

He Knoweth Best.

What if the way seems long and weary
Thy tired feet are forced to tread?
Some day thou shalt look back and wonder,
And say, "My steps were gently led,
The path was short."

What if the rough stones wound thee sorely,
And to thy pathway terrors lend?
Turf soft and green thou wilt find only,
When thou hast reached thy journey's end,
Where thou shalt rest.

What if thou seest more of shadow
About thy path than sunshine's light?
The days that are but gray and cloudy,
End sometimes with a radiance bright,
At sunset time.

What if the work be very heavy
Thou deemest now with many fears?
When all thy work slip from thy fingers,
Thine own shall say with falling tears,
They were brave hands.

What if the things thou most desirest
Are given to those who prize them not?
Perhaps some day thou shalt see clearly
That they would not have blessed thy lot,
He knoweth best.

What if thou faint wouldst shift the burden
In sorrow thou hast borne so long?
Before thee lies the crystal pavement,
There shalt thou cast it with a song,
Thou canst but wait.

What if the blessing of God's favor
Seems held from thee, thy work to crown?
Some day thou shalt see that His mercy
Did forever and aye shine down
On thy faint heart.

Strife in Churches.

Church-strifes are often the most bitter in spirit, and even surpass what are shown among other circles. If less violent language and gentler expressions are indulged, the secret mper is none the less bitter. This because of the supposed importance of the subject under dispute, while the merely human nature of man carries on the strife. Thus the humanity puts on its fighting garb to fight over what it calls holy things. It is Peter with his sword.

These strifes are usually over human opinion. But these opinions are given the sacredness of inspiration, so that the opponent is counted unworthy and unclean for support of his views, though they have respect to the mere opinions of men.

These strifes are usually over matters merely prudential, and secondary, and these are exalted to the place of prominence which belongs only to sacred things. The opponent who goes on the opposite side of this imaginary sacred mountain is esteemed as Mount Ebal.

The tendency of these church-strifes is to effectually bear on every question. In the long discussions and disputes in the German Reformed Church over matters in discussion among them, it was the tendency to put the line of division down on every question. It was the same in the Presbyterian Church. It has been so in our own church. If a man was not sound on this one question there was no use for him. As the line was drawn on one question it was aimed to apply it on all. The party lash must be applied, and all must be whipped in on every question. If one party had control of a certain interest, the other would let go, and cease to co-operate. All the great interests of the Church and the salvation of the people were second to a party interest. To be sure this has not always obtained, but this has been the tendency of the strife. Men have risen far above it; and it is well.

Men argue and contend about verbal utterances of the legislative enactments of the Church forty years ago, as if these things were inspired and handed down from heaven. They have no confidence in the wisdom or integrity or piety of the Church of today. Wisdom and piety all died with those who lived some forty years ago.

There are some who have faith in the church as it is now, who believe in the intelligence and piety and wisdom of the Church of today. We do actually know a good many such in this United Brethren Church. They believe in Church-growth and life and progress. They believe that the Church of two hundred thousand, and with its hundreds of educated, cultured, and devoted ministers, and scores of thousands of consecrated, educated members, knows as much about divine things as did the honored and revered of forty years ago—at least they think the Church is old enough now to take a step or two toward walking.

The principles involved in these church-strifes, and the effect they have, is well illustrated in a circumstance related to us by a learned Presbyterian minister a few weeks ago. Some years ago he was a student in a United Presbyterian theological seminary. Upon one occa-

sion two learned clergymen of that church came to the town where the seminary was located, and one of them preached to the people. The congregation having in it the theological students, the officiating clergyman thought it of great importance that he present the peculiar features of the church. Accordingly he showed the importance of singing only the Psalms in public worship, and then spent great force in showing the exceeding harmfulness and sin in the use of organs and other instruments in the worship of God. He belonged to those who mightily opposed the use of organs in church. At the close, the other preacher arose and announced the last psalm, which reads as follows:

"Praise ye the Lord. Praise God in his sanctuary: praise him in the firmament of his power. Praise him for his mighty acts: praise him according to his excellent greatness. Praise him with the sound of the trumpet: praise him with the psaltery and harp. Praise him with the timbrel and dance: praise him with stringed instruments and organs. Praise him upon the loud cymbals: praise him upon the high-sounding cymbals. Let everything that hath breath praise the Lord. Praise ye the Lord."

And so it is that one generation spends years of bitterness, producing strife and separation, which the next heals with tears and remembrances of great losses through the breaches which they heal, and the divisions which they bind again. It were better to study the law of love and the principles of the blessed gospel of Christ, and apply them, before going into such inconsistencies. The Christian world rejoices to-day in the fact that the tendency in all churches is toward a closer fellowship in the Lord's hosts. To promote strife and division in a church or societies over non-substantials, or to foster strife between churches, is to hinder the coming of the kingdom of grace and peace—the kingdom of our Lord. Pray for the peace of Jerusalem. Telescope.

Christian Living.

The greatest want of the world is not more, but better, Christians. A man saved from sin is an unanswerable argument, which the unsaved are sure to read and respect. They are slow to hear Gospel preaching, but swift to appreciate Gospel living. The chief obstacle to successful preaching is the glaring failures in Christian living. The pastor who does most to make Christians holy, also does most to convince and save unbelievers. The ungodly may avoid his ministries, but will read his sermons in the people who practice them. The way to reach the masses is to send saved men and women among them. Denizens of high-ways and by-ways, that shun the churches, will be saved, when "living epistles" are scattered among them.

The living, as well as the preaching, must begin with the pastor. He must be in advance of his wisest and holiest hearers, or he can not lead them. His sermons will be stale and powerless, unless they are first wrought into his own spiritual life. Eccentricities, show, rhetoric, religious stimulants, can never furnish a substitute for Gospel in the sermon and godliness in the life. Attracting or amusing is not saving. A large congregation is no certain measure of success. He preaches best and reaps most who makes most Christly men. His sermons are multiplied and enforced by righteous men and women. Morning Star.

Building Meeting-Houses.

A preacher in a New England city started out one day with a subscription paper, full of zeal, to secure money to build a new meeting-house. Presently he met a wise old minister, to whom he confided his plans, telling him of the encouragement he had, and how sure he was that the work could be done. The aged man listened attentively, and then a conversation occurred somewhat as follows:—

"Do you like your church?"
"Certainly I do."
"Of course I do."

"Then you had better go home and put up that paper. I have known many instances where ministers have built meeting-houses, and when they were done they had to leave them. The people did not want to hear them preach any longer."

The man pondered on the counsel given, went home and hid his subscription paper, and for many years preached on at the old church as before.

The lesson is well worth considering by those who are full of enterprise and zeal, and anxious to push and drive and accomplish great things. Frequently when doing this they lose spiritual life, and while building

meeting-houses, fail to build up the people in their most holy faith, and so when people have built a new meeting-house they then want a new minister.

There are times, it is true, when meeting-houses need to be built or repaired, but frequently there is not half as much need of a new meeting-house, as there is of a new church inside of the old one and the best builder is he who, on the One Foundation, builds with living stones the temple of the Lord. And it will not be easy to discover a poorer way for a minister to invest his own money, if he has any, than in a meeting-house, where he can be monarch of all he surveys, and manage matters to suit himself. Did any one ever know a church or a minister to prosper under such circumstances? Almost any snail can provide himself with a shell if he is not too particular about it; though William Taylor once told us a story of a snail who got sick of his old shell and had a new one made of alabaster, and froze to death the first night after he got into it!

No doubt there are many men who have great talent in the way of meeting-house building and money-raising, but it may be there are others who could in due time accomplish the same work quite as effectively, but who have never been called of God to the ministry of his word. It was a good thing to serve tables and care for widows in apostolic times, but it was not needful that the men whom the Lord had endowed with the Holy Ghost that they might preach the gospel, should leave the labor which they were especially charged to perform, and attend to work which other people were both able and willing to do. Sometimes the word of the Lord comes to a prophet, saying, "Arise and build!" But in many instances the inward desolations are greater than the external, and the servant of Christ will best fulfill his ministry by preaching the glorious gospel of the blessed God, and keeping steadily to his work, and leaving other duties in the hands of those whom God may call to perform them. "To every man his work."—The Christian.

Conversions through Family Worship.

In his Fireside, Mr. Abbott tells us of a gay young lady who paid a visit of a week in the family of a minister, an eminently holy man. His fervent intercessions for his children and the other inmates of his dwelling went to this thoughtless heart; they were the Spirit's arrow, and upon that family altar his visitor was enabled to present herself a living sacrifice to God.

It was with the church in the house as with the church in the village. The wayfarer may get a word in passing which he can never forget. The stranger that turns aside to tarry for a night may hear at your family worship the word that might save his soul.

Some years ago an Irish wanderer, his wife, and his sister, asked a night's shelter in the cabin of a pious schoolmaster. With the characteristic hospitality of his nation, the schoolmaster made them welcome. It was his hour for evening worship, and when the strangers were seated he began by reading slowly and solemnly the second chapter of the Epistle to the Ephesians. The young man sat astonished. The expressions, "Dead in trespasses and sins," "children of wrath," "walking after the course of this world," were new to him. He sought an explanation. He was told that this is God's account of the state of man by nature. He felt that it was exactly his own state. "In this way I have walked from my childhood. In the service of the god of this world I have come to your house."

He was on his way to a fair, where he intended to pass a quantity of counterfeit money. But God's Word had found him out. He produced his store of coin, and begged his host to cast it into the fire, and asked anxiously if he could not obtain the Word of God for himself. His request was complied with, and the next morning, with the new treasure, the party, who had now no errand to the fair, returned to their own home. But I cannot enumerate all the conversions which have occurred at the church in the house. Many servants have been awakened there. Children have often heard these truths, which, when the Spirit brought them to remembrance, in after-days—perhaps in days of profligacy, and when far from their father's house—have sent home the prodigal. It is not only of Zion's solemn assemblies, but of Jacob's humble dwellings—the little fireside sanctuaries—"that the Lord shall count when he writeth up the people, This man was born there." In your house there have been, perhaps, several spirits born into this world. Have there been any born again?—

Rev. Dr. Hamilton.

How to be Happy.

A THREEFOLD CORD: LOVE, WORK, AND HOPE.

By Rev. S. S. Potter.

The late Dr. Chalmers said the three essentials of happiness were: "Have something to do, something to love, something to hope for." We wish, if possible, to emphasize this utterance of Scotland's great divine. All desire happiness more or less, and are seeking it in some of the various ways in which they think it is to be found. It is a sad truth that so many fail to find it and repine under the failure. There are divinely constituted ways in which it is to be found, and as necessary to its attainment as to plough and sow the ground for a crop. One of these is to have—

Something to do. We were made for activity. We have faculties and facilities for doing, and an abundance of work to do, and for the most part are placed in circumstances favorable for doing it. Our creation is an act of infinite wisdom that never errs. We are here for a purpose—to act some part in the great arena of life. What it is should be our earnest inquiry, "Lord, what wilt thou have me to do?" The Apostle Paul seemed to grasp the thought at once that he had a work to do—a personal work. He sought it, found it, and did it. Said Miss Mary Lyon, the founder of Mt. Holyoke Female Seminary, "There is nothing in the universe that I fear, except that I may not know all my duty, or may fail to do it." She found her work and was happy in doing it. The highest plane of enjoyment cannot be attained without Christian activity. The indolent cannot be happy. There is peculiar enjoyment in going about like our blessed Lord and Saviour doing good, in acts of benevolence—relieving the distressed, comforting the sorrowing, raising the fallen. There is joy, often, in making sacrifices for the good of others. Such work is "twice blest. It blesseth him that gives and him that takes." It is angel-like, Christ-like. Activity characterizes the heavenly host.

"None idle there;
Look where thou wilt, they all are active,
All engaged in meet pursuits,
Not happy else."

Something to love. We are not only created with ability to love, but are placed in the midst of objects worthy of our affection. Love sweetens the sacrifices we make for others, lightens the burdens, and makes pleasant what would otherwise be irksome. "Wherefore love is the fulfilling of the law," for it "beareth all things, believeth all things, hopeth all things and endureth all things." In Jacob's service for Rachel, "the seven years seemed but a few days for the love he had for her." The mother is sustained and made happy in her assiduous attentions to her children by parental affection. The soldier endures hardships from love for his country.

Dulce est pro patria mori. The marriage relation is made the happiest bond on earth, and its relative duties delightful by true conjugal affection. It is said, "Love cannot give without receiving, nor receive without giving." We cannot bless others without being blest. "There is that scattereth and yet increaseth."

Something to hope for. If we are doing the work assigned us, then there is something to hope for as results. We have a right to have "respect to the recompense of reward." The husbandman is stimulated by the hope of the "harvest ingatherings."

None can enjoy the "pleasures of hope" as the earnest, faithful, working Christian, for they that toil and are self-denying for Christ and humanity have the promise that they "shall receive manifold more in the present time and in the world to come, life everlasting." "They that sow in tears shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." The apostle looked hopefully to the crowning glory, for, having found his work and having done it—"I have fought the good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness which the Lord, the righteous Judge, shall give me. Such a hope is as an anchor to the soul both sure and steadfast, and which entereth into that within the veil."

"My own happiness
Is something to desire, and yet I know
That I must win it by forgetting it,
In ministry to others."

N. Y. Observer.

Cincinnati, O.

Lonely Laborers.

Many Christians have to endure the solitude of unnoticed labor. They are serving God in a way which is exceedingly useful, but not at all noticeable.

How very sweet to many workers are those little corners of the newspapers and magazines which describes their labors and successes; yet some who are doing what God will think a great deal more of at the last never saw their names in print. Yonder beloved brother is plodding away in a country village: nobody knows anything about him, but he is bringing souls to God. Unknown to fame, the angels are acquainted with him, and a few precious ones whom he has led to Jesus know him well.

Perhaps yonder sister has a class in the Sabbath-School. There is nothing striking in her or in her class; nobody thinks of her as a remarkable worker; she is a flower that blooms almost unseen, but she is none the less fragrant.

There is a Bible-woman; she is mentioned in the report as making so many visits a week, but nobody discovers all she is doing for the poor and needy, and how many are saved in the Lord through her instrumentality. Hundreds of God's dear servants are serving him without the encouragement of man's approving eye, yet they are not alone; the Father is with them.

Never mind where you work; care more about how you work; never mind who sees, if God approves. If he smiles, be content. We cannot always be sure when we are most useful. It is not the acreage you sow, it is the multiplication which God gives the seed which makes up the harvest. You have less to do with being successful than with being faithful. Your main comfort is that in your labor you are not alone; for God, the Eternal One, who guides the marches of the stars, is with you.—Rev. C. H. Spurgeon.

Christ's Comfort.

Jesus not only taught the world tenderness toward the bruised and stricken by precept, but the example of his life shows us that he carried the burden of others, and in this was his chief exaltation. "He was a man of sorrows and acquainted with griefs." We shall find our burden of sorrows lifted only as, and when, we seek to help others bear their sorrows. The Scriptures declare that "He was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed." The Lord Jesus was made wise by tears. A devout German theologian has said: "If Jesus the Christ had never rendered the world any other service than to teach humanity that it was noble to weep, he must, for this service, be considered one of the world's greatest benefactors. That 'Jesus wept' is the crowning evidence of his humanity, and one of the chief ornaments of his divinity. Don't you trust the man who boasts that he never weeps. Such cold, calculating natures will bear watching. The Psalmist prays: 'Put thou my tears into thy bottle: are they not in thy book?' Some of you are in the possession of your reason this hour, because, when under great pressure of grief, your silent sorrow was relieved by the opening of the fountain of tears. We are told by Paul to 'rejoice with them that weep.' And Jesus said, 'Blessed are ye that weep now, for ye shall laugh.'—Dr. James M. King

The Mourning Garb.

"The worst feature of the custom is the burden it puts upon the poor. They cannot afford to break over the custom, for they do not set the fashion but follow them. So they deny themselves the comforts, and often the necessities of life, to put on black. Only the well to do can lift this from the shoulders of their fellows. Let the leaders of society once set an example in this matter, and the thing would be done. We do not argue for the entire abolition of mourning emblems. The black band which a gentleman wears on his hat is inexpensive, detracts nothing from comfort, and is evidence to all who see him that he has lately lost a friend. Why cannot ladies adopt something as simple as this hat-band, some trifling but unmistakable addition to the ordinary dress? It would serve all purposes of protection as well as the costly and uncomfortable mourning wardrobe now in vogue. It would obviate the false and often absurd graduation of the scale of sorrow now advertised by the garments. It would enable the poor to do as others do—in cases of bereavement surely a commendable pride—without hardship to the household and injury to the character."—Presbyterian Observer.

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and, for the past year, have not found it necessary to use any medicine whatever. I am now in better health, and stronger, than ever before.—O. A. Willard, 218 Tremont st., Boston, Mass.

I was troubled with Scrofulous Sores for five years; but, after using a few bottles of Ayer's Sarsaparilla, the sores healed, and I have now good health.—Elizabeth Warnock, 54 Appleton street, Lowell, Mass.

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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 Vancorbo, 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.

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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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