"The Whitened ields."

So many idle, folded hands, And the harvest-fields are white: Low droop the heavy heads of wheat That wait the reaper's weary feet, The sickle in his willing hands, r "the harvest fields are white.

So many here that sit at ease, While 'neath you darker skies The wretchedness and misery Even angels well might weep to see. How can we dare to sit at ease Benesth these golden skies?

So many gay and careless feet, That dance the hours away, While there, with heavy steps and slow Adown the paths of sin and woe Stray all too surely other feet,-And life glides fast away.

So fleet, so few the moments be For binding up the sheaves! The Master calls; do not delay, But haste some fruit to win to-day; For soon our only joy shall be In bringing home the sheaves.

"What Wilt Thou Have Me to Do.

There is an immense amount of unused force in every church. It is the work.

parables about the vineyard. They understand just exactly what the service | together in love and to minister as is which they are called to do. That they have opportunity to each other's its own way of evidencing itself. It evangelist, or pastor, doing his own | welfare. While every church has evangelistic duty, is wisest who can tell a willing inquirer just exactly how functions for those that are within to set it aside, or to lower the measure to become a Christian; and that pastor | which ought never to be forgotten, of its meaning, its authority, its inspirais wisest who can tell his converts The true conception is given us in the tion, and it will do so again. Let no exactly how to expend their epistle to the Ephesians: "All the one tremble for its safety. Let none shell. consecrated energies in the service of body fitly framed and knit together of those who love it, who read it as

It is the desire, which converts now feel as they never did in the days before mission work was developed, to do something besides saving their own souls, which makes the Young People's Society of Christian Endeavor, and the kindred Epworth and other leagues so popular. The young people in these societies want to do something. Every one of them says, with Isaiah: "Here am I; send me." They are young; they cannot be expected to know just what it is best to do; but they are eminently teachable, ready to work. becomes those who are "heirs to-Work rather than counsel is in their line of service, and they want to be told what to do "Lord, what wilt thou have me to do?' Now the pastor, beginning his sea-

son's work, ought to recognize what a fund of willing service he has in these young people. He should do as much as St. John, who said: "I have spoken to you, young men, because ye are strong." Go and speak to them, Pastor and tell them what to do. If you do not they will be in danger of spending all their energy in spiritual exercises and talk in their own meeting. That is good in its place, but its place is only second. It is good to pray in meeting, to utter a testimony or a severally members one of another,' purpose, but other things are better. It may be loosely said that one child brought into the Sunday-school is worth ten prayers or speeches in the young people's meeting; that one family persuaded to attend church is worth fifty such testimonies; and that one soul brought to give itself to God is worth more than a hundred of the sweetest prayers, or most delightful testimonies ever uttered. Our point is that what the young convert does is more important than what he says, and that he will do the work of the church if he is only set about it.

But the pastor, the ordinary pastor, says, What shall I tell them to do? That is your business. That is what you are for, to be their pastor, their leader. their director. You must somehow find that out for yourself; only don't fail to do it. That is not the best executive who does the most himself, but he who does the least himself, and makes others do the most. Let the possible on other people; not by shirking it, but by seeing that they do it.

The pastor asks what he shall have his young people do. We reply again that it is his business to find out some. how work for them. A writer in the last Andover Review tells how he got

Church. It may be the care of the vass of the community; it may be a young people. They will make better of the peace.—Independent.

FELLOWSHIP.

Fellowship is a grand word in the Christian vocabulary. The members of the first church in Jerusalem "continued in fellowship." Paul congratulated the church at Philippi on their other on their joint conviction that the so highly polished. Such preaching is subject, the golden rule for exercise "fellowship in the gospel." John business of a good pastor to set it at evidently estimated this fellowship joice together over a Saviour found, rity. - Herald. very highly for he wrote: "If we In this day converts generally under | walk in the light as he is in the light, stand somewhat of the meaning of the | we have fellowship one with another."

Fellowship ought to characterize our the increase of the body unto the any so-called "Advanced Thinkers" building up of itself in love." All members ought to realize their fellowship and aim to promote one another's welfare. While we are satisfied that the claims often made for societies richer elements of fraternity are falwith such a spirit of brotherly love as appropriation. "Oh, taste and see. gether of the grace of life." Many churches which now lament their weakness and incompetency for any most of their incapacity to the lack of thorough fellowship in their members. If all hearts were "knit together in

is the first need of many churches. imperceptibly at every moment. How-Just such exhortations as Paul gives ever it comes, you will some day find in the twelfth chapter of the epistle to yourself in tangible manner face to the Romans need to be accepted and face with the awful final choice beacted on in these days. The members tween good and evil; and when a of a church need to thoroughly believe soul's destiny hangs trembling and that they are "one body in Christ and wavering, then even the mere dust in and then they will delight to follow dipping of the scale. And as at once such counsels as the apostle gives : "Let love be without hypocrisy." preferring one another." With such fellowship there will be no reluctance so, you are safe. One day an English is it whether thou art happy or not? to comply with other counsels: "Communicating to the necessity of the saints; given to hospitality." We Arctic discovery into the land of snow that rejoice," and "weep with them captains full of confidence; and, raisthat weep," while pride and revengeful ing his eyes in the cabin, he saw there, feeling will have no place in thought slmost its only ornament, an illuminator action. Let those who long for the extension of Christ's kingdom study in God." "Ah," he said, pointing to well the internal state of our churches, the text, "There is the true pole! and we believe they will conclude that increase of love, true fellowship, would, in many cases, be as "life from the midnight, that faith, that hope. It is dead."-Chris. Inquirer.

Criticism of the Bible.

the wayside, and he hung up a cup | vivid splendor than the aurora which pastor remember that he has not time near to it by a little chain. He was flushes the fields of snow. Take with to do much, and that he must make told some time after that a great art you that faith, that hope; you, too, been a good rule of some very success- design. "But," said he, "do many of life into the cold, into the hunger, at eighty. A man is just as old as his ful business men, never to do anything persons drink at it?" Then they told into the darkness, into the exploration tissues, particularly those of his heart themselves that they could make him that thousands of poor people, of unknown hopes. Gigantic powers and brain, and there are octogenarians anybody else do. It is a good rule for men, women and children, slaked their will fight against you there more terri- who, for mental and even physical a pastor to put just as much work as thirst at this fountain; and he smiled ble than the midnight, more paralyz- volatility, might be their own grandand said he was little troubled by the ing than the northern cold. Be sober, critic's observation, only he hoped be vigilant, have faith in God and in youth lies mostly in regular exercise, that on some sultry summer's day the his Son our Lord Jesus Christ, and he whether in felling trees or in the

The Bible is the fountain with the Canon Farrar. cup. Just now there seems to be an the young people of his Society of unusual number of critics. Some of Christian Endeavor to help him pre- us seem afraid lest its honour be depare his sermons. The minister can creased. But let us be sure of this, consult with the wisest men and that from the standpoint of its munifi- day was delightful, the singing excel- the vital locomotive a glow long after dock Blood Bitters and since then I suggestions. He can ask the advice "Do many persons drink at it?" and It was an occasion when to preach their ineffectual fires. But this can plaint. B. B. will always occupy a and study the methods of the most that God the Giver is only satisfied in should have been a joyous privilege only be done (to continue the metasuccessful pastors in his acquaintance. knowing that increasing multitudes of and an inspiration. The young man phor) by slackening speed and reduc-

work that will tell for the increase and craving, the needs, the burning desire result was wholly disappointing. The companiment of snapping thigh bones. prosperity and usefulness of the of every panting soul famishing for the audience soon became indifferent and If they run to catch trains their hearts buildings; it may be the development troubled with doubts and questionings The service was a success as an anæsof the Sunday-school; it may be a can- and sceptical thoughts about the Bible | thetic, but a deplorable failure as the would calmly examine it forthemselves! series of entertainments; it may be O that in a candid, teachable frame of have spoken to His people. personal evangelization; it may be all mind they would take it up and read of these. Only let the pastor be an it! The test of experience is the dis- theological treatise rather than a serexecutive officer, a general, and let him arming of criticism. The book itself get all the service he can out of his is its own best witness and defender. and more loyal members. A preacher both men of acknowledged talents in home, the shop, and the street; and ercise is too violent for the aged. The in a Western schoolhouse was troubled England, had imbibed the spirit of the preacher was altogether too fastiby the antics of the boys until he took | infidelity from a superficial view of the | dious in phrase and delivery. He did | the sheet anchor of old age as far as the most mischievous of the crowd and Scriptures. Fully persuaded that the well to write his sermon, but he would exercise is concerned. I need say set him to attending to the candles, Bible was an imposture, they were have done better had he left the manuwhen his sense of responsibility kept determined to expose the fraud. Both script in his study. If he had mentalhim busy and useful, and made him a sat down to study the book and write ly absorbed the salient points in his purpose, if it is only to set one's watch pastor's helper instead of a disturber against it. The result of their separ- discourse, and then poured himself by a particular clock. To have an They came together not as they had sponsive. As it was, his hearers asked dead weight of one's own body. which expected, to exult over an imposture earnestly for bread, and he gave them makes walking one of the most fatigu-

Bible was the word of God, and to re-

Both were led through this door of

truth into the light of the truth as it

is in Jesus. With all the indifferent or perplexed derstand that they are to do service, to | churches and to make them attractive. | or doubting our troubles would be well be husbandmen, to till the ground; The church's members constitute a nigh over if we could once but get but they do not find it so easy to un- household of faith. They are to dwell | them to put the Bible to the test-the practical test of experience. It has carries its own power to convince. It mission in those "without," it has has outlived many previous attempts eth, according to the working in due as to doctrine or duty for one moment measure of each several part, maketh | fear the ridicule of boastful claims of or "Higher Critics." God will take care of His own book. Instead we have every reason for supreme confidence. "The word of the Lord is tried." It has stood and will stand outside of the churches as possessing every test and commend itself alike to our hearts and our reason. And our lacious, yet we all know that churches | best act will ever be in trying to lead generally are far from being permeated men to put it to the test of personal drous manikins here below. -Rev. Gerard B. F. Hallock.

----How to Resist Evil.

Resist in the heart; resist step by aggressive work for Christ owe the step; resist insidious attacks no less than sudden attacks; and in one word more, resist soberly, watchfully-soberly, because even that which is lawlove" out of weakness they would be ful is not always expedient; watchfully, because the assault may come viol To strengthen the sense offellowship ently at any moment, may be coming the balance may decide the deathful the eternal substance of things, and the fiery darts begin to fall on youperhaps this very day to fall on you-"In love of the brethren be tenderly will you hold up against them the about happiness and leave it resting on clergyman visited the two fine ships which were to sail on their voyage of ed text, and the text was: "Have faith We like to think of those gallant men carrying with them into the cold and a faith that will lighten their darkness more than the stars that glitter over the floes of ice; it is a hope which will A certain man placed a fountain by make the heaven glow with a more

Not Bread, But a Stone-

it that the workers are given work, are slaking their thirst at this fountain, vout, thoughtful and logical, chaste hedges as in their salad days, they will work which they will report to him, blest fountain, which can satisfy the and scholarly in expression. But the not improbably do so to a musical ac-"water of life." O that men who are listless, and a large number fell asleep. | are extremely likely to mark their channel through which God might has collected seventy cases which have

mon to which we had been compelled to listen. It was a production penned may continue to do so as long as he Lord Lyttleton and Gilbert West, for the cloister, but not for the busy ate attempts was truly remarkable. out upon his people with the abandon object of some kind makes all the They were both converted by their at- of Brooks, Moody, or Fowler, the difference between wholesome exercise tempts to overthrow Christianity. effect would have been electric and re- and the listless dragging about of the exposed to ridicule, but to lament a stone, and it was none the less an ing as well as the dreariest of all forms their own folly, to congratulate each utterly unacceptable substitute because of motion. To sum up the whole a grave misuse of a sublime opportu-

Gems from Carlyle.

A life of ease is not for any man. Habit is the deepest law of human

All things have two faces-a light and a dark. Doubt, of whatever kind, can be

ended by action alone.

not so much as fight. Foam itself-and this is worth re-

membering—can harden into an oyster Blessed is he who has found his

work; let him ask no other blessedness. The knowledge that will hold good in working, cleave thou to that.

stubborn force of swimming, shalt thou make thy way. Where is thy work? Swift, out with

it: let us see thy work. God must needs laugh outrightcould such a thing be-to see his won-

The idea always has to grow in the real, and to seek out its bread and

board there, often in a very sorry way. There is always hope in a man that actually and earnestly works; in idle-

ness alone there is perpetual despair. There are but two ways of paying debt; increase of industry in raising income; increase of thrift in laying it

In a valiant suffering for others, not n a slothful making others suffer for us, does nobleness ever lie.

The mischief that one blockhead does in a world so teeming with endless results as ours, no ciphering will

We have quietly closed our eyes to

opened them only to the shows and shams of things. What if we should cease babbling

affectioned one to another; in honor shield of faith? will you wield against its own basis? * * * Happy, my him who hurls the Spirit's sword? If | brother? First of all what difference

My friend, all speech and rumor is short lived, foolish, untrue. Genuine shall be ready to "Rejoice with them and darkness, and he found the brave fully, that is eternal as the Almighty work alone, what thou workest faith-Founder and World-Builder himself. Stand thou by that; and let fame and the rest of it go prating.

There is at any moment a best path for every man; a thing which, here and now, it were of all things wisest for him to do. To find this path and walk in it is the one thing needful for him. Whatsoever forwards him in that, let it come to him even in the shape of blows and spurnings, is liberty, whatsoever hinders him, is slavery.

When Does Old Age Begin?

sons. The secret of such perpetual critic himself might fill the cup and will give you the victory. Resist the humbler form of the daily "constitu. dyspepsia, dizziness, pain in the side, tional." Even when life has at last fallen into the sere and yellow leaf, exercise of a kind and amount suited to the "shrunk shanks," stiff joints, It was in an elegant church, and brittle bones, and other evidences of there was a large congregation. The sensibility, will keep the furnace of tions of the skin. After other remeothers less carefully stoked have paled have been quite free from my com-A FREE TRIAL package of the WONDER WORKING K.D. C. MAILED TO ANY ADDRESS- K. D. C. Co., New Glasgow, N.S. convinced

sense of such an outrage by stopping work. Dr. Hammond, of Washington, occurred in that city during the last What was the matter? It was a ten years of men dying suddenly from running after street cars.

If a man has ridden all his life h can sit on a horse, otherwise this ex-"constitutional" is unquestionably nothing more about it than that each walk should be taken with a definito through all the seven chapters of man's strange, uneventful history, is to use it that the stream of life shall flow swift and clear, never stagnating like a muddy pond, and, on the other hand, never dashing itself to pieces in mere foam and fury .- Dr. Morell Mackenzie.

WHAT TO DO WITH A BAD TEMPER. -Starve it. Give it nothing to feed on. When something tempts you to grow angry, do not yield to the temptation. Thy soul is lamed, and thou canst It may for a minute or two be difficult to control yourself; but try it. Force yourself to do nothing, to say nothing, and the rising temper will be forced to go down, because it has nothing to hold it up. The person who can and does control tongue, hand, and heart, in the face of great provocation, is hero. The worldimay not own him or her as such, but God does. The Bible Not by levity of floating but by says that he who ruleth his spirit is etter than he that taketh a city.

What is gained by yielding to tem-What hast thou done, and how? per? For a moment there is a feeling of relief, but soon comes a sense of sorrow and shame, with a wish that the temper had been controlled. Friends are separated by a bad temper, trouble is caused by it, and pain is given to others as well as to self. That pain too often lasts for days, even years-sometimes for life. An outburst of temper is like the bursting of a steam boiler; it is impossible to tell before what will be the result. The evil done may never be remedied. Starve your temper. It is not worth keeping alive. Let it die. - Selected.

Random Readings.

Nothing but the blood of Christ can wash out the foul stains of my life; and they will do it. As surely as sin is death, Christ is life. - T. Adam.

The more the diamond is cut the brighter it sparkles, and in what seems hard dealing God has no end in view but to perfect his people's graces.—Dr.

We should get tired of the sunlight, beautiful as it is, if God did not send it away every night. We're not even fit to have the moonlight always .-George Macdonald.

It is far easier to believe that the Bible is the inspired word of God, than to believe some of the theories by which men try to account for its doctrines, influence and history.

The great realities of the future life will soon be matters of experience to every man; and such they may become at any moment. Reader, keep both of these thoughts in mind and be influenced by them.

Minard's Liniment cures Dandruff.

So rapidly does lung irriation spread and deepeen that often in a few weeks a simple cough culminates in tubercucular consumption. Give heed to a cough, there is always danger in delay. get a bottle of Bickle's Anti Consump tive Syrup, and cure yourself. It is a medicine unsurpassed for all throat and lung troubles. It is compounded from other people do all he can. It has critic had found much fault with his may sail hereafter in your little boat others may be almost said to be young at the head of the list as exerting a Some men are old at forty, while several herbs, each one of which stands wonderful influence in curing consumption and all lung diseases.

> All scalp and skin diseases, dandruff. failing of the hair, gray or faded hair, may be cured by using that nature's true remedy, Hall's Hair Renewer.

No one knows better than those who have used Carter's Little Liver Pills what relief they have given when taken for constipation and disordered stomach.

HENRY G. JAMES. Henry G. James, of Winnipeg, Man., writes: "For several years? was troubled with pimples and irrita-

Somehow or other, he ought to see to earth's weary, longing, thirsty souls in the pulpit was cultivated and de- ing pressure. If old men will jump cheaper than poor ones, because they

place in my house.

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INTERCOLONIAL RAILWAY,

SUMMER ARRANGEMENT. 1891.

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

TRAINS WILL LEAVE ST. JOHN.

Day Express for Halifax and Campbellton ... Accommodation for Point du Chene 11.00 Fast Express for Halifax..... 14.00 Fast Express for Quebec, Montreal and Chicago,..... Night Express for Halifax...... 22.30

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 night express trains between St. John and

TRAINS WILL ARRIVE AT ST. JOHN,

ight Express from Halifax (Monday excepted) 6.10 Fast express from Quebec, Montreal and Chicago..... Accommodation from Point du Day Express from Halifax..... 18.30 Fast 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 from the locomotive. All trains are run by Eastern Stand

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

NEW BRUNSWICK DIVISION.

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, 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 for Woodstock and points north. ARRIVE AT GIBSON. 4.45 P. M.-Mixed from Woodstock, [and points north

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