

When I Awake.

BY GRACE A. ABBOTT.

"I shall be satisfied when I awake with thy likeness."—Psalms xvii. 15.

When I awake! Then shall I be with thee! I shall not what thou hast prepared for me, I ask not whether winged angels wait On golden pavement, or on pearly gate, f my poor eyes shall see, or ear shall hear The glories of thy face, thy voice so dear, If I the river's crystal stream shall see, Or taste the fruit of life's immortal tree; This is enough for me—that at thy side, When I awake I shall be satisfied.

When I awake! This life is but a sleep, That which we hold in dreams we never keep, But wake with hands still clasped, the treasure gone.

The happy scene is past, we are alone, We even dream to wake and dreaming know That if our dreams be joyous, 'twill not be so.

When we awake, I am not satisfied in waking here, But when the heavenly dawning draweth near,

When life with all its cares is thrown aside— When I awake I shall be satisfied.

I shall be satisfied! no more my dreams be fraught With what is but a mockery of my thought, In that blest waking I shall do All that I longed; my dreaming shall come true.

All that I hoped to do when life began, All I failed to do as on it ran; When I awake no longer weighed within By secret faults or by presumptuous sin, Stripped of my many failings, of my pride— When I awake I shall be satisfied.

Then let our souls be filled with peace and love And rest upon that promise from above, Why should we give one murmuring thought or sigh To cares or sorrows which are passing by? What though our path be rough, the blast be chill, What though our lives have less of good than ill, What though sad parting brings the bitter tears, 'Twill all forgotten be in these blest years, When we awake and find at his blest side A cure for every woe—we shall be satisfied.

Power To Be Powerless.

The most difficult thing to do is to do nothing. This is true of all professional do-nothings. They have undertaken a contract which will wear them out, and which in the end will kill. The burdens of idleness are the most crushing in the end, as well as most delusive all the way to the end. There is more waste of moral tissue in the effort to escape service than in squarely facing and boldly marching through the obstacles in the way of achievement. Hence the power to do nothing gives out at last by the sheer wear of inaction. It is written in the moral constitution of things, and revealed in that word, that declares that "through idleness of the hands the house droppeth through." "To be or not to be" is no longer the question. For to be (and nothing more) is "not to be." Mere existence soon ends existence. Life without growth is to be on the way to death, and the end is not far away.

While this is the law by which all driftwood passes out to the sea of oblivion, there is a sense in which activity becomes potent by inaction. The power to be powerless is a thing to be coveted. There are occasions in every life, crises in every good cause when to be helpless, powerless, is to be most grandly helped, is to be clothed upon with power. One such crisis occurred when Israel was confronted by the sea, shut in on either side by impassable barriers, and pressed to death by the hosts of a relentless foe. It was one of those occasions when God and duty demanded that they should "fear not, stand still and see the salvation of the Lord, which he will show to you to-day." The end of human device and help had come. Man's extremity was God's opportunity. Power to be powerless, to calmly wait the interposition of divine power, is actually to ally ourselves with that almighty power. It is to rest on the word of Him who has said, "All power is given unto me in heaven and in earth."

The three helpless men who confronted Nebuchadnezzar in his heat of passion and unrestrained rage, were able to say with absolute rest and trust in God: "We are not careful to answer thee in this matter. If it be so, our God, whom we serve, is able to deliver us out of the burning fiery furnace; and he will deliver us out of thy hand, O king!" With a calmness and confidence most sublime they submitted to the indignities offered them. They had power to be powerless—to leave the case absolutely with God—hence they came forth conquerors. God does not do for his people what they can do for themselves. He does not plow the fields nor sow the grain. That is our service. When we have done that our power ends. We cannot germinate a seed. God giveth the increase. Men have learned to await God's interpositions in the natural life and growth.

They "sleep and rise night and day," leaving all to him who ripens the harvest. Blessed confidence that rests all this weary world from its cares! And shall not the children of light learn this highest lesson of trust? The power to be content in God's promise—to be powerless when our power ends, to know assuredly that our sufficiency is of God—is to let God in upon ourselves and our service. It is to give him the opportunity to display his most wonderful and gracious power. It is to stand aside and let him show himself. What the world needs, and what the people of God need, is the display of his delivering and gracious power. The risen Saviour would not permit his apostles to open their lips to teach or preach until they had received power. The series of events that had opened the way for the coming victories of gospel truth were not completed until the twelve apostles had received power to be powerless. When the baptism of power came, Peter could courageously lay the truth upon guilty consciences; he and John could calmly listen to the threatenings of their enemies; Paul and Silas could sing the praises of God while fast in the prison-stocks at Philippi. It is a joyful end when we have reached the end of self and have found the beginnings and the strength of God. It has transformed many a prison to a palace, many a sorrow to joy, many a tribulation to a comfort; has subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness was made strong, waxed valiant in fight, turned to flight the armies of the aliens.

Paul had learned how to be helpless. His first discovery in that direction formulated the question, "Lord, what wilt thou have me to do?" Further on in his experience he could say, "When I am weak then am I strong." He had learned it fully when impossibilities had passed away. "Through Christ which strengtheneth me." The fight was fought, the course was finished, the faith kept, the crown ready to be placed upon his brow. The Master, true to his promise, had, "shown him what great things he must suffer for my name's sake." And in all these sufferings he taught him to be powerless in himself, that the power of God might rest upon him. And to-day the ways of God and the gospel of God are the same as with his servant Paul. We who serve must have power to be powerless, that the power of God unto salvation may appear unto all men.

Friendship.

"Be not overcome of evil." Do not choose for your friends evil companions. In the first place, because you will fall into the same evil practices with them. No matter how pleasant, how jolly, how companionable he or she may be, if your friend lacks good principles, good motives, good ambitions, if he or she is dishonest, irreverent, impure, that friendship can only be a hurt to you. You will not rise much above the level of your intimate friend. If you do wish to rise above that level, you will have to break friendship. Do not choose evil companions, because your bad friends will prevent you from forming good friendships. Perhaps your association with a bad class will keep you out of good companionship, and make it almost impossible for you to enter it when you desire to do so. If you desire the help of good surroundings, you must give up evil associations. He who prefers to go with evil associates, may remember that if even he would escape their power, he must pay with time and patience for the distrust which he has himself raised toward himself. Be heedful, then, that you do not go into bad company, lest you lose the confidence of those whose confidence you need if you would keep your self-respect.

Nor is this all, for the young man who starts in life under evil influences will have the whole future of his life dwarfed and stunted by the fact. Repentance may come, but the lost years cannot be given again. The best energies cannot be regained. The lost opportunities are gone forever. The old scars will never vanish entirely in this life. We may put behind us the old sins, but their results, in some degree, will never fail to be felt.

"Be not overcome of evil." But yet more, "Overcome evil with good." This last part of the text is equally important with the first. Find help of good friends to overcome the evil that is in your own life. We all need all the help we can get. The best man cannot afford to stand alone when he may gain the help of friends. Seek after all good influences. Surround the life with powers that shall educate and upbuild life. In history, on every page, is written the story of some brave, good life. Know

the good men and women of the past. Study the lives of the saints of the Bible. Put yourself under the influence of helpful friendship. Above all walk with the one Man who knew no sin, in whom every influence is blessed; who never spoke a word or performed a deed to harm His fellow-men. Learn from the life of the Son of God, and imitate it as near as you can with all the mind and heart and soul and body. Let the motives of Christ's life, the faith of His life, His broad sympathy, His devotion to duty, be the objects of your ambitions. Build after the likeness of His character—a character of your own. And if you are so doing, then it will be possible for you to be a friend of others and to help them even as Christ helps you. If a strong current of good is going out from our lives, there can be no stream of evil set back to defile us. Let us see to it that we are not overcome of evil, but that we endeavor to "overcome evil with good."—Extract from a Sermon by Rev. P. T. Farwell.

"Ye Have Need of Patience."

TO PARENTS.

Have patience with—The questions of childhood.

Here is a child to whose recently opened eyes and active senses a world is exposed, but not one of the manifold wonders before it can it understand. Education must, therefore, guide and explain observation. This begins very early; long, indeed, before the first efforts at speech. The aimless thrusting out of a limb, by contact with some external object, excites a double sensation; that of muscular action, and that of the external object; and the two, in future, suggest one another. The lips and tongue may be said to be the first inlets of knowledge, in that they are the first vehicles of sensation. As it is natural for a child to carry all objects, of which it wishes to form a judgment, to its mouth, it in this way receives impressions not otherwise open to it. The great limitations of its knowledge, at this time, may be inferred from the fact that it is very long before it can locate the sensation of pain. If a pin gets askew and pricks the delicate skin, it makes no attempt to cry out. Through such considerations as these we may understand the mental position of the child, as it develops, in regard to external nature. With the gift of speech, the urgent desire for knowledge breaks into verbal expression. Happy is that mother who, appreciating her mission as the one divinely commissioned to guide this little one, sees in the eager questioning nothing but a desire that urges the child on in spite of himself. It is a healthful impulse, but one that can be checked by petulance, irritability, and indifference.

Have patience then with—The noise of children.

It is unreasonable to expect children to cease importunate questioning; it is quite as much, if not more so, to ask them to keep their restless bodies quiet. Development and growth come through exercise. Muscles to grow must, therefore, be used, and the stimulus to this is constant. In the same manner are the lungs developed, and a due rate of chest expansion preserved. The noise attendant upon this process is at times discordant, and grates upon the nerves; but within judicious limits should not be interfered with.—Babyhood.

Recipes.

MEAT CAKES.—One cup of chopped cold meat, one tablespoon of catsup, one cup rolled crackers, one egg. Make into cakes; fry in hot lard.

FEATHER CAKE.—Two cups of sugar, half-cup of butter, two-thirds of a cup of milk, three cups of flour, three eggs beaten separately, half teaspoonful soda, one of cream tartar; flavor with rose and vanilla.

MIXING FRUIT.—For a pleasant change a mixture of pineapple and bananas is to be commended. Let a ripe pineapple be cut into small dice, and slice a number of ripe bananas. Let a glass dish be filled with layers of the two fruits and sprinkle each layer with sugar. The mingling of the fruits is an improvement to both.

HINDOO RELISH.—Boil eggs very hard; cut lengthwise; then take the yolks, without breaking the whites, and pass through a sieve with as much butter and grated ham; mix well together, and refill the eggs, then put them in the oven till browned. Serve very hot on dry toast.

STRAWBERRY SAUCE FOR BAKED PUDDING.—One-half cupful of butter, one cupful of sugar, the beaten white of an egg, and one cupful of strawberries (mashed). Beat butter and sugar to a cream, add the beaten white of the egg and the strawberries. Set it over a kettle of hot water on the back of the stove just a minute—do not let it get hot, but just a little warm.

POTATO SALAD.—Slice fine 8 large potatoes and cover over with a dressing made as follows: Yolk of one hard boiled egg mashed fine, one tablespoonful mixed mustard, four of warm butter, four of vinegar, saltspoon of salt and a little pepper. A finely cut onion gives pleasant flavor to the salad. Garnish with strips of beet, the white of the egg cut into pretty shapes, lettuce, celery, tops of parsley.

Farm Items.

NEVER make the public highway a barn-yard, nor leave waggons, plows and machines to encumber the road.

MAKE the public roads neat and smooth and pleasant and profitable to travellers, and in driving to market.

NEVER throw rubbish of any kind into highways in order to get rid of it, nor deposit cordwood, logs or timber at roadsides to frighten passing horses.

UNDERTAKE to cultivate no more than you manage well, and increase your acres as you increase in ability, and your acres and ability will advance step by step.

MARKET growers of Peas cannot be too active in getting in the earliest varieties of this popular vegetable; a few days difference in time will often make considerable difference in the profits of this crop. In every family garden a good supply of the early Peas should be put in at the first opportunity. There is nothing more welcome than green Peas when they first come to the table, and at that time there is a general scarcity of culinary vegetables.

OLD apple trees, especially if unthrifty, often have much loose bark on their trunks. This is, however, only a symptom of unthrift, and scraping it off will not make the tree fruitful unless it is manured and well cared for otherwise. One incidental advantage from scraping this rough bark is that many codling moths make this their hiding-place and will thus be destroyed. To accomplish this result the work should be done early, at least as soon as the trees blossom, and as much earlier as possible.

How do parents provoke their children? By unreasonable commands, by perpetual restriction, by capricious jerks at the bridle, alternating with as capricious dropping the reins altogether, by not governing their own tempers, by shrill or stern tones where quiet, soft ones would do, by frequent checks and rebukes, and sparing praise. And what is sure to follow such mistreatment by father or mother? Bursts of temper, for which the child is punished and the parent is guilty, and then spiritless listlessness and apathy. "I cannot please him whatever I do," leads to a rankling sense of injustice, and then to recklessness—"it is useless to try any more." And when a man or child loses heart, there will be no more obedience. Many a parent, especially many a father, drives his child into evil by keeping him at a distance. He should make his boy a companion and playmate, teach him to think of his father as his confidant, try to keep his child nearer to himself than to anybody else, and then his authority will be absolute, his opinion an oracle, and his slightest wish a law.—Dr. Alexander MacLaren.

The Silent Sermon.

It has been truly said that a holy life is a continual sermon. Though it be silent in its speech, yet it speaks with a force that cannot be unheeded, even by the most careless—a force that pulpit oratory can never attain, however eloquent it may be. We may extol the name of Jesus from the pulpit in words of elegance, and be listened to with indifference; but let the humblest disciple of Christ manifest holiness in his daily walk and conversation; let him be meek and lowly as our Saviour was; patient under difficulties; bold and fearless in danger; trusting and confident even in the darkest hour; and he wields an influence for Christ which all the eloquence and wisdom of this world cannot equal. Best of all sermons is the silent sermon of a holy life; and indeed without it all other preaching is useless and vain.

Character in a preacher is the very force in the bow that launches the arrow. It is the latent heart behind the words that gives them direction and the projectile force.

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2. The Premium Income of 1886 was nearly half a million, or a quarter more than in 1885.

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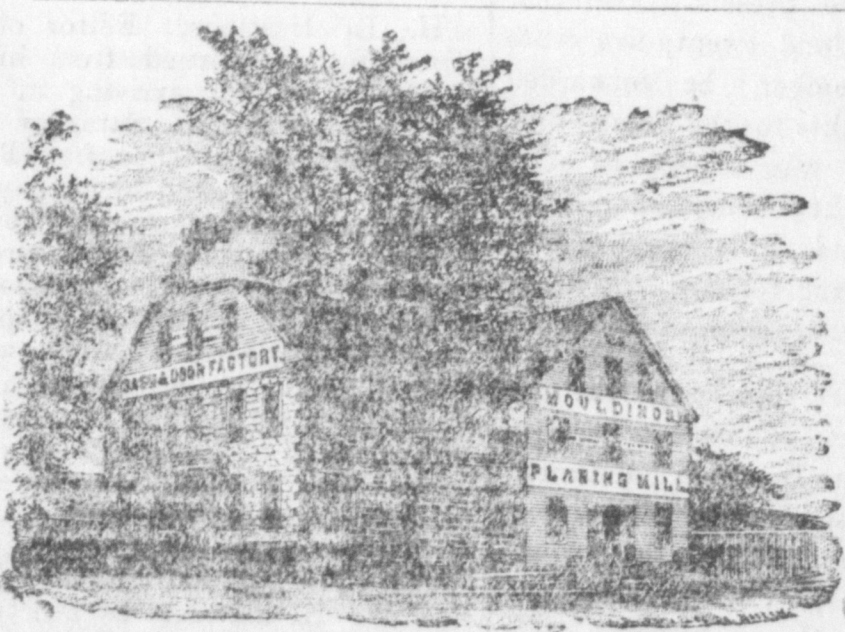
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1876	102,822.14	715,944.64	2,214,003.00
1878	127,505.87	778,865.71	3,374,683.43
1880	141,402.81	911,132.93	3,891,478.14
1882	254,841.73	1,078,577.94	5,849,889.10
1884	278,378.65	1,274,397.24	6,844,404.04
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