

### Could I Say Thy Will be Done?

If the angel Death should come,  
And enter my door to-night,  
And, bending above my baby,  
Look into her eyes so bright;  
If he should press his fingers  
Down on her little breast,  
And say to the heart, Be silent,  
Forever and ever at rest,  
Could I kneel down and say,  
"Thy will be done," oh, Lord, alway?

If, when the evening breeze  
Sweep over the waving wheat,  
I knew they had stirred the grasses  
That covered my baby's feet,  
How would their softest music  
Lengthen into a moan!  
In the twilight as it deepened,  
How could I here alone  
Kneel, and truthfully say,  
"Thy will be done," alway, alway?

Mothers bereaved, to-day,  
How can you bear the sight  
Of beautiful lips grown pallid,  
And cheeks that are waxen white?  
How can you let the fingers  
Slip from your loving hold?  
How can you see dear baby  
Pass from your sheltering fold?  
Can you kneel down and say,  
"Thy will be done," to-day?

I think I could hardly bear  
To put my baby away;  
To know that my care was over,  
And she only beautiful clay.  
Maybe, to the heart so stricken,  
Is given a strength divine,  
But often I sit and wonder,  
If trial like this were mine,  
Would I have strength to say,  
"Thy will be done," alway, alway?

—Mrs. M. J. Smith.

### Why Do I Believe the Bible?

BY THE REV. DWIGHT M. PRATT.

This question was the subject of discussion at a Sunday evening conference meeting of the church of which the writer is pastor.

A recent revival had awakened in Christians a new love for God's Word, and a new interest in its study. Growth in spiritual life and intelligence was the manifest result. The practical purpose of becoming familiar with the Bible, as essential to successful personal work, inspired many. Believers had learned to "give a reason of the hope that is in them."

The invitation to answer the question, Why do I believe in the Bible? met with very general response. All classes in society were represented. Their answers gave evidence of intelligent faith, positive religious convictions, familiarity with the Bible and with the main Christian evidences.

Little knowledge of the Word, and consequent poverty of spiritual life, is the great evil in our churches. The Word alone can give knowledge and life and power. By it "the man of God is thoroughly furnished unto all good works." There can be no aggressive Christianity without it.

1. In reply to the question propounded, no one said "I believe the Bible because I was taught to;" although many gave delightful testimony to the sacred influence and power of the home training.

The following were some of the answers given, the exact words being retained as far as possible:

1. I believe in the Bible because I believe it to be the truth. It proves itself such.

2. Because I believe in the integrity of the Author. "All Scripture is given by inspiration of God." He reveals himself to the devout reader.

3. Because of the fulfillment of prophecy.

4. Because no enemy—even the most brilliant and scholarly infidel in the world—has given anything to take its place.

5. Because I cannot help it. I cannot disbelieve it. Something in my innermost soul declares it true.

6. Because science confirms it.

7. Because of the marvelous confirmations of recent discoveries.

8. Because the leading minds in the world—those identified with the progress of Christian civilization—believe it.

9. Because it is the only organ of the supernatural world. Herein God reveals himself to man.

10. Because it gives a higher mental and spiritual exaltation—a higher uplifting of the soul—than any other writing, than art, music, science, philosophy, or any product of the human mind.

11. Because obedience to Christ proves the divinity of his doctrine.

12. Because of the transformations it has wrought in history, in individuals.

13. Because of the comfort it brings, and strength, and spiritual illumination.

14. Because it satisfies.

These reasons were all expanded by those who presented them. Rarely has the writer been more rejoiced and quickened. These fervent and intelligent expressions of Christian faith demonstrated the power of the Word to quicken the intellect, to broaden

one's mental and moral horizon, to awaken sympathy for all mankind, to impart beauty and strength to character, to enlighten spiritually, to expand the entire man, to reproduce the spirit and image of Christ. Each witness for the truth unconsciously, in word and life, proved the truth of his own convictions.

The average professed Christian cannot probably clearly define the grounds of his faith. If asked unexpectedly to do so, he would be confused and speechless. He is thus not in readiness to present the truth to others.

This ought not so to be. It need not be. Our churches may educate their members in Bible truth, in Christian testimony, and in personal work, until they speak of their religious faith and experience with confidence, and have liberty in service. —S. S. Times.

### Sunday Sickness.

This malady may be said to be well-nigh epidemic with people who live on the low grounds of spiritual declension. In any part of the country and at any season of the year those regions are exceedingly malarious. The deleterious miasma of the swamps is nowhere more manifest than in the seductive, infectious effluvia arising from spiritual wastes.

Sunday sickness, as a distinct ailment, is almost wholly confined to low spiritual grounds where the decomposition of the rank weeds of worldliness and religious neglect is constantly going on. It is excessively unhealthy in all such regions. The peculiar diseases common in these infected regions are Sunday rheumatism, Sunday headache, Sunday indigestion, Sunday dizziness of the brain, owing to over-exercise in the whirl of business, Sunday lameness, painful tenderness of corns on Sunday, weakness of eyes, etc. These are but a few of the various Sunday ailments in localities where marked spiritual declension prevails.

It is easier to diagnose a case of Sunday sickness than it is to prescribe an effectual remedy. However, for the benefit of those who would like to guard against the insidious effects of such an affliction, we would say: The general symptoms are, very frequent absence from church, especially if the weather is unfavorable, complaints about the sermon being too long, the house is kept too warm or too cold, or is not properly cared for by the sexton, with all sorts of hypocritical excuses for absence when the pastor calls to inquire as to the causes which detain his people from the house of God.

How sad it is that so many people who are able to do six full hard-days' work during the week are so ill on Sunday! Then how strange it is that people who are so ill on Sunday are so well and vigorous and active in worldly things on Monday!

The very nature of the disease suggests the remedy. Let us have more religion, more personal piety, more secret prayer, more family altars, more reading of God's word, more religion in business, more joy in God's service, more daily and more hearty communion with God and his Son, Jesus Christ, and there will be less Sunday sickness. —Telescope.

### What Relation is He to You.

A person may test the sincerity and genuineness of his Christian life by answering to himself the question: What is Christ to me?

One says: "He is my Saviour." A precious name; but that does not determine your character. He is the Saviour of the world; but the world is not all saved. He has saved you from barbarism by evangelizing your country; every hour and moment he saves and preserves your life, and waits upon your needs. All blessings come to you through him. For all of that your soul may not be redeemed from sin.

Another says: "He is my teacher." A blessed name is this also, and one that every Christian appropriates; for all his followers "learn" of him. Still a pupil may have an excellent teacher, yet himself remain ignorant, and miss all the great benefits the teacher confers upon the true disciple. Many have learned of Jesus a noble morality, right behavior in society, and many wise rules of conduct in life; while they yet are woefully ignorant of that wisdom which saves the soul—which makes the man wise unto eternal life. The persons spoken of in the seventh chapter of Matthew, verses 21-23, had learned much of Christ; yet they were cast away from him forever. Paul writes of some people that they were "ever learning, and never able to come to the knowledge of the truth." (2 Tim. iii. 7.) Christ must be more than a teacher to the soul.

There is no name given to Jesus so

often in the New Testament as "the Lord;" a title signifying authority, control, mastery. Hundreds of times was he thus addressed by his disciples; constantly do the holy apostles in their letters speak of him as the "Lord Jesus Christ." The last vision which the last living apostle had of him was when he appeared in glory, "King of kings, and Lord of lords."

Is Jesus your Lord and Master? Does he control the purposes and plans of your life? Have you laid your whole being at his feet, to be used as he wills? When you have presented to you the privilege and duty of a public confession of faith in Christ, of submitting to him in baptism, of remembering him in the Holy Supper, do you enter into argument on these great duties, strive to evade, postpone, or shirk them, or do you give a willing and joyous obedience to them because our Lord requires them of you.

Do you recognize in Jesus the "Captain of your salvation," and are you a willing, ready soldier, waiting for his orders to follow them against all hindrances and difficulties? Can you on your knees, in secret communion with him, heartily say: "Thine, blessed Lord, it is to command, mine to obey; thine to lead, mine to follow whithersoever thou goest;

"Here, Lord, I give myself away 'Tis all that I can do?" Nothing short of such full consecration, such prompt and cheerful obedience to the Lord Jesus Christ should satisfy the soul, as a true Christian experience; when that is attained, then one may know he loves Jesus, because he keeps his commandments. "If ye love me, keep my commandments" (John xiv. 15.)

"He that hath my commandments, and keepeth them, he it is that loveth me; and he that loveth me, shall be loved of my Father, and I will love him, and will manifest myself to him." (John xiv. 21.)

"He that keepeth his commandments dwelleth in him, and he in him. And hereby we know that he abideth in us, by the Spirit which he hath given us." (1 John iii. 24)—Rev. H. O. Rowland's Tract by the A. B. P. S.

### Thirteen Reasons for Attending the Prayer Meetings of the Church.

BY L. N. SHARP, M. D.

1. The prayer meeting is an old institution proved by centuries to be a necessity in the true worship of God, Gen. 12:5, 8, Matt. 18: 19, 20, Acts. 1:13, 14; 20:37; 21:5.

2. Observation in the church shows that those who fail to attend and participate in the prayer meeting, become indifferent in the work of the church.

3. It is in the history of the church that when its members are a praying band, souls are converted and saved.

4. It is also in the history of the church that when there is no prayer meeting kept up, the church loses its spiritual life.

5. Upon the common principle of obligation among men, the church members are bound to attend prayer meetings, for they have so obligated themselves.

6. The prayer meeting is made up of the individuals who compose the church, and every member is responsible for disunity. Think of a broken membership by disobedience!

7. The obligation taken upon joining the church, is broken when we absent ourselves unnecessarily from the church's social service. We become defaulters with men, and before God, in whose presence this obligation was taken.

8. Our absence from the prayer-meeting weakens the church, even more than our simple absence might appear to proclaim. We are not able to measure the influence of constant attendance upon the church's social service. It is in being found in the way that we meet the blessing. "Them that honor me, I will honor," says Jesus Christ.

9. The flesh is weak. We want the strength which comes from the practical service in the church of Christ. Our spiritual strength is increased in this way; and we are made meet for the Master's work.

10. God requires it of us to attend the prayer-meeting, because we are His servants, and should follow the practice of "speaking often one to another," so that the Lord may have the names of those who fear Him written in the "book of remembrance." Because it was well pleasing in the sight of God, who declared such should be his when he should "make up his jewels."

11. The united church in prayer, is sure to be blessed by God. In this way revivals are promoted, old Christians strengthened, and sinners reclaimed. Shall I stay away and hinder this result?

12. What am I doing? Am I found in the prayer-meeting with my should-

er to the wheel? Can I continue my family worship with thanks-giving and praise, when I know that I am doing wrong in keeping away from the prayer-meeting?

13. Time is short. The day of account comes. Let us do right, and obtain the commendation of our Heavenly Father.

Do not forget the prayer-meeting evening each week. Forsake not the assembling of yourselves.....and so much the more, as ye see the day approaching." Vow anew, and with God's help, keep the vow.—Free Baptist.

### Near To God.

A dear saint mourning the loss of a near friend said: "I fear I do not love God as I ought; the dear one gone seems to come between me and Him, and I fear that I am sinning in my grief." "O to feel what I believe," another said from the furnace of afflictions. This very crying after God, this desire to feel Him near, the All in All, is the very proof, dear afflicted ones, that you are the heirs of salvation—children of God, jointed heirs with the blessed Saviour whose loving presence you so desire to feel above all else. Humanity is in tears, and Jesus wept. Humanity feels the need of God, and Jesus Himself cried out in His agony that if it were possible the bitter cup might pass.

"Nevertheless, not My will, but Thine, be done." And we know afflicted Christians desire the same—that the Lord's will, not theirs be done. It is right to miss and mourn and long for our loved ones, not unreasonably, as those without hope; but we are human, and lonely and lost for a time without the loved ones.

God has made us so, has given us these wonderful capacities of loving. If we love not our brother, whom we have seen, how can we love God, whom we have not seen? While they mourn, the Christian would not bring them back. They are resigned to the will of God, but their hearts are very tender, and they miss the dear ones whom they loved and trusted, lo, these many years. We deem it unchristian, because unkind, not to recall and mourn our lost ones. This is one of the "sweet uses of adversity."

It makes us tender and sympathetic, caring for others when affliction comes to them. "It is better to go to the house of mourning than to the house of feasting," and who so fitted for this mournful duty as those who have passed or are passing through the valley of afflictions? Nowhere is Christianity more lovely, more radiant, than when wiping the tears of the desolate. It is a fitting time for the soul that knows Him not to feel after God. Christians and those who are not may alike tread this valley, but anon the former will mount the hills that hem them in and darken with their heavy shadows the valley below, and mounting higher and higher will finally attain the summit, and stand in the full blaze of glorified day; for "beyond the sunset are the hills of God."—The Interior.

### The Faith That Saves.

Faith is so simple in itself, that it would need no explaining, if people would just exercise it with respect to God, as they do every day with respect to one another. If your parent, or some very dear friend, make you a promise, you don't for a moment question their veracity, or hesitate to give them the fullest credit—you just receive their promise as true, and you go about with fullest certainty in your mind that the promise will be fulfilled. Now, saving faith is just the same simple, confiding, unquestioning reliance on Jesus as your Saviour. You feel yourself a sinner, justly condemned by God's holy law and totally helpless. But Jesus has died for you; and in dying for you has atoned for all your sin, and redeemed you from its curse and punishment. God commands you to receive him as your Saviour, to rest on him as such; and he assures you, in the plainest language, that on believing in him you shall be freed from condemnation. Here, then, is the command, "Believe." Do it; do it at once; do it fully and unreservedly. Say in your heart, "Lord Jesus, I do take thee as my Saviour; I do rest on thee now for salvation." Now continue to do this. Do not draw back; do not give up this child-like trust in his blessed name. This is believing. Here, then, is the promise: "Thou shalt be saved." "There is now no condemnation" against thee, because Christ himself was wounded for thy transgressions, and died that thou mayest live. God cannot require satisfaction from both thee and Christ; and Christ having made it for thee, thou thyself art free—fully free. This is the sinner's short way of coming to God. Oh, if people would but believe, what misery they would save themselves from! If they would but take

God at his word, the clouds of guilt and fear would fly away; they would live in sunshine, and go on their way rejoicing. Reader, if thou feelest thyself a sinner, lest and undone, believe in Jesus now. Rest upon him and none beside, just as a building rests on its foundation, or as an infant rests confidingly in its loving mother's arms.—Rev. Wm. Cooke, D. D.

### True To God.

Never lower your principles to the world's standard. Never let sin, however popular it may be, have any sanction or countenance from you, even by a smile. The manly confession of Christ, when his cause is unpopular, is made by himself the condition of his confessing us before men. If people find out that we are earnestly religious, as they soon will if the light is shining, let us make them heartily welcome to the intelligence.

And then, again, in order that the lights may shine without obstruction, we must be simple and study simplicity. This is by no means so easy as it at first sight appears; for in this highly artificial and pretentious age, all society is overlaid with numerous affectations. Detest affectation as the contrary of truth and as hypocrisy on a small scale, and allow yourselves to be seen freely by those around you in true colors. There is an affectation of indifference to all things, and a lack of sensibility which is becoming very prevalent in this age, which is the sworn foe to simplicity of character. The persons who labor under this moral disorder pretend to have lost their freshness of interest in everything; for them, as they would have it believed, there is no surprise and no enthusiasm. As Christians, we must eschew untruth in every form; we must labor to seem just what we are, neither better nor worse. To be true to God and to the thought of his presence all day long, and to let self occupy as little as possible of our thoughts; to care much for his approval, and comparatively little for the impression we are making upon others; to feed the inward light with oil, and then freely to let it shine—this is the great secret of edification. May he indoctrinate us into it, and dispose and enable us to illustrate it in our practice!—Dr. Goulburn.

### Trifling With Danger.

I was sitting at the table of an Irish merchant some years ago at Sligo. He had eight children. He had his wines and brandy on the table, and, of course, asked me to drink; and I had to give my reasons for declining. This gave me an opportunity to put in a little temperance; and while I was making my little speech by way of apology, I made this remark: "I would like to see the man who could truthfully say, 'No relative or friend of mine ever fell through intemperance.'" His knife and fork fell from his grasp, and he remained silent for some seconds.

"Well," said he at length, "I am not that man. My first Sunday-school superintendent was a man of genial spirit and noble mien. He went into the wine trade and died a drunkard before he was forty. My first class-leader, I believe, was a good, intelligent, useful man; but he too soon yielded to intemperance, and died a drunkard. My own father suffered through intemperance."

"Yes," I exclaimed, "and you yourself are spreading before your friends and your children the instruments of death which slew your first Sunday-school superintendent, your first class leader and your father. The very rope with which they were hung, you are adjusting to catch your children. I cannot afford to put my head into such a halter as that."—London Primitive Methodist.

### Providences.

Have you ever seen the sort of children's toys called "sliced pictures?" The puzzle is to put the pieces together so as to reconstruct the painted images of men and animals and houses and landscapes. A single piece looks like a blurred scrap of card-board stained or blackened. By itself it has no meaning or beauty. It must be joined to a hundred other scraps which by themselves are also meaningless, and then the perfect picture appears. Is it not so with the separate events of God's providence and with separate lives? How many things seem meaningless! How many seem to live in vain! How much of effort seems wasted! How full the world is of losses and injustice, of unavailing labor and fruitless sorrow! How hard to believe that all things work together for good! We must wait till these "parts of his ways" are by the divine hand placed in their proper relation before our eyes, and then we shall know that he doeth all things well.

## A Creaking Hinge

Is dry and turns hard, until oil is applied, after which it moves easily. When the joints, or hinges, of the body are stiffened and inflamed by Rheumatism, they cannot be moved without causing the most excruciating pains. Ayer's Sarsaparilla, by its action on the blood, relieves this condition, and restores the joints to good working order.

Ayer's Sarsaparilla has effected, in our city, many most remarkable cures, a number of which baffled the efforts of the most experienced physicians. Were it necessary, I could give the names of many individuals who have been cured by taking this medicine. In my own case it has certainly worked wonders, relieving me of

### Rheumatism.

after being troubled with it for years. In this, and all other diseases arising from impure blood, there is no remedy with which I am acquainted, that affords such relief as Ayer's Sarsaparilla.—R. H. Lawrence, M. D., Baltimore, Md.

Ayer's Sarsaparilla cured me of Gout and Rheumatism, when nothing else would. It has eradicated every trace of disease from my system.—R. H. Short, Manager Hotel Belmont, Lowell, Mass.

I was, during many months, a sufferer from chronic Rheumatism. The disease afflicted me grievously, in spite of all the remedies I could find, until I commenced using Ayer's Sarsaparilla. I took several bottles of this preparation, and was speedily restored to health.—J. Fream, Independence, Va.

**Ayer's Sarsaparilla,**  
Prepared by Dr. J. C. Ayer & Co., Lowell, Mass.  
Sold by all Druggists. Price \$1; six bottles, \$5.

**BLACKSMITH'S COAL.**  
GREEN'S CELEBRATED BLACK SMITH COAL, only to be had at NEILL'S Hardware Store.

## A Lottimer

Has much pleasure in announcing that his stock of

### BOOTS AND SHOES

For Summer Trade is now complete, in Ladies, Gents, Boys, Youths, Misses and Childrens sizes. He would call special attention to his immense stock of

### Ladies French Kid Button Boots

Ranging in price from \$2.50 to \$6 a pair. He has them in four different widths, namely, B, C, D, and E widths. A nice stylish French Kid Button Boot, in Ladies sizes, for \$2.50 a pair.

### WIGWAM SLIPPERS,

In Ladies, Gents, Boys, Misses, and Childrens sizes. Also,

### LAWN TENNIS SHOES,

In Ladies and Gents sizes.

## A. LOTTIMER,

No. 210 QUEEN STREET.

## New Brunswick Railway Co.

### ALL RAIL LINE

### ARRANGEMENT OF TRAINS

In Effect October 25th, 1887.

LEAVE FREDERICTON.  
(Eastern Standard Time).

7.00 A. M.—Express for St. John, and intermediate points.

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

1.10 P. M.—For Fredericton Junction and for St. John and all points East.

ARRIVE AT FREDERICTON.

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

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

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

LEAVE GIBSON.

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

ARRIVE AT GIBSON.

4.45 P. M.—Express from Woodstock, and points north.

F. W. CRAM,  
Supt. Southern Division.

J. F. LEAVITT,  
Gen'l Pass. and Ticket Agent.

St. John, N. B., June 17, 1887.

### IN STORE AND TO ARRIVE:

The following reliable, high grades,

## Patent Flours

HARVEST MOON;  
OCEAN;  
ONYX;  
PEOPLES;  
CROWN PRINCE;  
CRYSTAL.

We can confidently recommend all of the above brands.

A. F. RANDOLPH & SON  
Ft. June 15.

### NO MORE PILLS!

MOTHERS LIKE IT!  
CHILDREN LIKE IT!!

Because it is agreeable to take.

IT CURES  
LIVER COMPLAINT,  
BILIOUS DISORDERS,  
ACID STOMACH, DYSPEPSIA,  
LOSS OF APPETITE,  
SICK HEADACHE,  
CONSTIPATION OR COSTIVENESS.

PRICE, 25c. PER BOTTLE.

