

## When I See Jesus.

I shall forget how the way oft was long.  
Or that the tempest waves beat high and strong;  
All will be lost in one loud, swelling song,  
When I see Jesus.

Then in the light of that heavenly place;  
Wonderful thought! I shall gaze on his face;  
There I shall know all his infinite grace,  
When I see Jesus.

O, 'twill be sweet to be ever at rest  
In the deep calm of his presence, so blest;  
Freed from the cares which so often oppress,  
When I see Jesus.

Fullness of joy in the fair better land;  
Pleasures for ever at God's own right hand,  
Clothed in the likeness of Christ I shall stand,  
When I see Jesus.

—W. A. G. in the Freeman.

## A Week Day Sermon.

[Ecc. vii. 16.—"Be not righteous overmuch."]

It affords me great pleasure, brethren, to be invited to speak from the *Journal and Messenger* pulpit. I have noticed that I always preach better before a large congregation, and although I am not able to estimate your number at a casual glance, the ushers assure me that the regular audience here numbers about fifty thousand. I am also happy in being able to select a text which will be a great comfort to some of you. You have been told that you were sinners so long that a few of you have come to believe it. You have been exhorted to a righteous life by many pastors, and it is said that some of you have become weary in well-doing. It is claimed, indeed, by some representatives of the higher criticisms that the author of Ecclesiastes was merely stating the view of a worldly man, and did not intend to give a direction for our guidance. But dismissing such a thought as unworthy our attention, let us consider the plain Anglo-Saxon of the text, without regard to what goes before or what follows after.

It is doubtless true that in one sense one can not be too righteous, but the Eastern people were accustomed to use language with some exaggeration, and the Westerners sometimes follow their example. You have all heard of a man standing so straight that he leans over backwards and this is precisely the thought of the text. Righteousness is uprightness, standing straight, and some men stand so straight, morally, that they lean over backward. Now that your attention is called to this matter, you all see its truth, and most of you have already thought of examples among your neighbors. Deacon Jones, who sits at my right, about ten pews from the front, leans backward on the Sabbath question. He was, as you all know, brought up a Presbyterian, but, coming to see his duty to be baptized, is now a member with us. Honest and conscientious, he made the Sabbath a day of gloom for his children. Yet the deacon is an honest and conscientious Christian, and tries to do what is right. In contrast to him are brother and sister Adams. They are often in doubt as to whether they keep the Sabbath as they should, and they are humble in regard to their method. But they get up in the morning. The children are washed and dressed in time for the morning Sunday-school. Both brother and sister Adams have a class. The children stay to preaching service, and although they are unable to understand the theological and metaphysical discussions of the pastor, they stand up and sing, and now and then they say something that they understand and remember from the sermon. They get many statements of the good pastor wrong end foremost, and their versions of some parts of the discourse are a little ludicrous; but mamma straightens all these things out in the Sunday afternoon talk, and tells some stories to illustrate the subject, and by the time she gets through the little folks think it was a good sermon, and imagine they enjoyed it immensely and want to go again. A good deal of fault is found with brother and sister Adams because they do not go to the mission school in the afternoon, and because they refuse to send their children to the new Episcopal Sunday-school lately started at 2 o'clock. But they believe in Sunday as a day of rest as well as of Christian service, and say one Sunday-school a day is enough and better for the children than two, and that some of the younger members of the church who have no families to look after, or older members situated differently from themselves, must do that work. They give the Sunday afternoon to their home circle. The children learn more than they can in Sunday-school, and they think it is the pleasantest day in the week; and when their father thanks the Lord for the Sabbath day, their little hearts say "Amen," though they would not express the agreement by that word. Now I do not give you this as a model. Families are differently circumstanced,

and each must be governed by his own judgment. I only insist that this family stands more nearly straight, is more upright than deacon Jones, who leans so far backward and who is overmuch righteous on this question.

Now there is sister Brown right down the centre aisle, some twenty-five or thirty pews from the pulpit, who came to us from the Methodists. You know she talks to us in the prayer meeting about being without sin in the world. Brethren, I wish she were, and you all do. Let us strive after holiness and purity of heart. But the people who lean over backward on this question are among the greatest trials the church has to endure. They have such a peculiar, exasperating smile, which says, "I am sinless; and hence every one who differs in the least from me is in the wrong, but I forgive you all. When you all come up to my level, the work will move on; but there is nothing I can do in this crowd of sinful Christians but sit in smiling contentment until you too are sanctified." Brethren, these people lean a good way backward. They are a good deal out of plumb when tried by the line of the Master's teachings. And it is just as bad to deviate from the true plumb line by leaning backward, as by leaning forward. An old friend, a presiding elder in the Methodist church, tells me that those who are seeking sanctification are among the best members he has; but that there is no living with those who are sanctified.

You will agree with me that some members are overmuch righteous in prayer meeting. Brother Charles prays too long, and talks too long, yet every one has confidence in him as a good man. Brother Daniel also takes up too much time, and brother Daniel does not pay his debts, which makes the matter a good deal worse, and the fact that his prayers and talks are too long is more apparent to the ungodly. Brother Ezra also makes long prayers, thus taking time that could be better used by others, and, although a man of considerable property and a fair income, is unwilling to make any sacrifice for the support of the Gospel at home, or for missionary work abroad. He gives next to nothing, but is always ready to lead in prayer. My friend, Dr. Henson, was once troubled with a church member of this character. After trying all other methods, he said: "You must either stop praying or begin paying. I don't care which." Brethren, do not let this dampen the ardor of your prayer meetings; only be brief, that more may take part.

You will probably have a revival next winter—at least I hope you will. Now don't turn all the batteries of your church on the most godly woman in your membership, until you break down her nervous system and give her a false idea of real Christian duty that will unfit her for any true Christian work. Don't rail at the best men in your church until you cause them to think they are in the way of the car of God, and force them into blundering into statements they ought not to make. Brethren, go for the *unconverted* sinners. Doubtless, the best members of the church have sins enough, and, although it will please the unconverted and the wicked wonderfully to be told that the best church members are worse than they, and though they may come out to hear you tell it, it will not lead them to repentance. If you have a revival that is good for anything, it will be in spite of such methods, not because of them. You can easily be righteous overmuch when you come to abusing your fellow Christians.

Then, there is the troublesome amusement question. Don't be frightened; I am not going to tell you what amusements a Christian may properly engage in. In my younger days there was a good deal of trouble in a little church over the croquet question. Well, if that game had not gone out of fashion, and any of you had doubts as to the propriety of a Christian's handling a mallet, I should say, don't play. But do not be overmuch righteous in regard to the childish amusements of some of the younger Christians which you have outgrown. But why should I multiply examples, seeing that so many must occur to you?

You will notice, however, that this overmuch righteousness is usually only in one particular. He who is abnormally strict in one requirement is usually abnormally easy in other and more important matters. The Pharisees tithed the mint and the anise. They were righteous overmuch as regarded all the traditions of the Jews, but the weightier matters of the law they left undone. Human nature is such that it can hardly go to extremes in anything without being less scrupulous in others on that very account.

Finally, brethren, in conclusion I would say that very few of you need forward instead of backward—you are

round-shouldered—you stoop. You are not overmuch righteous in any particular, and you know it. Let no man who goes on a Sunday excursion, or spends the day in worldly pleasure, imagine that he is keeping the Sabbath, or make Deacon Jones' over-righteousness an excuse for his sin.

Let no man who is ready enough to speak in a political or lodge meeting suppose that another brother's long talks in prayer meeting are any excuse for his silence. Let not the brother honestly striving to pay debts be had a right to make deceive himself into thinking that another's lack of commercial honesty is an excuse for his refusing to testify to the goodness of God. If the young people of this church make the mistakes of the old Puritans an excuse for dissipation in a whirl of amusements, their blood will be upon their own heads. I am told by the deacons that few of the young people present are overmuch righteous on this or other questions. Indeed, since I have looked into your faces for half an hour, I see so few who need the admonition of the text that I almost regret having preached the sermon. We will now take up a collection for the mission work.—*Journal and Messenger*.

## Hands that Hang Down.

Some men fail because they become so much elated with their early success that they forget the necessity for using their utmost energies; others fail because they become discouraged and disheartened under their first defeats to such an extent that their hands hang down and their knees grow feeble. During the summer thousands of young people will leave the institutions of learning in which they have thus far pursued their studies and abandon the effort to complete their course. One will make this mistake because he thinks himself sufficiently furnished for the battle of life already, while another will take the same step because he has not been able to keep up with his class. The former will probably profit little by the advice of those who understand his case; the latter is more likely to be persuaded by wise counsel.

Young men who have completed their college studies, or whatever preparation for beginning the work of life they intend to make, are also exposed to sore disappointments. They are compelled to wait long in many cases before the avenue of usefulness which they seek opens to them, and when they have entered on their chosen pursuit years of struggle may pass before they can earn money enough to live respectably. Promising young ministers often knock at the doors of Conferences in vain. Lawyers who have borrowed money to complete their studies have found it necessary to borrow more before they were able to support themselves. The same is true of physicians and those entering on other occupations. Work is a great blessing, but waiting for work with starvation staring one in the face is a severe trial to sensitive nerves.

Discouraged people need sympathy and help. Merchants, ministers, teachers, and students, and perhaps others, have lost heart needlessly. Many are constitutionally inclined to despondency. This tendency may lead to serious mental depression, and even aberration if it is not scrupulously guarded and heroically resisted. Sickness occasionally produces discouragement. Some sick people, and even incurable invalids, are remarkably cheerful and hopeful, while others yield to melancholy and despair under the weight of disease. Consciousness of inferior mental endowments causes many to flag in the race of life. Observation of the condition of society produces serious depression in others. The fact that corrupt methods in business and in politics, in journalism and other pursuits, are often successful; and that in the churches crooked operations may bring those who use them to the front, tends to destroy the courage of honest and conscientious people. The fierce competition which one must encounter in every line of work, the misfortunes and losses which overtake the honest toiler, and the mighty struggle necessary in order to rise, tend to weigh the spirits down. But perhaps the chief causes of discouragement are secret. Domestic infelicity or misunderstanding constantly nags the spirit and gradually wears away the courage.

If those who are treading on the borders of despair could only realize that adverse circumstances are no real and permanent hindrance to true and brave souls, they would cheer up and play the man. John Bunyan, Dr. Livingstone, and hosts of others came through the vale of the deepest poverty to distinction and glory. The mountain of difficulty which confronts the student, the minister, or the reformer is usually a hill of blessing. The winds and waves which threaten

to swallow up ships and seamen are the things that make hardy and skillful mariners. The adverse conditions of nature, against which farmers in this latitude have to struggle, not only produce grand crops but grand men also. In sunnier climes, where nature yields her fruits with less toil, the qualities of industry, ingenuity, and skill are far more rare. Beethoven admired the talents of Rossini, and paid him the compliment of saying that he had in him "the stuff to have made a good musician if he had only, when a boy, been well flogged;" but that he had been spoiled by the ease with which he produced.

A failure is not necessarily a bad sign, or a circumstance to be deplored. It is not frequent failure, but final failure, that brings ruin. It is not early success, but final success that is entitled to be called victory. A celebrated English statesman declared that there was more hope of a man who failed, and yet went on in spite of his failure, than from the buoyant career of the successful. For one to boast that he never makes mistakes is not an encouraging symptom. "Probably he who never made a mistake never made a discovery." But to despair on account of frequent failures is a weakness which every one should stubbornly resist. These lines of Burns contain a valuable lesson:

"Through losses and crosses  
Be lessons right severe.  
There's wit there, you'll get there,  
You'll find no other where."

The angel who wrestled with Jacob, and threatened to overthrow him, was the source of his chief strength and blessing. Not unfrequently a man's apparent antagonist is his real helper. The constant effort of some parents to shield their children from all manner of hardships is most unwise. The father who struggles hard to get a start in the world keeps adding to his fortune, saying:—"I am determined that my son shall never have to contend with adverse circumstances as I did." He does not know that he owes some of the noblest qualities of his manhood to this same severe contest. Securing his children against the necessity of effort, he will probably make them soft and incapable. Students who have just closed a year of contest with poverty and other hindrances have probably gained more from this unwelcome strife than from all their text books.

The Christian has a great advantage in the battle with disappointment and hardship which almost every one must wage. While he is self-reliant, in the best sense of that term, he does not lean to his own understanding and depend on his own resources chiefly. He has a firm faith in the omnipotence and loving kindness and peculiar friendship of his God. "They that trust in the Lord shall be as Mount Zion, which cannot be removed, but abideth forever." "They that wait upon the Lord shall renew their strength; they shall mount up on wings as eagles; they shall run and not be weary; they shall walk, and not faint."—*N. Y. Advocate*.

## The Touch of the Hand.

She was the mother of a large family, and, being in plain circumstances, was required to do her own work. Sometimes, in the multitude of her task and cares, she lost the sweetness of her peace, and, like Martha, became troubled or worried with her much serving. One morning she had been unusually hurried, and things had not gone smoothly. She had breakfast to get for her family, her husband to care for as he hasted away early to his work, and her children to make ready for school. There were other household duties which filled the poor, weak woman's hands, until her strength was well-nigh utterly exhausted; and she had not gone through it all that morning in a sweet, peaceful way. She had allowed herself to lose her patience, and to grow fretful, vexed and unhappy. She had spoken quick, hasty, petulant words to her husband and her children. Her heart had been in a fever of irritation and disquiet all the morning.

When the children were gone, and pressing tasks were finished, and the house was all quiet, the tired woman crept up stairs to her own room. She was greatly discouraged. She felt that her morning had been a most unsatisfactory one; that she had sadly failed in her duty; that she had grieved her Master by her want of patience and gentleness, and had hurt her children's lives by her fretfulness and her ill-tempered words. Shutting her door, she took up her Bible and read the story of the healing of the sick woman: "He touched her hand, and the fever left her; and she arose and ministered unto them."

"Ah!" she said, "if I could have had that touch before I began my morning's work the fever would have

left me, and I should then have been prepared to minister sweetly and peacefully to my family." She had learned that she needed the touch of Christ to make her ready for beautiful and gentle service.—*S. S. Times*.

## Old Age.

Rowland Hill, himself a very old man, says that he heard of one who was asked what age he was. He answered, "The right side of eighty," "I thought you were more than eighty," said the inquirer. "Yes, I am beyond it," he replied; "and that is the right side, for I am nearer to my eternal rest."

A man once said to Dr. Rees, "You are whitening fast." The Doctor answered him in a sermon which he preached immediately after: "There is a wee white flower which comes up through the earth at this season of the year. Sometimes it comes up through the snow and frost; but we are all glad to see the snowdrop, because it proclaims that the winter is over, and that summer is at hand. A friend reminded me last night that I was whitening fast. But heed not that, brother; it is to me a proof that my winter will soon be over—that I shall have done presently with the cold east winds and the frosts of the earth, and that my summer—my eternal summer—is at hand."

To a humble Christian it was remarked, "I fear you are near another world." "Fear it, sir!" he replied, "I know I am; but, blessed be the Lord, I do not fear it—I hope it."

The apostle Paul was an old man, but, happily for him, he was no agnostic, and so he could say, "I know in whom I have believed, and that he will keep that which I have committed to him until that day; henceforth there is laid up for me a crown of righteousness."

But for old age to be happy it must be a time of acceptance. Old age fought against is miserable; old age accepted is calm and peaceful. Enamelled wrinkles dare not smile; the honest wrinkles may even laugh. To be living in a mistake is to be living in a false position, and in all false positions there is weakness and discomfort and misery.

The way to be happy in your old age is to consider that you are not in a false position, but in a right one—in the one which God has ordained for you, and therefore in the one which contains blessings for you—its blessings, its own peculiar blessings. Where you meet with disappointment is in expecting from it what does not belong to it, and what would not be a blessing even if it did.

## Wait.

I saw the proprietor of a large garden stand at his fence and call over a poor neighbor.

"Would you like some grapes?" "Yes, and very thankful to you," was the ready answer.

"Well, then, bring your basket." The basket was quickly brought and handed over the fence. The owner took it and disappeared among the vines; but I marked that he was depositing in it all the while rich and various clusters from the fruitful labyrinth in which he had hid himself. The woman stood at the fence the meanwhile quiet and hopeful. At length he reappeared with a well-replenished basket, saying, "I have made you wait a good while; but, you know, the longer you have to wait, the more grapes."

It is so, thought I, with the Proprietor of all things. He says so to me, and to all, "What shall I give thee? What shall I do for thee? Ask, and thou shalt receive." So I bring my empty vessel—my needy but capacious soul. He disappears. I am not always so patient and trustful as the poor woman. Sometimes I cry out, "How long! how long!" At last he comes to me—how richly laden! and kindly chides my impatience, saying, "Have I made thee wait long? See what I have been treasuring up for thee all the while!" Then I look, and behold! I fruits more richer than I had asked for; and I pour out my heart's thanks to my generous Benefactor, and grieve that I distrust Him; and I carry away my burden with joy, and find that the longer he makes me wait the more he gives.—*Home Circle*.

THE TRUE WITNESS.—Witnessing for Christ is one of the duties and privileges of discipleship. No one can bear testimony of value without personal knowledge of the truth and power of the gospel. A physician may have read or heard of a certain preparation as an antidote to disease, but he needs knowledge of its efficacy to recommend it with confidence. It is a personal experience of Christ's power to save and sanctify by which alone we can recommend him to others. Paul declares, "I obtained mercy," and constantly says, with regard to the grand parts of the gospel, "I know." So he spoke in demonstration of the Spirit and in power. So only can we witness for Christ with that certainty that our testimony will be helpful to his cause.—*Our Young People*.



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Fast express for Halifax. 14.30  
Express for Sussex. 16.35  
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## TRAINS WILL ARRIVE AT ST. JOHN:

Express from Sussex. 8.30  
Fast express from Montreal and Quebec. 10.20  
Fast Express from Halifax. 14.50  
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D. POTTINGER,

Chief Superintendent,

Railway Office, Moncton, N. B.

8th June, 1889.

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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.; McAdam Junction, 11.35 A. M.; 2.15 P. M.; Vancorbo, 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.

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