

Mighty to Save.

Penitent sinner, thy troubles are o'er:
Jesus is mighty to save;
Calvary's cross all thy agonies bore!
Jesus is mighty to save;
Bethlehem's babe hears thy suppliant sigh,
Angels rejoice, and triumphant reply,
Jesus is mighty—re-echo the cry,
Jesus is mighty to save.

Idle believer, He's calling to thee!
Jesus is mighty to save;
Throw off thy bondage, go work and be free,
Jesus is mighty to save;
thou art ignorant, Jesus is wise;
thou art weak, His strength will suffice;
Jesus is mighty—press on for the prize;
Jesus is mighty to save.

Perishing sinner, mercy is nigh;
Jesus is mighty to save;
Surely his pleading thou wilt not deny—
Jesus is mighty to save;
Jesus is King, chant the saints round the throne;
Jesus has bought you—oh, give him his own!
Jesus is mighty—His blood will atone,
Jesus is mighty to save.
—MRS. ADDA L. NICHOLS.

The First Offer.

Not long since, as a clergyman was visiting one of his parishioners, who was a man of business, the following conversation substantially occurred: "It is true," said the merchant, "I am not satisfied with my present condition; I am not of a settled mind in religion," as you express it. Still I am not utterly hopeless; I may yet enter the vineyard, even at the eleventh hour." "Ah! your allusion is to the Saviour's parable of the loitering laborers, who wrought one hour at the end of the day. But you overlooked the fact that these men accepted the first offer." "Is that so?" "Certainly," they said to the lord of the vineyard, "No man hath hired us." They welcomed the first offer immediately. "True, I had not thought of that before. But then, the chief on the cross even, while dying, was saved." "Yes, but it is likely that even he had never rejected the offer of salvation, as preached by Christ and his apostles. Like Barabbas, he had been a robber by profession. In the resorts to which he had been accustomed the Gospel had never been preached. Is there not some reason to believe that he, too, accepted the first offer?" "Why, you seem desirous to quench my last spark of hope." "Why should I not? Such hope is an illusion! You have really no promise of acceptance at some future time. Now is the accepted time! Begin now!" "How shall I begin?" "Just as the poor leper did when he met Jesus by the way, and committed his body to the great Physician in order to be healed. So commit your soul to him as a present Saviour. Then serve him from love. The next, even the most common duty of life, that you have to perform, do it as a service to him. Will you accept the first offer? Your eyes are open to the peril. Beware of delay—beware." "You are right; may God help me. I fear I have been living in a kind of dreamy delusion on the subject."—*Times of Refreshing.*

Walking with God.

"And Enoch walked with God, and he was not for God took him." This is the shortest and simplest biography that was ever written. It embodies the truest conception of the Christian life. It is also a description of the highest state of religious experience that it is possible for any one to enjoy? How many professed followers of Christ can with good conscience affirm that this is their daily experience? To walk with God implies that he is a living, personal being. His personality is abundantly taught in Scripture. He is revealed as the Creator of the world, of the sun, moon and stars, of every creeping thing that creepeth upon the earth, and, finally, of man, whom he made in his own image, a living, personal being, the express image of him who created him. He is further revealed as possessing every attribute of mind and heart that man enjoys, but in the fullest and most perfect degree, such as belongs to our highest conception of a living, personal God. He is also represented as a Father, moved with compassion for his children, giving his only begotten Son, who was the express image of his Father's person, the manifestation of his Father's glory, the highest embodiment of the divine in the human personality, for man's redemption. No more truly do the delicate machinery and exquisite workmanship of a watch speak of the existence of a skilled workman, or the regular and measured tread of the marching host of the existence of a general, whose orders they strictly obey, than do mountain, valley, forest and stream, in fact, the whole vast fabric of the world's creation, speak of the existence of a living, personal God. Bacon has said he would rather believe the fables of the

Talmud and the Alcoran, than believe that this universal frame is without a mind. But walking with God necessitates man's being reconciled to God. Man, in his natural state, is at enmity with God. As two do not walk together unless they are agreed, so, there can be no fellowship and communion with God until we have become reconciled to him through the death of his Son. By the crucified Christ we, who were enemies to God, can grasp the hand of a living Father, and can walk and talk with him, from whose presence we have been justly excluded because of our sins. The sacrifice of Christ is the great heart of God calling to humanity. When the soul, feeling its lost condition, responds to this call and yields itself in obedience to God, then everything is changed. The world is a new creation. The world sings in its joy:

"My God is reconciled,
His pardoning voice I hear,
He owns me as his child,
I will no longer fear."

The Yoke of Service.

But walking with God implies a nearness of God to his children. The Scriptures answer, with no uncertain sound, the cry of the hearts. "Will God dwell with man upon the earth?" "Behold the tabernacles of the Lord are with men and he will dwell among them. For the Lord thy God is with thee whithersoever thou goest." He is about our path and about our bed, and speth out all our ways. The personality of the angels is everywhere admitted. The Christian believes that he shall see and talk with the dear ones, who have gone on before, in the world to come, but holds no fellowship or communion with them in this world. But not so with God. He is near to help, to comfort and to save. When work worries, men annoy and plans fail, then we need such a God as Christianity reveals. A God with whom we can walk and talk in the shop, in the office, on the street, everywhere.—*Chris. Inquirer.*

Christian Work an Act of Faith.

In its primary and essential idea Christian work is an exercise of the affections. Both in its spirit and its outward manifestation it is an act of faith. It is written: "This is the work of God, that ye believe on Him whom He hath sent." Belief, or faith, then, is the beginning and the end of Christian work.

It occupies a fundamental place as the actuating motive in every form of Christian activity. Other motives may co-operate with this, and may not be altogether unworthy. Secondary considerations may stimulate the laborer and add to the efficiency of his work. But every form of Christian activity that is really work for Christ is the fruit of faith. It is inspired by the love of God, by a zeal for the honor of Christ, and by a desire to do good to our fellow-men, as the controlling motive. There is other work that passes as Christian benevolence, and that in a general sense is really benevolent and commendable work, but this is the only work that Christ recognizes as performed in His service. This is the only Christian work, the only work that entitles the laborer to the Christian reward. This is the service to which Christ calls His disciples, and the only service which is of any value in a Christian sense. This motive is present as the controlling incentive in every act of Christian work.

But Christian work is an act of faith also in its outward manifestation. Having entered upon his work as an act of faith, the believer is sustained and guided by it at every step. It is only as he is animated by this grace that he seriously and honestly enters upon any service of a distinctively spiritual nature. Men give money and perform labor with a view to relieving the temporal wants of the needy and the suffering without faith. But they have no proper interest in the spiritual welfare of the lost, and no capacity for doing them good in this direction. The disposition to do good to our fellow-men, and the power to do them good in a spiritual sense, are imparted by faith. Other things being equal, the degree of the believer's faith is the measure of his spiritual power. He honors God and is efficient in winning souls and in edifying his fellow-disciples in proportion as he lives near to Christ. If we are conscious of inefficiency in the service of our Master, we do well to inquire whether the cause is not to be found in this direction. It may be conceded that one man has a capacity for various forms of Christian work that another lacks; but this lack may be to a great extent supplied by the cultivation of a believing, earnest, and devout spirit. The history of the Church from its organization to the present is an illustration of this truth. The apostles and their associates were moved to their perilous and self-denying labors by a simple trust in their divine Mas-

ter; they were sustained under the hardships and trials to which they were exposed by the same spirit, and they derived all their power with men from the help which they obtained from God through the exercise of this grace; and their successors in the work of giving the Gospel to the world have been mighty in this service in proportion as they have been imbued with the spirit of the apostles and of the primitive evangelists.

If we would be more efficient, then, in our Christian work, if we would be more successful teachers in the Sabbath-school, and more useful in all our relations, we should endeavor to rise to the exercise of a stronger faith. We should labor to develop and strengthen our spiritual life. We must learn to place less confidence in our natural capacities and to exercise an unflinching trust in the power of the truth of the Gospel, as it is rendered efficacious by the presence of the Holy Spirit.—*Tr. by a Teacher.*

"The ways of wisdom are ways of pleasantness, and all her paths are peace." Not to speak of the joy of knowing sins forgiven, and of heaven made sure by the resurrection of Jesus from the dead, the actual service of Christ is full of blessedness. "Take My yoke upon you, and learn of Me," says our Lord, "for My yoke is easy, and My burden is light. There are some Christians, no doubt, who give an evil report of the Christian life, upon whose neck the yoke chafes, and to whom the burden is wearisome; but these are they who have not put the yoke well on—those who have not honestly and earnestly lifted the burden fully up or taken it on their shoulders. I remember to have heard an old farmer say that the yoke that was not fitted close down upon the shoulder would always chafe, especially if the ox would insist on throwing his head around as though he would rather go the other way; but if the yoke was well on, and the ox went straight ahead, there was no chafing. I am sure this is so with Christians who have only reluctantly and in a half-hearted way put on the yoke of service; but those who have given themselves fully to the Lord in service, and are not looking back to Egypt, have their hearts full of His peace and find that the yoke is lined with love.—*G. F. Pentecost, D. D.*

Don'ts.

Don't tell your congregation that you have a poor sermon; they will find that out soon enough. Don't read all the verses of a hymn. Don't gesticulate in your prayer. Don't think you are essential to your church, or your church to you. Don't, in speaking first of a series of ministers, use more than your share of the time. Don't be blue on Monday, even if no one praises your sermon on Sunday. Don't repeat poetry in prayer. Don't be partial to your different parishioners, except when there is reason; then there is no partiality. Don't crack jokes in your sermon. Don't go to see brother clergymen in the morning, except Monday. Don't borrow money of your parishioners. Don't stay by the bedside of a sick person longer than is necessary. Don't put off a call that should be made at once. Don't flatter the rich and patronize the poor. Don't call your minister "Doctor." Don't tease in prayer. Don't tease anywhere. Don't fawn. Don't be jealous of other ministers, who are probably better than you are. Don't scold the people who are at prayer-meeting. Don't scold the people who are not at prayer-meeting in the presence of those who are there. Don't get mad till you have sat down and thought if the provoking cause is worth getting mad at.—*Advance.*

YOUTHFUL PIETY.—The advantage of coming to Christ in youth is like the advantage of receiving a thorough education in the earlier years of life. It adds something to the spiritual equipment of the man, which he can never acquire later in life. There is a certain lack of moral refinement, a coarseness of fibre and texture, about the man who has grown up unregenerate, which no spiritual devotion in after life can quite make good. The life pure from infancy, harmoniously developed from the beginning, has a charm, a sweetness, a sort of melodious consistency, that can be acquired in no other way. That this should be so, is in accordance with all the laws of development. It is simply one instance of the working of natural law in the spiritual world.—*Z. Herald.*

If a man were to sit down at the table and think and think about his dinner instead of eating it, he would probably starve. And it is not otherwise with religious truth. To be always thinking about it, and never receiving or using it, is to starve ourselves and the world too.

Preaching—What For?

In Spurgeon's *Sword and Trowel* a contributor relates the following conversation:

Well, said the shorter of the two, I don't get much out of his preaching now.

How is that? asked the other; does he neglect the sermon preparation?

No. I think he prepares too much: he says he wants more time for study, and he can't visit the old folks like he did when he came fresh from college.

Perhaps he feels running dry, significantly remarked the little man, as he wiped the perspiration from his face. I tell you what it is, Mr. S—, said the first speaker, with emphasis, our minister thinks a lot too much about polish; he makes splendid sentences, but there's no power in them. He used to quote the Scriptures at first, now he puts in bits of poetry: all are very nice and pretty, but no power. What is the good of preaching when there's no power about it? I like polish, but I like it on something.

Preaching for entertainment must be an uphill business. Preaching for salary as the prime motive, with doing good as only incidental, must make one feel awfully mean. Preaching for applause is like depending on a "broken cistern," for water. When you most want it, it isn't there. Preaching the Gospel for Christ's sake is glorious even if it don't pay as big as prize fighting or saloon keeping.

"Lacked Ye Any Thing?"

"Lacked ye any thing?" even in seasons of sorest need, in unforeseen exigencies, in greatest danger and utter helplessness. God sometimes wisely allows us to be brought into seemingly inextricable embarrassment and difficulty before He interposes for our relief and deliverance. Thus our proneness to look no higher than second causes is corrected, our tendency to lean on an arm of flesh is cured. We are made to say, "This is God." When the crooked things are made straight, and the rough places plain, we own his working. When the prison doors are thrown open, and our chains fall off, we awaken to the conviction God hath sent His angel. When the storm suddenly subsides we are sure that Jesus has spoken. It is worth while to suffer much in order that these lessons may be engraven on our hearts. In the darkness light has arisen. Deliverance has been sent through a channel, the very existence of which was unknown. From the flinty rock water has gushed forth.

"His arm hath safely brought us
A way no more expected,
Than when His sheep
Passed through the deep
By crystal walls protected."

—*The King's Highway.*

Keep up the Circulation.

God's grace flows into our souls as we let it flow on to others; and when we cut off the overflow, our own conduits become foul and gorged. He who is always giving himself away, will ever have a renewed life. Grace will do for his spiritual life what the agencies of the body do for it in replacing the wastes. That body is dead which has ceased to give itself out to make room for receiving new elements. And this is the philosophy of spiritual life. The miracle by which empty souls about us are to be filled with God, is made dependent on the obedience of Christ's servants, and without obedience He can work no miracles for us; for without our co-operation any miracle in our behalf would be our curse. The first question is, "Where shall we begin?" Where would a robin or a sparrow begin in the work of filling emptiness but in their own nests? the empty, gaping mouths are filled before sunrise. What have we done to fill the empty souls of our own households? Has a word or a prayer been dropped into them?—*The Presbyterian.*

The Man who is Always Right.

It is exceedingly difficult to get along in this world with the man who is always right. His standards are different from those of other men. He has such ideas about his own judgment and of his own conduct that it is generally worse than useless to point out errors into which he may have fallen, mistakes which he has made, or sins which he may have committed. He is not to be taught; he knows, and that is enough. It is not often that he succeeds in convincing others of the justice of his pretensions or claims, but this makes no manner of difference to him; he is right and always was right, and is always likely to be right. He is "not as other men are," nor even like the average publican. He perhaps fasts and prays, and gives tithes of all he possesses; but he does not confess his faults, and he does not turn away from evil-doing, for he is always right.

Let Christians beware how they occupy such a position as this; let them rather say with the publican, "God be merciful to me a sinner," so shall they go down to their houses justified.—*The Common People.*

While the Day Lasts.

It will not last long. Your day, my day, the world's day, the day of opportunity, the day of grace, the day of salvation, all days are swiftly passing away; and the great day, the last day, will surely and speedily come. Now there is opportunity for us to work; by it and by the time will be past. While it is day we may work the work of God, and do what he has commanded us. But if we idle this present opportunity away it will never return, and the neglect of to-day may never be repaired. To-morrow will bring the work for to-morrow, and every day and every year will bring its appropriate duties. Let the work of to-day be done to-day, and then we may calmly await the coming of the morrow if the morrow shall ever come.—*The Christian.*

The Last Words of Jesus.

For six hours, from nine o'clock in the forenoon till three o'clock in the afternoon, our Saviour hung bleeding and suffering upon the cross, and then bowed his head and gave up the ghost. He hung there in absolute silence, with the exception of the following utterances placed on his lips by the evangelists:—

1. "Father, forgive them; for they know not what they do." Luke 23:34.
 2. "Verily, I say unto thee, To-day shalt thou be with me in Paradise." Luke 23:43.
 3. "Woman, behold thy son!" "Behold thy mother!" John 19:26, 27.
 4. "Eloi, Eloi, lama Sabachthani?" which is, being interpreted, My God, My God, why hast thou forsaken me?" Mark 15:34; Matt. 27:46.
 5. "I thirst." John 19:28.
 6. "Father, into thy hands I commend my spirit." Luke 23:46.
 7. "It is finished." John 19:30.
- These seven utterances constitute the last words of Jesus during the six hours immediately preceding his death. We are wont fondly to cherish and often repeat the last words of our departed friends. Why should we not thus treat the dying words of our Saviour, who, "for the joy that was set before him endured the cross," and voluntarily laid down his own life that we might have eternal life?—*Sel.*

A Kind Word.

A kind word costs but little, but it may bless the one to whom it is spoken all day. Nay, have not kind words been spoken to you which have lived in your heart through years, and have borne fruits of joy and hope? Let us speak kindly to one another. We have burdens and worries, but let us not, therefore, rasp and irritate those near us, those we love, those Christ would have us save. "Speak kindly in the morning; it lightens the cares of the day and makes the household and all its affairs move along smoothly. Speak kindly at night, for it may be that before dawn some loved one may finish his or space of life for this world, and it will be too late to ask forgiveness."—*Presbyterian.*

Random Readings.

The man who loves not his brother I do not say is at the moment capable of killing him; but if the natural working of his unlove be not checked, he will assuredly become capable of killing him.—*Thomas Wingfold.*

That we ought to do an action is of itself a sufficient and ultimate answer to the questions, Why we should do it? The conviction of duty implies the soundest reason, the strongest obligation, of which our nature is susceptible.—*Whewell.*

A man who thinks himself to have attained Christian perfection in the sense in which it has been insisted on by some persons, either deceives himself by calling sin infirmity, or Satan leaves him undisturbed in false security, or the demon of pride overcomes the demon of lust.—*Cecil.*

Faith is that conviction upon the mind of the truth of the promises and threatenings of God made known in the Gospel; of the certain reality of the rewards and punishments of life to come, which enables a man, in opposition to all the temptations of a corrupt world, to obey God, in expectation of an invisible reward hereafter.—*Dr. S. Clarke.*

Of all the dispositions and habits which lead to political prosperity, religion and morality are indispensable supports. In vain would that man claim the tribute of patriotism who should labor to subvert these great pillars of human happiness, the firmest props of the duties of men and of citizens.—*George Washington.*

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