## Not I, But Christ.

Not I, but Christ, be honoured, loved, exalted,

Not I, but Christ, be seen, be known, be heard; Not I, but Christ, in every look and action, Not I, but Christ, in every thought and word.

" Not I, but Christ, in lowly, silent labour, Not I, but Christ, in humble, earnest toil: Christ, only Christ, no show, no ostenta-

Christ, only Christ, the gatherer of the

"Christ, only Christ, no idle word e'er spoken, Christ, only Christ, no needless, bustling Christ, only Christ, no relf-important bear-

Christ, only Christ, no trace of 'I' be

" Christ, only Christ, ere long will be my Glory excelling; soon, full soon, I'll see,

Christ, only Christ, my all in all to be.

I. Make a definite consecration of

# Seven Rules for Daily Living.

yourselves to God. With most it would be sufficient to write out Miss Havergal's hymn, "Take my life and let it be," etc., and to sign their name at the foot. But in any case it is well to write down some record of the act, to keep for future reference. Of course, when we have really given ourselves once, we cannot give ourselves a second time. We may renew the consecration vows, we may renew the deed of gift; we may insert any new clauses we like, and if we have gone astray, we may ask the Lord to forgive the foul wrong and robbery which we have done Him, and to restore our souls into the position from which we have fallen. O how sweet the promise, "He restoreth my soul." Seek some quiet spot, some still hour, and yield yourself to God.

II. Tell God that you are willing to be made willing about all. A lady was once in great difficulties about certain things which she felt eager to keep under her control. Her friend, wishful to press her into a better life of consecration, placed before her a blank sheet of paper, and pressed her to write her name at the foot, and then to lay it before God in prayer. She did so, and at once entered bring the legal spirit of "must" into this blessed life. Are you willing to do this? Are you prepared to sign your name to a blank sheet of paper, and then hand it over to God for Him to fill in as He pleases? If not, ask Him to make you willing and able to do this and all things else. You will never be happy until you let the Lord Jesus keep the house of your nature, closely scrutinizing every visitor, and admitting only His friends. He must reign. He must have all or none. He must have the key of every closet, of every cupboard, and of every room. Do not try to make them fit for Him. Simply give Him the key, and He will cleanse and renovate and make beautiful.

III. Reckon on Christ to do His part perfectly. Directly you give, He takes. Directly you will open the door, He enters. Directly you will roll back the flood-gates, He pours in a glorious tide of fullness-fullness of has only to be plastic to the hand of a Palissey. The marble has only to be pliant to the chisel of a Michael Angelo. The organ has only to be responsive to the slightest touch of a Handel. And there will be no failure in results. O, to be equally susceptible to the moulding influences of the highest ideal of which we are cap-

if you allow sin to remain on your and our duty then is to wait for light. hearts unconfessed, it will eat out all | The relationship in which God stands lives.

trust." And when any petty annoy- our own expectations. And if we are above the practice of double dealing ance or heavier worry threatens to mar | children also of the great Father, we | and using false weights and false measyour peace, in the flash of a moment | need not wonder if, in His training, | ures. hand it over to Jesus, saying: "Lord, many things have to be determined I am oppressed, undertake this for for us in spite of our own wishes, and me." Ah! you sigh, I wish, indeed, of the value of which we may remain and card-players and debauchees, and I could live like this, but in the long in ignorance. moment of need I forget to look. Then There are some on whom stroke proclaimed in religious meetings that do this. Trust in Christ to keep your follows stroke, and from whose heart before they "reformed" they were trusting. Look to Him so to abide in the burden of grief, disappointment, very bad men. Men who boast of early morning intrust to Him the ened. It seems hard that, while others young are not safe men. We want

companion and Christ, only Christ, my every thought ful- Make other times in the day, wholly unselfish and occupied with of the act, invariably results in moral

man is right with God, God will freely use him. There will rise up within him impulses, inspirations, strong strivings, tested by Scripture and prayer, and if evidently of God they must be obeyed. under the Maccabees.

But there is this perennial source of comfort. God's commands are enato do without showing exactly how you fear that God will ask you to do something you cannot do. He will never do that. If he lays aught on your heart, He will do so irresistibly. and as you pray about it the impression will continue to grow, and presently, as you look up to know what He wills you to say or do, the way suddenly will open, and you probably will have said the word, or done the deed, almost unconsciously. Rely on the Holy Ghost to go before you, to make the crooked places straight, and the rough places smooth. Do not God's free service. "Consider the lilies of the field, how they grow! Let your life be as effortless as theirs, because your faith shall constantly hand over all difficulties and responsibilities to your ever-present Lord. There is no effort to the branch in putting forth the swelling clusters of grapes, the effort would be to keep

There may be failures in this life, but they will arise on the human side, not the divine. Well will it be if we can constantly discover the cause of failure, and confess it, and seek restoration to the old peace and joy. After all, the sheep does not keep the shepherd. The shepherd keeps the sheep, and feeds it and leads it and makes it to lie down. What, then, may we not expect from our Good Shepherd? and who can paint the verdure of the green pastures, or the crystal beauty of those unfailing springs, to which wealth, of power, of joy. The clay He will lead the docile and trustful spirit !- Rev. F. B. Meyer, in the

# Faith and Darkness.

The life of faith has other trials behose which spring from the cross of duty. It is generally easy to dis-Christ? We shall not fail in realizing | tinguish the right path from the wrong, but there are hours when the divine able, only we will let Him do His work | dealings are dark, and when it is ours to trust God even in darkness. "What IV. Confess sin instantly. If you I do ye know not now, but ye shall llow acid to drop and remain on your know hereafter," is frequently the steel fenders, it will corrode them; and only word of comfort we can grasp,

peace and rest. Do not wait for the to humanity as its ruler and guide, and low-down cupidity and self-promotion, then she told the story I have told you, is positive and concurrent that the evening to come, or until you can get His actings as a Father toward the that time is now present in the bloom alone, but here in the midst of the children whom He would educate, of full maturity. Society is cursed the Testament was put in her hands, crowd, in the very rush of life, might lead us to expect that there with the foot-prints of sin still would be many things done by Him fresh, lift up your hearts to your which we fail to understand at the time. merciful and ever-present Saviour, The general who has planned the camand say: "Lord Jesus, wash me now paign fully compreheuds the bearings sense of justice, no deep sympathetic me light!" She opened the Testafrom that sin in Thy precious blood, of the different moves by which he feeling. We want men who are in- ment with closed eyes and chanced to and I shall be whiter than snow." The has determined to gain a certain ad- dependent thinkers, independent actors, open it at the beginning of the epistle blood of Jesus is ever at work, cleans- vantage. To the master-mind the characterized by moral heroism, des- to the Romans. She read slowly, and ing us from unconscious sin, but it is marches and the counter-marches, the pising flatteries while fearless of the verses went tearing through her our part to apply for it to cleanse from advances and the retreats, are all conscious and known sins so soon as necessary for the purpose in view. we are aware of their presence in our But they may for a while prove inexplicable to the common soldier. He V. Hand over to Christ every temp- does not rebel on that account. He high purposes, emancipated from all salvation unto every one that believeth, Very small; very easy to take; no tation and care. When you feel temp- is content to be ignorant, because he trivialities and waggish ways, and from to the Jew first"—there she stopped; pain; no griping; no purging. Try tation approaching you, as a bird by has confidence in his commander. In all lightness and buffoonery, and her bursting tears blinded her. She some quick instinct is aware that the like manner, when we think of God as thoroughly divested of all hypocrisy looked again. It is "to the Jew first, hawk is hovering near, then instantly having His great design, which is and insincerity; who will tower above and also to the Greek." As she read lift your heart to Christ for deliver- being wrought out in the history of the foolish fashions of the day, tower these words she believed them, and ance. He cannot rebuff or fail you. the Church, it should not appear strange above pretty social conventionalities, was saved, and she knew it. When

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you as to keep your abiding. In the and care is never for a moment light- having cowed much "wild oats" while keeping of your soul, and then as hour | have health, they have pain and weak- men who, while in Rome, are too succeeds to hour expect Him to keep ness; while others prosper, yet, high-minded to do as the Romans do, that which you have committed unto struggle as they may, adversity is and who, when tempted by fair sirens VI. Keep in touch with Christ. seen happy homes strangely visited by act, have the moral stamina to say no. Avoid the spirit of fault-finding, criti- sorrows so very hard as to have been The Church is greatly in need of men cism, uncharitableness, and any thing the last we would have expected from who walk in the footsteps of Christ, inconsistent with his perfect love. Go | the hand of a loving Father. The one | and breathe the spirit of our Lord; in where He is most likely to be found, who could the least be spared sudden- need of men who are not swayed by either where two or three of His chil- ly struck down, and with him the stay love of present gain, not gangrened dren are gathered or where the lost shattered of the vision of a good not with envy and jealousy, not bent on sheep is straying. Ask Him to wake yet realized. The picture is most revenge and retaliation, not digging you morning by morning for pathetic. Nothing can be more self- others down in order to build them-Bible study. forgetful and noble. But if it was selves up-which, to the perpetrator especially in the still hour of evening promises the fulfillment of which they and financial suicide. Let us have twilight, between the work of the day | were not to receive during their life as | men who are moral and decent as well and the avocations of the evening, strangers and pilgrims, it was also a as religious; who can tell the truth when you shall get alone with Him, faith which saved them from the temp- easier than they can pray in public; telling Him all things, and reviewing tations that assailed them, and elevated who are far better everyday Christians the past under gentle light that streams their natures, and made their lives than Sunday Christians and picnic VII. Expect the Holy Ghost, to to impose upon the words of Scripture ing in the minority and among the work in, with, and for you. When a appartificial meaning, or to twist them lowly and poor, than to be displaying into harmony with some comparatively their vanity and ignorance in a "glorimodern system of theology—as when ous convention;" who would rather we try to fit on the Pauline doctrine suffer defeat in a righteous cause, than strange resolves. These must be of justification to the experiences of to enjoy sensuous and popular pleasure patriarchs, or to martyrs who died at the expense of cowardice and dis-

there must be many of His dealings pay their honest debts, than to sport blings. He will never give us a work which we know not now. He gives in borrowed plumage and let their us the assurance that we shall know creditors howl. - Christian Leader and when to do it, and giving us the hereafter. This often holds true even precise strength and wisdom we need. in this life. We can now see the Do not dread to enter this life because meaning of Abraham's life, and the A Jewish lady in Baltimore gave carrying of Joseph into Egypt. We herself to Jesus. There was a procan now perceive the reason of the tracted meeting in progress, in which destruction of Jerusalem and the removal of the temple. The darkest evenings. Afterward her experience to overflowing, and from the opened hoar in the history of the disciples has proved the brightest for the world. this way. Her husband, a gay man And what has occurred in the history of the world, was in the habit of passof the world finds illustration in the ing his evenings with congenial friends narrower sphere of personal or do- at the theatre and other places of mestic life. As the aged Jacob knew amusements, leaving her alone at home. before he died why God had taken To relieve the monotony of an even-Joseph and Benjamin from him, and ing (the Methodist church in which a as the sisters of Bethany knew the protracted meeting was in progress bedeeper blessing for themselves and the ing situated in the same street), she world which came from the death of slipped out, and impelled by curiosity, their brother, so we also learn, after attended one of the services. The first a time, how sorrows that once appeared evening's service left no particular imalmost ruthless have been the source pression. The question simply arose of benefits we had never dreamed of in her mind, just as a cloud flits over before. The rending of the fleshly the sky, "Suppose that Jesus was the veil has perhaps opened the Holy of Messiah?" The next night Jesus ness, because of mine enemies; make Holies. The blow which clothed the again was preached, and before the thy way straight before my eyes. - Psa. mother with the widow's mourning sermon was over, the question became 5:8. may have struck the spark of a new more than a question; she said to herlife in the son or daughter. The dis- self, "Jesus was, perhaps, the Messiah;" like figures in arithmetic, the last appointment and failure of earthly and it greatly distressed her. On the stands for more than all went before. hopes may have been accompanied by third night the thought seized her soul | Sir Thomas Browne. an education in principle infinitely and shook it through and through, more valuable than any gift of fortune. 'Jesus was the Mesisah. Of course The sufferer is sometimes spared to there came with it-inevitably to recognize these good ends of trial; Jewess-the conviction, "I am lost is to have a pure heart.-La Combe. but there are often sorrows which we forever, for my people slew him." never understand on earth , there are And in that spirit she went home sob-Jobs on whom no day of brightness bing and wailing. Her husband redawns, and families to whom the ways turned at midnight, and she met him of God appear dark to the very end. in tears and said at once, "Go to some

There is, however, a day coming, Christian neighbor's and borrow for our Lord assures us, when all these me a New Testament." He tried to problems will be solved. And we laugh her out of her impression, or know what the conclusion of them all | argue her out of them; but it was of no will be, for we read that when all God's use, and so for the love he bore her, judgments have been explained, the he went out at half-past twelve in the great song of the redeemed will be one of gladness and praise. "Great and marvelous are Thy works, Lord God Almighty; just and true are Thy ways, Thou King of Saints. Who shall not fear Thee, O Lord, and glorify Thy name? for Thou only art holy; for all nations shall come and worship Thee."-Sunday at Home.

Manly Men. If ever the Church and society were in need of manly men, lifted above all selfishness and little meanness and with crafty men, smart business men, many of whom seem to have no con- lifted up her face to heaven and cried, other unpleasant effect when taken science, no convictions, no fixed princi- 'O Lord God of my fathers, Abraham, ples, no high sense of honor, no fine Isaac, and Jacob, give me light. give censure and criticism, and uninfluenced soul like hot thunderbolts, until she by the temptations of sordid wealth and came to the sixteenth verse-"For I promised promotion. We want clean am not ashamed of the Gospel of men, pure men, men consecrated to Christ; for it is the power of God unto 'He will gather you under His feath- that there should occur periods and and above all cunning dealers who the Christian brethren came, she was ers, and under His wings shall you incidents that for awhile confounded indulge in telling "white lies," and a Christian.—Hebrew Christian.

We want men who have never boasted that once they were drunkards who think it quite a joke to have it their inevitable doom. So have we to perform an unmanly and ignoble saintly and brave. We have no right | Christians; who would rather be servhonor; who would rather dress in But if our Lord explains to us how linsey-woolsey or in fig leaves, and

> Conversion of a Jewess. there was noticed a Jewess several came to the knowledge of the church in morning, and rang up a Christian neighbor. When he came to the door the caller said, "I beg your pardon, but will you be so kind as to loan me a New Testament?" You may be sure the request was most cheerfully granted. The neighbor thought, 'There is a work in that house to be done for Jesus to-night," and as soon as he could properly dress himself, he hurried to a Christian brother's and with him repaired to the Jewish mansion. The door was instantly opened, and the mistress met him with a smile,

## Covetousness.

It has been said that the great sin of the Church is covetousness. Whether this is true or not, we all know that covetousness is a great sin, and a sin which, there is reason to fear, prevails extensively among the membership of the Church. It is not generally looked upon as a low and degrading sin, which it really is. One who is covetous does not think he is guilty of a sin closely allied to fetichism; yet this is a fact. "Covetousness is idolatry." Idolatry is to give the creature the place in our hearts which belongs to the Creator. If, instead of trusting in God, we are "trusting in uncertain riches," we are covetous-are idolaters. Christians. especially those upon whom God has bestowed an abundance of this world's goods, ought to guard against this sin. Every one ought to desire to | 1891. know whether or not he has fallen into it. We should not content ourselves and quiet our conscience by the thought that we are giving to the Lord somewhat liberally, and even more generously than many of our brethren. We ought to be sure that in the performance of this, as of every other, duty we are doing what God requires What makes this sin peculiarly dan-

gerous is that one may profess to be a Christian and yet be covetous, without losing social or religious standing among respectable people. If he were a thief or a drunkard he would soon be brought into disgrace. But he may keep on robbing the Lord and withholding "the titles and offerings" all his life, and yet be considered a respectable man.

It is, without doubt, the prevalence of this sin in the Church that causes the great lack of means for carrying forward the Missionary work of the Day Express from Halifax ...... 18.30 Church. If all were free from this form of idolatry and giving as the Lord has prospered them, the treasuries of all the boards would be filled windows of heaven God's blessing would descend upon the whole Church.

## Random Readings.

as discouragement.—Amiel.

friends with Christ. - Phipps. Ye are my friends, if ye do whatso-

unphilosophical as it is unscriptural. -

As sins proceed they ever multiply:

He that hath a pure heart will never cease to pray; and he who will be constant in prayer shall know what it

He who would move the world, must have truth to stand upon. A thousand people on board ship might push against the sides and masts, but they

could not make it go. Ideas enter the mind through the eye and ear. During prayer the eyes should be closed that the mind may

## Minard's Liniment cures Garget in Cows.

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Nothing resembles pride so much A Christian is one who has made

ever I command you. - John 15:14. A Christianity without mystery is as

Lead me, O Lord, in thy righteous-

receive only the ideas that are suggested by the one leading audibly in that

be without.

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TRAINS WILL LEAVE ST. JOHN.

will run daily (Sunday excepted), as

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 Night Express for Halifax..... 22.30

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 Chicago leave St. John at 16.35 o'clock, and take sleeping car at Moncton. Sleeping Cars are attached to through light express trains between St. John and

TRAINS WILL ARRIVE AT ST. JOHN.

Night Express from Halifax (Monday excepted) ...... 6.10
Fast express from Quebec, Montreal and Chicago ...... 8.30 Accommodation from Point du Chene,..... 12.55 Fast Express from Halifax..... The train due to arrive at St. John from

with the train from Chicago, Montreal The trains of the Intercolonial Railway to and from Montreal and Quebec, are lighted by electricity and heated by steam

Halifax at 6.10 o'clock, will not arrive on

Sunday morning until 8.30 o'clock, along

All trains are run by Eastern Stand D. POTTINGER. Chief Superintendent Railway Office, Moncton, N. B. 22nd June, 1891.

Canadian Pacific Railway NEW BRUNSWICK DIVISION.

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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. 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, at 5.15 a. m.

ARRIVING IN FREDERICTON. 9.15 a. m., 1.20, 6.40 p. m. LEAVE GIBSON. 6.55 A. M. - Mixed fer Woodstock and

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