

BEYOND.

Beyond the shadows which surround
Our troubled mortal life,
There lies a land where never wakes
The sound of toil or strife;
Where sickness never pales the cheek,
Where starts no cry of pain,
Where gladness settles on the soul,
And never lifts again.

No billows break along its shore,
No tempests sweep the sky;
The beauty of the Lord our God
On all things there doth lie;
Eternal calm, unending peace,
Reign in that blissful land;
O happy they who reach its rest,
And stand at God's right hand!

There all the pure in heart are found,
Th-th-ir very thoughts are praise;
They sing the endless death of sin,
Christ's trumpet song they raise;
Before the pierced feet which led
Their spirits no to light,
They yield the homage of their love,
Arrayed in robes of white.

No more they weep, no more they watch,
No more the Tempter dreads;
The dark perplexities of old
Are ever from them fled;
Saved by the all-redeeming blood
They breathe the balm of bliss,
They know that Christ is theirs for aye,
They know that they are His.

Our Father-God, we long to reach,
Their fellowship of rest,
To see the glory of our Lord,
And be forever blest;
Guide us through smooth and silent seas,
And o'er the stormy foam,
Until we strike the sunlit shore,
And hear Thy welcome home.

—Walter F. Mathams.

Alms-Giving and Self-Giving.

Probably more money is bestowed in charity now than ever before, and probably there is more discontent than ever before among the lower classes. In great cities like London and New York millions of dollars are annually bestowed to give food, shelter, medicine, and nursing to the poor. Unless there is something beyond mere almsgiving, more harm is done than good. When Rome supported without work its vagrant populations, with largesses of money, wheat, and shows, it was hastening to the precipice of ruin. Experience shows that there are few young men who can be gratuitously supported while obtaining an education without pauperizing their manhood. Even preparing to give their lives to the holy ministry after graduating does not save them from the blight. It often appears that there is little real manhood left to give. This is no argument against giving. The fact that a man's house is burned or washed away in a flood is no argument in building more wisely and managing more safely.

Besides money-giving there is something beyond. There is something more fundamental and necessary. It is as important to the giver as the receiver. That is, giving besides money one's self. It is not enough that the father or mother gives time and money to the family, getting bread and servants, they must give themselves. Many a business man wrongs his children by his absorption in business; he gives them only money. The nephews and nieces who depend on rich uncles are to be pitied. They live on unearned doles for to-day, and great expectations for the future. They are without gratitude while these uncles live, and are litigious when they die.

Christ was wiser than this. He might have paid globes of gold for man's redemption, but it would have been of no use. He must give himself. Grace must, indeed, be a free gift; the wine of ecstatic and eternal life must be without money and without price; but it is wisely required that the recipient should give himself, all his life. One always has something to return for favors, his work, his affection, his life. The greatest thing one has is himself, his own life; he can give any part of it. God requires it all. Thus, instead of pauperizing lives, he ennobles them. Because men are rich they have no right to lower the tone of manhood about them. Lowell's "Sir Launfal," splendidly mounted and armed, well bathed and high intentioned, tossed the leprous beggar some gold in scorn. But the beggar would not lower his manhood to pick it out of the dust. He was too much of a man. Christ was in that beggar.

But it is the good of the giver that we are most concerned about. It is the rich who need help. There are ways of parting with our own that are harmful to us. We may be robbed of money by the bludgeon of a threaten, ing assassin, or the worse bludgeons of legal processes, by the edict of society, or by the din and iteration of things we detest, but by which we are "held up." Such giving is harmful to us. It is ourselves that we must give. Some part of ourselves, a day's work or a year's profit, may be embodied in coin, but it is not enough. Christ fed

the poor but twice, did not found any charitable institutions, nor teach mechanic arts. He did better, He gave Himself. What were it that the hungry had been filled for a day or a year, only to hunger again, compared to the living Bread that has satisfied forever all the millions of the race who would feed thereon? Peter caught the right idea, and said: "Silver and gold have I none, but such as I have give I unto thee," namely, the use of his power with God. Paul truly represented Christ when he wrote: "Though I give all my goods to feed the poor, and though I give my body to be burned, and have not love that prompts me to give myself, it profits me nothing?" and Sir Launfal, old, bent, and frail, learned that the highest giving is

"Not what we give, but what we share, For the gift without the giver is bare."

His castle gate is open to the wanderer as the elm-tree bough to the hang-bird. But more open was Sir Launfal's self. So it is every-where. It is not enough to give just wages, or even to add alms. The lowliest workman is required to give labor to get wages; but he also gives courtesy and respect. He must be paid for that in kind. We must give self for self. The mistress pays wages to the cook and seamstress; but she is bound to give more. She is bound to teach them her own best knacks of doing their work. That is better than increase of wages. It is increase of personal capital, of soul itself. This keeps all well people from being the recipients of charity, by making them so competent that they are efficient.

There is a growing desire among the rich and refined circles to give self instead of coin, or rather in addition to pecuniary aid. Some carry on kindergartens, not by hiring a teacher merely, but by personal attention. Others fit up rooms where factory girls and those whose lives are bounded by narrow limits may enjoy the refinements and enlargements of music, art, reading, and especially association with those who have had every advantage. The rich and refined give themselves to these works and labors of love. Similar habits have obtained among the true ladies of England for a long time. One who had no money to give gathered the girls who scrubbed outside doorsteps, and at certain times gave them herself. By careful instruction and economy they were able to go, under her guidance, to many places of interest and profit in London and the sea-shore. Life had new meaning and worth when they saw how it was lived by her and the Lord Jesus. She found, as every worker among the lowly finds, that God has put Himself into all humanity and often has His choicest jewels in the most unlikely places. It is the more truly pleasing to him that we polish and perfect these gems than that we merely feed bodies. The whole deaconess movement in its wondrous popularity, as well as its older relatives—the Sisters of Charity, etc.—are proofs that true Christians, the real likenesses of Christ, will give themselves as readily as their money.

That this is the true divine plan is seen in the fact of its universal application. Every one can be a liberal soul and so be made fat. Every one has himself, as has been said, and can give largely. The poor widow gives more largely than they that have much. However blessed it may be to be told concerning one's best self, "The Master hath need of him," it is more blessed to be told, "The Master has come and calleth for thee."

There are indubitably correct directions for the highest possible life. What are they? Turn to Isa. lviii, and we find alms-giving certainly: Deal thy bread to the hungry, cover the naked, etc.; then shall thy light break forth as the morning, thy health shall spring forth speedily, and in any Red Sea transit the glory of the Lord shall be thy rear guard. But how little is this alms-giving compared with the self-giving required. Bring the poor that are cast out to thy house; keep a station for under-ground railroads; loose the bands of wickedness; unto the heavy burdens; break every yoke; draw out thy soul to those hungry for soul; satisfy the afflicted soul; give up yourself, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words.

As the requirements for self-giving are greater than for alms-giving, so are the rewards. Then the Lord shall guide thee continually, and satisfy thy soul; thou shalt be like a garden watered from the river of life. Thou shalt have prosperity for many generations; in time you will be building for all coming years. Then shalt thou delight thyself in the Lord. Other promises follow so large that they can be understood only by God's fulfillment. These things in men's lives He confirms with His own oath.

Alms-giving often costs hard self-denial, severe struggle, yielding only

transient victory. But self-giving puts an end to all this warfare concerning things. Thenceforward the man stands in happy expectancy of attitude, saying to the Master of all: "Lord what wilt Thou have me do with such of Thy talents over which Thou hast made me steward?"—Bishop Warren in Advocate.

The Easy Yoke.

These are two sources of peace and strength to the human soul. The one is the clear recognition and acceptance of the inevitable—the acquiescence in the fact that we are not our own masters, nor are we possessed of irresistible might, and that therefore there are many things which we cannot hope to accomplish, and there are also many duties and responsibilities which we ought not to avoid. Much time and energy and feeling have been wasted by attempting and longing for the impossible—beating the wings of our desire against the bars of the impossible, and expending mind and heart in the hopeless pursuit of that which cannot be. The sooner, then, that we recognize the clear line which parts the possible from impossible—the sooner we accept what must be—the sooner may we hope to take up the practical business of life. And just in proportion as a man acts thus will he give us proof of the clearness of his judgment and the force of his character. But this apprehension or recognition alone does not suffice. We can readily imagine the recognition bringing no rest or desirable results in its train. The apprehension of the fact that such and such must be, and that such and such cannot be, does not of itself necessarily lead to strength and repose, and the patient and wise taking up of life's duties. There are different ways in which the inevitable may be accepted. The recognition that we are not to have things just as we fancy, that there are both limitation and obligation resting upon us, may be accepted in a very different spirit; and as this spirit is, so will be the moral result upon life and character. If, for instance, the recognition be made under the influence of sheer compulsion—as a great disagreeable necessity—there will be but a sullen submission, and life's duties will be but as drudgeries, accepted in a mechanical obedience that covers the smoldering fires of rebellion, which are only too ready to break out on the first prospect of success. Here is neither peace nor strength to be found. Or, again, suppose the recognition be made simply out of a sense of duty or moral obligation; that the man says: "I yield because I feel I ought." Here we have a moral yielding to that strict martinet spirit that looks upon duty as supreme, and is ready to trample on all feelings, and obey at all costs. It is duty, but duty without love—duty stern, terrible, irresistible. And there is no joy, no spontaneity, no freedom. It is law, the law of duty, instead of the force of compulsion.

Now, there is a far higher spirit of acquiescence; not that of mere duty or compulsion, but the recognition of the right and goodness of such a yielding, and the apprehension of a goodness which thus inspires and calls through what it asks. The above is the spirit of free, spontaneous and cheerful acquiescence. And we can see that the spirit in which life is accepted will make all the difference, and will exert a transforming influence upon the whole of life's experience and duties. We may almost say that the whole question turns upon the spirit in which we act.—Rev. A. Boyd Carpenter.

SEPARATES.

How fitting a designation for Christians. They are called to separateness as a duty. "Come out from among them, and be ye separate." They are actually separated by the spirit and motive of their lives. "They are not of the world, as I am not of the world." They are to be separated finally by divine provision and providence. "And they shall gather out of his kingdom all things that offend and them which do iniquity. There is and there will be no violence in this separation of men. The entrance of sin as a spirit and practice into the human heart separated men from God. This is a separation of antagonism, an irreconcilable antagonism. If any men are saved they must be separated by the tendency and spirit of their lives from the lost mass of men. Birth to God does thus constitute an actual separateness of Christians from the world. The development of the Christian spirit and character, or of the Christlikeness in men separates them more widely from the unchristian world. The development in the unsaved, of their sinful tendencies separates them further and further from the Christian. Each class naturally moves apart from the other. Each is an unwelcome and disturbing element to the other. Left to them-

selves they gravitate asunder toward a complete and final separation.

There is an element of judicial righteousness in the fact of final separation of the two classes. As no herdman would herd together wolves and sheep, lions and oxen; so no justice will allot to the Christian and the unchristian an eternal mingling. Heaven can be heaven only to such as are heavenly in character. To the ungodly it is unsuited. They do not gravitate toward it. They who will not go in the way toward heaven because their hearts are not in accord with it, would not enter it if they stood before its open door. If they were by authority forced into it now it would fail to please them. The very characteristics which make it suitable to God and holy angels and redeemed men, would fatally mar it for the unchristian. Heaven itself repels the class of people who find Christian society and Christ's lordship repulsive now. The worst of all violence done to the sinner is the murderous violence of his own sin. This is more than a menace, a threat or a sentence against him. It is an actual attack upon him. "Sin when it is finished bringeth forth death." The feet of the sinner are continually sliding now. It is of the very nature of sin that is a downward way, a way on which sliding is natural and easy. They have slid away from the innocence of childhood, the hopefulness of youth, toward the hardness of confirmed habits. They are sliding away from heaven, away from God, away from those who are on their way to heaven, to sad separateness.—Christian Inquirer.

How the Divine Helper Comes.

Dr. Alexander McLaren puts very forcibly that all-important truth of our own impotency and our entire dependence on God to raise us to true strength and vigour and beauty of character. There must be an emptying of self and a fulness of the Spirit by the blessed Father of all mercies:—

There is goodness without the impulse and indwelling of the divine Spirit, but there is no divine Spirit to dwell in a man's heart without the man trusting in Jesus Christ. The condition of receiving the gift that makes men good is simply and solely that we should put our trust in Jesus Christ the giver, that opens the door, and the divine Spirit enters.

True, there are convincing operations which He effects upon the world; but these are not in question here. These come prior to, and independent of, faith. But the work of the Spirit of God, present within, is to heal and hallow us. If you open a chink, the water will come in. If you trust in Jesus Christ, He will give you the new life of His Spirit, and will make you free from the law of sin and death. That divine Spirit "which they that believe in Him should receive," delights to enter into every heart where His presence is desired. Faith is desire; and desire rooted in faith can not be in vain. Faith is expectation; and expectations based upon divine promises cannot be disappointed. Faith is dependence, and dependence that reckons upon God and upon God's gift of His Spirit will surely be recompensed.

The measure in which we possess the power that makes us good depends altogether upon ourselves. "Open thy mouth wide and I will fill it." You may have as much of God as you want, and as little as you will. The measure of your faith will determine at once the measure of your goodness and of your possession of the Spirit that makes good. Just as when the prophet miraculously increased the oil in the cruse, the golden stream flowed as they brought vessels and stayed when there were no more; so as long as we open our hearts for the reception, the gift will not be withheld, but God will let it run like water spilled upon the ground, that can not be gathered up. If we will desire, if we will reckon on, if we will look to Jesus Christ; and, besides all this, if we will honestly use the power that we possess, our capacity will grow and the gift will grow, and our holiness and purity will grow with it.

Some of you have been trying, more or less continuously, all your lives to mend your own characters and improve yourselves. There is a better way than that. A modern poet says:—

Self-knowledge, self-reverence, self-control.
These three alone lift life to sovereign power.

Taken by itself, that is pure heathenism. Self can not improve self. Put self into God's keeping, and say, "I can not guard, keep, purge, and hallow mine own self. Lord, do Thou do it for me." It is no use trying to build a tower whose top shall reach to heaven. A ladder has been let down on which we may pass upward, and by which God's angels of grace and beauty will come down to dwell in our hearts. If

the Judge is to say of each of us "He was a good man," He must also be able to say, "He was full of the Holy Ghost and of faith."

Random Readings.

Cure your anger by silence.—Arab Proverb.

Salvation from sin is provided through the Lord Jesus Christ for all. Blessed are the merciful for they shall obtain mercy.—Matt. v. 7.

Whatever tends to make men good Christians also makes them good citizens.

It is better to stand alone for the right than with the multitude for the wrong.

Man is a good deal like a fish. You know the fish would never get in very serious trouble if it kept its mouth shut.

All men that have to do with the kingdom of God by a true instinct that theology underlies and determines service.

It is not until we have passed through the furnace that we are made to know how much cross there is in our composition.—Colton.

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1.35 A. M.—For Fredericton Junction, St. John and points east, Vancboro, Bangor, Portland, Boston, and points West; St. Stephen, Houlton and Woodstock.
3.00 P. M.—For Fredericton Junction, St. John, etc.

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From 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 Junction, 10.50 a.m., 2.50 p.m.; Vancboro, 10.25 a.m.; 2.30 p.m.; St. Stephen, 9.00, 10.30 a.m.; St. Andrews, 8.00 a.m.

ARRIVING IN FREDERICTON.

9.35 a.m., 1.25, 7.20 p.m.

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