

At Rest.

I am only a child, who is lying
On the bosom of Infinite Love;
I speak not of living or dying,
I know not of sorrow and crying,
My thoughts are dwelling above.

The spring of the life that is flowing
Is hidden with Christ in God;
Not yet the mystery knowing,
I feel that the peace is growing
As a river grows deep and broad.

All I need without price I am buying
By my trust in the Goodness above;
There's an end to my yearning and sighing,
For just like a child I am lying
On the bosom of Infinite Love.

—William P. McKenzie.

Making a Mock at Sin.

Sin is the worse kind of foolishness. It is a mad thing to do; and but for a blinded understanding no one would ever be guilty of it. It puts the cart before the horse. It puts the jug bottom upwards while attempting to fill it. Sin is the worst kind of foolishness.

But the worst kind of sin is that which makes a mock at it, tampers and trifles with it, and regards it as a thing more to be laughed at than to be condemned and dreaded. This is the worst kind of sin, because it gives an open door and a welcome to every other.

When we consider that the all-wise God, in the person of his dear Son, Jesus Christ, suffered and died for sin on the bitter cross, we can understand what force of truth there is in the Scripture when it declares that "fools make a mock at sin." (Proverbs xiv. 9.) Fools indeed they must be! Of such fools there are—

1. *Those who deny its existence.*—They say there is no sin. They say there is no God, and no soul, and no eternity. They say we are no more to blame for our wrong-doing than a rock is to blame when it happens to get loose on the hill-side and rolls down crashing to the bottom. We are no more to blame for our transgressions than the clouds are for their changefulness.

So some men would fain have us to believe. It may well be doubted whether they can themselves believe it. We all have an inward witness to the truth. "If we say that we have no sin, we deceive ourselves, and the truth is not in us." (1. John i. 8.) A man might as well say he has no head on his shoulders as say he has no soul, and no responsibility, and no sin.

This is one class of those fools who make a mock at sin. Again, there are—

2. *Those who make light of its consequences.*—A little sin is not worth noticing. A white lie counts for nothing, but the fun of it. Just a half a glass for the sake of good fellowship. Don't be afraid. The company may not be very good, but you will only be a short while in it. Come, let us have a jolly little time; it will be soon ended and soon forgotten, and no harm done.

Men sometimes talk and tempt one another in this rash way. As though a small slip on the edge of the precipice might be despised on account of its smallness; and as though a spark in the neighbourhood of gunpowder were harmless for being only a spark! "Behold, how great a matter a little fire kindleth! And the tongue is a fire . . . and it is set on fire of hell; . . . it is an unruly evil, full of deadly poison." (James iii. 5-8.)

Of the fools that mock at sin there are—

3. *Those who make light of its consequences.*—In the heat of passion, how blind one can be to all beyond the present moment—how reckless of what may be the fruits of his violence in word or deed! The sinner is often guilty of this wilful blindness and recklessness. He takes no warning. He brooks no restraint. If others have been ruined by indulgence, that is no reason why he should not escape. It all depends on the management; and somehow, he thinks, he will succeed in cheating sin out of its wages. Talk not to him of its consequences! It is very pleasant while it lasts, — and when it is done, it is done,—when it is past, it is past!

There are sin-made fools of this class, who think they can make fools of sin, and fancy that with lapse of time sin will forget to take its wages, or grow too feeble to exact them. So they tell you that you need not take sin too seriously.

But what does God's word say on the point?—"Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil. Though a sinner do evil a hundred times, and his days be prolonged, yet surely I know . . . it shall not be well with the wicked; . . . because he feareth not before God." (Ecc. viii. 11-13.) "Who breaketh an hedge a

serpent shall bite him." (Ecc. x. 8.) "He that, being often reproved, hardeneth his neck, shall suddenly be destroyed, and that without remedy." (Proverbs xxix. 1.) Of the fools that mock at sin there are—

4. *Those who mean to take just one more indulgence before giving it up.*—Perhaps some reader of this tract has been saying adieu to the same sin almost every day for the last twenty or thirty years. When he said at first he would do it only once more, and then have done with it for ever, he was only half in earnest. It was a piece of mockery; though perhaps he did not regard it in that light. And of course sin is not to be subdued in this half-hearted way; nor is the help of the grace of God to be expected unless one be in dead earnest when he talks of breaking free from sinful habits. How, then, does it stand with the man who has been dallying so long with his besetting sin? It now clings to him like a leprosy. And however much inclined he may be to say farewell to it—it refuses to say farewell to him. "The last state of that man is worse than the first." (Matt. xii. 45.)

Of the fools who mock at sin there are—

5. *Those who indulge it spitefully.*—Many a one, after being ruined by a long course of evil-doing, has confessed,—"I took to sin, not for the love of it. I wished to vex the friends who had offended me. I was angry, and did not care what I did. And once the evil habit was begun, in this thoughtless and spiteful way, it seemed to take the mastery of me, and could not be resisted. It began in mockery; it ended in misery and ruin."

Many such there are, perverse husbands or wives; perverse fathers or mothers, who in a fit of temper take the fatal plunge into bad habits, or into bad company, where, as in a whirlpool, they are carried away "into many foolish and hurtful lusts, which drown men in destruction and perdition." (1 Tim. vi. 9.)

Of the fools who mock at sin there are—

6. *Those who indulge it playfully.*—as a gentleman in India once did with a pet tiger. He had matured it from being a cub. It was now his constant companion and playfellow. One day, as his hand lay carelessly over the back of the chair, the animal came and licked it, until the rough tongue broke the skin and the blood came. He felt a prickly sensation, looked and saw what had happened, and saw also that the ferocity of the brute's nature had been roused by the first taste of blood. He dared not for his life, withdraw his hand; and but for a loaded pistol which happened to be near, that playfully-indulged beast would soon have made an end of him.

It is not unlikely that Gehazi, Jezebel, Judas, began to play with the tiger in the sportive period of their youth; then the tiger began to play with them—too rudely; but how could they help, once they were in its power? and finally, it had their life-blood.

"Fools make a mock at sin." They think they can do what they like with it. They make it the subject of their jokes. But not long till it is past all joking, and they are visited with a fearful retribution.

Young lads are frequently led astray by this impious kind of playfulness. If not in private dwellings, in workshops and public offices they come in contact with men whose delight it is to make sin interesting and amusing, as if it were a thing to be laughed at and trifled with.

The lad leaves, perhaps, the circle of a pious family, to enter on a business career. He may have met with a good deal of evil at school, amongst other boys like himself; but he is scarcely prepared for the temptations that now assail him, coming as they do with the more power, because they come from grown-up people whom he is naturally inclined to respect and imitate.

The blasphemous language he hears is bad enough, but far worse are the insidious expressions used for the purpose of making sin diverting. And the men who use these have often a fiendish pleasure in watching the effect of them upon a fresh and uncontaminated youthful mind.

The terrible risk is that the spirit of the poor lad may come to be delighted with what formerly disgusted him—breathing, as he is compelled to do, five or six whole days every week, a pestilential atmosphere, where sin is spoken of, or practised, as every young man's appropriate amusement.

To check this, the best a pious home can do, and Sunday school and Bible class and services of public worship can do, however good, may be of no avail. The fine natural capabilities of the boy are withered up and rendered impossible, as the progress of a budding flower is checked forever when it comes in contact with flame.

Nor is this the worst that may happen. The lad may begin to take a shameful pride in destroying others younger than himself, teaching them, as he himself had been taught, to make a mock at sin.

How callous the public mind can be in regard to this! If ten thousand of our brave youth were slain in battle, or swept into their graves by some dreadful pestilence, week by week, year by year, we should not have so much to mourn over as there actually is by this secret curse of viewing sin in a light-minded and playful way.

How awful sin must be! It shed the blood of Jesus; and it needs nothing less than that precious blood to wash it away. There are no small sins. There are no laughable ones. If it is sin at all, it is, for being sin, of all mad things the maddest, and of all unkind things the cruellest.

Christ is our Deliverer. He has vanquished sin. "He who knew no sin he made to be sin on our behalf, that we might become the righteousness of God in Him." (2 Cor. v. 21.)

Fathers and mothers, whose hearts tremble for the safety of your children when they go forth into the world, you have, through Christ, a sure and blessed hope for yourselves and for them! Your prayers are not in vain; nor the gracious influences of a pious home. The bread cast on the waters will come back to you, though it may be after many days.

To you, penitent soul, who have mocked at sin and derided the gospel, and the blessed God and the Saviour, and that dread eternity which awaits you, and have well-nigh quenched the Holy Ghost in you,—to you that same Spirit of the lowly and loving Saviour speaks at this moment, as he once did to a very helpless human being: "Behold, thou art made whole: sin no more lest a worse thing come unto thee." (John v. 14)

Hearken, ye who are not penitent; "From all filthiness will I cleanse you. Then shall ye remember your evil ways,—and ye shall loath yourselves in your own sight." "But as for them whose heart walketh after their detestable things and their abominations, I will bring their way upon their own heads, saith the Lord God." (Ezek. xxxvi. 25, 31; xi. 21.—Presbyterian Witness.)

The Model Christian.

BY REV. THEODORE L. CUYLER.

Paul was an inspired portrait-painter. In delineating the bright lights and the deep shadows of human character, he is the Rembrandt among all the sacred writers. If a sinner wants to see how he looks, let him read the first chapter of the Epistle to the Romans. If a Christian wants to know what he ought to be, let him compare himself with the following brief, but vivid portrait of the model man. "Whatsoever things are true, whatsoever things are honorable, whatsoever things are just, whatsoever things are lovely, whatsoever things are of good report." There is the ideal for us all to aim at; for after Paul has sketched these traits of character, he says, "these things practice." For that is a correct rendering of the Greek verb in the ninth verse.

(1.) The first characteristic of a healthy Christian is truthfulness. It is about the same trait that he elsewhere describes as "godly sincerity." This rigid virtue forbids every twist of the tongue into a lie, every insincerity of profession, everything like sham, either in principle or practice. The men or women who, without being boorish or yet sincere enough to tell you an unpalatable truth even if it makes you wince—the tradesmen who will frankly admit the defect in the wares they sell—the parents who never deceive their children—the friends who will say to your face what they say behind your back—the pastors who are not afraid to say "thou art the man!"—these are the people whose sincerity only makes them the more valuable. A lie is not any less a lie if it is told to God with solemn voice in a prayer meeting. Let us all try to be done with veneer and varnish. Stout old Oliver Cromwell hit the idea exactly when he said to the artist, "Paint me just as I am, or I will not give you a shilling."

(2.) An own cousin of this virtue of sincerity is that punctilious sense of honor which is described in the Authorized Version as "whatsoever things are honest." In a version of the Bible made in 1551, we read "and upon the members of the body which we think less honest, put we the most honestie upon." Ben Jonson said, "you have honested my lodgings with your presence." The old English word honest was equivalent to our word honorable, and so the Revised Version renders it. It requires an hundred cents to the dollar in all business transactions. It requires fidelity to promises, cost what it will. There is no department in life

in which a Christian can more effectually commend his Christianity than in downright honesty in business. The "rotteness in the bones" which produces a large percentage of all the bankruptcies in these days is seldom anything else than fraud. The veneer does not save the worm-eaten wood underneath. Church-members should realize that to be fluent in prayer is no excuse for being fluent in business falsehoods. Faith towards a fellow-creature is as indispensable to piety as faith in a divine Saviour; and it is a noteworthy fact that the Bible records three different miracles which were performed to enforce pecuniary integrity. The word "honorable" describes not only the payment of just obligations, but that exact, uncompromising conformity to right which never resorts to tricks, and never stoops to meanness. Surely a name on a church register ought to mean that its owner always walks by the air-line.

(3.) The next features which Paul introduces into his portrait are justice and purity. The first of these signifies whatever is absolutely right—whatever is in accordance with eternal and unchangeable rectitude. This implies not a mere mawkish sentiment but a cast-iron principle. Strict justice not only gives to God what is due, but also to all God's children around us. There is not a hard-hearted employer, or an exacting landlord, or an unkind husband or a church-member who "snubs" a fellow member on account of poverty, color, or condition in life—or any one who robs his neighbor of his rights, who is not guilty in the sight of a just and holy God. If we were all more just there would be less call for being generous. "Render to all their dues." That is the Bible solution of most of the labor problems; that kills caste in church and cruel injustice in society.

The word *purity* must not be restricted in this passage—as it is by some commentators—to sexual chastity. It does indeed mean that; it enacts the seventh commandment. Going deeper down still it requires that every one who has been cleansed by blood of Jesus Christ should strive to keep clean in thought, in motive, in speech, in dress, in looks, in conduct and character. The garments should be unspotted from the world. An impure thought kindles hell-fire in his bosom. Can any one take fire into his breast and not be burned—can he walk upon hot coals, and his feet not be scorched?

(4.) Paul does not consider his portrait complete until over the more majestic features are thrown a touch or two of gracious gentleness and sweetness. The masculine and the feminine sides of the Christian character must blend beautifully together. In addition to being truthful, and brave, and just, and upright, and pure, Paul also describes a symmetrical Christian as *lovable*. He must be winsome. We are as much bound to make other people love us, as we are to love other people. Some who profess to be followers of Jesus Christ are sadly lacking in geniality, and amiability; they are desperately uncomfortable folk to live with. There is too much acid in their religion; and after being a while with them you feel as if you had been eating persimmons. Some of them are strict to the last inch, and yet censorious; their gravity sours into sanctimoniousness. They are sound, and yet need sweetening. A symmetrical Christian is one who hits the golden mean between easy good-natured limberness and laxity on the one hand, and stern, ungenial moroseness on the other. While sound at core, he is also mellow. While he avoids contempt by surrender of a holy principle, he also avoids incurring the dislike of others by doing right in a harsh and hateful way. Our blessed Master is evermore our model—not only in spotless holiness but in winsomeness of word and action; there was a marvellous *drawing power* in a Personage with whom rich rulers, and odious publicans, and sin-smirched outcasts, and holy-hearted women and little children, all felt equally at home.

A living, loving Christian—true of tongue, honest of heart, pure of conduct, and yet loveable in daily life, is the most unanswerable argument for Christianity. He is indeed the "world's Bible," and he needs no commentary. Paul painted the Christian more than once, with clear bold strokes; but divine grace only can produce the Christian. The great Apostle, who was himself a splendid illustration of what grace can accomplish, acknowledged the secret of his success when he said, "for we are His workmanship, created in Christ Jesus unto all good works. By grace are ye saved through faith, and that not of yourselves it is the gift of God."

THE SIN OF SELF-CONFIDENCE.—The secret of the failure of more than one young convert—yes, and of many a young minister, too—has been overweening self-confidence. "He that

trusteth his own heart is a fool." To every beginner in the Christian life we would say, you cannot trust yourself too little, and you cannot trust Jesus Christ too much! In fact the real conflict with you will be just this: "Shall I trust myself, or my Lord and Saviour?" Your soul has no self-lifting power, any more than your body has to lift itself by grasping at the straps of your boots. You can no more find your way to heaven without Christ than you can find your way through the Mammoth Cave without a guide and a torch. Let poor Peter in Pilate's court-yard show you what a poor figure a boastful Christian cuts when he relies on his own strength.—Theodore L. Cuyler D.

THE FIVE ARAB MAXIMS.—Never tell all you know; for he who tells everything he knows, often tells more than he knows.

Never attempt all you can do; for he who attempts everything he can do, often attempts more than he can do.

Never believe all you may hear; for he who believes all that he hears, often believes more than he hears.

Never lay out all you can afford; for he who lays out everything he can afford, often lays out more than he can afford.

Never decide upon all you may see; for he who decides upon all that he sees, often decides on more than he can see.

Random Readings.

He who does nothing is very near doing ill.—Montaigne.

Noble thoughts can come only from a noble soul.—William Mathews.

'Tis a mercy to have that taken from us that takes us from God.—Voltaire.

Incline your ear, and come unto me; hear, and your soul shall live.—Isa. lv. 3.

It is the greatest possible praise to be praised by a man who is himself deserving of praise.—From the Latin.

Not what others think of us, but what we are able to think for ourselves is the true life of our life.—Dean Stanley.

Responsibility is personal. Before God face to face, each soul must stand to give account.—F. W. Robertson.

Give me understanding, and I shall keep thy law; yes, I shall observe it with my whole heart.—Psa. cxix. 34.

A man with grace in his heart and Christian cheerfulness in his face, and holy consistency in his behaviour, is a perpetual sermon, and the sermon differs from others in that it has but one head, and the longer it continues the better.—Talmage.

Solomon says in the beginning of Ecclesiastes that "all is vanity." But that is in the beginning of the book. At the end he speaks a wiser word when he tells us that to fear God and keep his commandments is the whole duty of man. Surely that is not vanity.

To act with common sense, according to the moment, is the best wisdom I know, and the best philosophy to do one's duties, take the world as it comes, submit respectfully to one's lot, bless the goodness that has given us so much happiness with it, whatever it is, and despise affectation.—Horace Walpole.

Paul's idea is that we should seek to do honest [becoming] things, not only in the sight of the Lord, but also in the sight of men." (2 Cor. viii. 24.) That man makes a sad mistake in his conduct who cares nothing about what men think of him. To approve one's self unto men, as well as unto God, is the desire of every noble spirit.

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Accommodation for Point du Chene 10.40
Fast Express for Halifax 13.30
Express for Sussex 16.30
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A parlor car runs each way on express trains leaving St. John at 7.10 o'clock, and Halifax at 7.15. Passengers from St. John for Quebec and Montreal leave St. John at 16.55 and take sleeping car at Moncton.

The train leaving St. John for Quebec and Montreal on Saturday at 16.55 o'clock will run to destination, arriving at Montreal at 18.05 Sunday evening.

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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.

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From St. John 6.25, 8.30, a.m.; 4.30 p.m.; Fredericton Junction, 8.35, a.m., 12.10, 5.55 p.m.; McAdams Junction: 7.00, 10.50 a.m.; Vancorbo, 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.

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