

## WHICH?

Which shall it be?  
For these? Or me?  
Oh, who shall be the first to hear  
The distant voice approaching near;  
The sound that blasts the happy day:  
The ringing call that tends away?

Which shall it be?  
Cometh to me  
That awful order: "Henceforth mine  
The dearest of the daily kiss.  
Await the step that does not come.  
Be desolate. I smite thy home."

Which shall it be?  
Is it for these—  
The summons and the setting forth?  
Eyes lifted to the icy north,  
Hands crossed, head bowed, heart frozen  
numb,  
—Of protest and of message dumb?

Which shall it be?  
Let it for me  
To see the mist precede the rain  
In eyes that watch o'er mortal pain?  
To say when sunset fires the sea:  
"There's dawn for him, but night for me?"

Which shall it be?  
Unto me? Unto thee?  
Which of us twain shall be the one  
To rise, to rest, to weep alone?  
Which first in fate's dark school shall have  
The education of the grave?

Which shall it be?  
Great God! to thee  
We leave—nor wrest from thee—the choice  
Since Thine I call, since Thine the Voice,  
And Thine the old and awful art  
That tears two clasping lives apart.

Thus let it be—  
To thee, or me.  
Hush! Let Him do the deed He must;  
Nor ask Him why, nor when, nor trust.  
For love is old as God, and strong,  
I think, as He; and lives as long.

—Congregationist.

## Memorizing the Books of the Bible.

It is of great advantage to Bible readers and students to be familiar with the names and order of the books of the Holy Scriptures. To be able to quickly refer to any book that is named is an accomplishment easily acquired and which every Christian should covet and possess. The Bible is the Christian's guidebook to heaven. It is his chief weapon in fighting the battles of life. It is his unfailing source of comfort and hope in seasons of sorrow and trial. But these rich treasures are distributed through 66 different books. There are books of law, of history, of poetry, of prophecy, of epistolary and pastoral teaching. In each and all of these there abound passages suited to the varied experiences of life; and to be able to readily turn to any desired book, it will be found of immense help to have memorized the names and order of the books of the Bible. Otherwise much time will be lost in a search for books and texts. This is true when texts are announced from the pulpit, in the prayer-meeting, or in the Sunday school. In order to get the benefit of the reference, we should be able to turn to it in time to let our own eyes fall upon it as it is read, or to read it promptly ourselves if called on to do so.

But how can the books of the Bible be so memorized that their exact location can be instantly recalled? Just precisely as we fix in our minds the order of the days of the week, the months of the year, the letters in the alphabet, the names of the presidents of the United States or the kings of England and the order in which they served. These things are easily enough learned. Children learn them in school, or even before they ever go to school.

Let us begin with the first books of the Bible. There are five books called the Pentateuch, so named from the number, or the five books of Moses. They are Genesis, Exodus, Leviticus, Numbers, Deuteronomy. Let these first be learned. Let them be so fixed in mind that when one is named you will at once call to mind the name of the book that precedes it and follows it. It may aid you to memorize the initials, G. E. L. N. D.

Next proceed to the twelve historical books. Note that there are three single books which are followed by three double books, and these in turn are followed by three single books. They are Joshua, Judges, Ruth; I. and II. Samuel, I. and II. Kings, I. and II. Chronicles; Ezra, Nehemiah, Esther. The initials are, J. J. R., 2 S's, 2 K's, 2 C's, E. N. E. To memorize these is not difficult.

The poetical books come next in order. Of these there are five, Job, Psalms, Proverbs, Ecclesiastes, and The Songs of Solomon. These books come in the middle of the Old Testament. They are preceded by 17 books and are followed by 17 books. The five letters which stand for these books of poetry are J. P. P. E. S.

The prophetic books come next in order. There are 17 of them. The

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first five of these belong to the Major Prophets, Isaiah, Jeremiah, Lamentations, Ezekiel, Daniel, and the 12 following are the Minor Prophets, Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, Malachi. These are more difficult to learn, but still can be easily fixed in the mind if attention is given. There are only 4 Major Prophets, Isaiah, Jeremiah, Ezekiel, and Daniel. Jeremiah also wrote the Lamentations. Then read, I. J. L., E. D. It will be found helpful in fixing indelibly in the mind the names of the twelve Minor Prophets to learn them by three thus,

Hosea, Joel, Amos,  
Obadiah, Jonah, Micah,  
Nahum, Habakkuk, Zephaniah,  
Haggai, Zechariah, Malachi.  
If these be memorized in this way persons will find themselves almost unconsciously running over the list when looking for any book just as they do when calling to mind the number of days in a given month by repeating the following lines:

"Thirty days hath September,  
April, June, and November;  
All the rest have thirty-one  
Save the second month alone," etc.

We now turn to the New Testament. First we have five historical books, Matthew, Mark, Luke, John, and the Acts. These are followed by 14 letters of Paul, I. and II. Corinthians, Galatians, Ephesians, Philippians, Colossians, I. and II. Thessalonians, I. and II. Timothy, Titus, Philemon, Hebrews. Here we have one double letter, 4 single letters, 2 double letters, and three single letters. Or take the initials, 2 C's, G. E. P. C. 2 T's, 2 S's, T. P. H. Or learn the names of the cities in their order which give the names to the letters. Following these are four letters written to persons, Timothy, Titus, Philemon. The last letter is to the Hebrews.

Next come letters written by four apostles, James, Peter, John, Jude. James wrote one, Peter two, John three, and Jude one. Here are seven letters or books written by four men. Note that James is the first and Luke the last in this class. Then between comes Peter with two letters, followed by John with three.

Revelation closes the Book of books. It is the one prophetic book of the New Testament. No one has any trouble to readily locate it.

Thus we have 27 books of the New Testament—5 historical books, 21 epistles, and 1 book of prophecy.

The best way to memorize these books is to study them carefully and not to depend on artificial aids. However, it may be that the following lines by Rev. Henry Boggs may aid some:

Genesis, Exodus, Leviticus (God's holy word of truth),  
Numbers, Deuteronomy, Joshua,  
Judges, book of Ruth;  
Samuel, Kings, and Chronicles, two each, all with their war alarms,  
Loyal Ezra, Nehemiah, Esther, good Job, and book of Psalms;  
Proverbs, Ecclesiastes, and royal Solomon's mystic Song,  
Bright Isaiah, Jeremiah with his Lamentations strong;  
Ezekiel, Daniel, and Hosea, Joel, Amos, Obadiah,  
Selfish Jonah, Micah, Nahum, Habakkuk, and Zephaniah;  
We are nearly through the prophets when we come to Haggai,  
And finish the Old Testament with Zechariah and Malachi.

There remain the four Evangelists, Matthew, Mark, with Luke and John,

The Acts and Romans, two Corinthians also are following on;  
The Galatians and Ephesians with Philippians now come,  
Colossians, Thessalonians, Timothy, Titus, Philemon,  
You are now up to the Hebrews brought James, Peter, John, and Jude,  
So with John's Revelation here the whole canon we conclude.

—Rel. Telescope.

## The Enthusiasm of Love.

The earliest sovereignty we know is that of love. No monarchy is so sure as a mother's, none so inward and lasting. "Love never fails." It is the power that keeps your Christian man fresh, earnest, eager, real, enthusiastic and hopeful; sustains him at high pressure in spite of defeat; gives him the power of content, and the victory of joy in his work, though, instead of obtaining the common reward of labor, he suffers heaped-up scorn and bitter hates of men. Emerson says: "Every great and commanding movement in the annals of the world is the triumph of some enthusiasm," and I add, without fear of denial, no triumph of enthusiasm surpasses those of the servants of Christ. See the apostle Paul, "constrained by the love of Christ Jesus!" Look at his self-abandonment, his enormous industry, his

WONDER WORKING K. D. C.

effusive delight in his work, his grand daring. Standing in the presence of his foes as in a den of lions, he exclaims, "What shall separate us from the Church of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?" "Why, we are killed already, and outright! We are dead now, as far as any of these can make us so. We are killed all the day long for thy sake; we are accounted as the sheep for the slaughter; nay, in all these things we are more than conquerors through him that hath loved us." Matthew Arnold bids us beware of the Time-Spirit and dread its weakening and destroying influences. We are the children of eternity, and are moved by a love that embraces all the ages and covers all the spheres. This enthusiasm is the offspring of the Father of Eternity, and it works in and through all the manifestations of the Time-Spirit, casting out whatever is alien to it, and subordinating to itself whatever is after its kind. Wherefore we conclude that with Christ in the conscience the stronghold of missions, Christ in human experience the unimpeachable voucher for the success of missions, Christ in the heart as the sublime, inspiring and all-sustaining enthusiasm for missions, we may not only be steadfast and immovable, but glad, joyous and triumphant in our work, as men no less sure of the final issues of things than if they already beheld and enjoyed them. David Hume is reported to have said: "Fifty years hence, where will your Christianity be?" Well, where is it? Contrast the dominion of Jesus at this hour, and in the days when the great skeptic spoke. Note our Lord's conquest since the taunt was flung at his chariot! Where has he not gone? Into what province has he not penetrated? What evils has he not attacked? Assuredly our survey of the past warrants the largest hopefulness and the strongest faith. "Now, fifty years hence," we may ask, "where will Christianity not be?" Let us be of good heart, assured, not only by the Word of our exalted King, but by the triumphs he has already secured: by the stored-up spiritual capital of the ages; by the true and comprehensive revelation he has given; by the unrivalled character of his ethical creations; by the love that is as matchless in its sustaining power as in its stainless beauty, that his reign shall endure as long as the sun, and that all generations shall call him blessed, and in their glad homage to him shall find all "things" put under their feet.—John Clifford, D. D.

## Now or Never.

REV. THEODORE L. CUYLER, D. D.

Last year I was addressing a little company of young men, of whom half a dozen were unconverted. I urged upon these an immediate acceptance of Jesus Christ. One of the group—the son of a church elder—decided for Christ, and came out openly for Him at the following communion season. A few days afterwards, by the fall of an elevator in his place of business, he was dashed into eternity. It was now or never for him. Upon the pivot of a few moments of prompt decision would seem to have hinged his endless destiny.

As it proved, that young man by his prompt surrender to Christ was getting ready to die. But it is still more important to get ready to live. A merchant in my congregation who had been very godless came into my study one day about noon, and with much agitation said to me, "The Spirit of God is striving with me, and I have not gone over to my business to-day; I am staying at home to settle the business of the salvation of my soul; I have settled it." It was "now or never" with him, as he regarded it. For many years he served Christ with great enthusiasm and usefulness, and is now in heaven.

Nearly all the cases of conversion in the New Testament have this same strenuousness and straightforwardness about them. There is no trifling, no pottering, no hesitation. The fishermen of Genesareth, when called drop their nets, and straightway follow Jesus. Zaccheus, the Ethiopian treasurer, the Philippian jailer, the three thousand converts under Peter's pungent sermon, all experienced a sudden conversion. They went by the word now, and eagerly embraced their opportunity. Delay might have been fatal with all of them.

Just here is the egregious mistake which tens of thousands are making. They are often almost persuaded to accept Christ; they procrastinate only to grow weaker and worse; they wait for something that has not come, and never will; they fool with the momentous question of their salvation, and grieve the Holy Spirit. Some time they expect to become Christians. But, my hesitating friend, unless you come up to this point, "It is now or never,"

and I decide now," you will in all probability be lost. Much of your life is lost at any rate. Nor will you save the rest of it, unless you promptly seek Christ, and seek Him, not with half your heart, but with your whole soul.

A young friend of mine, and a fellow-student at Princeton Seminary, told us that when he was at College he went into his room one day and locked the door, and determined to stay there until he had found reconciliation with God. It was "now or never" with him. He prayed for mercy and pardon, and grasped that promise, "Him that cometh to Me I will in no wise cast out." The next morning he felt calm; everything began to look new to him. Calling on a college-mate, he urged him to repent also and receive Christ. Every hour his joy increased and his hope brightened. He rose in the college prayer-meeting, and exhorted his comrades to give themselves to Jesus. Several of the students were converted under his eager, strenuous, lightning-like appeals. As soon as he made a clean break with sin and grasped hold of Christ, the thing was done. He had begun to live.

Every hour spent without Christ is a lost hour. You risk the loss of the Holy Spirit's influence. Your prayers never will save you, as long as you refuse to do what Christ bids you. It is a solemn mockery to ask Him to make you what you refuse to be. Christ has only one condition—accept Me and be saved! Christ has only one time—it is now or never!

## Compromise.

Compromise with evil is always dangerous. The devil will be sure of the best half of the bargain. You are on his ground; the first step in the wrong direction not only makes the second one easier, but makes it almost inevitable; you must take the second to vindicate your conduct in the first. The slow drift from the course of duty is not less dangerous than the sudden outbreak of sin. The latter warns and arouses; the former chloroforms the moral nature. The volcanic eruption in the life of David, disclosing the liquid flames beneath ready to swallow him up, extorted the cry for forgiveness and help; his greater son, in face of this terrible warning and of divine admonitions, floated calmly down the stream, amid the odor of flowers and the delights of music and sense, toward the fearful cataract.

HOPE IS THE ONLY SUPPORT of many of our race. Oftentimes it has no solid foundation. Men indulge themselves in prophecies of prosperity, while they take no means by which it is likely to be attained, and, perhaps, pursue a course which must be fatal to their hopes. A Christian man may well felicitate himself on the future. Years may close, and the end of life be nearer, but he can say: "Now is our salvation nearer." The completion of God's work in him is soon to be effected. "We know that when He shall appear we shall be like Him." Better than any reliance that men can hang on the evanescent things of time is the Christian's hope. The end of all things may be at hand, but that hope may make him buoyant. "Our future," as MacLaren says, "is not a dim peradventure, nor vague dream, nor a fancy of our own, nor a wish turning itself into a vision; but it is made and certified by Him who is the God of all the past and all the present."—Inquirer.

## Earth and Heaven.

It must be admitted that many Christians have regarded religion too exclusively as a preparation for death, and a deliverance from future punishment. This conception does not give sufficient prominence to the fact that religion is the reception of power to do the will of God faithfully in all the relations of our earthly life. It means loving obedience to God and unselfish benevolence towards our fellow men. But is there not, at the present time, some danger of a reaction in the opposite direction to that of which we have spoken? We sometimes hear the Christian religion spoken of as if its chief purpose is to improve the physical and temporal condition of men; to make them more comfortable in their earthly circumstances. In these representations, the joy of salvation and the hope of eternal life are in some degree obscured by pictures of temporal prosperity.

Now, it is perfectly true, that the religion which does not prompt us to alleviate the sorrows and better the condition of our fellowmen cannot be true religion. Yet the hope of immortality should be an inspiration in the work of our earthly probation. The work of our Lord should be our strength in bearing the burdens and fighting the battles of life. The hope of ultimate triumph gives patience to endure the afflictions of life. The light which faith casts

upon our path scatters the gloomy shadows of doubt and disappointment. The hope of heaven has inspired the loftiest and sweetest songs of God's people in all ages. Is there not less of this joyful hope of immortality than formerly? This ought not so to be. We sometimes hear even Christian teachers talk as if all the people want is to be fed and clothed, and then vice and crime will vanish. This is a grave mistake. "Except a man be born again he cannot see the kingdom of God." Christians cannot live without the inspiration of the great truth that "Jesus Christ hath abolished death and brought life and immortality to light in the Gospel."—Guardian.

CHRIST'S RELIGION in the soul does not consist merely in emotions, in attending meetings, in reading the Bible, and in offering prayers in secret. These are important parts of it, accompaniments of the spirit of Christ in the soul but as he went about doing good, so his religion to-day consists in doing good—in the husband being industrious patient, toiling hard without murmuring to support his family; in the housewife being diligent, patient, and cheerful in the work of saving and caring for her family; in the young man and young woman being active and cheerful in some worthy work—in assisting and obeying their parents, in faithfully prosecuting their studies, so as to qualify for useful, happy lives; it consists in being good and helpful neighbors, in being kind to the poor, and, in short, in being everything; a doing everything that we can in our respective spheres that will make in this world a higher and better place in which to live.

## Minard's Liniment cures Colds, etc.

ONE PACKAGE of "Maud S." Condition Powder contains more real medicinal virtue than two of any other Powder.

## WHEN NATURE SMILES AGAIN.

When nature smiles again in the mild spring days, mankind often groans from the effects of bad blood and kindred troubles engendered by the long hard winter. Remove the cause of all the trouble by purifying your blood with nature's remedy, Burdock Blood Bitters, the best blood purifier and tonic ever discovered.

To be free from sick headache, biliousness, constipation, etc., use Carter's Little Liver Pills. Strictly vegetable. They gently stimulate the liver and free the stomach from bile.

For the thorough and speedy cure of all Blood Disorders and Eruption of the Skin, take Northrop & Lyman's Vegetable Discovery. Mrs. B. Forbes, Detroit, had a running sore on her leg for a long time; commenced using Northrop & Lyman's Vegetable Discovery and she is now completely cured. Her husband thinks there is nothing equal to it for Ague or any low Fever.

Fagged out. None but those who have become fagged out, know what a depressed, miserable feeling it is. All strength is gone, and despondency has taken hold of the sufferers. They feel as if there is nothing to live for. There, however, is a cure—one box of Parmenter's Pills will do wonders in restoring health and strength. Mandrake and Dandelion are two of the articles entering into the composition of Parmenter's Pills.

TWO CLASSES.—There is a great deal of truth in the remark made by a brother at the Hebrew camp-meetings: "There are two classes who attend our prayer-meetings who are very selfish. There are those who sit and listen but never say anything. They receive, but never give. There are also those who never give them a chance to say anything. They take all the time." These two classes may be found in almost every prayer-meeting, and between they are enough to kill any kind of a religious service. We have no desire for a Quaker meeting, but, at the same time, may Heaven defend us from the long-winded prayer meeting speaker.

## BABY ONE SOLID SORE

Fried Everything without Relief. No Rest Night or Day. Cured by Cuticura Remedies.

My baby, when two months old, had a breaking out with what the doctor called eczema. Her head, arms, feet, and hands were each one solid sore. I tried everything, but neither the doctors nor anything else did her any good. We could get no rest day or night with her. In my extremity, I tried the CUTICURA REMEDIES, but I confess I had no faith in them, for I had never seen them tried. To my great surprise, in one week's time after beginning to use the CUTICURA REMEDIES, the sores were well, but I continued to use the CUTICURA REMEDIES 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 would have died if I had not tried CUTICURA REMEDIES. I write this that every mother with a baby like mine can feel confident that there is a medicine that will cure the worst eczema, and that medicine is the CUTICURA REMEDIES.

Mrs. BETTIE BIRKNER, Lockhart, Texas.

## Cuticura Remedies

Cure every humor of the skin and scalp of infancy and childhood, whether torturing, disfiguring, itching, burning, scaly, crusty, pimply, or blotchy, with loss of hair, and every impurity of the blood, whether from simple, scrofulous, or hereditary, when the best physicians and all other remedies fail. Parents, save your children years of mental and physical suffering. Begin now. Cures made in childhood are permanent.

CUTICURA REMEDIES are the greatest skin cures, blood purifiers, and humor remedies of modern times, are absolutely pure, and may be used on the youngest infant with the most gratifying success.

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## Canadian Pacific Railway.

ATLANTIC DIVISION.

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## ARRANGEMENT OF TRAINS

In Effect November 30th, 1891.

## Eastern Standard Time.

## LEAVE FREDERICTON.

6.15 A. M.—Express for Fredericton Junction, St. John, and intermediate points. Vancorbo, St. Stephen, St. Andrews, Houlton, Woodstock and points north.

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

3.00 P. M.—For Fredericton Junction, St. John, etc.

## RETURNING TO FREDERICTON.

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.; Vancorbo, 10.25 a.m.; 2.30 p.m.; St. Stephen, 9.10, 10.30 a.m.; St. Andrews, 8.00 a.m.

## ARRIVING IN FREDERICTON.

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

## LEAVE GIBSON.

6.20 A. M.—Mixed for Woodstock and points north.

## ARRIVE AT GIBSON.

5.10 P. M.—Mixed from Woodstock, and points north.

D. McNICHOL, Gen. Pass. Agt.

C. E. McPHERSON, Asst. Gen. Pass. Agt.

St. John, N. E.

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