## Giving And Living.

Forever the sun is pouring in gold On a hundred worlds that beg and bur

His warmth he squande s on summits cold His wealth on the homes of want and

To withhold his largeness of precious light Is to bury himself in eternal night To give is to live.

The flower shines not for itself at all: Its joy is the joy it freely diffuses, Of beauty and balm it is produgal, And it live in the light it freely loses, No choice for the rose but glory or doom, To exhale or to smother, to wither or bloom; To deny is to die.

The seas lend silvery rays to the land, The land its sapphire streams to the

The heart sends blood to the brain of command, The brain to the heart is lightning motion:

And over and over we yield our life, But still are conquerors in the str.fe; To live is to give.

He is dead whose hand is not open wide To help the need of human brother: He doubles the length of his life-long ride Who gives part of his means to another; And a thousand million lives are his Who carries the world in his sympathies; To deny is to die.

-Selected.

## Religion and Riches.

Because man's welfare in this world requires that he provide a comfortable home and suitable food and clothing for him and his, his Creator endowed him with the faculty of acquisitiveness. A desire for property, love of possession, is a distinct, almost universal, characteristic of the race. The man who is entirely destitute of this faculty is by that much deficient in the essentials of a true man. The propensity is stronger in some than in others. For it to exist in a man inordinately, or for it to be almost wholly wanting, is a calamity to the individual. Every one should in a moderate degree at least, love to accumulate property. In fact, the propensity, even when very strong, is not a vice, provided the individual, like John Wesley, is as strongly inclined to give of his accumulations for righteous and benevolent purposes as he is to be inpossessions.

the motto, "Keep all you have and get | church. all you can," is not only a slave, but he is surely on the down grade to a region of debased manhood, and unless he speedily and firmly applies the breaks is sure to land in the gloomy haunts of a shrunken, shriveled old miserliness. John Jacob Astor debe swallowed up of avarice.

tion of possessions, but in hoarding, in loving, in worshipping possessions. On this point we find some very timely, valuable hints in the Catholic Review. It says:

for the meat that perisheth," "Be not solicitous for the things of the morrow," etc., the meaning is not that we should not be industrious and seek to better our condition. On the contrary, we are expressly exhorted: "Be diligent in business, fervent in spirit, serving the Lord." It is the motive that God looks at. It is not the possession of money in itself that and a snare, and into many foolish ligion. and hurtful lusts which drown men in Under the garb of "honest industry" of prosperity are most strikingly ex-

responsibility for the right use of their | sang" in that "Chamber of Peace" ings, learn to "be content with such realize the danger of prosperity, let us learn to tread the world beneath our feet, and seek diligently for the treasure which endureth unto eternal life.

It would be difficult to find words more wholesome on this subject in any Protestant periodical.

rich and "live in style," thousands upon thousands of this generation are imperiling their soul's salvation, to say nothing of imposing upon themselves and their families extra perplexity and toil, and thus shortening their days. And what for? Simply that they may live in palaces, make a grand display, and "look down upon" their humbler neighbors.

Nor do their possessions increase their ease and pleasure. Experience demonstrates to them the greater their possessions the more their care and anxiety. The more they possess the more they have to superintend, and the greater their worry. This is equally true of women. The finer the man sions in which they reside, the greater their care, the more attention they must give to the requirements of fashion and the dictates of "style." We believe the facts will bear us out in the assertion that, as a rule, the wealthy women do far less proportionately in the form of personal, practical work in the church and in the various benevolences than do those in the more common walks of life. Why Not because they are naturally less by the time they have met the society requirements of their station, in the way of receiving and making calls, arranging their toilet, and devoted to it the time necessary to enable them can very rarely attend the devotional and business meetings of the church.

With the men the result is the same though the cause is different. By the time they have attended to their business-driving as they do at such a dustrious and honestly accumulate breakneck rate to become rich-they is the sheet anchor of our nation's wellhave neither time, strength, no dis- being. But a mere passion for wealth is de- position left to attend religious meetmoralizing. He who is controlled by ings or look after the interests of the

Well would it be for humanity if all would, from the heart, pray the prayer of Agur, "Give me neither riches nor poverty" The Savior asked, What shall it profit a man if he gain the whole worldand lose his own soul?" Yes, what shall it profit him! And clared, as the result of his observation, | yet the inordinate rage for wealth is to that unless a man's liberality kept this generation, in this country, the pace with his prosperity he was sure to rocky, stormy coasts on which thousands upon thousands of eternity-bound Man's peril is not in the accumula- crafts are dashed and go down to rise no more. Would that we could erect upon it a moral lighthouse which, like "Liberty enlightening the world," would shed its rays all along the treacherous coast, revealing in letters When we are exhorted, "Labor not of fire the warning, "Beware of the deceitfulness of riches."- Telescope.

## Begin the day with God.

BY THE REV. T. L. CUYLER, D. D. One hour of the morning is com-

monly worth two hours of the evening. A man of average duration of life sees about ten thousand mornings in the course of his existence. He begins ten thousand days; and as the after is dangerous and demoralizing, but it | conduct of the day depends so much is the love of money for its own sake. upon a right start, it is vitally import-"The love of money is the root of all ant to begin each day with God. Morn-[kinds of] evil," It is "they that will ing piety has much to do with the be rich" that "fall into temptation, whole current of one's every day re-

The eyes that open after a night's destruction and perdition." With slumber should turn heavenward. "In such a motive the very determination | the morning will I direct my prayer and effort to be rich becomes demor- unto Thee, and will look up," exclaimalizing. There is something very ed the devout psalmist. He begins the seductive in this passion for wealth. day unwisely who leaves his chamber without a secret conference with Christ and the duty of "providing for one's on whom he is to depend for strength. own household," men will gradually The true Christian goes into his closst a flaw, they exult. They join with just one. - Tribune. contract the vice of avarice, which is for his armor; he knows not what the dark host of spirits lost in heaping one of the most dehumanizing, soul de- sudden assaults of temptation may be maledictions upon those who are instroying vices to which poor human before him, so he puts on his panoply. nature is subject. When a man has He needs his spiritual "rations" also succeeded in business and become even for the day's march. As the oriental tians should be circumspect, keeping comparatively rich he is very apt, as traveler sets out for his sultry journey we say, to "feel his oats." He becomes over the sands by loading up his camel light shine. Paul, in writing to the will, and is prayerful and reads his with food under the palm-tree, and by Corinthians, says, "Ye are our epistle Bible daily, is not often troubled by and is very apt to make himself very filling his water-jars from the cool disagreeable in the society in which he fountain at its roots, so doth the Chris-

hibited. Too often it destroys that tion. The mind is fresh. The mercies tables of stone, but in fleshly tables of whole law is, love to God and love to which are the very life and soul of true buoyant heart that is in love with God be the writer, and the heart be the We give some rules founded on the religion. It is especially in those who makes its earliest flight, like the lark, tablet, an epistle will be produced Scriptures: have risen from a humble condition to toward the gates of heaven. Thank- worthy to be read of all men. It will 1. Do nothing if you doubt its bethese features are most strongly de- ity all prompt to early and tender power-flaming with the glory of is sin." veloped. The whole history of the interviews with Him who waits on His God. church warns us to be on our guard throne for our morning orisons. We against "the seductive influences of all recall Bunyan's beautiful descrip-

not in diligence in their various call- the Egyptian Memnon made music when the first rays of the light kindled heart should not be mute when God causes the outgoings of His mornings

merning hymn which opens with these it." stirring lines: \*

"Come, my soul, thou must be waking; Now is breaking O'er the earth another day.

Come to Him who made this splendor; See thou render All thy feeble powers can pay."

Closet devotions are the fit pre cursor to family worship. Family religion underlies both the Church and the commonwealth. No Christian government, no healthy public conscience, no Bible philanthropies, no godly Church life, can exist without God in the household. Let me be assured that a family altar stands in every home, and I care little what political party bears rule at the seat of government. The picture which Rebert Burns drew of household worship tells us of the secret of old Scotland's "grandeur that makes her loved at home and revered abroad." No prelude to the day is so powerful in its sacred influence as the union of loving hearts around the active and less religious, but because throne of grace. Family worship is a strong seam well stitched on the border of the day to keep it from raveling out into contention, confusion, and cold, how cold! Me thought I passed lead a soul to Christ. ungodliness. Wise is that Christian to and fro through its aisles, the only 10. Set apart fifteen minutes each parent who hems every morning with to keep pace with the dictates of the word of God and forvent prayer. fashion, their time and their strength When the inroads of wealth and fashion are so completely exhausted that they crowd out family devotions in the morning and the weekly prayer-meeting in the evening, there is but small hope of rearing such households in the nurture of the Lord. The 'Church in the house" is the best feeder of the Church in the sanctuary; home religion

When the early devotions of the morning have equipped us for the day's word, let us shoulder up the day's duties cheerfully. God will both direct the path and lighten the loads if we trust Him. The happiness of each day depends very much on a cheerful start. The man who leaves his home with a scowl on his brow, a tart word at his wife, and a snap at his children, is not likely to be pleasant company for anybody during the day, and is apt to return at night with the acid flavor of a vinegar cruet, More than cheerfulness is required for many a day behind whose veil are concealed sudden shocks or powerful temptations. Unexpected trials may break on us ere the sun goes down. Little do we know what the day may have in store for us. Let us then make ready every morning by putting ourselves under the wing of that loving Lord and Saviour who promises, "Lo, I am with you alway." We cannot tell when we shall see the last sunrise, nor how soon we may hear from our loved ones the last "Good morning." Begin every day as if it were to end in

## Living Epistles.

In them let all mankind behold How Christians lived in days of old; Mighty their envious foes to move, A proverb of reproach and love."

How important, then, that Chrismoves. It is in the matter of religion tian wayfarer draw his early supplies to be the epistle of Christ, ministered tian wants to do the will of Christ. by us, written not with ink, but with The New Testament furnishes gen-Morning is the golden hour for devo- the Spirit of the living God; not in eral rules for Christian conduct. The the heart." Ah, if the Spirit of God man. This comprehends every thing.

THE PROPERTY OF STATE OF STATE

one who is Christ-like, and only as we meat make my brother to offend, I riches. Let the poor, while they fail which looked toward the sunrising. If resemble Him are we entitled to the will eat no flesh while the world

things as they have," and while we all on his flinty brow, a living Christian in his army who bore his own name, position. "Abstain from all appearbut was a great coward. The emperor | ance of evil." enraged at his conduct, justly said to him, "either change your name or deed on which you cannot ask God's No pressure of household duties or learn to honor it." Are there not blessing. Whatsoever ye do in word of business should crowd out prayer. many such in the Christian army, or deed, do all in the name of the Lord An eminent Christian merchant told bearing the name of the illustrious Jesus, giving thanks to God and the me that it was his rule to get a good, Captain of our salvation-but they do Father by him." In their mad determination to be quiet half-hour in his chamber on his not honor it. They are not valiant in knees and over his Bible before he met fight; they flee before the enemyhis family, and then he went into his they are cowards. And we can almost the angel than for a fallen man; but business—as Moses come down from hear Christ speaking from the throne, the fallen, weak man has more than the mount-with his face shining. Dr. saying, as did Alexander, "Either the sufficiency of an angel for the dis-Arnold, of Rugby, had a favorite change your name or learn to honor charge of it-his sufficiency is of God.

The remedy for this lies in submitting the heart to the Holy Ghost. He is the quickening Spirit. He knows how to write a living epistle that will bear inspection, and diffuse a salutary influence through society. Such epistles are mighty demonstrations of the truth of Christianity. Infidels cannot resist their potency. They put many crowns upon the head of Jesus. Reader, are you a living epistle?- 3: 20 and 22: 17. Brief notes may be Phil. Standard.

## The Frozen Church.

The following passage from Rev. E. Paxton Hood's lecture at Tremont Temple, Boston, on "False Finery in the Pulpit," is painfully suggestive of the actual state of things in some how it applies to self, and how to use churches, and also suggests the remedy: | it for others.

"Once in my night visions I beheld. and lo! I stood before a vast stone church. I thought that the petrifying waves of time, and the rolling ages had turned all the mighty temple of the praise and faith into stone. entered; it was vast and mighty, but living being in it, for it seemed to me that all its occupants were frozen into stone. The pulpit was stone, the altar was stone, and at the stony altar a stony priest conducted the mummery of a stony service. I thought I heard, as it were, the muttered chant of prayers, but as they ascended they froze and turned to frost, and hung in icicles on the roof and corbels of the place that was all stone. Then methought I saw, as it were, a dove hover over the place, and heard voices saying '¿Live!' and I felt a breath of life rushing among the stones, and lo! I saw the stones move at the voices of them that cried, and the stones were alivestones no more, but souls. And the seats became tenanted with life, and the pulpit with life, and the altar and the priest became alive. And, still more strange, the very icicles on the corbels on the roof became sympathies, and the roof melted, and in its place, lo! living spiritual beings. Old things had passed away, and instead of the cold stone tabernacle I stood in the general assembly and Church of the first born, whose names were written | Pills, than by any other means. in heaven, and I beheld Mount Zion, thronged with the 'spirit of just men

## Pulpit Popularity.

Pulpit popularity has come to have a false meaning. The popular preacher now is not the one who stirs men's hearts, but the one who draws money. He is judged, like an actor, by the receipts at the box-office. If the pews can maintain itself in style and pay expenses, the minister is a good card. He can command a liberal salary; perhaps he can figure as a star, and make lucrative lecture engagements. Whether or not his congregations show any advancement in spirituality under It has been said "the men of the his exhortations, or his people learn to world read the lives of Christians more adorn their daily lives with simplicity than they do the Bible." Very likely and earnestness and truth, or the poor they do. The Bible has no charms for and unhappy find succor and comfort them-it is an uninteresting book- at his door, are questions which trouble they prefer the novel. But the lives the applauding public very little. They of professing Christians are a constant | measure the popular clergyman's sucstudy to them. They watch them with | cess by secular standards, and he is but malignant eye." And if they discover too apt to accept their measure as a

## Christian Conduct.

Oftentimes a young Christian may be puzzled about how he should act as a Christian. I have this much to say in the narrow way and letting their -one who is very anxious to do God's written in our hearts, known and this question. We must take it for read of all men-manifestly declared granted that every body who is a Chris-

be an epistle full of light, life, and ing right, "Whatsoever is not of faith

2. If there is something fyou want This is what the world most needs to do which would do you no harm, prosperity. Let the rich realize their tion of his Pilgrim, who "awoke and ency. The name "Christian" signifies sin, dare not do it. "Wherefore, if

standeth."

Alexander the Great had a soldier 3. Do not place yourself in a false

4. Do nothing in thought, word, or

The work of a Christian, as it is de scribed in the Bible, looks fitter for -The Rev. W. Jay.

## How to use the Bible.

1. Have for constant use a small portable Bible, with clear type and complete marginal references. 2. Carry a Bible or Testament with

3. Mark freely with ink upon it promises, as Isa. 41: 13, to Christians, and invitations to unconverted, Rev.

written upon the margin. 4. Do not be satisfied with simply reading a chapter thrice daily, but study out the full meaning of at least

one verse a day. 5. Study to know the whole truth contained in a single incident or a single miracle; when and why written;

6. Study to know what for and to whom each book of the Bible was

written. Believe every word of the Bible. Learn one verse of Scripture each | 6.15 day. Verses from memory will be wonderfully useful in your work for

9. Study how to use the Bible to 10.35 A M—For Fredericton Junction, St

day for studying it; this little will be grand in result. 11. Read the Book as written for yourself only.

12. Always ask God to help you understand it, and then expect he will.

### Minard's Liniment Rheumatism.

There are so many cough medicines in the market, that it is sometimes difficult to tell which to buy; but if we had a cough, or cold or any affliction of the throat or lungs, we would try Bickle's Anti-Consumptive Syrup. Those who have used it think it is far ahead of all other preparations recommended for such complaints. The little folks like it as it is as pleasant as

Women who suffer from nervous and physical debility find great help in the use of Ayer's Sarsaparilla. It produces the rapid effect of a stimulant, without reaction—the result being a permanent increase of strength and vigor, both of mind and body.

More cases of sick headache, biliousness, constipation, can be cured in less time, with less medicine, and for less money, by using Carter's Little Liver

THE NEGLECT OF PRAYER is one of the great causes of feeble spiritual life, With many there is a sense of cuty, but the exercise is one in which they reluctantly engage, and are apt, on the slightest hinderance, to intermit. Very inferior things are allowed to cause it to be postponed or omitted. Of real communion with God, such people have no experience, or, if they ever knew it, it belongs far away in the past. It was the blessedness of their early days in Christ, and, alas, they are taken at high prices; if the church have little heart or longing for the renewal of their "first love."-Inquirer.

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My baby, when two months old, had a breaking out with what the doctor called eezema. Her head, arms, feet, and hands were each one solid sore. I ing else did her any goo We could get no rest day or night with her. In my extremity I tried the Cu TICURA REMEDIES, but ]



them tried. To my great surprise, in one week's time after beginning to use the CUTICURA REMEDIES. continued to use the RE-SOLVENT for a little while, and now she is as fat a baby as you would like to see, and as sound as a dollar. I believe my baby

confess I had no faith in hem, for I had never seen

would have died if I had not tried CUTICURA REM-EDIES. I write this that every mother with a baby like mine can feel confident that there is a medicine that will cure the wost eczema, and that medicine is MRS. BETTIE BIRKNER, Lockhart, Texas-

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# ARRANGEMENT OF TRAINS

In Effect November 30th, 1891.

## Eastern Standard Time.

LEAVE FREDERICTON. A. M. — Express for Fredericton Junction, St. John, and intermediate points. Vanceboro, St. Stephen, St. Andrews, Houlton, Woodstock

John and points east, Vanceboro, Bangor, Portland, Boston, and points West; Sr. Stephen, Houlton 3.00 P. M.-For Fredericton Junction, St

John, etc. RETURNING TO FREDERICTON. Frem St. John 6.00, 10.00, a.m.; 4.30 p.m.; Fredericton Junction, 8.35. a m, 12.15, 6.25 p. m.; McAdam Juno-tion, 10.50 a. m., 2 50 p. m.; Vanceboro. 10.25 a. m.; 2.30 p. m.; St. Stephen 9 00, 10 30 a. m.; St. An-

drews, 8.00 a. m. ARRIVING IN FREDERICTON.

9 35 a. m., 1.25, 7.20 p. m. LEAVE GIBSON. 6.20 A. M. - Mixed fer Woodstock and points north.

ARRIVE AT GIBSON. 5.10 P. M.-Mixed from Woodstock, and points north. D. McNICHOL,

Montreal C. E. McPHERSON, Asst. Gen. Pass. Ag't. St. John, N. B

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Physi James H. matic Belle Joy and I Engli Lizzie B Scho Lang Annie Va -Pia

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> offensive to insect eases an premises.

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