

On the Shore.

Beyond those sunset bars of gold,
Which light the waves of the purple sea,
Near the crystal river, the pearly gate,
I know you are watching and waiting
for me.

Not weary, not fearful, for time with you
Is never measured by lingering years,
And the golden points on the dial's face
Are numbered by smiles, and not by
tears.

To-night, as I walk on the lonely shore,
And list to the mournful surge's beat,
I think of the music that falls on your ear,
Of the beautiful blossoms that lie at
your feet.

And 'tis joy to know that no grief of mine
Can darken a brow so bright and fair;
Yet I sometimes fancy my spirit can feel
A gleam from the glorious radiance
there.

A boat will lie shortly on yonder wave,
The boatman be drawing toward the
shore;
His call of warning I soon shall hear,
And the soft, low splash of his ready oar.

He will bear me safely, his arm is strong,
Till the walls of the golden gate I see;
And when I reach it your task is done,
There is no more watching and waiting
for me.

—Argosy.

Family Religion.

Every family home should be a sanctuary and religious school; and every head of a family should be a Christian priest and teacher. This was God's original plan of a family, and it has never been superseded. The importance of family religion cannot be over-estimated, as it possesses advantages over all other forms of religion.

1. Family religion secures the earliest possible opportunity for religious instruction, and for making religious impressions. It commences its work long before Sunday-school instruction and public preaching can be made available to any considerable extent. It gives to religion the advantage of first ideas, by dropping its thoughts into the mind before it is filled with other ideas, foreign to religion. Beginning thus early, the simple work is to teach and learn, there being nothing to be untaught and unlearned. If early religious instruction be neglected, it will often be found more difficult to unteach and unlearn in after years than to have taught and learned the truth at first. It brings the heart under the influence of religion before it is hardened and sophisticated by the practice of sin.

2. Family religion secures the advantages of protracted and continuous effort more than any other form of religious instruction. It begins with the early dawn of reason and continues its daily work until the years of majority send the pupil out, well instructed, to commence a school of his own. During all these years the mind is held under religious influence and brought in contact with religious service twice a day. The Sabbath comes but once in seven days by its Sunday-school and public worship, but the hour of worship comes twice every day at home. The preacher and the Sunday-school teacher each have the attention of children one hour each week, while parents have them under their influence every day, and twice every day kneel with them around the family altar, and pray with and for them.

3. Family religion has the advantage of parental authority, which gives it a power that the pulpit and the Sunday-school cannot have. The right of parental authority is admitted by all, in theory at least. Parents, by using their authority discreetly, can make it very powerful for good in rendering their children religious. This is an advantage which the pulpit and the Sunday-school do not possess. Family religion is not only supported by parental authority, but is also supported by the direct authority of God, commanding parents to train up their children "in the nurture and admonition of the Lord." It has also the authority of priority as the original form of religion and religious worship. Every head of a family is the ruler and priest of his household by God's appointments, who holds him responsible for a faithful discharge of his functions.

4. Family religion has the advantage of mutual affection and confidence. Parents do generally, and always should, love their children; and children reciprocate their affection and have unbounded confidence in what their parents do and say. This confidence would remain unshaken if they never saw or heard of deception, and saw no wrong practised upon them. The filial love and confidence give a power to family religion which religion can wield in no other form.

5. There is and can be no substitute for family religion. Public worship cannot take its place, or do its work; it can only act upon those who put themselves under its influence, and it

is largely dependent upon family religion to bring persons under the influence of the sanctuary. Public preaching is also dependent upon family religion to give full effect to its lessons. Persons are often moved, and sometimes converted, under the influence of public worship, and return home to have their religious feelings dissipated in the atmosphere of an irreligious family.

Sunday-schools cannot take the place or do the work of family religion. Sunday-schools can do much; they often reach some who cannot be reached by the pulpit, and can assist family religion; and sometimes they send light and fire into dark families, where no altar fires burned before. Still, Sunday-schools are dependent upon family religion for most of their pupils and power.

A truly pious family is a blessing in any community, and one of the most powerful instrumentalities for good. If every home was a sanctuary, and every house a house of prayer, God's kingdom would reign on earth. An ungodly family is a moral pestilence, a breathing place of hell, filling the atmosphere with the poisonous breath of sin and death.

What does "Born Again" Mean?

If any one had visited a certain Lancashire town thirty years ago, and asked for "Owd Mike," they would have found that everybody knew him. Like many of the victims of intemperance, Mike was a warm-hearted, genial, generous man, popular with all his drinking companions, and "no man's enemy but his own." At election times, after the official chairing of the rowdies as the working-man's member.

Possessed of a strong constitution he bore the strain of his irregular and dissipated life for some time with apparent impunity, but at last drink and recklessness did their work, and Mike became a prematurely old man, glad to get a copper for any passer-by. For some years, by the aid of a grant from the parish, he contrived to eke out a wretched existence. He resided in a miserable cellar, into which a breath of fresh air never entered, and where a gleam of sunshine could never come.

One day he was visited by one of the district visitors, who, before leaving, read to him part of the third chapter of the Gospel of John. The words made a deep impression upon him, especially the Saviour's declaration, "Except a man be born again he cannot see the kingdom of God."

When left to his miserable solitude, he crouched over the few cinders that told where the fire should have been, and kept repeating the solemn words. Nicodemus' difficulty presented itself to the old man in various shapes. "'Born again,'" he said, "when I am near seventy! What can it mean?" The question grew upon him as he kept muttering it, till it excluded every other thought. "Cannot even see the kingdom of God," he said; "then where shall I be? I know I am dying, and I must go somewhere; but I am not 'born again'—I cannot enter heaven, then I must be lost forever." Tears filled his eyes as he thought of the guilty past, and glanced at the terrible future, and he groaned out,—"Oh, that I knew what 'born again' meant!" He dwelt upon the question until it became unbearable, and he resolved, at all hazards, to seek the information he so greatly needed.

Leaving his cellar, he crawled to one of the cotton-mills where he was well known, one of the proprietors of which was an active Christian. Entering the office, he inquired for that gentleman. Another of the partners, who had once been a Christian, but had given up his faith in Christianity and become a prominent secularist, heard the old man's voice and went to him. "Well, Mike," he said, "what do you want?" "Why," said the old man, with great earnestness, "I want to know what 'born again' means." "Oh," said the gentleman, putting his hand into his pocket and taking out a sixpence, you want a drink! Take this and get it." "No," said the old man, pushing back the proffered money, "I don't want that. I'm a dying man, and if I'm not 'born again' I cannot see the kingdom of God, and I want to know what 'born again' means. Do tell me!"

Affected by his earnestness he said to the clerk: "You had better call Mr. W——'s father." Mr. W——'s father was one of the best men with whom Mike could have met—a devout Christian, pre-eminent for his common sense. He was soon in the office, and Mike told his tale and pressed his question. Seeing that life could not last many days he persuaded him to consent to go to the workhouse, and he at once took him there. On the road Mike resumed his question, and he in the simplest way gave him God's own answer. After seeing him attend-

ed to, he left him for the night. Sympathizing with the old man's anxiety, he was early with him again, and from the joyous expression on his face, he saw at a glance that the Great Teacher had led him into the truth.

"Well, Mike," said he, "do you know what 'born again' means yet?"

Raising himself in his bed, and with the smile of a little child on his face, he said, "I don't know all that it means; but if hating sin and loving Christ is being 'born again,' then I am born again." As he spoke he fell back into Mr. W——'s arms, another sin-ner of the great multitude washed and "made white in the blood of the Lamb."

Would that every reader had as clear a view of the meaning of "born again" as old Mike; there would be more peace and greater joy. Why should we hesitate about it? The teaching of God's Word is clear: "Every one that loveth is born of God."—*John 1:9.*

The Wickedness of the "Blues."

BY THE REV. SMITH BAKER.

Yielding to the "blues" is a sin, which many persons call a virtue. They sometimes mistake it for seriousness; but seriousness is honest, thoughtful earnestness. The "blues" destroy earnestness.

Looking on the dark side of life is commonly thought to be the result of trouble; but people who have the "blues," as a class, have no greater trouble, no more poverty, no worse sickness, and are in no harder circumstances, than the most cheerful persons. Indeed, some of the sickest, poorest, and most afflicted people, are the most cheerful and sunny in their lives. On the other hand, some persons who have an abundance of earthly blessings are as blue as old skinned milk. Trouble, then, is not a sufficient excuse for the "blues."

Others excuse themselves by saying that the "blues" result from their natural disposition. Very likely; but some persons are naturally cross, or lazy, or have an appetite for strong drink, or a natural inclination to impurity, or a born tendency to meanness; but the facts do not justify their yielding to these tendencies. You may feel the "blues" coming upon you, just as the intemperate man feels his thirst for drink. Both are to be repressed, kept back, and thus in time conquered.

The "blues" are wicked, because they injure the health. It is sometimes said they are caused by poor health, which may be true; but they are frequently occasion poor health. The "blues" break down hundreds and thousands of people, whom cheerful-ness would have preserved in strength. They injure one's mind, and prevent him from seeing the truth in its purity. A "blue" minister never preaches the pure Gospel, because his state of mind prevents him from seeing it. A "blue" Christian can not see the word of God as it ought to be seen. The "blues" blind his mind. So also respecting secular matters. The "blue" student, the "blue" mechanic, can not learn so well, or do his best. The "blues" are like smoke in the atmosphere, which shuts out the power to see distinctly. The "blues" injure one's soul. They not only make the body sick, and the mind sick, but they shut love and joy from the heart. They prevent one from enjoying what blessings he has. They turn daylight into midnight, and shut out the power of man's love and God's love. To cultivate the "blues," then, is a sin against one's own nature, just as truly as intemperance or lust is.

Again, the "blues" are wicked, because they injure others. The "blue" person makes everybody unhappy about him. The "blue" minister discourages God's people. The "blue" Christian misrepresents the Gospel to the world. The "blue" husband puts an unnecessary burden upon his wife, and makes her life wretched. The "blue" wife makes the home unhappy. No wonder sinners will not come to a prayer-meeting, where "blue" professors groan and wail. No wonder some husbands spend their evenings in stores and club-rooms, rather than with a "blue" wife. No wonder some wives lose their freshness in the constant shadows of a "blue" husband. The "blues" never do any good, but only evil.

Again, the "blues" are wicked, because they are a sin against God. They are contrary to the Bible. The Spirit never inspires them. They destroy one's power for good. They reveal a lack of faith in God. The Bible says, "Rejoice always;" that "All things work together for good to those who love the Lord;" that "These light afflictions, which are but for a season, work out for us a far more exceeding and eternal weight of joy."

The "blues" are senseless, useless, injurious, and wicked. We are glad to let Christ lift us out of them, and in the darkest nights and severest storms

shout our songs of praise; for we are Christ's, and Christ and heaven are ours. Kill the "blues." Cover them all up with the Word of God.—*M. Star.*

Infidelity in India.

In an address at an annual breakfast of supporters of the Religious Tract Society in London, May 17, 1887, Dr. John Murdoch said: "My subject is India. Its inhabitants exceed 250,000,000; more than double those that were under the rule of Cesar Augustus when the decree went forth that all the world should be taxed. India needs your help. It is a land full of idols. The prophet Jeremiah indignantly said to the Jews of old, 'According to the number of thy cities, are thy gods, O Israel.' A god for every city. But in the Hindoo Pantheon it is said there are 330,000,000 gods and goddesses, or more than one for every man, woman, and child in the country. Queen Victoria, 'empress of India,' rules more Mohammedans than the sultan of Turkey."

With regard to publications, there are three classes, the largest being those for Hindoos and Mohammedans. Popular Hindooism has still a strong hold upon the people. Male missionaries, as a rule, cannot have access to the women; but there is a new instrumentality coming more and more into play, which will act on idolatry at the fountain head.—I refer to the Zenana mission. There are far fewer men now who lose themselves in the intricacies of Hindooism. A Brahmin at Benares said to me that such things were no good now, so he sent his son to learn English.

The second class of publications is for the educated natives, who are neither Hindoo nor Christians. Some of them are called secret disciples; others will only go so far as to place our Lord before Buddha or Mohammed. Some are agnostics, others avowed atheists. These men are the products of English education. Our language in India has now to a large extent taken the place that Greek occupied in the Roman Empire in the days of the apostles. About ten thousand youths go up every year to the University examinations; and at the last Calcutta convocation two Bengali ladies were admitted as Bachelors of Arts. A knowledge of English opens the door to evil as well as good influence. It is a sad thing that infidels in England and America are trying to poison the minds of the educated natives against Christianity.

In Calcutta there is a native paper published, called the *Anti Christian*. Madras has another of a similar stamp, called the *Thinker*, and it has a free-thought association. I have in my hand a supplement to the *Thinker*, giving a list of books on sale at Madras. There are fifty by B——, nineteen by Mrs. B——, sixteen by I——, fourteen by F——, besides P——'s works, etc.

Dr. Murdoch continued with some account of the work of the Tract Society, which spends about \$20,000 a year on India, and has published about 100,000,000 copies of 50,000 different works, in thirty-three languages. But the total contributions to the society for the last year, exclusive of legacies, amounted to only about \$35,000!

The publication of scores of blasphemous, infidel, and atheistic books written by the leading infidels of England and America, for circulation among the educated heathen of India, calls for prompt and energetic action on the part of Christian men and women who know the truth as it is in Christ, and desire to spread it among the people. It is not sufficient to publish good little story books, and narrative tracts which please children and are interesting to those who already believe in Christianity;—these are for times of peace, but now is a time of war. The Bible and the gospel are denounced, and the very existence of God is denied, and men of war are needed to defend the faith that is in Christ Jesus.

The specific objections, accusations, arguments, and misstatements of skeptics must be met, and this not in big books which skeptics never see or hear of, but in publications as pointed, as strong, as bright and as popular in style and in price as those which are sent out to assail the gospel of Christ. Shall we enter upon this work with earnest zeal, or shall we leave men to perish without an effort to save them? "Shall we whose souls are lighted With wisdom from on high, Shall we to men benighted, The lamp of life deny? Salvation, Oh, salvation, The joyful sound proclaim, Till earth's remotest nation Has learned Messiah's name."

—Common People.

Old Age.

Dean Bradley, successor of Stanley in the deanery of Westminster, tells an anecdote of him as he neared his sixtieth year. He was travelling in

Germany on a Rhine steamer, and getting acquainted with a boy who asked him his age, which being answered, he said:

"Why, all your life is over."
"No," said the dean, "the best is yet to come."
"You must be on the wrong side of sixty," said one acquaintance to another.

Old age is cheerless enough to one lacking faith in God and Christ, but bright with divinest hope when one has for his portion the Christ, whom to know with the Father, is eternal life.

Let every man mourn as old age creeps upon him if he be without faith in the Holy One. Let every man rejoice as age comes upon him if he trusts in him who said, "Because I live, ye shall live." Life here is only the state of infancy.

A plain London lighterman, only a navigator on the Thames, was in the Abbey, standing before the monument of John Wesley, and as he talked with the dean, knowing he had been to Palestine, said:

"It must have been beautiful to have walked where the Saviour walked."

"Yes," and with a saintly look, he said, "beautiful to walk in the steps of the Saviour."

Stanley's words, as he spoke of death, are so beautiful we quote them: "There the soul finds itself on the mountain ridge overlooking the unknown future; our company before is gone; the kinsfolk and friends of many years are passed over the dark river, and we are left alone with God. We know not in the shadow of the night who it is that touches us—we feel only that the everlasting arms are closing us in; the twilight of the morning breaks; we are bid to depart in peace, for by a strength not our own we have prevailed, and the path is made clear before us."

Great and many are the compensations of advancing age.—*Selected.*

The Whiting Harvest in Japan.

Within a few weeks the Japanese Minister of Education has offered to find positions, with good salaries, in the schools of Tokio for twenty competent Christian teachers, their work to begin next September.

Could the right men and women be found to accept these positions, this might be the beginning of a movement which would result in Christianizing the rising generation of Japan; for Japan wants to be Christianized, and the teacher who can win the heart and train the intellect of the young people of Japan may be a John the Baptist preparing the way of the Lord.

It is expected that these teachers will be Christians; and while it is distinctly understood that their support is not to depend upon any missionary organization, it is not to be feared that they will find one half the opposition to evangelistic work which they would be compelled to meet in the schools of New York.

The instruction is to be given in the English language. English is becoming to Japan what Latin was to Europe in the middle ages; therefore, teachers speaking the English language are in demand in the schools of Japan. Thus the Japanese government is in effect offering to support Christian workers while they are acquiring the use of their language, giving them in the meantime the best possible chance to preach the Gospel in the most effective way and to prepare themselves for full missionary work.

These lay missionaries will have some advantages over their regularly appointed brethren. They will have the status of officers of the government, doing a work exceedingly popular in the empire rather than that of foreign propagandists, whose very presence is a challenge to the old faith of Japan. Then they will not be hampered by denominational duties. The problem of Christianizing Japan will not be solved by the founding of branches of American and European denominations there, but by the creation of a Japanese Church, and these Christian teachers will be in the best possible position to help forward that work.—*Rev. David Koppel, in Northern Advocate.*

CONSUMPTION CURED.

An old physician, retired from practice, having had placed in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Bronchitis, Catarrh, Asthma, and all throat and Lung Affections, also a positive and radical cure for Nervous Debility and all Nervous Complaints, after having tested its wonderful curative powers in thousands of cases, has felt it his duty to make it known to his suffering fellows. Actuated by this motive and a desire to relieve human suffering, I will send free of charge, to all who desire it, this recipe, in German, French or English, with full directions for preparing and using. Sent by mail by addressing with stamp, naming this paper, W. A. NOYES, 149 Power's Block, Rochester, N. Y.

"It Saved My Life"

Is a common expression, often heard from those who have realized, by personal use, the curative powers of Ayer's Cherry Pectoral. "I cannot say enough in praise of Ayer's Cherry Pectoral, believing as I do that, but for its use, I should long since have died from lung troubles."—E. Bragdon, Palestine, Tex.

About six months ago I had a severe hemorrhage of the lungs, brought on by a distressing cough, which deprived me of sleep and rest. I had used various cough balsams and expectorants, without obtaining relief. A friend advised me to try

Ayer's Cherry Pectoral.

I did so, and am happy to say that it helped me at once. By continued use this medicine cured my cough, and I am satisfied, saved my life.—Mrs. E. Coburn, 18 Second st., Lowell, Mass.

I have used Ayer's Cherry Pectoral for over a year, and sincerely believe I should have been in my grave, had it not been for this medicine. It has cured me of a dangerous affection of the lungs, for which I had almost despaired of ever finding a remedy.—D. A. McMullen, Windsor, Province of Ontario.

Ayer's Cherry Pectoral saved my life. Two years ago I took a very severe cold which settled on my lungs. I consulted physicians, and took the remedies they prescribed, but failed to obtain relief until I began using Ayer's Cherry Pectoral. Two bottles of this medicine completely restored my health.—Lizzie M. Allen, West Lancaster, Ohio.

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6.40 A. M.—For Fredericton Junction and for McAdam Junction and St. Stephen, Vanocboro, Bangor, Portland, Boston, and all points West; St. Andrews, Houlton, Woodstock, Presque Isle, Grand Falls, Edmundston and all points north.

11.40 A. M.—For Fredericton Junction and for St. John and all points East.

ARRIVE AT FREDERICTON.

9.20 A. M.—From Fredericton Junction and from St. John and all points East.

2.15 P. M.—From Fredericton Junction, and from Vanocboro, Bangor, Portland, Boston, and all points West; St. Andrews, St. Stephen, Houlton, Woodstock, Presque Isle, Grand Falls and points North.

7.15 P. M.—Express from St. John and intermediate points.

LEAVE GIBSON.

11.30 A. M.—Express for Woodstock and points north.

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10.33 A. M.—Express from Woodstock, and points north.

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