

Alone with Thee.

Into thy closet, fleeing as the dove
Dost thou homeward flee,
I haste away to ponder o'er Thy love,
Alone with Thee.

In the dim woods, by human ear unheard,
Joyous and free,
Lord I adore Thee, feasting on Thy word,
Alone with Thee.

Amid the busy city, thronged and gay,
But One I see;
Tasting sweet peace as unobserved I pray
Alone with Thee.

O sweetest life—life hid with Christ in God
So making me,
At home and by the wayside, and abroad,
Alone with Thee.

A Journey to Jerusalem.

The visitor takes greater interest in the environs of Jerusalem than within the walls, from the fact that the superstition and tradition that meet you everywhere within destroys your conception of what is sacred, while without the walls one feels more certain of the location of sights. We omit nothing of interest either in or about the city, and were fortunate in being there during the gathering of the pilgrims of the Greek Church. The Church of the Holy Sepulchre is crowded with them, and their habits, are quaint enough to attract attention. I am sure. I witnessed a Sunday service that exceeded by far any assemblage and any ceremony I ever saw. There were above eighty priests, led by five patriarchs—one the grand patriarch of Jerusalem. These were followed by a hundred or more men and women connected with the ritual. Banners representing scenes in the life of our Saviour were borne in the procession. Several boys, with splendid voices, sang chants, and the multitude made responses. This was continued until they passed seven times around the Holy Sepulchre. The robe of the grand patriarch was like that of the great high priest in Jewish times, known as the "robe of beauty and glory." The Armenians, Latins, Copts, are eager to claim the holy places, and feuds of the bitterest kinds exist. While the above service was going on, more than 150 armed soldiers were on duty. When any one ventured too far into the sacred circle a soldier would clench him and out him like a depot police. Were it not for the guards, the sects would kill each other. Instances are recorded where feasts were turned to riot and bloodshed.

They have great convenience of sight in this church. Within the space of 150 feet from the sepulchre we were shown the place where Mary, the mother of Jesus stood during the crucifixion; and another where John stood. They showed the stone on which the body was purified for burial. The family tomb of Joseph of Arimathea is here also, and the stone placed in the centre of the world. How the pilgrims throng to it and kiss it, then cross themselves and bow, feeling that they have accomplished a great duty to God and their fellow-mortals. I entered the sepulchre and found it covered with polished marble, so that every vestige of the "hewn rock" is hidden. A monk stood inside and saturated handkerchiefs of visitors with consecrated water, and so narrow and suffocating was the tomb that I hastened from it completely exhausted.

The scene representing the crucifixion is unique. A large cross stands before me with an image of Christ in the last throes of death. The chamber is darkened to represent the darkness which took place on the day of the crucifixion, with just light enough to bring the dismal sight to view. At the base of the cross the rock into which it is fastened shows a cleft in which is seen the skull of Adam, and from the wounded side of Christ several drops of blood have fallen on it. "This," said the guide "represents that the blood of the Redeemer reaches back to Adam, and has made provision for the salvation of the whole human race." The place where St. Helena, the mother of Constantine, discovered the three crosses, is held sacred, and burning tapers preserve the memory of the central cross. I asked the guide how they determined the true one, and was told that a woman lay sick in the city, and the test was announced that the holy cross possessed virtue to heal the sick, and that the three crosses would be taken where she could touch them. It was done, and the first two proved ineffectual, but the touch of the other brought instant health. In a few days the grand patriarch will enter the chapel of the sepulchre, and while hundreds of deluded pilgrims, with tapers in hand, are crowded about it, "holy fire" will stream from two ports, one on either side, and they will rush to light them, having been taught to believe that it is a miraculous flame. Dr. Murray gives an ac-

count of how the frantic worshippers a few years ago really trod each other under foot in their wild chase after the flame; the soldiers hastened to clear the building, a fight ensued, and, when the crowd was dispersed, twenty dead bodies were removed that had actually been trodden to death.

The Jews' wailing place is the only part of the ancient walls remaining. To it they resort in their annual pilgrimages, kiss the stone, and lift the voice of prayer for the speedy restoration of Israel to their appointed lots. The sight is affecting. While there a woman came and wept bitterly. In explanation of her conduct we were told that her sister had been persuaded to join the Mohammedans, and that she came daily to implore God to bring her back to her former belief. Our ramble led us to the tomb of David, the Armenian, Greek and American cemetery, and near there the house of Caiaphas. The city is divided into four quarters, viz.: the Christian, Jewish, Armenian and Mohammedan. The population is about 25,000 as follows: Christians, 5,300; Jews, 8,000; Mohammedans, 7,800; the remainder are Armenians.

The Latin convent boast that they have the real Via Dolorosa in their building; but Mr. Floyd, of Jaffa, assured me that he had stood upon a more probable site of the way thirty feet below that shown us. When it is remembered that the present city is built from thirty to sixty, and in places one hundred feet above the old plane, it will be difficult to give credence to all that is shown of ancient places. I am not certain that any of the places we visited, except the temple area and wailing place of the Jews, is the exact ancient site. The Hospital of St. John, where excavations had just ceased, showed a building of three stories below the present level of Jerusalem. The writer descended two of these, and saw the floor of the lower one. The entire depth was sixty feet. It was built by the Crusaders in the twelfth century.

The "stables of Solomon" are being excavated. Stones of immense sizes are here to be seen, and the pillars that supported the vast temple that rested on it are intact, and the holes at their corners, to which the horses were hitched, remain unbroken. The mosques of Omar and El Aksa occupy the site of the temple. The temple area is called the haram. It constitutes a quarter of itself, and is, in size, one-fourth of the city.

Permit me to give the description of its elevated location and beautiful mosque in the rich language of John Murray: "The haram is as beautiful as it is spacious. The massive and lofty walls that surround and support it, the green grass of the enclosure, dotted with cypresses and olives, and ornamented by marble fountains and minarets, the broad elevated platforms encircled by graceful arches, and diversified by curved pulpits, prayer niches and cupolas, and the great mosque itself, with its noble dome rising in the centre of all, bright and gorgeous as a vision of fairyland; enamelled tiles, glittering in the sunbeams and exhibiting all the hues of the rainbow, wrought into patterns of wondrous intricacy and grace, together form a picture such as is scarcely surpassed in the world."

In the centre of the mosque, is the sacred rock, four feet nine and one-half inches above the marble pavement, at its highest point, and one foot at the lowest, it has a dip of twelve degrees in a direction of eighty-five degrees east of north. The footprint of Mohammed was shown just as made when he last touched it on his way to heaven, and the "fingerprints" of Gabriel when he took hold of it and kept it from following Mohammed by main force. We were permitted to pass under the rock, where we added to our unbelief the story that it was suspended in the air.

Modern Jerusalem has poor attractions for the Western visitor. Its streets are so narrow and crooked that it requires resident familiarity to learn to find places. Should a camel meet you by the way, you have to step aside and let him pass. Next comes a donkey, with his burden built out on either side, and of course you yield the way again. By this time the pause of the throng has caused a jam, and the pedestrians each insist on right-of-way.

But while the "abomination of desolation" is everywhere to be seen, a view from the Mount of Olives is grand beyond comparison. It is still thickly covered with olive trees, and well bedded with sod. From it the superb landscape is rapturously entrancing. At the foot westward is Gethsemane, and a little beyond the valley of Jehosaphat and Kedron intersecting, while to the southwest the village of Hinnom winds its dark course around the walls, from the pools of Gihon to Acladama. North-

east is seen the elevation where Titus gathered his armies for the siege of the city. Northward are the grotto of Jeremiah, the tombs of the kings and the famous ash hills. Due west appear the splendid Russian buildings, consisting of three hospices, for male and female pilgrims, hospital, house of consulate and cathedral. South, the "Hill of Evil Counsel" and the road to Bethlehem. The beholder then glances into the distance, and feasts on a panorama that calls out his power of admiration beyond expression.—H. J. B. in Interior.

More Earnest Evangelism.

The spirit of Christ is intensely evangelistic. Jesus in his earth-life abandoned ease and comfort, and brooked all the common customs and pursuits of men for a simple peasant life, strangely given to teaching and preaching the way of salvation to men. Those whose hearts and lives he touched in his earthly ministry he sent out in the same manner to disciple the nations of earth.

It is not enough in our day that the Christian church build comfortable church-houses and place in them able preachers and teachers to instruct those who come. This is a fitting invitation and welcome to the people and should be extended with the most earnest and warm-hearted interest the church can give. But this is not enough. There are conditions and influences which yet keep great masses of people from these houses of worship.

We must go after the people. We must go where they are if we would bring them to Christ.

There is a great body of the Christian church of to-day which is not specially interested in the poor and in the salvation of the masses. Their fine churches, their splendid array, the cost of maintaining the pagantry of the church, all practically close the doors of the church against the humble and the poor. It may sound strangely to talk of classes of churches; but we cannot wholly escape facts about us. However much these churches may feel inclined to welcome the poor, or however much they may endeavor to do for the more humble in life, it is still true that they are not adapted either in spirit or methods to the elevation of the masses. There are whole denominations and churches in our country against whom we would not utter a word of complaint, which are fast ceasing to be longer adapted to the evangelization of the masses. We shall rejoice if they do their work well in the spheres to which they are called.

Our civilization and social habits and customs open the homes of America wide to the influences and approaches of the evangelistic church and preacher. The conditions of society and the independence of church and state place all our homes and all our people in a condition of expectation from the church. If any preacher or church allows it to be known that they are intent upon carrying the comforts of the gospel and the helping hand of the church into all the homes where they are needed, and go about the work with earnestness and love, they will find the doors open wide. Of course there is sin and sorrow and hardness of heart and want and hunger and poverty; but these are the very things to be reduced by the gospel, and these are the conditions from which Christ came and comes ever to save men. If men and women were good and happy and virtuous and loving and tender-hearted and had no want or sorrow, the church and gospel would have a different mission.

God has given our church a mission to the masses. We have our adaptation to their condition and needs. There is nothing wanting to increase our usefulness many times but a clearer understanding of duty and consecration to it. Our preachers are men of marvelous talent, piety, and devotion to the work to which they have a call from God. Let our methods become more and more evangelistic as the needs of the people appear to us, and God will give us souls by the thousands and hundreds of thousands.

Let all our Sunday-schools and congregations be organized for better work among the people. Institute methods by which we shall go to the thousands of children and parents as well, who do not attend the sanctuary of God. Administer to the poor and needy. Show sympathy and consideration to the wicked. Take hold of the young and lead them to the Sabbath-school. Now is the time to work. God summons us to the grandest field of work ever opened before his followers. Every man in his place, and every day something is done to enlarge the work of Christ. If we sanctify ourselves, God will do wonders among us in our day.—Religious Telescope.

The Dead Line.

We hear persistent talk about the dead line in the ministry. The precise meaning of the phrase is not clearly defined, but it is something unfriendly to men of years; it means reduced power, fewer invitations to pastorates, smaller salaries, a presumable decrease of efficiency. It means incipient, if not full, fatality to ministerial usefulness. Some put this evil limit at fifty years, some at forty-five, some at sixty; but somewhere in that neighborhood, by common consent, runs that fatal line, and woe to the man whose reluctant feet cross the dread, mysterious boundary. There must, in fact, be something resembling this dead line, or so much would not be said about it. But there are exceptions. Scores of the most popular preachers in this country and in Europe are not young men. Dr. John Hall, Dr. W. M. Taylor, Dr. Talmage, Dr. Tiffany, are all well on in years. Spurgeon and Newman Hall are not young. Bishop Newman, though nearly sixty-three at the time of his election to the Episcopacy, was in his third pastoral term at the Metropolitan Church, Washington, and his success was scarcely less than when he was first pastor there. There are not a few men who do not cross the line at fifty, fifty-five or sixty.

And this is worth considering also, that there is not one of the famous Churches of the world, so far as we now recall them, that has a youth for a pastor. It would probably not be safe to affirm that a majority of pastors in the leading Churches of the world are over fifty years old, but it would be safe to say that many of them are, and that not one of them can be properly styled a youth. It is not universally true, therefore, that the Churches demand young men for pastors; nor is it true that below the stage of physical incapacity for labor, every man is compelled to cross the dead line. So much the facts indisputably prove.

As we once heard Mr. Spurgeon say, "It is not the gray hairs in the head so much as the gray hairs in the sermon that are to be dreaded." Diligence in study, with a certain determination not to make a "feitch" of our own opinions, will push the dead line into the seventies.

RANDOM READINGS.

Imagination never disturbs existing facts.

There is no virtue in a promise until it is redeemed.

No man is free who is not master of himself.—Epictetus.

The idea of philosophy is truth; the idea of religion is truth and life.

He who deserts truth in trifles, cannot be trusted in matters of importance.

Not only strike while the iron is hot, said Cromwell, but make it hot by striking.

A failure establishes only this—that our determination to succeed was not strong enough.—Boece.

Fortune may render a man unhappy, but it is only himself that can make himself despicable.

As Noah's dove found no footing but in the ark, so a Christian finds no contentment but in Christ.

There are many shining qualities in the mind of man, but there is none more useful than discretion.

Keep your conduct abreast of your conscience, and very soon your conscience will be illuminated by the radiance of God.—W. M. Taylor.

Keep your hope in bad times. We have the same sun and sky and stars, the same duties and the same helper. Hope thou in God.—Goodell.

Sorrow may take from life its delights; but, thank God! they can never take its duties. At the ebb of dejection we still have much to do.—F. D. Maurice.

Repentance is not merely sorrow for past sins but also a hatred of and a turning away from our own specific sins, with a firm purpose so far as in us lies to sin no more.

The true view of life is that which shows we are here not to enjoy but to learn. Life is a mission. Religion, science, philosophy, though at variance upon many points, agree upon this, that every existence is an aim.

Get into the habit of looking for the silver lining of the cloud, and when you have found it, continue to look at it, rather than at the leaden gray in the middle. It will help you over many hard places.—Dr. A. A. Willets.

"Saviour" is a beautiful word. It is a pearl among words, so pure and fresh and brilliant. It is like a pure white flower covered with dew-drops sparkling in the morning sunlight, and sending out afar the most delicate and precious fragrance.

Holding Fast.

A Christian holding fast against the world, its spirit, and way, is like a man pulling a boat up-stream, when the waters are deep and the current strong. Whether in the boat or on the bank, pulling by a rope, he needs to pull *always*—a strong, steady, constant pull—that is it! He meets a great many people coming down stream; and they do not need to pull much—a touch of the helm now and again, and a dip of the oar is all they need. They are sailing on "the course of this world." They have time to sing, and heart to laugh, and pity, if not derision, to give to the poor fools whom they meet, and who are bending to the oar, or tugging at the rope to get the boat up-stream. Sometimes a Christian is discouraged by observing that so many more seem to be going against it. He may be in a great measure mistaken in this. Did you never observe that in walking along any ordinary road, or sailing up or down a river, you meet ten persons for every one who passes you? and if your speed is considerable you may meet a hundred, while not one shall pass you, or even come up to your side. And so, faithful, onward-going Christians sometimes have a feeling of loneliness. It seems as if all the world were against them, and one and another are tempted to say, "I only am left." And this feeling is apt to produce a slackening of the purpose and endeavor by which alone the upward progress can continue. "Hold fast!" you are not so solitary as you imagine. You have not only good, but numerous companions. A "great multitude which no man can number" is following your steps. If faintness were to come over you, and your vessels were to slip down the stream, you would not go far unchallenged. Some friendly hand would throw a rope to you: some brother's voice would bid you be of good cheer. "Hold fast," then. Strive not to need such help. Strive to be such that you can give help, if need be, to others.—Dr. A. Raleigh.

Well-Balanced Christians.

An organ of the body may become abnormally developed, making the appearance unsightly, so may some mental faculties be unduly developed to the loss of others, in a way that may destroy the symmetry of character. Some Christians seem to be governed by emotion without principle. Others are all head and no heart. With this latter class religion is a matter of theory, and knowledge rather than living transforming experience. Neither class fitly represents the full-orbed religion of Christ.

There is a striking similarity between the laws of bodily health and those of spiritual health. If the body is subject to a severe strain of labor without a sufficient supply of nourishing food, it will become lean and feeble. If it be plentifully supplied with rich food, without proper exercise it will become heavy and dull. But if it be nourished by suitable food, and given the proper degree of exercise, the body is strengthened and its energy developed till it is capable of its best work. So with the soul's health. If there is spiritual or religious activity without spiritual food, the religious life becomes formal and without vital heart power. If the life is spent in study and devotion, without work, a self-conscious type of religion is produced; if not, a morbid spiritual selfishness. But if the soul is nurtured by the devout and prayerful study of God's Word, while all the powers are actively ended in labors of faith and love, then the best type of Christian manhood is produced. The world needs well-balanced, symmetrical Christians, with level heads as well as true hearts. Cranks in religion may do good, but they do not worthily represent religion to the world.—Chris. Guardian.

VALUE OF READING.—"Reading is an educator; whether it is a good or bad educator depends on what you read. Read good literature. The best books are within the reach of the most meagre purse. Your trouble is perhaps not want of money, but want of time. No! We all have time enough to learn if we have wisdom enough to use the fragments of our time. Henry Ward Beecher used to read between the courses at the dinner-table, and when he got interested in his book, would take it to his desert. Hugh Miller lay prone before the fire studying while his companions were willing away the time in idle jest and stories. Schliemann, as a boy, standing in queue at the post office and waiting his turn for letters, utilized the time by studying Greek from a little pocket grammar in his hand. The man who uses his fragments of time has nearly one month more in the year than his neighbor who is wasteful of the precious commodity."—Irish Advocate.



INTERCOLONIAL RAILWAY

1888. SUMMER ARRANGEMENT. 1888.
ON and after MONDAY, June 4th, 1888, the Trains of this Railway will run daily (Sunday excepted), as follows:—

TRAINS WILL LEAVE ST. JOHN.

Day Express..... 7.40
Accommodation..... 11.00
Express for Sussex..... 12.25
Express for Halifax and Quebec..... 22.15

A Sleeping Car runs daily on the 22.15 train to Halifax.
On Tuesday, Thursday, and Saturday, a Sleeping Car for Montreal will be attached to the Quebec express, and on Monday, Wednesday and Friday, a Sleeping Car will be attached at Moncton.

TRAINS WILL ARRIVE AT ST. JOHN:

Express from Halifax & Quebec..... 5.30
Express from Sussex..... 8.30
Accommodation..... 12.25
Day Express..... 18.00

All trains are run by Eastern Standard Time.

D. POTTINGBR, Chief Superintendent
Railway Office, Moncton, N. B.
May 31st, 1888

New Brunswick Railway Co.

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(Eastern Standard Time.)

6.25 A. M.—Express for St. John, and intermediate points, McAdam Junction, Vancorbo, Bangor, Portland, Boston, and points West; St. Stephen, St. Andrews, Houlton, Woodstock, Presque Isle, Grand Falls, Edmundston, and points North.
12.00 A. M.—For Fredericton Junction, St. John and points East.
3.15 P. M.—For Fredericton Junction, St. John, and points East.

ARRIVE AT FREDERICTON.

9.25 A. M.—From Fredericton Junction, St. John, and points East.
2.30 P. M.—From Fredericton Junction, Vancorbo, Bangor, Portland, Boston, and points West; St. John, St. Andrews, St. Stephen, Houlton, Woodstock, and points North.
7.15 P. M.—Express from St. John and intermediate points; St. Stephen, Houlton and Woodstock.

LEAVE GIBSON.

8.00 A. M.—Express for Woodstock and points north.
ARRIVE AT GIBSON.
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