

Trust in God And Do the Right.

Courage, brother, do not stumble.
Though thy path be dark as night;
There's a star to guide the humble:
"Trust in God and do the right."

Let the road be rough and dreary,
And its end far out of sight,
Foot it bravely, strong or weary,
"Trust in God and do the right."

Perish policy and cunning!
Perish all that fears the light!
Whether losing, whether winning,
"Trust in God and do the right."

Some will hate thee, some will love thee,
Some will flatter, some will slight;
Cease from man and look above thee,
"Trust in God and do the right."

—Dr. Norman MacLeod.

Senex Smith.

HIS NOTES AND NOTIONS.

BALLAST.

I was reading in one of the daily papers the other day of a ship that capsized at sea. As soon as she got outside of the harbor and into the waves of the open ocean, she rocked and rolled until she finally rolled over, was filled with water and went down. They said that she had not ballast enough to steady her. She was chartered to make a quick voyage to a distant port, and bring a return cargo to the port from which she sailed. The captain wanted to take no more dead weight than was absolutely necessary. But in his impatience of delay, and anxiety not to be overburdened, he did not take enough, and hence the catastrophe.

Now, ballast, as my readers can see by consulting the dictionary, means "just load enough." It is a compound of two Saxon words, "bare" and "last" — a load; i. e., a bare load, or barely a load. The idea is that a certain amount of loading is indispensable to the steadiness of a ship on the ocean.

A ship is made as buoyant as possible in order to carry as much freight as it can safely. But when empty it is too light to sail well. No ship attempts to cross the ocean without either heavy freight or ballast in its hold. The ship I was reading about was top-heavy—the weight below the water line was not sufficient to balance that above it.

As I read the account of that shipwreck, I thought how like it are many of the human wrecks that we see all around us. A young man is impatient to enter upon his life voyage. He dreams of brilliant success if he can only reach a certain position. He is told to wait, to study, to think, to secure right principles, to take in ballast enough to keep him steady amid all the perils he must encounter. But he calls his advisers old fogies. He doesn't want ballast, but speed. He rushes into society. He rushes into business. He rushes into politics. He shouts, as he spreads his sails, "Hurrah for Young America." But in a few years we find him capsized. He was overcome by temptation. He began with a social glass, and in due time became a drunkard. Or he began by determining to get rich, honestly if he could, but rich at all hazards. He borrowed the trust funds in his hands, to speculate with. He meant to return them. But he lost them. He became a defaulter, an embezzler and finally a convict. Or he attended the primaries, and by activity in politics secured an office. He found that his position gave him opportunities for petty speculation. He improved those opportunities until he became "a boulder." His career of official corruption sent him to state's prison or to Canada.

The great defect in our system of education is the want of thorough moral training. Our young people are smart they are ambitious; they want to learn what will help them to secure social position or wealth. But they don't realize that all permanent success must be built on character. The first thing in true culture is to fix and settle principles, just as a builder secures a firm foundation before he puts up his place or his warehouse. And the taller the intended edifice, the deeper must the foundation be laid.

But to return to the illustration of the sea-going ship. What is the ballast for a young man or woman to take on board before leaving the harbor?

IT IS THE BIBLE.

God has given it to us for that purpose. In the thirty-seventh Psalm man is represented, not as a voyager, but as a traveler. He is walking in steep and slippery ways. But David says if "the law of his God is in his heart, none of his steps shall slide." That law gives steadiness, moral equilibrium. It enables us to go safely amid the perils of the land or of the sea. Paul had a great deal of confidence in Timothy. He placed him in charge of the church at Ephesus when he was so young that some people might be

The worst disease—Dyspepsia
The Best Cure—K-D C

ttempted to despise his youth. (1 Tim. iv. 12.) And he tells us why he trusted him so. He wrote, in his second Epistle, "And that from a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation." Yes, the Scriptures made Timothy what he was; and they have the same power to-day.

When I was a child my mother, like Timothy's mother Eunice, believed in the Scriptures as the best book for the young. She not only had me read to her at least one chapter a day, but she encouraged me to commit to memory passages of special interest. I knew a score of Psalms by heart, and such chapters in the New Testament as 1 Cor. xiii., before I was ten years old. After I was fourteen I was seldom at home. I was a thousand miles away, and among strangers, when my mother died. I lived for years in an atmosphere of temptation. Young America-like, I rushed into society, into business, into politics. Why was I not shipwrecked in those stormy waters, as so many of my comrades were? Not because I was by nature or by human culture any better than they, but because I had been ballasted for the voyage in the harbor of home. Oh, if I could reach the ear of every mother in the land, I would say to her: "Be sure that the word of God is in the heart of your child before you send it out into the world."

Some of my readers have no doubt seen the story of the cabin boy whom the sailors tried to teach to drink and to swear when he came on board. They wanted him to be like themselves. But he had been brought up by a pious mother, and had promised her that he would be faithful to her teachings. So when the jolly tars teased him or coaxed him or threatened him, he always had a Bible verse ready for them, such as "My son, if sinners entice thee, consent them not." At length one of the oldest sailors said to the rest: "Shipmates, you might as well give up. You can't do anything with that boy, for he is

CHOCK FULL OF BIBLE."

When a bottle is chock full of water you can't pour oil into it. The best way for us to resist temptation is to leave no room for it in our hearts. And the best way for us to fortify our children against the evil that is in the world is to have their memories and their affections pre-occupied with the truth of God and the love of Christ. I wish that we could go back in our homes and our Sunday-schools to the idea of memorizing the word of God. There never was a time when nobler ships went out from the home harbor than to-day. Oh that they were all well ballasted for the voyage of life!

The Prayer Meeting.

Men who are associated for the prosecution of worldly enterprises meet at stated times to compare notes, make and hear reports, and with a view to talking up the interests of the enterprise, that by mutual exchange of opinions they may devise ways and means by which to stimulate and enhance their prosperity. Their common sense and business shrewdness not only tell them that this is proper, but that it is highly important. If they would succeed as a corporation, they must give the interests of the firm special attention. They know that upon their punctuality in attending these meetings, and the degree of interest they take in their business transactions, will the prosperity of the enterprise very largely depend.

The members of the church are, by their own profession, associated in the prosecution of an important enterprise—an enterprise that has for its object nothing less than the salvation of their own souls, the salvation of the souls of their fellows, and the glory of God. This being so, it would seem that a sense of the importance of the work for which they are associated would be sufficient to stimulate them to punctuality and regularity in attending the stated social and business meetings of the church. But the prayer and conference meetings of the church are of this kind. They sustain to the church and its prosperity the same relation that the business meetings of the firm referred to above sustain to its permanency and growth. There is where the members hear and make weekly reports; and by singing, Scripture reading, prayer, and a general exchange of views on the Christian life, the work of the church, and individual experience, and a talking up of the interests of the society, they stimulate each other to greater zeal, efficiency, and activity, in the Lord's work. Especially is this so when all the members are prompt in attending the meetings and free and active in taking part in the exercises. There is power in association. An encouraging word

K. D. C. CURES MIDNIGHT
DYSPEPSIA.

from one cheers and stimulates others who are, perhaps, disheartened and ready to give up in despair. A cheerful, hopeful thought expressed respecting the great work to be accomplished and the invincibility of the Christian's God tends to arouse the disheartened or inactive members to effort, and the strong words of faith and trust encourage the doubting and fearful to lean upon the Omnipotent arm. Hence, the importance of the prayer meeting. But the prayer meeting can only directly benefit those who attend; and the larger or more general and more regular the attendance the greater is the number benefited, and the more there are to aid in conferring these benefits.

These thoughts indicate the importance of the prayer meeting, and we greatly wish that they could be so impressed upon the minds of all as to produce a general and thorough revival in the matter of attending these meetings. We are satisfied that right at this point more than at any other is there great need of a revival throughout all the churches. It is a deplorable fact that not one fourth of the members of the churches are regular attendants at the prayer meeting. Consequently there is not that vital godliness and power in the churches that should be, and that must be to draw sinners to Christ.

Who is to blame? The inactive members—those who habitually absent themselves from the prayer meetings. If these meetings are essential to the life, the growth, and the prosperity of the church (and they are), they should be kept up. But they can not be kept up unless the members attend; and it is as much one man's duty to attend as another's, and this duty must be pressed home vigorously to the hearts and consciences of the nonattendants. Men can find time to attend other meetings; why not to attend these? The club meeting, the stockholders meeting, the lodge meeting—all these, men who are church members, can attend and do attend promptly. Why can not these same men attend the prayer meeting? They can not find time because they do not rate the importance of attendance at the prayer meeting as highly as they do these other meetings. If they did they could and would attend them. But in this they make a great, and unpardonable mistake. Just as the soul is of more value than all other interests, so is the prayer meeting of more importance than any other meeting; and by becoming members of the church, men and women place themselves under special obligation to God and to men, to so arrange their business as to have time to attend the prayer meeting; and those who neglect this are guilty of a great crime. They thereby imperil not only the salvation of their own souls but the souls of many others. No church member has any right to so involve himself in business or by joining clubs, lodges, or literary circles, as to prevent him from attending the prayer meeting at least once a month.—*Exc.*

Sermons in Nature.

A few days ago I took a horseback ride across the country. I had occasion to leave the travelled road and cross the prairie. My horse was disinclined to leave the track; and after we had got away from the road, and out of sight of all human habitation, she was quite stubborn, and I had to use the whip freely to persuade her to go on. She would look back, and stop, and attempt to turn back, showing very plainly that she doubted my judgment in forcing her to go in that direction. Although I told her I knew where we wanted to go, and she must be guided by me, yet she did not understand. Do you wonder why I should write all this, and think it very uninteresting? Well, the interesting part is yet to come; but I had to explain first. As we travelled across the prairie that pony preached me the best sermon I had heard in a long time. In fact, I was forcibly reminded of Balaam and his ass. My pony stopped (just as Balaam's ass did), and whinnied. I interpreted her language, as we rode on, and this is what she said to me. "You are a Christian, and profess to be willing to be guided by the will of God. You have given the reins into his hand. Sometimes he turns you into a strange path, or, where you see no path ahead. You hang back, and sometimes actually halt and think of turning back. Sometimes he must urge you on with a whip of affliction, where, if you were entirely submissive, no whip would be needed. You do not understand him when he says, 'He will guide you in the way you should go.' You show very plainly that you doubt his judgment in turning you from a path that was smooth and easy to travel into an unknown and uneven way."

F. D. C. Relieves Distress
after Eating.

Now is not that plain talk for a horse? Do you doubt what I have told you? If so, it is only because you have not learned the language of nature. There are lessons and sermons in everything. The birds often say to me, "We have no house and no barns; yet we are fed and cared for by the Lord, and are always happy and praise the Lord continually, in rain or in sunshine, because we cast all our care upon him."

The flowers say to me: "Sometimes you doubt that the Lord takes notice of all your little troubles and vexations of life; but look at us. Small as we are, the Lord is very particular to make every leaf perfect, giving us just the right color and the right number of notches, etc. Nothing is left unfinished and uncared for. True, you sometimes find my leaves marred by blight or storms of earth; but in heaven, where no storms or blight are known, all things will be perfect, even as the Lord has made them perfect."

If you wish to learn the language of nature, you must study nature and commune with nature's God, who is the great teacher of the language. Go forth some starry night, and lift your eyes to heaven, and your heart to the Maker of all, and behold how the "stars sing together." Pluck a little flower, and ask it who gave it its beauty, and listen for the answer. All things praise the Lord.

A. M. RIGGS.

Unto the Hills.

The writer of the one hundred and twenty-first Psalm says, "I will lift up mine eyes unto the hills from whence cometh my help." A great many people fail because they look down or around instead of looking up. They toil hard to secure by work what they might receive by faith. I find in my scrap book a story which illustrates this folly to which Satan tempts not only the ungodly but those who profess to trust in Christ and in Christ alone for all spiritual good.

"A farmer who had dug a well in his stock-yard, and was obliged to spend an hour a day pumping water for his stock, thought one morning: 'I have been plodding here for months. I am weary of this monotonous toil. I will take a holiday. I will climb these hills beyond my farm. I will look over the landscape, and let my spirit rise for a few hours above its narrow sphere of thought and care.' So he left his plow in the furrow, and went out to ramble over the wooded slopes and rocky summits that skirted his arable land. Those slopes and summits were in the survey and deed, but he had considered them of little value and never visited them. After spending hours in exploring this rugged region for mere pastime and rest, he turned homeward. On the last hillside, as he paused to look down upon his farm, he saw that the leaves were wet in a little ravine. He carelessly pushed them away with his foot, and lo! a tiny spring appeared. He saw at once that it was small because it was choked up. He opened it as well as he could with his hands, opened it with the boyish instinct to see how much faster it would flow. While thus engaged, he suddenly thought: 'Why, this spring, is just above my cattle-yard! I have spent days in digging a well there and I spend an hour every day in pumping water, while God has placed a spring here from which I can easily take a stream to my yard. What a fool I have been to toil so in the valley for what was waiting to come to me from the hills! This day, when my only thought was to rest, when I climbed up here merely to get a breath of fresh air, has been worth more than weeks of hard work. It will save me many days pumping every year.'"

This man was a moralist. He had been trying to satisfy his conscience by being honest and industrious. But he was not happy. He longed for the assurance of faith. He wanted to know that he was safe. It was hard work to live up even to his low standard of rectitude, to do right in his own strength. As he sat weary and sad on the hillside that afternoon there came ringing in his ears the words of a hymn that he used to hear in his boyhood: "There is a fountain filled with blood." And he said, "Why should I work so hard to get up a righteousness of my own when Christ offers his so freely?" And then he knelt down by his freshly opened spring, confessed his sins, and found the living water for which he had been thirsting so long.

We all need the lesson that this man learned. We are all tempted to try to satisfy our consciences by works of righteousness. We all are prone to forget that there is above us in the hills to which Christ has gone, "the river of the water of life." This river will flow freely into every heart that is open to receive it. Its mission is to

K. D. C. Restores the Stomach
To Healthy Action.

refresh the weary and to wash away their sins. Whoever will kneel down and clear out the dead leaves of rubbish with which he was covered up; which has driven back the living water; which has whoever will penitently and lovingly welcome it, in its free upspringing and outflowing, will find, not only peace of conscience but joy in the Holy Ghost.

The fountain of God's grace is not subterranean. We do not have to dig for it as we dig wells. No, it is above. It is there ready to come down. We have only to look up to the hills—to look with faith—to ask and receive. When they said to Christ, "What shall we do that we might work the works of God?" he answered, "This is the work of God, that ye believe on him whom He has sent." Believing is not toiling. It is kneeling and drinking. When we give up our hard and tiresome way of trying to be happy; when we take God's easy way; when we are willing to receive freely what he so freely gives, then the problem of life is solved. Then we need not thirst any more or go to the well to draw; for there will be within us "a well of water springing up into everlasting life."—*Rusticus in F. B.*

Random Readings.

Do you desire to be almost always amiable and in good humor? Then be at peace always with God and with yourself.—*Marceal.*

Example and character teach as words never can. Words unsustained by deeds with no character behind them are empty and powerless.

Be such a man, live such a life that if every man were such as you and every life like yours, the earth would be God's paradise.—*Phillips Brooks.*

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10.00 A. M.—For Fredericton Junction, St. John, and points east, McAdam Junction.

4.30 P. M.—For Fredericton Junction, St. John, St. Stephen, St. Andrews, Houlton and Woodstock.

RETURNING TO FREDERICTON.

From St. John 6.25, 7.30, a.m.; 4.30 p.m. Fredericton Junction, 8.25, a.m.; 11.45, 5.55 p.m.; McAdam Junction, 7.00, 10.00, a.m.; 2.00 p.m. Vancouver, 9.40 a.m.; St. Stephen, 5.35, 7.45, a.m.; St. Andrews, 6.50, 4.20, p.m.

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9.25 a.m., 12.55, 6.40 p.m.

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