the patience and long-suffering of the Heavenly Father towards us will often restrain the hand moved to punish, and silence the tongue prompt to censure.

More dear in the sight of God and angels than any other conquest is the conquest of self, which each man, with the help of heaven, can secure for himself. —Dean Stanley.

Our daily life should be sanctified by doing common things in a religious way. There is no action so slight or so humble but it may be done to a great purpose or ennobled thereby. —George Macdonald.

God gives us always strength enough and sense enough for what he wants us to do; if we either tire ourselves or puzzle ourselves, it is our own fault. And we may always be sure, whatever we are doing, that we cannot be pleasing him if we are not happy ourselves. —Ruskin.

The Psalms come from all epochs in the history of Israel; they are of all the characters that lyric poetry can assume; but the pervading thought of them all is the mercy, the justice, the redeeming love of the one God, whose law is enshrined in the life of Israel. —Fremantle.

The Christ of the Gospel history is certainly a great being in the effects produced by his life and death. This greatness in the effects finds its proper explanation in the greatness of himself. Compared with his all other greatness, except that of God himself, dwindles into insignificance.

Jesus Christ is the true centre of gravity; and it is only as the forces of humanity are pivoted on him that they are in balance. And the oscillations of humanity are perceptibly shortening as the time of the promised equilibrium draws near. What no earthly force—legislative, judicial, executive, academic, aesthetic—has ever been able to accomplish, or ever can accomplish, the Prince of Peace is serenely achieving. —Rev. George Dana Boardman, D. D., in Christian Statesman.

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

TRAINS WILL LEAVE ST. JOHN.
Day Express for Halifax and Campbellton 7.00
Accommodation for Point du Chene 11.00
Fast Express for Halifax 12.00
Fast Express for Quebec & Montreal 12.30
Express for Halifax 12.30

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 10.30 and take sleeping car at Moncton.

Leaping cars are attached to through night express trains between St. John and Halifax.

TRAINS WILL ARRIVE AT ST. JOHN.
Express from Halifax (Monday excepted) 6.30
Fast express from Montreal and Quebec (Monday excepted) 8.00
Accommodation from Point du Chene 11.30
Day Express from Halifax and Campbellton 12.00
Express from Halifax, Pictou and Mulgrave 12.30

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, Moncton, N. B.
6th June, 1890.

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ARRANGEMENT OF TRAINS

In Effect June 30th, 1890.

Eastern Standard Time.

LEAVE FREDERICTON.

6.00 A. M.—Express for St. John, and intermediate points, to Vancouver, Bangor, Portland, and points West; St. Stephen, St. Andrews, Hinton, Woodstock, and points north.
8.05 P. M.—For Fredericton Junction, St. John.

RETURNING TO FREDERICTON.

From St. John, 8.45 A. M.; 4.45 P. M.; Fredericton Junction, 11.55 A. M.; 6.25 P. M.; McAdam Junction, 10.00 A. M.; 2.15 P. M.; Vancouver, 10.00 A. M.; St. Stephen, 7.40, 11.30 A. M.; St. Andrews, 7.00 A. M.
ARRIVE IN FREDERICTON.
1.15, 7.15 P. M.

LEAVE GIBSON.

7.00 A. M.—Mixed for Woodstock and points north.

ARRIVE AT GIBSON.

4.45 P. M.—Mixed from Woodstock, and points north.

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