#### Rich Becoming Poor.

[We sometimes are tempted to repine s never cease to reflect that "He who was ich became poor, that we through His pov rty might be rich."]

The bird of the air has its nest, The foxes have holes in the ground, But place for the Saviour to rest Nowhere in the world could be found.

Though coming from palace of God, As one of our kindred and race, His feet thorny pathways have trod, In sorrow His foot-prints we trace.

They gave Him a cross, not a throne, Who came to redeem and to save; Though heaven and earth were His own, They borrowed a place for His grave.

None ever was rich as was He, In mansions and glories above. Or poorer than He came to be-The wonder of infinite love.

Whatever my earthly lot be? If Jesus the Savier is mine, Why fare any better than He?

Then why should I murmur or pine,

Than make others poor by my gain, Far better enrich the world's poor, Not gainers but sufferers reign-These enter the wide-open door. -The Rev. J. Byington Smith, D. D.

#### The Fear of Death.

The last discourse that Dr. Howard Crosby delivered was at the Wednesday evening prayer meeting of his church March 11th, 1891. He did not know then that he was so near the close of his illustrious mortal career; nor are there any evidences that he had any premonition of his approaching dissolution. Nevertheless, there is in the topic of his discourse and the words he uttered, which were taken down by a reporter at the time, an appropriateness that could scarcely have been more so had he known that that was his last address.

The theme of his remarks was the words of Paul as recorded in I. Corin thians 15: 54-57. Having spoken of the death and the resurrection of the body, and of Christ's wonderful power over death, and of sin which is the cause and the sting of the death of the soul, and of the wonderful triumph of all believers over death through faith in Christ, he said

"But many Christians fear death. Well, they ought not to fear it. All who are in Christ ought to look upon what is called death (using the common phraseology and meaning the death of the body), we ought to look upon this with the greatest delight. What is death to you and to me! "I go to prepare a place for you [it is our Lord who speaks], and if I go to prepare a place for you I will come again and receive you unto myself, that where I am there ye may be also. Now, is the coming of the Lord Jesus to take me unto himself, to take me unto his own eternal home to dwell there with him forever -is this a thing for me to fear? Is it not something for me to hail with delight? Ought I not to look forward to it as the greatest joy in existence? If I am found dreading death I am showing myself a coward, and I am insulting my Lord. Death to me should be a thing longed for. The thought of death should be

to me an ecstasy of joy. "But the pain attending death makes me shrink from it." I can say this in answer to such an objection: Every one of us, no doubt, has suffered from disease a bodily pain ten times more severe than we shall feel in dy-

I have been by a hundred deathbeds and in all death was easy. A disease of three or four days, from which one recovers, often causes far more pain than the departure of the soul from the body. The sting of death is gone from us. Our sins have been blotted No condemnation is written against us; the law has no punishment recorded against us. There is nothing in our way. Why should we not rejoice and give thanks when we see death approaching?

the body. "This corruptible shall put on incorruption, and this mortal shall kingdom:1 put on immortality." In the second epistle to the Corinthians, fifth chapwould be unclothed, but clothed upon.'

up according to the kind sown; and the Master's service. yet in one sense the seed dies before same and not the same.

and soul, in Jesus Christ.

through our Lord and Savior Jesus a bushel. Christ?" And then with our eyes Lord, would not our cry, also, be, "Come, Lord Jesus, come quickly?" He shall be the centre of all. Without one regret, without one sorrow, with rapturous joy, we should run to meet, not death, but our dear Lord. This is our privilege. We Christians organization devoted to the uplifting was a slow but glorious ripening. have nothing to do with the world's of young men and opening places of

parted company with the world when frequent the saloon; while several we began to walk in the ways of righteousness. We breathe a different atlearned some things the world cannot know. Why should we go to the world's | anthropic work. poets or to the world's philosophers to get their ideas about death? Let Lord telling us that for us death is changed to victory. The world talks about looking down, about the pall,

divine, who was then unconsciously standing on the very verge of the as no one would be foclish enough to quietly on a bed of down may seem a grave. They thrust out into the venture out on such a night unless clearest light the glory and the inde- necessity compelled him to do so. scribable value of the Christian's hope. Faith in Christ, and the salvation in the evening withold not thine hand: higher it must be by a rough road. which it insures, lift men far above for thou knowest not whether shall Alas for those who have no daily the fear of death into a realm of real prosper either this or that, or whether cross! Alas for those who repine and assurance, beauty, and glory, quite be- they shall be alike good." Who can fret against it ! yond the power of sin and death to estimate the value of one's influence

should view death—a time of deliver- to one in distress, each a little not much ance, a transition from suffering to en- in itself, may set in motion a train of joying, from turmoil and perplexity to events which only eternity itself will ineffable bliss--all this is in exact ac- unfold .- Chris. Advocate cord with our idea of the light in which Christians should view death. Instead | Concerning Men Who Ripen of the wail of woe and defeat there should go up a shout of victory when the Christian dies. Instead of the sackcloth and funeral dirge and doleful song there should be softly, hope fully, joyfully chanted pæans of victory because a soul has triumphantly passed on from probation to glory, "washed in the blood of the Lamb. Thanks be to God for the death of the

#### Fidelity To Christ In Little Things.

Note one thing stated here about to those who are actively engaged in an eminent and acknowledged leader. work for the advancement of Christ's

winter, some seven or eight years ago, how many? Spurgeon is the only exter, we read this: "Not for that we the writer, a stranger in the city of ception we can think of. He was a Buffalo, was pushing his way through | prodigy from the first. But in a very In one sense my present body is to be the deep snow in the face of a blinding important sense it may be said of even raised. If it were raised it would be snowstorm. The wind whistled through Spurgeon that he ripened slowly. a corruptible body; but I am to put on the telegraph wires and the air was It is quite true that he got the an incorruptible body. My identity bitter and cold. Very few people had public ear in a marked manner from the is to be preserved in some way. I ventured out on account of the severity first, but drawing a crowd is not the don't know how, but God knows. I of the storm. Suddenly a young man main thing in preaching. In the matter know this much, I know that there is stepped out of a door-way which parti- of culture Spurgeon has perhaps ripennot an atom in my body to-day that ally sheltered him from the piercing ed more than any living preacher. was there thirty years ago, and I know wind, and thrust into my hand a card, As he ripened he loped off a good that my identity has not been altered which I unconsciously put into my many things that were more or less in the least these thirty years. The pocket. I thought no more of the in- offensive to many readers, and though power of God raises the body from the cident until some months after, when his theology fortunately never changed grave, not man's invention, and in I found the card, which bore an invita- his mode of presenting truth distinctly some way the identity is retained, tion to attend a meeting for young improved. What becomes of all the though not a particle of the body is the men at the Young Men's Christian youthful prodigies? In every class in same. It is the same body, and not Association. My experience on that every school and college there are a the same. It is the body corruptible terrible night came back to me very number of young people who are cer- divine brain, whence power anew goeth of the joints and muscles, and sores made incorruptible, made like unto vividly, and the devotion of the young tain to take the world by the ears the forth upon his fellows. - Macdonald. A FREE TRIAL package of the WONDER WORKING K. D. C. MAILED TO ANY ADDRESS- K. D. C. Co., New Glasgow, N.S.

I think there is more than this. I | Baptist church in Brooklyn. I had a long period" of waiting) a house not | thousand were in the habit of attendmade with hands, eternal in the ing church service still further imnow tell, we shall have a body before reaching out for young men. A few back concessions. our present body is raised from the young men, members of the church grave to be forever joined to the soul. referred to, held a meeting and after the best Christians ripen slowly. We shall never be found naked never a prayerful hour a young men's asso- Robert Murray M'Cheyne may be be without a body. That we can not ciation was formed for the purpose of quoted as an exception, just as Spurgeon understand the method does not trou- bringing young men to Christ and was quoted in another connection. ble us. We know in whom we have giving them an opportunity to do active But there is seldom more than one believed; we know that He has al- | work for the Master. The card handed | M'Cheyne in a generation. Even mighty power and almighty wisdom; me on that stormy night in Buffalo M'Cheyne ripened slowly, as every and we know that we are safe, body was used as a pattern for our cards of one knows who remembers some of Ought we not to chant peans of for young men. These were distributed biography. Of course, divine power victory every day? If we would think | regularly every Sunday evening, and | could make a convert with a love like less about our present condition and transient young men from different John's, zeal like Paul's a patience like to that of the Omniscient; the selfmore about our future glory, would parts of the city were brought into our Job's and a faith even stronger than we not be daily singing the triumph meetings. Another result of these Abraham's. Omnipotent power could song, "O death, where is thy sting! O | meetings was a confession of Christ | create loaves and full-grown trees, hades, where is thy victory! Thanks publicly by a number of young men and men six feet high with full grown be to God who giveth us the victory who had been hiding their light under beards on their faces, but that is not

Five years only have passed since works. fixed on our heavenly home and our the formation of that organization, yet Christian Association, and other phil-

the importance of fidelity to Christ in us go rather to the Bible and hear the little things. Some one has said most truly that "the slightest influence set in motion extends and widens to the eternal shores." Little did that the coffin, the grave, the blackness of unknown young man who stood on that death. We have nothing to do with fearful winter's night, faithful to the glory, Christ. Let us live up to our I can fancy the tempter suggested to this young man that it would be much These are remarkable words, coming more comfortable to remain by the ing deeper into sin. as they did from the lips of an eminent | cheery fireside in his pleasant home than to face the winter's chilling blast,

for good or for evil? A testimony at Again, his view of death and his a prayer-meeting, a kind act to a less

## Slowly.

BY KNOXONIAN.

Not long ago we heard an eminent member of the Toronto Bar say of a brother barrister who stands at the head of his profession that he had 'ripened slowly." In early life his attainments were respectable, in middle life he was considered high legal authority, at sixty he stood on the very highest rung, took what business suited him and earned his hundred dollars a day. He ripened slowly but so surely that he is one of the acknowl-[ The following bit of personal ex- edged leaders of his profession, with perience may be a help and inspiration | rivals perhaps in certain lines, but still

Did any man ever get upon the top rung in any thing and stay there One stormy Sunday night in mid- who hadn't ripened slowly? If so,

the glorious body of our Lord. You man to the cause of Christ impressed moment they get out. Where do Patience with the Faults of know how the apostle represents this itself deeply upon me, and I resolved | they all go? If all, or nearly all, the ecause of the thorns in our pathway. Let | in figure. The seed is sown and springs | then and there to be more faithful in | really eminent men have ripened slowly, what becomes of the dis-Soon after this my business called | tinguished people who ripened at the fruit can come forth. It is the me to New York city permanently, school? Some of them may have died and I became a member of a prominent | young, but the great majority perhaps | in finding out the Almighty to perfecremained pretty much what they were think we are right in thinking that we not forgotten my resolution, and the when they left school. The ripened the easier it seems to be. But, passshall never be without a body. As fact that out of one hundred and thirty quickly for a time, and stopped ripensoon as this earthly tabernacle be dis- thousand men under thirty-five in this ing suddenly. This, we venture to hard to be practiced than there are solved we have (not "shall have after City of Churches only about twelve say, is the history of many a youthful prodigy, who started out to startle the world in some line, but never startled | block for its size—is the injunction, heavens. In some way, we can not pressed me with the importance of more than a few people on one of the

May it not be true that, as a rule, invitation to Sunday-evening meetings | the youthful incidents recorded in his the usual way in which the power

What the power could do, and what hearts full of longing for its holiness its visible results are already far- the power usually does do, are two and for the companionship of our dear reaching. One of its members is in different things. Generally, we think, China, another is in the far West it will be found that the most useful, actively engaged in the Young Men's most influential, and most trustworthy All that is sweet, all that is lovely Christian Association work, while a Christians are the men that ripened here on earth, shall be ours there, and third is a commercial traveler, whose slowly. They fought many a hard business takes him through the South battle with sin, resisted many a fierce and West, and while on these trips he temptation, subdued many a doubt, addresses many thousands of young were purified by passing many times men. Still another is an officer in au through the furnace, and the result

Of course, it is possible for a Christhoughts and feelings about death. We refuge for the poorer classes who tian to ripen too slowly. No good man will be glad because the ripening others are engaged in the different is slow either in himself or others. branches of the Young People's Society A little experience, however, with mosphere from the world; we have of Christian Endeavor, Young Men's some of the people who profess to have Nevertheless, wherever there is spirit ripened into Abrahams in one night will convince any reasonable man that The point I wish to emphasize is it is a great thing to ripen even slowly. - Canada Presbyterian.

## My Daily Cross.

If I have no cross to bear to-day ! shall not advance heavenward.

A cross (that is, any thing that dissuch thoughts. To us death means cause of Christ, think of the vast turbs our peace) is the spur which looking up, means brightness, joy, amount of good his example would do. stimulates, and without which we would most likely remain stationary, blinded with empty vanities, and sink-

A cross helps us onward in spite of our apathy and resistance. To lie very sweet existence, but present ease and rest are not the lot of the Chris-"In the morning sow thy seed, and tian; if he would mount higher and

What will be my cross to-day?

Perhaps that person with whom Providence has placed me and whom idea of the light in which Christians fortunate brother, a word of sympathy I dislike; whose look of disdain humiliates me; whose slowness worries me; who makes me jealous by being more beloved, more successful than myself; whose chatter and light-heartedness, even his very attentions to myself, annoy me; or it may be that person that I think has quarreled with me, and my imagination makes me fancy myself watched, criticised, and turned nto ridicule.

She is always with me, all my efforts to separate are frustrated by some mysterious power; she is always present, always near. This is my heaviest cross: the rest are light in comparison.

Circumstances change, temptations diminish, troubles lessen, but those people who trouble or offend us are an ever-present source of irritation. How to bear this daily cross.

Never manifest in any way the dislike, the involuntary shudder that her Don't forget this. presence produces; force myself to render her some little service; never mind if she never knows it, it is between God and myself. Try and say a little good of her every day, her talents, her character her tact, for these are all that is found in her. Pray earnestly for her, even asking God to help me to love

Dear companion, blessed messenger of God's mercy, you are without knowing it the means for my sanctification, and I will not be ungrateful!

Yes, though the exterior be rude and repellent, yet to you I owe it that I am kept from greater sin; you, against whom my whole nature rebels, how I ought to love you !- Gold Dust.

The man who prays, in proportion to the purity of his prayer, becomes a spiritual power, a nerve from the relieving pain and lameness, stiffness

Others.

An apostle tells us that the Scriptures contain "some things hard to be understood." This we believe, though some people seem to have no difficulty tion. The more ignorant they are, ing this, some of us find more things hard to be understood. Among the former-and a wonderful stumbling-"Be patient towards all men." It always comes in to take the starch of self-conceit out of us in a very summary way, and to make us feel very limpy, when we are flattering ourselves that we have been growing in grace. It does seem, at such times, that there ought to be exceptional cases, in which we could be allowed to kick foolish and unreasonable people. It does seem very hard to be patient with the impenetrable self-conceit of those who, in assuming what God should and should not do, claim a wisdom superior righteous folk, who think they do their whole duty, and hold a large stock of righteousness in reserve; the stolid people, who are unmoved by our unanswerable arguments; the censorious people; the people who habitually shirk Christian duties; the officious people who wish to do everything, -how often these overtax our patience! We can learn to be "patient with all men" only by coming to a consciousness of our own infirmities and shortcomings. and by praying for and receiving strength to become "perfect and entire, wanting nothing" by letting "patience have her perfect work." There is room for its working in too Night Express for Halifax..... 22.30 many of us. We scold too much .-The Evangelist.

THERE IS SET before every Christian a Model of perfection which he can never reach. No man in this world will ever become entirely Christ-like. ual life there ought to be continual effort to advance. The knowledge of our deficiencies, while it may humble us, ought to stimulate us to earnest endeavor. Paul considered himself as not having "already attained" or " al ready perfect," and therefore he fol lowed on. To follow on in the imitation of Christ should be the constant purpose of every Christian.

## Random Readings

The kind of satisfaction that does not sweeten people and keep that way is not the right kind.

We attract hearts by the qualities we display; we retain them by the qualities we possess.—Suard.

Manners are the shadows of virtue, the momentary display of those qualities which our fellow-creatures love and respect.—Rev. Sydney Smith.

Christians should speak freely of God's grace to them. "Come and hear, all ye that fear God, and I will declare what he hath done for my soul.'

and berries are carefully combined in Burdock Blood Bitters which regulate the secretions, purify the blood and renovate and strengthen the entire system. Price, \$1 a bottle, 6 fer \$5. Less than 1 cent a dose.

Pain from indigestion, dyspepsia, and too hearty eating, is relieved at once by taking one of Carter's Little Liver Pills immediately after dinner.

Few children can be induced to take | 6.55 A. M. - Mixed fer Woodstock and physic without a struggle, and no wonder-most drugs are extremely nauseating. Ayer's Pills, on the contrary, being sugar-coated, are eagerly swallowed by the little ones, and are, therefore, the favorite family medicine.

There is danger in neglecting a cold. Many who have died of consumption dated their troubles from exposure, followed by a cold which settled on their lungs, and in a short time they were beyond the skill of the best phy sician. Had they used Bickle's Anti-Consumptive Syrup before it was too late, their lives would have been spared. This medicine has no equal for curing coughs, colds and all affections of the throat and lungs.

Dr. Thomas' Eclectric Oil has nothing in common with the deteriorating class of so-called medicinal oils. It is eminently pure and really efficaciousor hurts, besides being an excellent specific for rheumatism, coughs and Stock. Repairing and Upholstering bronchial complaints.

Blessed is he who has found his work; let him ask no other blessedess. - Carlyle.

That which is good to be done cannot be done too soon, and if it is neglected to be done early it will frequently happen that it will not be done at all. - Bishop Mant.

Minard's Liniment cures Diphtheria.

HEALTH IN HERBS.

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O'N and after MONDAY, 22nd June, 1891, the trains of this Railway will run daily (Sunday excepted), as

1891. SUMMER ARRANGEMENT. 1891.

TRAINS WILL LEAVE ST. JOHN.

Day Express for Halifax and Camp-Accommodation for Point du Chene 11.00 Fast Express for Halifax..... 14.00 Fast Express for Quebec, Montreal and Chicago,...... 16.35

parlor car runs each way on

express trains leaving St. John at 7.00 o'clock, and Halifax at 6.45. Passengers from St. John for Quebec, Montreal and hicago leave St. John at 16,35 o'clock, and take sleeping car at Moncton. Sleeping Cars are attached to through right express trains between St. John and

TRAINS WILL ARRIVE AT ST. JOHN.

Night Express from Halifax (Monday excepted) ...... 6.10 ast express from Quebec, Montreal and Chicago..... Accommodation from Point du Day Express from Halifax..... 18.30 ast Express from Halifax...... 22.36

The train due to arrive at St. John from

Halifax at 6.10 o'clock, will not arrive on Sunday morning until 8.30 o'clock, along with the train from Chicago, Montreal The trains of the Intercolonial Railway

to and from Montreal and Quebec, are ighted by electricity and heated by steam All trains are run by Eastern Stand!

D. POTTINGER, Chief Superintendent Railway Office, Moncton, N. B. 22nd June, 1891.

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

ARRANGEMENT OF TRAINS In Effect June 1st, 1891.

Eastern Standard Time.

LEAVE FREDERICTON. A. M. — Express for Fredericton Junction, St. John, and intermediate points. Vanceboro, Bangor, Portland, Boston, and points West; St. Stephen, St. Andrews, Houlton, Woodstock and points north.

10.40 A M—For Fredericton Junction, St. John and points east. 4.20 P. M.—For Fredericton Junction, St.

John, St. Stephen, Houlton and Woodstock. No connection with St. John on Monday by this train. RETURNING TO FREDERICTON. Frem St. John 6.25, 8.30, a. m.; 4.30 p. m.; Fredericton Junction, 8.15, a m, 12.10, 5.55 p. m.; McAdam Junction, 7.00, 10.50 a. m.; Vanceboro, 10.25 a. m.; St. Stephen, 5.45, 7.45 a. m.; St. Andrews, 7.20 a. m., except Mondays and Wednesdays,

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becoming balo head is perfe has ceased co good growth, was a young mend any on loss of hair to dressing." - I Pittston, Me. "Some time come out quite Hai

bald, but it growth of hair H. Hulsebus, Some year brain fever, r such preparat sicians order growth of hai several article and all alike for desired result was Ayer's H growth of ha used eight bot was necessary as a dressing, for that purp Vigor possess any similar pre -Vincent Jon

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