

"God Knows."

God knows—ah, yes! what countless things
Are hidden from this human sight,
That we can only leave with Him
Till dawn the glorious Morning Light.
Unnumbered graves on unknown hills,
Like that on lonely Nebo's mount,
Forgotten or unknown by man,
And only God Himself keeps count.

God knows—ah, yes! the mysteries
That weary many an aching heart
By Him are seen and understood,
Who reads each secret, hidden part.
He knows just why that good must go,
He knows just why this ill must stay.
We cannot know. We only "trust,"
Remembering that God knows the way.

God knows—ah, yes! what comfort 'tis,
To know the eye that never sleeps
Sees all that is,—and every life,
In ever watchful memory keeps.
He knows the hopes, yet unfulfilled,
He knows the plans—the loss, the gains;
He reads each thought of every soul,
He feels it all—the joy, the pain.

God knows—ah, yes! He knows the heart,
He looks beyond that seen by man,
And reads the motive pure and true!
That lived before mistakes began.
He sees the aim and not the deed,
And "wrong" in man's sight oft may claim.

From God's just judgment the "Well done,"
For thou has labored *In My Name*.

God knows—ah, yes! Our Father knows
The last one of His children's needs.
He knows the want of every heart
Far better than the heart that pleads.
He knows all things, and this we know,
"He doeth all things for the best."
Then gladly we can leave all there
Safe in our Father's care to rest.

—N. R. B.

Work in Obscurity.

BY REV. O. P. EACHES, D. D.

Underground work is not conspicuous, shining. Work done apart from the eyes and ears of men lacks some elements of inspiration. Providence has this fixed law—most workers must work in obscurity. Unless there were valleys there could be no peaks lifting high their heads. If one man by the power of genius, shines with a name upon the tongues of all, one hundred fellow workers must work in comparative obscurity. This, however, should not be a yoke put upon the life to gall the neck or irritate the heart. We must look out upon our life as a calling of God. We must joyously work in our place, however small it may be, thinking these thoughts; how we may grow up to him—how we may fill the place full—how we may make the place, the work, and ourselves glorify God.

Among the twelve there were three pillar-men; the others lived good lives, but they were not pillars. It is a great help and comfort to know that not all the apostles were geniuses. All that we know of half the apostles is their names. They wrought good work, were faithful disciples, laid good foundations—and then passed out of sight. These unknown workers may have contributed as much to the spread of Christ's name as their more shining brothers. They did not cut their names upon the memories of men or upon the pages of the New Testament.

They did, however, cut their names upon the foundations of the New Jerusalem (Rev. 21). There is this uplifting thought—Jesus will uncover the obscure workers and make their lives shine out. Who to-day would know anything of Antipas, a faithful member of the church in Smyrna, had not the ascended Lord spoken in his praise? (Rev. ii., 13). That is a prophecy of the way in which men who live great lives in little compass shall shine out. In his courteous way Paul makes a half-apology (Phil. iv., 3) for not mentioning the names of all his fellow-workers. He virtually says, It is not needed that I should mention your names for they are all in the book of life.

Sometimes there comes a feeling of bitterness into the heart of a tentamental man who labors in a one-talent field. He feels conscious of powers that could fill a larger place. But we may make a mistake as to what is large or small in the sphere of present or future usefulness. John Bunyan never had a larger parish than when he was in Bedford jail. He did not know it at the time. We cannot tell how much use God can make of a life by knowing how much space it covers. We may learn a lesson from Paul's early life. It seemed like throwing it away to send him to the obscurity of a life in Tarsus. Here was a man of genius, of leadership. Paul was content to work and wait. During this period he wrought without ceasing and grew in moral and spiritual stature. If he had remained here we would never have heard of him. Then Jesus opened a larger door of usefulness. If it had not been for a life developing in obscurity at Tarsus he might not have been able to have taken the leadership of the church and the age at Antioch. Paul spent the time of waiting in preparation. Jesus Christ can open doors of opportunity. Every worker should

hold himself in readiness to go through a door that Christ opens for him. The years of waiting should be years not of repining because the field is not larger but times of consecration to present duty. If the field is not large, let it be ploughed the deeper. If Jesus who called Paul from a small field to a larger, wants a man to-day for some Antioch, he can, through Barnabas, find him. But he wants a prepared man. One element of preparedness is the absence of an unholy ambition that eats out contentment in the heart because some Barnabas does not, at once come with an opening to a larger, more conspicuous place. Very beautiful are these words of Maclaren: "We shall do our work best, and be saved from much festering anxiety which corrupts our purest service and fevers our serene thoughts, if we once fairly make up our minds to working unnoticed and unknown, and determine that whether our post be a conspicuous or an obscure one we shall fill it to the utmost of our power, careless of praise or censure because our judgment is of God, careless whether we are unknown or well known because we are known altogether to him."

Be it ours to do the faithful working content that Jesus shall do the remembering and the rewarding. Be it ours to make the place of present labor a place of holy opportunity, a place for the cultivation of duty. Be it ours to cultivate ourselves so that if there be a call to the bearing of heavier burdens and doing larger duties there shall be a prepared man for the prepared place. There is a Providence, which is only another name for Jesus Christ who shuts and opens the doors in our lives. —Inquirer.

Melchisedec.

Who was Melchisedec, and why does the Bible say (see Heb. 7: 3) that he was "without father, without mother, without descent, having neither beginning of days nor end of life?" are questions that have, for many years, perplexed ordinary Bible-readers, Sunday-school teachers, and even preachers. The clearest and most satisfactory statement on these points that we have ever read were given in the *Independent* recently by Rev. Samuel T. Spear, D. D., and believing that they will be interesting and instructive to the great majority of readers we give them as follows:

There are in the Old Testament Scriptures two references to this Melchisedec, one of which is historical, and reads as follows: "And Melchisedec, king of Salem, brought forth bread and wine; and he was the priest of the most-high God. And he blessed him [Abraham], and said, Blessed be Abram of the most-high God, possessor of heaven and earth; and blessed be the most-high God, which hath delivered thine enemies into thy hand. And he gave tithes of all." (Genesis 14: 18-20)

This is all that in the way of history is said about Melchisedec. The scene here described occurred when Abraham was returning in triumph after his slaughter of the kings, as set forth in the previous verses. Melchisedec, who was contemporary with Abraham and was the "king of Salem," and also "the priest of the most-high God," thus combining the royal and sacerdotal functions in the same person, met Abraham and blessed him; and Abraham gave tithes unto him, thus recognizing his official character. So reads the record.

The other reference to Melchisedec occurs in one of the psalms, which in the New Testament is treated as Messianic, and reads as follows: "The Lord hath sworn, and will not repent, Thou art a priest forever after the order of Melchisedec." (Psalm 110: 4)

This, in form, purports to be the language of God addressed to the Messiah ages before his advent into this world, declaring him to be "a priest forever after the order" or similitude, or likeness "of Melchisedec," and undoubtedly referring to the Melchisedec that appears in the Book of Genesis. The priesthood of this man antedated by several centuries the priestly system in the tribe of Levi, established under the laws of Moses, and also antedated the priesthood vested in Aaron. The implication of the language is that the priesthood of Melchisedec was designed to be a special type of that of Christ. The only reference to him found in the New Testament occurs in the Epistle to the Hebrews; and in this epistle Melchisedec is clearly made a distinct and special type of Christ. The passage in the psalm, as above quoted, is cited as applicable to and prophetic of Christ. (Heb. 5: 6.) The writer treats this passage as declaring God's appointment of Jesus to be a priest "after the order," or similitude, "of Melchisedec."

The seventh chapter of this epistle contains a reference to the history of Melchisedec in connection with Abraham, as found in the Book of Genesis. Briefly reciting the facts, the inspired

peasant tells us that the very name of the man means that he was "king of righteousness," and that the title, "King of Salem," means that he was "king of peace." Unlike the Levitical priests under the Mosaic system, he had no genealogical record of descent, and in this sense he was "without father, without mother, without descent, having neither beginning of days nor end of life" so far as any record of him goes. He was, hence, "made like unto the Son of God," who also had no priestly ancestry from which he derived the priestly office and no priestly descendants deriving their office from him. Melchisedec and Christ thus correspond to each other, the one as the type and the other as the antitype.

Melchisedec was a king and a priest at the same time, and Christ, in this respect, is after his "order." Melchisedec stood alone as a priest, without inheriting or transmitting the office; and so does Christ stand alone as the "high-priest of our profession." The office of Christ came directly from God with the confirmation of an oath, and is superior to that of the Levitical priesthood, as shown by the giving of tithes by Abraham to Melchisedec, also by the failure of the Levitical system to effect salvation from sin and its curse, and still further shown by the permanence of Christ's priesthood in the same person, and by the completeness and sin-atoning sufficiency of the one sacrifice which Christ made "when he offered up himself."

Carrying the Half Cross.

"Why do I fail to find that peace and deep satisfaction in the Christian life which makes others so happy?" asked a church member of a venerable and saintly mother in Israel. "Friend," answered the sweet faced old lady, with that transparent sincerity and frankness which mark the period of life when the soul stands in the presence of the eternal verities, "are you not trying to follow Christ with only half your cross?"

The answer went straight home to the soul of the inquirer, like a revelation. It disclosed the very barrier which had kept him from entering into the fullness of the peace of Christ. That very day he took up his whole cross; and the heavens opened, and the full sunlight of the Divine peace and blessing fell upon his pathway.

How many of us, friends, are trying to follow Christ with only half our crosses? How many are trying to serve Him with divided allegiance? Is there anything we have not given up, or would not give up, for His sake? Is there any little corner of our hearts, separate from the rest, into which we retire, and from which we answer, when we hear Christ knocking, "Here Thou canst not enter, Master; but bide and presently I will come to Thee!"

O poor, deluded soul! Unless Christ enters into the whole man, how can the man be His? There must be no closed chamber; there must be no reserved confidence, no sympathy withheld, no service denied. You must be all Christ's, or none of His. "Ye cannot serve God and Mammon." It is the old principle of self-sacrifice and complete devotion, which every great cause has demanded of its followers since the world began.

And besides being imperfect and unworthy, the half-hearted Christian life is difficult and unsatisfactory. It is the hardest thing in the world to be a Christian without being a thorough one. All the time that you are serving two masters, you are carrying twoyokes and dragging two ploughs. What a thankless and hopeless task it is! As Mr. Drummond says, in his "Natural Law in the Spiritual World," "It is the man who tries to make the best of both worlds who makes nothing of either." Do not be a hypocrite. If you are bound to serve Mammon, why, choose his service and avow it, like a man. Don't march with Christ's followers and shoot with the devil's. Compromise and deception are the two hardest games that a man ever tried to play, and he has got to be an adept at both before he can be a good hypocrite.

If you have made up your mind to be a Christian, be a Christian through and through. You will find it far easier, and infinitely more satisfactory, than being only a partial Christian. Don't carry one beam of your cross to-day, and the other beam to-morrow, but carry your whole cross to-day, and to-morrow, and every day. Be consistent, be genuine! The cause which you have espoused demands your supreme energy, your supreme devotion. There is this peculiar thing about the spiritual life: It demands of a man everything or nothing. It isn't like worldliness in this respect; you cannot take it in homeopathic doses. It must penetrate, possess, control, the whole man, or else cease to exist within him. Religion makes enthusiasts, but never diplomats. The love of Christ made a Paul and a Luther, but never a Machiavelli. "This one thing

I do," said Paul; and Paul's motto must be the motto of every Christian who dares to think himself worthy of the name.—*Zion's Herald*.

Aged Church Members.

In nearly all of the older churches are more or less members who have passed the limit of threescore years and ten, and who, because of feebleness, are able but seldom, and perhaps never, to join in public worship with those who are younger. It may be, on pleasant Sundays once or twice in the year, they are able, with much effort, to come to the place of worship; but these visits are so rare that they feel themselves strangers in the places where they once were in the midst of loving brothers and sisters. Instead of the smile of welcome and the hearty grasp of the hand from their associates and fellow-workers, they find themselves almost forgotten by those who were formerly the boys and girls of the congregation, and total strangers to the many who have more recently joined the church. Instead of carrying back to their lonely homes a feeling of joy at having been able once again to go to the dear old church, they take with them a wearing heart-ache, which stays by them many a weary day and night, as they feel that they have been cast up on the banks of time while the busy stream of life goes hurrying on unmindful of them.

It is hard even for the Christian to feel that he is growing old, when advancing age thus shuts him out from participation in what once formed so much of his life, and from communion with hearts that throb with love for his Saviour. As these aged ones are shut in at home, the days seem longer and the nights more wearisome because of this lack in their lives; a lack which might easily be supplied by a little thought and effort on the part of those who are younger. Each church member should have a roll of the members of the church with which he or she is connected. This roll should be studied carefully until each member can be "placed," and then especial effort should be made to call on and pay little attentions to those who are thus shut in. This calling should not be done in a formal, perfunctory way;—rather let it be as informal and free as possible. A little chat about the last Sunday's sermon, the Sunday School lesson, or the things said in prayer-meeting, will do the lonely one incalculable good. Do not suppose, either, that the blessing will all be confined to the aged one, for these dear saints often have rich experiences of the Saviour's loving presence, and can tell many a tale of the bygone days that will prove an inspiration for the busy worker of today, and more than this, even though there were no receiving of other blessing on the part of the visitor, there would be a sweet consciousness of trying to do something for the Master, and by and by the sweeter words, "Inasmuch as ye did it unto these ye did it unto me." Try it.—*Watchman*.

A GENTLEMAN was walking on the parade at Llandudno, Wales, and was watching a pretty little vessel with its white sails shining in the sunlight. "How is it that this ship does not seem to be moving?" he said to a seaman standing by. "Her sails are spread and there's plenty of breeze, but she seems to make no progress." "She's anchored, sir, she's anchored," replied the sailor. "That's just how it is with many of us," said the gentleman, in answer. "There is everything to help us on our heavenlyward journey, but we can make no progress at all because we are anchored to something here on earth—some sin indulged in, or some worldliness we cannot give up. Yes, that's the secret—we are anchored."

Spontaneity vs. Ritualism.

The tendency of modern preference is decidedly in favor of ritualism. There are three principal arguments adduced in its support. One is that it promotes uniformity of worship among congregations and avoids mistakes. A story is told of a congregation that sat down after singing when a stranger, occupying the pulpit that morning was about to offer the invocation. It may be questioned whether a few such mistakes might not be a real benefit to such a congregation by teaching them to be more observing. Another argument is that ritualistic service promotes tenderness and perspicuity of expression, but it may be added also, generally at the expense of originality and independence of thought. A third argument is that a properly prepared ritual embodies and brings out the life of the past and thus brings Christians of all ages into harmony. But it may also be asked whether it does not also tend to stereotype Christian life and deprive it of the highest grade of vitality.

The great need of the age, as indeed of all ages, is spontaneity—that quick

intuition that catches the silent language of the occasion, and by a few deft and well-chosen words makes the occasion speak what words can never speak. And such is the harmony of the past and the present that the soul trained in the above art will bring out more of the life of the past than the best worded ritual ever devised. Not only this but such is the harmony between the past and the future that the art in question will lead out the soul to catch the spirit of the on-coming ages. For the testimony of Jesus is the spirit of prophecy.—*Free Baptist*.

The Life Tells.

Too often people pray, whose way of living prevents their prayers from being answered. A lady once besought Mr. Moody to pray for her unconverted husband and try to lead him to Christ. "How long have you been married?" asked Mr. Moody.

"Twenty years," she replied.

"I have talked to him, I have prayed for him, I have tried to get him to join the church."

"And you have been his wife for twenty years?"

"Yes, sir."

"There must be something wrong somewhere," said the evangelist, shaking his head. You ought to have got him to the Lord before this time. Have you always lived like a Christian before him?"

"I'm afraid not, always."

"Have you every got out of humor with him and said spiteful things?"

"Yes, very often."

And what did you do then? Did you apologize and tell him you were sorry for it?"

"Oh, no; I never did that. I couldn't."

"Well, then, right there is where the trouble is. It is not your husband that I ought to pray for, but yourself. When your heart once gets right and makes your life right it won't be long before God will get into the heart of your husband."

And it wasn't long afterward until the prediction was fulfilled. The heart of the wife became full of overflowing with the love of God, and her husband was soon after converted.

Little Children That Are Gone.

Why do they come, these little ones that enter our homes by the gateway of suffering, and that linger with us a few months, uttering no words, smiling in a mysterious silence, yet speaking eloquently all the time of the purity and sweetness of heaven? Why must they open the tenderest fountains of our natures only to leave them so soon, choked with the bitter tears of loss? It is impossible wholly to answer such questions of the tortured heart; but one can say in general, that these little temporary wanderers from a celestial home, come and go because of the great love of God. It is an inestimable blessing to have been the parent of a child that has the stamp of heaven upon its brow, to hold it in one's arms, to minister to it, to gaze fondly down into the little up-turned face, and to rejoice in the unsullied beauty of its smiles, and then to give it back to God at his call, with the thought that in heaven as upon earth, it is still our own child, a member of the household, still to be counted always as one of the children whom God hath given us. Such a love chastens and sanctifies the hearts of the father and mothers, carries them out beyond time and sense, and gives them a hold upon the unseen. As things of great value always cost, it is worth all the sorrow to have known his holy affection, and to have this treasure in heaven.—*Advance*.

John Wesley, referring to his mother's death, says: "We stood around her bed and fulfilled her last request, uttered a little before she lost her speech: 'Children, as soon as I am released, sing a psalm of praise to God.' The hymn which they sung was one composed by Charles Wesley.

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A parlor car runs each way on express trains leaving Halifax at 6.40 and St. John at 7.00 o'clock. Passengers from St. John for Quebec and Montreal leave St. John at 12.35 and take sleeping car at Moncton.
Sleeping cars are attached to through night express trains between St. John and Halifax.

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The 6.30 train from Halifax will arrive at St. John at 8.30 Sunday, along with the express from Montreal and Quebec but neither of these trains run on Monday. A train will leave Sussex on Monday at 6.47, arriving at St. John at 8.30. The trains of the Intercolonial Railway to and from Montreal are lighted by electricity and heated by steam from the locomotive.
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ARRIVE IN FREDERICTON.
1.15, 7.15 p. m.

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