

**Dr. Bonar's Last Lines.**

"IN ME YE SHALL HAVE PEACE."

The following beautiful and affecting lines were found among Dr. Bonar's papers, after his death. It is believed they were the last he ever wrote:

Long days and nights upon this restless bed,  
Of daily, nightly weariness and pain!

Yet Thou art here, my ever-gracious Lord,  
Thy well-known voice speaks not to me in vain;

"In Me ye shall have peace!"

The darkness seemeth long, and even the light  
No respite brings with it; no soothing rest

For this worn frame; yet in the midst of all  
Thy love revives. Father, thy will is best.

"In Me ye shall have peace!"

Sleep cometh not, when most I seem to need  
Its kindly balm. O Father, be to me

Better than sleep; and let the sleepless hours  
Be hours of blessed fellowship with Thee.

"In Me ye shall have peace!"

Not always seen the wisdom and the love;  
And sometimes hard to be believed, when pain

Wrestles with faith, and almost overcomes.  
Yet even in conflict Thy sure words sustain;

"In Me ye shall have peace!"

Father, the flesh is weak; fain would I rise  
Above its weakness into things unseen.

Lift thou me up; give me the open ear,  
To hear the voice that speaketh from within;

"In Me ye shall have peace!"

Father, the hour is come; the hour when I  
Shall with these fading eyes behold Thy face;

And drink in all the fullness of Thy love;  
Till then, oh speak to me thy words of grace;

"In Me ye shall have peace!"

**Holiness**

We are called to be holy. The fundamental idea of holiness is consecration. Holiness in God is that attribute which makes him worthy of receiving the entire consecration of His creatures. Holiness in man is the consecration of his entire being to God. Consecration is not maiming or mutilating. It is setting the whole nature apart to the only Being who can fill, develop and satisfy it. Holiness is human because it is divine. It is broadly human; it covers and includes, sets apart and sanctifies, the whole man. Sin is unnatural. Sin limits, dwarfs, distorts, destroys human nature. In his perfect manhood Christ has redeemed human nature, the whole of it. The whole of it can be sanctified. Holiness is not narrowness. The broad man, the complete man, is the man that is fully saved. Human nature was formed for God, as a flower was formed for the sun. As the flower needs the sun, so human nature needs God. God is the element in which human nature comes to beauty and maturity. The most glorious possibilities of human nature are only germinal till they are inspired and quickened by the life of God. To many the word "saint" calls up the picture of a person with wasted body, a sickly, visionary brain, narrow social sympathy and unhealthy religious emotions. But a saint is not a narrow-minded, morbid ascetic. Some saints have had feeble bodies, and many have had feeble minds, but their physical and intellectual weakness did not add to their spiritual strength. Bodily and mental inferiority are not saintly credentials. Holiness tends to wholeness. A sound heart promotes a sound mind. A sound mind promotes physical health, and are most fitly shrouded in a sound body.

Holiness is practical. Real saints do God's will. They are diligent in business, as well as fervent in spirit. They bear the burdens of others, and so fulfill the law of Christ. Holy people are helpful people. They are earnest, self-denying, sympathetic. They may or may not be eloquent in speech, but they are eloquent in deeds. They are good in substance. Their spirituality is both strength and beauty in their daily lives. That sweet mystic, John Taylor, has said: "There is no work so small, no art so mean, but it comes from God, and is a special gift from Him. If, when at work, thou feel thy spirit stirred within thee, receive it with solemn joy, and thus learn to do thy work in God, instead of fleeing from thy task."

To be content to do good for the sake of doing good, is a saintly trait—to do good, seeking neither reward nor repose, but only more opportunity to do good and more ability to do good. Spiritual strength gladly girds itself for the lowest and most arduous service. The daily labor of the hands is no longer mere drudgery when the doing of God's will is the great business of life. Every honest occupation serves our fellow-men, and glorifies God. This thought, as George Herbert has quietly set forth, is the true philosopher's stone, the elixir that turns everything to gold.

"All may of Thee partake;  
Nothing can be so mean,  
Which with this tincture—for Thy sake  
Will not grow bright and clean."

"A servant with this clause  
Makes drudgery divine;  
Who sweeps a room as for Thy laws,  
Makes that and the action fine."

"This is the famous stone  
Which turneth all to gold;  
For that which God doth touch and own  
Cannot for less be told."

The real saint, like his Saviour, comes back from the mount of spiritual transfiguration to serve the suffering multitudes of earth. Holiness does not thrive best in the artificial atmosphere of an emotional hot-house. It flourishes in the open air and grows strong as it wrestles with the winds. It wins blessings from storms as well as sunshine. It is stainless as the lily, as modest as the violet, as fragrant as the rose, and like daisies and buttercups, blooms abundantly beside the pathways trod by toiling feet. Few can possess genius, but all may be holy. Holiness is the common salvation. It should be the rule, and not the exception. Humanity is unnatural till it becomes supernatural.—*Zion's Herald.*

**Not Self, but Christ.**

There is more pulp than pluck in a great deal that passes for piety. It is an audacious attempt to get a free ride to heaven in a drawing-room car, with plenty of select company and good fare on the road. "Will Dr. A—be in the pulpit to-day? Will the music be up to the mark? Is it likely to clear off? Then I will try to go to church to-day." With such a soliloquy on Sabbath morning, how much grace is there likely to be left after the wear and tear of the week? The piety that Christ smiles upon is a piety that will stand a pinch and face a storm; that would rather eat an honest crust than fare sumptuously on unholy gains; that gladly gives up its couch of ease to sally on its mission among the outcasts; that sets its Puritan face against fashionable sins. We talk glibly about "taking up the cross," but a cross is intended for somebody's crucifixion. On Calvary's cross we know full well who bled away his precious life. On our cross *self* is to be the victim. Paul, the heroic, was emphasizing that fact when he commanded Christians to mortify their members which are upon the earth. The American revision of the New Testament hits the sense of this passage more accurately: "Put to death your own members," etc. Loyalty to Christ often demands the plucking out of the right eye and the amputation of the right arm. The sublime glory of Abraham's offering really was that he was willing to thrust the knife through the very heart of *self*. Oh, it is not the taking up, it is the giving up, that makes a strong, athletic, heroic Christian!—*Self.*

**Getting Ready for the Revival.**

Every genuine revival is from above, is a product of supernatural causes and forces; and yet, as it takes place in the world, it becomes in some sense also a human work, and receives its characteristics from the traits and tempers of the Christian men who are conducting it; in other words, although God sends the revival, he does not send it except under certain conditions and along certain lines and channels. We may not expect a work of grace to break out all of a sudden without any appreciable antecedents. In every instance of such a work there are causes going before it and preparing the way for it. Inasmuch as this is true, we are justified in saying that it is possible and proper to get ready for a revival; that, in fact, it is our high and solemn duty to put ourselves into such attitude and relation to God that he can consistently pour out his Holy Spirit upon us. The value of any given revival, moreover, as to the extent and permanency of its results, will depend largely, if not entirely, on the thoroughness and adequacy of this preliminary preparation. What, then, are some of the things that must be looked after in order to secure the success of our efforts? Let us see:

1. There must be a return, with new zeal and increased faith, to the study of the Word of God. Discarding for the time, if need be, all other studies, let the preacher bathe his spirit afresh in the divine depths of the written Scriptures. He will come out of such a process quickened and refreshed in every fibre of his being, and feeling as if he were ready for any task that God could lay upon him.

2. There must be new earnestness in private prayer. Too often our devotions become cold, dead, perfunctory. There is neither spirit nor power in them. We pray without definiteness of aim or sincerity of purpose. Such prayers will not do for a revival season, nor for any season. We must make amendment at this point, examining ourselves in the sight of God,

thinking of all our wants, thinking of the wants and needs of the church, thinking of the poor sinners all around us, who are going down to death unsaved, and then, with a persistency that will take no denial, implore help from on high.

3. We must enlist the co-operation of the church; and, if we cannot move the church as a body, we must appeal at least to the most spiritual portion of it. In almost every congregation there are some who will help, some who are longing, like Simeon of old, for the consolation of Israel. To bring them into line with us is half to win the battle. Co-operation means success. One can chase a thousand, but two can put ten thousand to flight.

4. We must give great attention to pastoral visiting. A thorough and house-to-house canvass of the flock is a most profitable exercise. This canvass should especially include those who have not been in the habit of attending regularly upon the means of grace.

5. We must preach the elementary truths of the Holy Spirit's work upon the hearts of men—repentance, faith, conversion, holiness. Such themes have not lost their power. Under the breath of the revival spirit they will kindle into a new glow. Let us lay aside all our learned essays, all our sugar-stick sermons, and speak to our congregations like honest men from the depths of our hearts.

6. If any man is seen to show interest in the subject of religion, let us lay hold of him. After the pulpit has done its work there is still a large margin for private and personal labor. Sometimes a single word or a single hand-grasp may clinch matters, and bring a trembling and undecided soul into the kingdom.—*Nashville Advocate.*

**Formal Preaching.**

Some ministers show by their preaching that the heart is not in it. They have come to preach, and they will get through what they have to say; but their deepest thoughts and liveliest emotions would come out better at a political meeting. They have not all their wits about them when preaching. They remind me of the legend of the two learned doctors down in the fen country, who thought that they would have a day's shooting of wild ducks. They were extremely learned, but they were not at home in common pursuits. They came to a piece of water, into which it was necessary for them to wade to get at the ducks, and one said to the other, "I have not put on my water boots." The other replied, "I have forgotten my boots, too; but never mind." They both waded in, for they were keen sportsmen. They reached a sufficient nearness for shooting the ducks. Then one whispered, "Now, brother fire at them." The brother replied, "I've forgotten my gun. Haven't you brought yours?" "No," said the other, "I did not think of it." There were sportsmen for you! Their deep thoughts had made them impractical; their Hebrew roots had displaced their common sense. Have you never seen such preachers? They are "not there." Their minds are in the profound abysses of critical unbelief. The Holy Ghost spake by an ass once, but that ass showed its sense by never speaking any more. I know creatures of like kind not half so wise.—*Rev. C. H. Spurgeon.*

**Shoddy Humility.**

A deacon attending an association thought one of the ministers present specially proud and ostentatious. He was, therefore, greatly surprised to hear him preach a sermon from the text: "Be clothed with humility." The deacon judged after the sight of his eyes, but the hearing of his words made him doubt the correctness and charity of his judgment. Some men have a personal appearance which may cause them to be misjudged. That there is a great deal of false humility in the world no one can doubt. Many seem to be clothed with humility, whose garments are of veritable shoddy. Sometimes in the pulpit a preacher tries to accept Paul's designation of himself as "less than the least of all saints," and calls himself "unworthy dust" and speaks of his "polluted services" and asks for a blessing on the "feeble words" which have fallen from his "sinful lips." It may be true, but he would feel grieved and insulted if he knew anyone believed him. Rather, he would be greatly surprised if, as soon as he left the pulpit he did not hear some compliments on his "excellent discourses."

So, in the prayer-meeting we hear many humiliating confessions which if they were accepted by those who heard them, as truthful, the people who make them would be shunned as lepers. These humble souls, if one dared to describe them as they describe themselves, would most likely make such manifestations of wrath

that no one would be able to doubt they had considerable of the "indwelling sin" they had confessed. The poor woman who bemoaned her depravity in a conference-meeting and was deeply hurt when a sister came with sorrowful sympathies and exhortations, is only a type of many people who imagine that sanctification is made evident by self-condemnation, but are indignant when anyone believes them. Very often those whose real object is self-exaltation speak of themselves in a very lowly manner. They depreciate their own gifts and abilities to the lowest possible standard, hoping thereby to gain flattery and honor. In truth, there is no more common fault than an assumed humility. Like one of Dickens' characters, who was always making protestations of his humility, there are people who seem to be perpetually calling all the world to note how "very humble" they are.

No garment is so becoming to our human nature as that of humility. It is Christ-like; for he was "meek and lowly in mind." He assures us that "he that humbleth himself shall be exalted." His word shows us that "before honor is humility." We need to fear lest like the man who entered the feast not having on the wedding garment, we may apparel ourselves with a semblance of that clothing we ought to possess. Beware of humility made of shoddy.—*Inquirer.*

**A Church Decalogue.**

1. Don't pray that God will send you a pastor, unless you are willing to receive such an one as He sends to you.
2. Don't pray God to give you a pastor "after His own heart," when you really desire one after your own heart.
3. Don't say, on the subscription for your pastor's salary, that you promise to pay "quarterly, in advance," when you don't mean to do it.
4. Don't tell your pastor that you are glad that he preached a sermon which fitted the case of certain ones, unless you are glad that it fitted your case.
5. Don't hasten to the conclusion that your pastor can't do any more good on your field, simply because he has been on it two or three years.
6. Don't say that you can't commune with your church, because one member has misused you; but commune with Christ, because He died for that member and you.
7. Don't say that if all the members of the church would be united you would work with them, but work with those who "have a mind to work," and let the drones die a natural death.
8. Don't insist upon having your own way in doing any piece of Christian work, when it is very evident that your own way will drive away from you everybody around you.
9. Don't say that you have forgiven an offender when, at the same time, you shun him every time you come near him, and tell others that he never acts as though he cared to speak to you.
10. Don't be benevolent at other people's expense, but first see to it that those whom you may owe are secured their dues, and then give according to the means which God has placed in your hands.—*Watchman.*

**The Spirit of the Pew.**

Don't let the children hear you criticize the sermon as too long, too profound, too discursive, too anything. Don't suffer any one, friend, neighbor, or comrade, to criticize the pastor unfavorably in your presence. Don't say the prayers are a weariness, too long, too slow. It is to be remarked that they who carry a devout heart to church seldom find the prayers too long, and usually discover in the sermon some word of comfort, instruction, or help, which was specially meant for themselves.

It is to be feared that we often lose much of the good we ought to receive in the house of God because we enter it with the pressure of our secular affairs weighing us down, the thoughts of our earthly cares and ambitions following hard after us, as we take our places in the pew. Were the pew ever in true love and sympathy with the pulpit, how the latter would be re-enforced, how surely to the world-weary, the indifferent, the discouraged, the antagonistic, and the men and women of little faith, how surely to all of these would the blessing come from above.—*Selected.*

**Unanswered Prayers.**

Unanswered prayers are a reproach to Christian people. The promise of God is plain. To ask continually and confess that the answer is withheld makes men infidels. When Charles G. Finney was a young man he was a skeptic. He was confirmed in his unbelief by the fact that the Christian people in the town where he lived were continually praying for a revival

of religion, and then confessing and lamenting that their prayers were not answered. By searching the Scriptures as a text-book in the study of law, Mr. Finney discovered that God had not promised to give to those who ask except on the condition of faith. It was like a new revelation to him. He sought the Lord, and began to pray and exhort the people to pray, expecting to receive the very thing asked for, and in a few days a gracious and powerful revival of religion rewarded his faith. It was the beginning of a series of wonderful answers to prayer which marked the career of one of the most successful evangelists of modern times. When prayers are not answered, when the thing asked is not given, there is a reason, and the hindering cause is in the prayer or the petitioner. If the subject of prayer were properly understood, and men were willing to comply with the conditions, they would put up such petitions as would be answered. The might of such prayers is amazing. They are more powerful than armies with banners and parks of artillery. Nothing can stand before them.—*Christian Advocate.*

**Random Readings.**

Work is God's ordinance as truly as prayer.—*George D. Boardman.*

Prayer is Israel's only weapon, a weapon inherited from its fathers, a weapon proved in a thousand battles.—*Talmud.*

The highest ideal of happiness for any intelligent creature is conscious nearness to God—conscious communion with God. For that man was created.—*Interior.*

Trials are medicines which the great Physician prescribes because we need them. Then let us trust in his skill, and thank him for his prescription.—*Newton.*

Restlessness and fretfulness hinder godliness. The very restless will never be very godly; the very godly will never be very restless. "Be still, and know that I am God."

Cunning leads to knavery; it is but a step from one to the other, and that very slippery; lying only makes the difference; add that to cunning, and it is knavery.—*La Bruyere.*

All preaching starts from "Christ crucified" and returns to that. It is no narrow theme, but a swivel gun that may be swung in any direction and directed to every practical issue of life.

It is astonishing how soon the whole conscience begins to unravel if a single stitch drops; one single sin indulged in makes a hole you could put your head through.—*Charles Buxton.*

Suffering after a right manner, and with a good grace, has always been looked on as one of the chief excellencies of human nature. Where the danger ends the hero ceases.—*The Philosopher.*

Equal and exact justice to all men, of whatever state or persuasion, religious or political, peace, commerce and honest friendship with all nations, entangling alliances with none.—*Thomas Jefferson.*

He who does not find genuine enjoyment in doing good will find it in no other way. To get happiness, we must first give it; to gather, we must first sow; to reap, we must first sow. "With what measure ye mete, it shall be measured to you again."—*Methodist Protestant.*

A taste for reading will always carry you into the best possible company, and enable you to converse with men who will instruct you by their wisdom, and charm you by their wit; who will soothe you when fretted, refresh you when weary, counsel you when perplexed, and sympathize with you at all times.—*G. S. Hilliard.*

If Christ is our life here, then he is our hope of glory, and there we may be sure that when he appears, we shall also appear with him in glory. If we accept him on earth he will accept us in Heaven, and crown us with the glories of redeeming grace. He will confess us before his Father and his holy angels. The promises of his Word guarantee this result.

How heavily toward heaven goes the soul that is actuated only by a sense of duty. How barren of beauty is the pathway. Not more cheerless is the beaten track made by the horse in the kiln yard. A little higher up is the plane of privilege, and he who walks thereon steps as lightly and as joyfully as the happy child who sees home in the distance, and father waiting to receive him.

Have you not noticed that flowers send forth their most exquisite fragrance when they open in the morning, after the long darkness and chill of the night? So is it with the human soul. It also is sweetened by trial; and the tears of sorrow seem only to bring forth its finer perfumes, as the dew and the rain freshen the rose.—*Christian Secretary.*

**INTERCOLONIAL RAILWAY**

1889. SUMMER ARRANGEMENT. 1889.

ON and after MONDAY, 10th June 1889, the Trains of this Railway will run daily (Sunday excepted), as follows:—

**TRAINS WILL LEAVE ST. JOHN.**

Day Express for Halifax and Campbellton ..... 7.00  
Accommodation for Point du Chene ..... 11.10  
Fast express for Halifax ..... 14.30  
Express for Sussex ..... 18.35  
Fast express for Quebec & Montreal 16.35

A parlor car runs each way daily on express trains leaving Halifax at 8.30 and St. John at 7 o'clock. Passengers from St. John for Quebec and Montreal leave St. John at 16.35 and take sleeping car at Moncton.

**TRAINS WILL ARRIVE AT ST. JOHN:**

Express from Sussex ..... 8.30  
Fast express from Montreal and Quebec ..... 10.50  
Fast Express from Halifax ..... 14.50  
Day express from Halifax and Campbellton ..... 20.10  
Express from Halifax, Pictou and Mulgrave ..... 23.30

The trains of the Intercolonial Railway to and from Montreal are lighted by electricity and heated by steam from the locomotive.

All trains are run by Eastern Standard Time.

D. POTTINGERE, Chief Superintendent  
Railway Office, Moncton, N. B.  
8th June, 1889.

**New Brunswick Railway Co.**

All Rail Line to Boston, &c. The Short Line to Montreal, &c.

**ARRANGEMENT OF TRAINS**

In Effect Oct. 7th, 1889.

**Eastern Standard Time.****LEAVE FREDERICTON.**

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

11.20 A. M.—For Fredericton Junction, St. John, and points East.

3.20 P. M.—For Fredericton Junction, St. John, St. Stephen, Houlton, and Woodstock, connecting at the Junction with West Express via Short Line for Montreal and the West.

**RETURNING TO FREDERICTON.**

From St. John 6.40, 8.45 A. M.; 4.45 P. M.; Fredericton Junction 8.10 A. M.; 12.30, 6.25 P. M.; McAdam Junction, 11.20 A. M.; 2.00 P. M.; Vancorbore, 10.55 A. M.; St. Stephen, 9.20, 11.30 A. M.; 12.15 P. M.; St. Andrews, 6.45 A. M.; arrive in Fredericton 9.20 A. M.; 2.00 and 7.15 P. M.

**LEAVE GIBSON.**

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

**ARRIVE AT GIBSON.**

5.30 A. M.—Mixed from Woodstock, and points north.

A. J. HEATH, F. W. GRAM, Gen. Pass. & Ticket Agent. Gen. Man.

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