

Christ At The Door.

"Knocking, knocking, who is there?
Waiting, waiting, oh how fair!
'Tis a pilgrim, strange and kingly,
Never such was seen before,
Ah, my soul, for such a wonder,
Will thou not undo the door?"

"Knocking, knocking, still he's there,
Waiting, waiting, wondrous fair:
But the door is hard to open,
For the weeds and ivy vine,
With their dark and clinging tendrils,
Ever round the hinges twine."

"Knocking, knocking—what still there?
Waiting, waiting, grand and fair;
Yes, the pierced hand still knocketh,
And beneath the crowned hair
Beam the patient eyes so tender,
Of thy Saviour waiting there."
—Mrs. H. B. Stowe.

The Welcome.

Knocking, knocking! Wait no more,
Lord, I open wide the door,
Canst thou, canst thou come within
This sad heart so full of sin?
Oh! how richly I am blest,
Welcome! welcome! Heavenly Guest!

Make thy home forever here,
Banish every sin and fear.
Help me they stray lambs to lead
Where thy heavenly flock shall feed.
Evermore with me abide
As a Saviour, Guard, and Guide.

With me, Lord, to homes of woe
May thy blessed presence go,
Then, as on Judea's plain,
Joy shall come to hearts of pain
Pardon, peace, and rest shall be,
With the Christ of Galilee!

Marion Hunting.

Beginning Family Worship.

A young man of fashion, wealth and education, and high-social position, at a midday prayer-meeting, felt in himself the hope that maketh not ashamed, realized a Saviour precious to his soul. He believed that God, for Christ's sake, had forgiven his sins, and determined that he would acknowledge and honor him everywhere.

The opportunity, the time and place, soon came. He was returning to his home in the evening. "Now," said he, "I must honor and obey God in my family. I must set up family worship."

"Oh! no," said the tempter, "not yet! Don't be in a hurry. Take time. Get a little stronger, and then you can go on better."

"I must begin to-night. I do not know what my wife and sister will say; but it is a duty, and I am resolved to do it, and trust God for the rest. I must pray in my family."

"Not to-night," said the tempter; "you don't know how to pray. You have never prayed much. You are unacquainted with the language of prayer. Wait and learn how first."

"No, no; I must pray to-night. I will pray to-night. Get thee behind me, Satan."

He passed into his dwelling, and into his library, and there, before God, his heavenly Father, and in the name of the Lord Jesus, he poured out his heart, and asked for strength and grace from on high to assist him in his duty.

When he met his wife that evening, she saw at once that a great change had taken place in him, but said nothing. At length he asked her:

"Would you have any objections to our having family worship?"

After a moment's surprise and hesitation, she said with true politeness: "Certainly not, if it is your pleasure."

"Bring me a Bible then, please, and draw up under the gas-light, and let us read and pray."

He read a chapter, and then knelt down, but his wife and sister sat upright in their seats, and he felt that he was alone on his knees. He lifted up his eyes to God, and cried out in the bitterness of his soul, "God be merciful to me a sinner." And gathering strength he went on in his prayer, pouring out his most earnest cries and supplications that God would have mercy on his beloved wife and sister. So earnest, so importunate, was that prayer that God would show his converting power and grace on the spot, that the heart of his wife was melted and overcome, and she slipped from her seat upon her knees beside him, and putting her arms around his neck, ere she was aware, she burst out into one agonizing cry to the Lord Jesus for mercy on her soul; and then the sister knelt down by his other side, and she, too, put her arms around him, and burst into a flood of tears.

He continued to pray; he devoted himself and those with him to God. He confessed and bewailed his and their manner of life hitherto; he pleaded the promises of God to all those that seek him, and with unspeakable joy he made mention of the amazing grace of God in the pardon of his sins, and he besought that they all might find and obtain together, peace and

forgiveness through a crucified Saviour.

The submission was complete; the surrender was fully made; repentance and faith sprang up together in the hearts of all the three, and as they rose from their knees, it was to acknowledge each to the other what new determinations and resolutions and consecrations they each had made during the progress of that first prayer in the family in that parlor, of all they were, and all they would be, or should be, to Christ.

Since that first prayer in the parlor, God has been daily acknowledged in the same place by the same circle.—*Presbyterian Advocate.*

What Great Men Of Ancient Times Thought Of The Theatres.

Tertullian said: "Stage plays are the pomps of the devil, against which we have renounced in baptism, and calls the play-house 'the devil's church.'"

Cyril of Jerusalem said: "the devil's pomps, which we renounce in baptism, are those spectacles or plays in theatres and all other varieties of the kind, from which the holy man of God, desiring to be freed, prays: 'Turn away mine eyes from beholding vanity.'"

St. Augustine calls theatres "cages of uncleanness and public schools of debauchery."

Archbishop Tillotson calls the theatre "the devil's chapel, a nursery of licentiousness and vice."

Even pagan writers condemn the theatre. The heathen Plato says: "Plays raise the passion and pervert the use of them, and the consequences are dangerous to morality," and for this reason he would banish them.

Valerius Maximus says: "It was devotion that built them. The State first blushed and then bled on account of their existence."

Seneca says: "Nothing is more destructive to good manners than to run idling to see sights, for there vice makes an insensible approach and steals upon us in the disguise of pleasure."

Tacitus tells us: "The German women were guarded against danger and kept their honor out of harm's way by having no play-houses among them."

Ovid advised the Emperor Augustus to suppress plays as the promoters of licentiousness and dissoluteness.

The Theodosian Code reckoned actors as persons of blemished reputation, and did not permit their pictures to hang in any creditable place.

Plutarch says the Greeks grew so insanely fond of the theatre that it corrupted them into indolence, luxury and effeminacy, until they were prepared to bend to Philip's yoke.

Macaulay in modern times called the theatre "the seminary of vice."

Rosseau, resisting the introduction of the stage into Geneva, calls it "a monument of luxury and effeminacy."

In Cromwell's time theatres were suppressed. At the Restoration they returned, and a committee of the British Parliament said there was no way to reform them but to burn them down.

Willerforce said, "Decorum, modesty, regularity retire, while riot and lewdness are invited."

Lord Kames says, "In the play-house a young man loses his disgust of vice, and contempt of religion and a declared war upon the purity of the female sex are converted from being infamous vices into fashionable virtues."

If these witnesses understood the question and testified intelligently and truly, then the verdict is, or should be, the theatre is no place for any professing to be a Christian.—*Selected.*

Scripture Reading In The Pulpit.

The most important part of the public Sabbath-service is very often the reading of the Holy Scriptures. This fact should never be overlooked by the preacher. It is of the utmost importance that the preacher seek to make this portion of the worship of God as interesting and profitable as possible. In this there are some valuable considerations worthy of mention. Will our ministers suffer a few hints most kindly suggested as helpful to many:

1. Let a wise selection be made. Do this before going to the pulpit. Do not read too long a selection, nor feel compelled to read the entire chapter. Five or ten verses will often be better than five or ten times that number.

2. Study the lesson thoughtfully and prayerfully before reading it to the audience. Let its contents and thought be well mastered by the reader. Study it anew, no matter how familiar it may be.

3. Read with a clear and distinct voice, but not boisterously. Put the best application of the rules and laws of elocution on the reading, so as to bring out the meaning of the lesson.

4. Pronounce the words distinctly and correctly. If you are in doubt as to the proper pronunciation of a difficult word, look it up at once. Do not go into the pulpit to bungle up the holy word of God by awkward reading.

5. While reading from the Bible, keep the eyes reverently on the page, and do not stare over the audience between sentences or verses. The effect and reverence of the Scripture-reading are often largely destroyed or dissipated by the preacher's staring at the audience, or gazing around, or peeping over his glasses while reading from the Holy Book. There are times when the reader may with good effect and propriety elevate the eyes from the page before him; but this should not be frequently allowed.

6. Put the heart and soul into the lesson from the Bible. Let it fill the whole being. Listless reading of the Bible in the pulpit is a shame, if not a sin.

7. Do not forget or omit the reading of the blessed word of God. Always give the Bible a place in the service. In many a service in the house of God the word of the Lord is allowed to remain closed, while the words of men are opened and multiplied by the hour.

Temptations And Trials.

God does not allow the Christian's temptations and trials to exceed his ability to bear them. And yet, some say that their temptations and trials are greater than they can endure. They claim that some kinds of temptation are irresistible. But there is no such thing as an irresistible temptation. No Christian is obliged to yield to temptation. He may say that he was born with a disposition to steal, and, therefore, he cannot help stealing. Another says: "I was born with a disposition to lie, and, when the temptation to lie is placed before me, I cannot resist it."

Now, this is not true. It is a delusion of the devil. True, some have inherited certain tendencies, which, with a little cultivation, readily develop into certain forms of wrongdoing. But God's Word warrants in saying that there are no irresistible temptations. All men are born with sinful natures, which constantly tend towards evil habits and wrongdoing; and the sinner is responsible, and not God, for the habits he forms, and for the wrong he does. Now, he who is a Christian, has become one by the grace of the Holy Spirit and by the power of God; and that grace and power, coupled with a firm resolve to resist temptation, will prevent his being kept under the tyranny of temptation and the despotism of trial. The temptation may be strong, and the trial may be severe; but when both the temptation and the trial have been allowed to accomplish their designed object, God will open a door of escape, through which the Christian may depart with an air of holy triumph.

God knows just how much temptation and trial we can bear; and, when He has seen that we have borne all that is necessary for us to endure, He will make a way to escape; and our hearts will be the stronger, and our souls will be the richer, and our lives will be the better and purer, for the experiences we have. Let us remember that God will not impose any burdens upon us that are heavier than our shoulders can bear. Not a pound too much will He lay upon us. He adjusts just such burdens to us as our needs demand. Our temptations and trials may seem to hedge us up with barriers unyielding; but let us not despair, for all barriers are as brittle threads in the hands of our almighty Lord. Our loving Father assures us that He will not suffer us to be tempted above what we are able to bear.—*Z. Herald.*

Doing The Will Of God.

"Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father who is heaven." From these words there can be no appeal. Christ came to seek and to save the lost; to die, the just for the unjust; to bring us to God. Those whom he excluded from heaven can have no hope of entering there. The position of the words in this discourse, and the menaces with which they are confirmed, invest them with great solemnity. The striking imagery in which our Lord proceeds to contrast the destiny of the men who try to keep his commandments with the destiny of the men who fail to keep them, deepens the solemnity and makes it appalling. We must do the will of God if we hope to enter at last the kingdom of heaven. Christ's words are clear. We are none the better for knowing the will of God; we must obey it. Reading the Bible is a good thing in itself; but if our

conduct during the day is not governed by what we read in the Bible in the morning and our conduct during the week is not governed by what we heard on Sunday in the sermon we shall not be suffered to enter into the kingdom of heaven. We must do the will of God, if we ever want to enter into God's kingdom. It is not enough that we are sorry that we have not done the will of God, are ashamed, are stung with self-reproach because we have not done it. Doing God's will is one thing; being sorry for not doing it is a different thing altogether. Sorrow for wrong-doing is admirable, if it stops the wrong-doing; but to suppose that sorrow cancels sin is one of the most common and malignant and yet shallow forms of self-deception by which men ruin themselves in this world and condemn themselves to eternal death in the next. But suppose we resolve to do better—is not this satisfactory? Satisfactory! No; not unless we actually do better as the result of our good resolutions. Christ does not say that the man who resolves to do the will of God will enter the kingdom of heaven, but the man who does it; and between good resolutions and good deeds there is apt to be a very precarious connection. When a man comes to find comfort and satisfaction in his good resolutions, he is getting into the hands of the devil.—*Rev. R. W. Dale.*

Weekly Giving.

We have too long overlooked the power which results from aggression of the little. The progress and results of the Roman Church in America furnish significant lessons in regard to this, if we would consent to learn them. Here and there among Protestants parallel facts may be found. An honored pastor in Virginia has lately told how he and his people built an elegant house of worship on Broad Street in Philadelphia. He says: We began with thirty-seven dollars in the treasury, and spent over \$40,000. Much of this great sum was raised by weekly payments from persons who could give but little—but they gave often, and that brought the much. It is always so when people are organized and trained to give. What we need now in all our churches, in the city and country, is to utilize the gifts of the multitude who can give but a few pennies at a time. When once the habit is formed, and persons of small means see how good and pleasant a thing it is to bring their weekly offerings to the cause of God, they will give with growing generosity and cheerfulness. Occasionally more may be given by impulse than by the method I am advocating. Paul could have told a tear-compelling story about the poor saints at Jerusalem, which would have drawn amazingly on the bounty of the Corinthians; but he chose to send on in advance an appeal to principle. He sought to awaken within them the true spirit of beneficence. And so, without relying upon the effect of his personal presence, he urged them. Let every one of you lay by him in store as God hath prospered him, that there be no gatherings when I come. Paul called for slow but steady giving. In the passing centuries no better way has been found for the development of the true spirit of Christian giving. In the language of an Open and Unconventional Letter to Baptist Pastors, it may be said, Fifty-two gentle pulls on a man's purse strings are more promotive of healthy liberality than one convulsive jerk on an annual Sunday. This whole subject of Christian giving calls for most serious attention. It is of vital importance to us all as Christians—to the Churches of which we are members, and everywhere to the cause of Christ. As a distinguished Episcopalian has lately said, None of us are giving as we ought. Giving is religion as much as praying. There is more said in the Bible about giving than about praying. And as no Christian can live without praying, so none ought to try to live without giving. Blessed are they who hear the call, who acknowledge the claim, and have it in their hearts to respond.—*By Warren Randolph, D. D., in Watchman.*

Fault Finders.

One of the easiest things in the world to do is to find fault, and in no place is there so many opportunities for indulging in this kind of work as in the home. There are so many little things occurring among its inmates where there is a family of any size, such as the misplacing of a garment, leaving a door ajar, uttering a thoughtless word—in fact, a great many trivial things that to people inclined to find fault will give plenty of cause. It is a disagreeable thing to find fault—anyway, to most people; yet there are some who seem to like to do it simply for the sake of finding fault. These people do not mean to

be chronic fault-finders, and it never occurs to them that they are. They would not for the world be thought disagreeable, and but for this one trait would be generally very pleasant companions. They did not acquire this habit at once; any of their friends will tell you that there was a time when they were not so; but they began by noticing every little failing or supposed failing among their acquaintances, and the habit grew with them until it appeared as a part of their nature to notice and condemn every little fault, supposed or real. They are far from being perfect themselves; in truth, they think so much about others' imperfections that they have very little time to attend to their own. They would be grieved and hurt should their friends retaliate by noticing every little eccentricity of theirs; and, perhaps, had their friends the courage to do so it might open their eyes to the unpleasantness of fault finding. It certainly would be a disagreeable duty, if duty it might be called and few people would care to try it, unless of the same stamp as the fault finders, in which case it would do very little good.

Witness For Christ In The Home.

It is in the private spheres and familiar daily intercourse of life that most of us are called to give this testimony, and to give it by manifesting in this intercourse and in these retired spheres the spirit of our Master. What an opportunity does the family, for example, afford for constant and effective witness-bearing. How a mother may honor Christ in what she says to her children about him, and especially by the manner in which she fulfills her every-day home duties! How a wife may thus testify of Christ to her worldly, unconverted husband!

When does a child's education begin? At six months? A year? Two years? No; it began when they began; the moment they entered the little world called theirs. Every touch of the mother's hand, every tone of her voice, educates her child.

Many an ear enjoys, is soothed by music, while ignorant of its laws. So the youngest child in the household is lulled by uncomprehended harmonies from its very birth. Affections group around and bless it like so many angels; it could not analyze or comprehend an angel, but it could feel the soft shelter of its wings.—*Mrs. Prentiss.*

Fear Of Death.

"I used to fear and dread the thought of dying," said one who had long been an eminent Christian, "but the nearer I come to death the more it seems to me but just going home to the Saviour I have so long loved; and the thought of it is no longer unpleasant, but rather comforting to me; and what once seemed to be a dark valley now seems lighted as by a light from heaven!" And said another: "There is no shadow on my path now, or rather I see through it to the glorious light beyond." And when the hour came for another to die, and his wife asked how death now looked to him, the answer was: "Very much like going into another room!" Yes, it is but going to another room, to the blessed mansions of our Father's house, which Christ has gone to prepare for them that love him.—*Tyron Edwards.*

Nature is frank and will allow no man to abuse himself without giving him a hint of it.

The man who is too tired to work in the day time wants his evenings for recreation and amusement.

What is the difference between a fool and a wise man? The fool is ignorant and doesn't know it; the wise man is ignorant and does know it.

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. Freeman, Independence, Va.

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

Your Children

Are constantly exposed to danger from Colds, Whooping Cough, Croup, and diseases peculiar to the throat and lungs. For such ailments, Ayer's Cherry Pectoral, promptly administered, affords speedy relief and cure.

As a remedy for Whooping Cough, with which many of our children were afflicted, we used, during the past winter, with much satisfaction, Ayer's Cherry Pectoral. For this affection, we consider this preparation the most efficacious of all the medicines which have come to our knowledge.—Mary Parkhurst, Preceptress, Home for Little Wanderers, Doncaster, Md.

My children have been peculiarly subject to attacks of Croup, and I failed to find any effective remedy until I commenced administering Ayer's Cherry Pectoral. This preparation relieves the difficulty of breathing and invariably cures the complaint.—David G. Starks, Chatham, Columbia Co., N. Y.

I have used Ayer's Cherry Pectoral in my family for many years, and have found it especially valuable in Whooping Cough. This medicine allays all irritation, prevents inflammation from extending to the lungs, and quickly subdues any tendency to Lung Complaint.—J. B. Wellington, Plainville, Mich.

I find no medicine so effective, for Croup and Whooping Cough, as Ayer's Cherry Pectoral. It was the means of saving the life of my little boy, only six months old, carrying him safely through the worst case of Whooping Cough I ever saw.—Jane Malone, Piney Flats, Tenn.

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Consisting of Meltons, Beavers, Pilot and Knap Overcoatings; English, German and French Suitings;

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In all the latest styles, which he will sell at the very lowest rock-bottom prices.

He would also inform his patrons and friends, that he can get up the best fitting and best made suits, Reefers and Overcoats, that can be had at any other establishment in the trade, and at the very lowest prices.

Call and examine stock, see fashion plates, and ascertain prices before leaving your orders elsewhere.

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In Effect April 2nd, 1888.

LEAVE FREDERICTON.
(Eastern Standard Time.)

6.00 A. M.—Express for St. John, and intermediate points, and for McAdam Junction and Vancorb, Bangor, Portland, Boston, and all points West; St. Stephen, St. Andrews, Houlton, Woodstock, Presque Isle, Grand Falls, Edmundston, and all points North.

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

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

ARRIVE AT FREDERICTON.

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

2.15 P. M.—From Fredericton Junction, and from Vancorb, Bangor, Portland, Boston, and all points West, St. Andrews, St. Stephen, Houlton, and Woodstock.

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

LEAVE GIBSON.

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

ARRIVE AT GIBSON.

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

F. W. CRAM, General Manager.
H. D. McLEOD, Supt. Southern Division.

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St. John, N. B., March 29, 1888.

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