

Growing Old.

Yes, dear, you may speak the words boldly
I certainly am growing old;
Time's fingers, with noiseless persistence,
Are surely tightening their hold;
The face that looks out from my mirror
Is wrinkled and saddened, in sooth,
And I, tempest-tossed and storm-driven,
Have lost the bright tints of youth.

The future, once teeming with promise,
Holds no longer pledges for me;
I look no more up to the mountain—
The valley is all that I see.
I grieve not, nor shrink from the night-
time—
Life's burdens have fretted me sore;
My pathway has ever been shadowed—
Why grieve when the journey is o'er?

The promise of rest for the weary,
Hangs beacon-like over the gloom,
And Faith, like a star in the storm-wake,
Points always to visions of home.
And I, who have suffered and sorrowed,
Have striven with pitiless care,
Have sometimes a passionate longing
To taste the sweet rest "Over there."

I lift my tired eyes to the heavens,
And think, with a sigh of content,
That soon will my earth work be over—
The veil of the temple be rent.
And though to the spring belongs bright-
ness,
Though summer her fruitage may bring—
Lo! autumn hath well-garnered harvests
To lay at the feet of her King.

Brotherly Love.

Brotherly love is a duty; the church is a family; an affectionate fellowship should prevail among all its members, especially among those of the same local society. In the words of our Discipline: "The Scriptures teach us that the church is the household of God, the body of which Christ is the head, and that it is the design of the Gospel to bring together in one all who are in Christ. The fellowship of the church is the communion that its members enjoy one with another. . . . Its more particular duties are to promote peace and unity; to bear one another's burdens; to prevent each other's stumbling; to seek the intimacy of friendly society among themselves; to continue steadfast in the faith and worship of the Gospel; and to pray and sympathize with each other."

The lack of this affectionate and helpful fellowship is one of the worst of evils—one of the most glaring of inconsistencies. A beautiful woman might as properly carry a snake in her bosom as a Christian shield hatred in his heart. "We know that we have passed from death unto life, because we love the brethren: he that loveth not his brother, abideth in death."

We are to love as Christ loves. We are to be broad, not narrow, in our affections. We are not to wait till others love us before we love them. We are to be lowly in spirit and willing to serve instead of seeking to be sovereign. Our love is to be strong in self-sacrifice. We are to be gentle towards all and very patient towards the petulant, and opulent in charity for the erring. We should be hearty and helpful in word and deed. As each member of the body stands in need of all the rest, so each member of the church needs all the rest. As brands grow faint and expire when separated from each other, which, being brought closely together, would make a brilliant blaze and comfortable heat, so brethren separated or estranged from each other grow cold and lifeless. In many a church the coming together of those who have been indifferent or estranged would result in a glorious blaze of revival that would give spiritual heat and good cheer to a whole community.

One of the grandest elements of power that a church can have, is a spirit of mutual love among its members. Contentiousness, selfish emulation and factional division are fatal to moral influence over the world. A church can accomplish little, if the fellowship among its members is not hearty. The atmosphere of a religious society should be like that of a pleasant home, full of the sunshine of affection. People will be attracted by a church where love rules. Faces will be radiant, and religious services will be cheerful, inspiring and winning. Union is strength; discord is destruction.

Those who allow themselves to get involved in difficulties with their brethren, who forget sacred and covenant obligations to gratify a pique or a prejudice, cannot have inward peace; they forfeit all true happiness. They cannot enjoy sermons, or social meetings, or sacramental seasons. Their souls are out of tune. If their hearts were right, every wind would make music, every service of the sanctuary would give them profit and delight. But even the Gospel loses its charms for those who allow themselves to be tormented by the vultures of hatred and malignity. Nothing goes right with him whose heart is wrong.

Hurtful as hate is to others, it is most hurtful to him who indulges it. But a loving heart is a glad one.

Those who love their brethren have their own pleasures multiplied. Those who walk in the light have fellowship one with another.

Remember, that it is not brotherly love to be kind and pleasant so long as your own peculiarities are consulted, and your own plans and views prevail, and no longer. It is brotherly love to forego personal preferences for the sake of the church; to work shoulder to shoulder with those who think differently in many respects from you; to hold up the hands of your minister, whether he was your choice or not; and to do all this without murmuring or whisperings. Let us beware of selfishness, beware of the pride that sets us against each other, beware of coldness towards other members of God's great family, beware of envy and deceit, beware of grudges and suspicions. All these are monsters that destroy the life of the soul.—*Zion Herald.*

Irreverence.

It is amazing how much irreverence there is in the world, and how irreverent some persons are. The house of God, the ordinances of the Christian religion, the Sabbath day, and the dispensation of providence are treated with an indifference which is irreverence itself. Even God himself is spoken of in language that is coarse, and with an accent that is profane. The buildings in which individuals meet to worship God is, when viewed in one aspect simply a house. It may be a very unpretending edifice, without any ornaments, still it is the house of God, and God has promised to be in the midst of those who assemble under its roof to worship Him. Wherever and whenever God's people meet to worship Him there is a church in that place. It seems that a sense of propriety would prompt us to act and speak reverently while in the house of God, or even while near it. It may appear smart to laugh and whisper while in the house of God, but it is not reverent. Such conduct is treating the worshippers with disrespect, and it is insulting God in the assembly of His people. The individuals who are guilty of such improprieties may say that they did not intend either to treat with disrespect the worshippers of God, nor to insult God. No matter what they say is thus intended. There is no way of judging of an individual's intentions but by his actions. God demands that we treat His house, His people and Himself reverently. The Sabbath day is often treated with great irreverence. By a large number it has been converted, apparently at least, into a weekly holiday. The church is converted into a place of general rendezvous. Here, too, many assemble as if to while away an hour pleasantly in secular conversation. This is irreverent. God gave man the Sabbath for a special purpose, but it was not for secular conversation. The ordinances of God's house are by many of us treated in a way which reveals the fact that we regard them as very common things. The Bible is quoted in a kind of jocular way, as if it were the production of some more man, and he an old fogey—a sticker for old manners and customs, but a century behind the times.

This irreverence for sacred things is not confined to those who are usually called men of the world. Were this the case it would be in accordance with the nature of things, but when those who have been born of Christian parents, who have received a Christian education, who have by precept and example been taught to reverence God and the ordinances of religion which He has appointed, treat sacred things as secular things, the matter assumes a most solemn aspect. It is a dangerous experiment to treat with disrespect or irreverence God's people. God has a "peculiar property in them." A mother may forget her sucking child, but God will never forget His people. They may be poor, they may be unlearned, they may be unable to enter a modern parlor, but God is preparing them for a seat at His right hand, where there is pleasures evermore. Let parents, both by precept and example, teach their children to reverence God and treat with respect all the ordinances of God's house, and let children learn to fear God. Let them remember that the Fourth Commandment is still binding, that God is now in the assembly of His saints, as He always has been, and that those who habitually treat with disrespect the Sabbath and the sanctuary have grounds to fear that God will abandon them to live in the practice of the sin of irreverence. Let them also remember that there is a kind of reflex influence in sin. God often pays us in our own coin.—*Reformed Presbyterian.*

Pulpit Manners.

These should be in harmony with the place and with the nature of the services. The occupant is the messenger of the Lord of Hosts, and he is the mouth of the people in prayer to the Most High. And in his sermons he addresses them on solemn themes. All his conduct, therefore, in the pulpit should be serious and reverent. There should be no lightness. There should be nothing of a nature to produce merriment; nothing unsuitable to the sanctuary; nothing unbecoming a minister of the Lord Jesus Christ.

This subject has been suggested by a remark recently noticed concerning a certain minister that in preaching, it was "his custom to walk back and forth from one end of the pulpit to the other." We have observed the practice in some ministers, but always with dissatisfaction. It has had upon us the effect to divert our thoughts from what the preacher was saying to the preacher himself. We would much prefer that he would keep his place by the Bible from the beginning to the close of the sermon. So far as we have observed, those ministers that pace back and forth on the platform have seemed to be actuated by a self-sufficient spirit. They have seemed to pride themselves in showing off their fancied "smartness." This manner has seemed more that of the theater, the political platform and the bar, than that of the pulpit. There has seemed an aiming to imitate speakers on secular themes, and on secular occasions. We may have been mistaken in this regard, and doubtless have been in some instances; but we think that the class of preachers that are most Christlike are not characterized for this practice.

We have also noticed with dissatisfaction another practice with some ministers. It is that of closing the Bible near the end of the sermon, and that, at times, in a not very devout manner, thus seeming to say, as Dr. Cox once remarked: "I am preaching on my own hook now." Let the Bible remain open to the close, and let the preacher speak only the Word of the Lord. In these days, when the lofty pulpits have come down almost to a level with the pews, the minister also, too often comes down to a level, and in more senses than one.—*Senex, in N. Y. Observer.*

Thoughts on Self-Denial.

The more a man denies himself, the more he shall obtain from God.—*Horace.*

Self-denial is a kind of holy association with God; and by making you his partner, interests you in all his happiness.—*Boyle.*

The worst education which teaches self-denial, is better than the best which teaches you every thing else, and not that.—*J. Sterling.*

Self-denial is a virtue of the highest quality, and he who has it not, and does not strive to acquire it, will never excel in any thing.—*Bishop Combe.*

Self-denial, however distressing for the present, will eventually produce more lasting pleasure than unwise, unworthy, and criminal gratification.—*E. Rich.*

Every act of self-denial will bring its own reward with it, and make the next step in duty and in virtue easier and more pleasant than the former.—*Mrs. Martha L. Ramsey.*

Teach self-denial, and make its practice pleasurable, and you create for the world a destiny more sublime than ever issued from the brain of the wildest dreamer.—*Sir W. Scott.*

If self-denial be the greatest part of godliness, the great letter in the alphabet of religion, self-love is the great letter in the alphabet of practical atheism.—*Charnock.*

Self-denial does not belong to religion as characteristic of it; it belongs to human life; the lower nature must always be denied when you are trying to rise to a higher sphere.—*H. W. Beecher.*

Heroism, self-denial, and magnanimity in all instances where they do not spring from a principle of religion, are but splendid altars on which we sacrifice one kind of self-love to another.—*Cotton.*

The Sinfulness Of Evil Thoughts.

There are many whose minds are occupied with thoughts which, if translated into life, would be recognized at once as sinful and evil. So long as they are hidden in the heart their character is not so clearly discerned. But all acts come from within. Many a man excuses himself in the wrong in which he is overtaken by saying he "did not think." Frequently this is untrue. He did think, he thought too much of evil things. And having thought, he at last in some moment of temptation, was led to put his thoughts into action. If he never had thought he would never have acted as he did. The thoughts of his heart were embodied in the offences of his hands, and the sins of his life. "Keep thy heart with all diligence, for out of it are the issues of life," is the divine command

An evil heart produces not only evil thoughts, but evil acts, and iniquities of every kind.

The Lord holds men accountable for their thoughts. Human laws touch their acts; the divine law touches intentions, purposes, words, thought; and the only way to be accepted and acquitted in the sight of the Lord is to pray. "Let the words of my mouth and the meditations of my heart be acceptable in thy sight, O Lord my strength and my Redeemer." If we have sinned and gone astray, let us remember that in dealing with the Lord, we deal with One who knows all hearts, and who will "judge the secrets of men by Jesus Christ," and let us so repent of the wrong that the thoughts of our hearts may be forgiven. Acts vii. 22. Then, praying that God may create within us clean hearts and renew within us right spirits, that he may search us and know our hearts, and try us and know our thoughts, and see if there be any evil way in us, and lead us in the way everlasting; we may come to know the blessedness of the pure in heart, who shall see God, and dwell in his presence forever.—*The Christian.*

All Night in Prayer.

The writer does not refer to the well-known case of our divine Redeemer as recorded by one of the evangelists, but to that of a humble follower of his.

A precious revival had burst, as it were, upon one of our churches, to the surprise of most of the members of it. They were not expecting it, or prepared for it. If they had been praying for it in a cold, formal way, they hardly expected their prayers to be answered. But now the Lord was manifestly among them, reviving his people and converting the impenitent. How should they account for it? True, he has graciously said, "Ask, and it shall be given you;" but they have not been asking in a way that authorized them to expect such a blessing. But some one has been praying, if no more, was the reply. And so it was. It was ascertained that one humble woman had spent a whole night in prayer for the very revival that God was then giving them. How precious the reward! And have we none among us at this day to feel enough for the impenitent, enough for the glory of God, to spend all night in prayer? One night? We have preaching, and that which is good, and perhaps enough in general of it; but what the church now seems to need especially is praying on the part of the members. May they become so burdened with the worth of souls perishing in sin that they can not rest by night or by day, but as they cast their burdens upon the Lord, then the windows of heaven will be opened, and blessings abundant will be showered down upon us.—*Presbyterian Journal.*

Opportunity And Responsibility.

Our opportunity is the measure of our responsibility. No law of the physical world can be more certain in its operation than the law of the spiritual world, which, for every opportunity that is given us, imposes a corresponding responsibility, that increases in the same ratio as the opportunity.

This truth bears very strongly upon the development of Christian character, and a right appreciation of it will enable us to make the most of life, and attain to the highest standard of Christian living.

To use the opportunities which come to us we must be ready to receive them when they come, for they may not be within our reach again.

The grandest opportunity that is ever given to any man or woman is given when Jesus says: "Come ye after Me, and I will make you to become fishers of men;" and let it be remembered that this opportunity comes to every Christian, whether he or she be rich or poor, learned or unlearned. The opportunity to speak to a friend whom we know is not a Christian comes when we are alone with that one.

Those who are not Christians feel no hesitancy in speaking of things which Christians frequently find it very hard to talk about. This should render it easier for us to break the ice, and urge them to view life, with its varied possibilities, its opportunities and its responsibilities, as necessarily incomplete, unless it is spent in constant effort to attain to the standard of God's perfect law—"unto the measure of the stature of the fullness of Christ."—*Illustrated Christian Weekly.*

The Prayer-Meeting.

The house of prayer has always distinguished the mere professor from the living Christian. Men may come together to the place of prayer by reason of habits formed long ago, or they may come because it is a rule of the church to which they feel that they ought to conform, or they may come because they love to spend

the hour with God. To the latter the prayer-meeting in which the spirit of Christ, and of love to him, is manifest is never tiresome. It furnishes them comfort, hope and strength, to meet with kindred spirits and to present their petitions reinforced by the earnest supplications of those who are of like mind. It does not require many people to make a good prayer-meeting; it is not absolutely necessary that all should take part by audible words in the exercises of the hour; it is not necessary that the prayers should be short or long; it is not essential that every minute of the time shall be occupied by some one in audible prayer or praise in order that a good meeting may be enjoyed. But it is absolutely needful that the sense of Christ present, of the Holy Spirit's influence, shall be upon the soul. When this is felt peace like a river flows in upon the worshiper and his whole being is bathed in the radiance of divine favor. Strength for life's trials comes to his heart and he is lifted above himself and becomes a power to do God's work according to his will. Then seek to go to the prayer-meeting with desire to meet God; yea, with the expectation of meeting him, and this privilege will be your great delight.—*Standard.*

Opening The Prayer Meeting.

Rev. S. W. Adriance has had some experience in prayer-meeting work; his editorial work in this department of the *Golden Rule* giving ample token thereof. Here are three out of a number of wholesome rules he gives for the conduct of the devotional service:

1. Begin on time. Whether one or two or three or a dozen people are present, begin on time. There is a wonderful tonic in promptness.
2. Begin with singing, and with cheerful singing. Rather than sing four verses, sing two selections of two verses each. Sing without any organ interlude between the verses, and let the organist play merely one measure. One of the greatest spiritual blessings to a prayer-meeting is an organist who is willing to conform to these needs.
3. Have the opening exercises of each meeting brief, earnest and pointed. A prayer-meeting is a mosaic. There are few in the whole land who can interest people by a long address, but there are thousands whose brief, hearty words are blessedly welcome. This opening part of the meeting ought at once to minister to the devotional purpose of a prayer-meeting. A short selection of Scripture, read with clear voice and earnestness, a brief prayer, voicing the theme of the meeting, a crisp, earnest, devout opening address (not longer than five minutes), will most effectively introduce a meeting.

Danger In Delight.

The place of high religious experience is a position of danger as well as privilege. The enchanted ground is near the land of Babel. The arch-deceiver is in ambush, ready to take advantage of any weakness or slip in our course. In this part of their journey men are susceptible to temptation on the side of ease and elation. In their struggles with Satan, they buckle closer their armor and keep in readiness for constant onset; but as the smoke of battle rolls away they are in danger of sinking to inglorious ease. But there is no temptation to which good men are more exposed, in high stages of experience, than spiritual pride. Their exaltation separates them from other men; and they easily come to feel that they have a high commission to rebuke, reprove and exhort: they speak *ex cathedra* and become restive if the world does not at once obey. In close parley upon the mount of trial, the kingdoms of the world are exposed to their view, and they are not always humble and wise enough to resist the solicitations.—*Zion Herald.*

About Sermons.

Sermons cannot be too strong or eloquent. It is a mistake to suppose that preaching needs to be weak and light in order to be understood and to do good. Plain preaching is needful, but not weak preaching. A minister who once heard a famous evangelist, and saw how the people were moved by his plain and simple speech, resolved to go home and abandon his study and painstaking preparation, and speak whatever entered his mind in the pulpit, believing this to be the true secret of power. He did not know that the evangelist whose discourses he admired had repeated scores of times, and studied diligently every time to find the most telling thoughts and put them in the most forcible language and utter them in the most effective manner. A minister who was asked how much time he had spent in the preparation of a certain grand sermon which he had just delivered, replied: "I have been working at that sermon for thirty years." Certain grand preachers whose pulpit efforts seem like spontaneous bursts of sacred eloquence, moving masses of people as the sea is moved by the tempest, have been repeating and thinking and praying over those discourses forty years. No one can devote too much study to a sermon. There is enough substance in one great Gospel theme to occupy and interest a great soul for half a century, and then its wealth will not be all drawn out.



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 Cambridge 7.00
Accommodation for Point du Chene 11.10
Fast express for Halifax 14.30
Express for Sussex 16.35
Fast express for Quebec and 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. POTTINGER,
Chief Superintendent,
Railway Office, Moncton, N. B.
8th June, 1889.

New Brunswick Railway Co

ALL RAIL LINE

ARRANGEMENT OF TRAINS

In Effect April 29th, 1889.

LEAVE FREDERICTON.

(Eastern Standard Time.)

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

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

3.25 P. M.—For Fredericton Junction, St. John, etc.

RETURNING TO FREDERICTON.

From St. John 6.10, 8.55 A. M.; 4.45 P. M.; Fredericton Junction 7.40 A. M.; 1.05, 6.25 P. M.; Vancorburo, 11.35 A. M.; 2.15 P. M.; Vancorburo, 11.15 A. M.; 12.10 P. M.; St. Stephen 9.20, 11.40 A. M.; St. Andrews, 6.30 A. M.; arrive in Fredericton 8.55 A. M.; 2.15 and 7.20 P. M.

LEAVE GIBSON.

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

ARRIVE AT GIBSON.

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

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