

### "And His Will is Our Peace."

"E la sua volontà è nostra pace."  
—DANTE.

O restless soul of man, unsatisfied  
With the world's empty noise and feverish glare,  
Sick with its hopes of happiness denied,  
The dust and ashes of its promise fair;

Baffled and buffeted, thy days perplexed,  
Thy cherished treasures profitless and vain,  
What comfort hast thou, captive, thwarted,  
Mocked by mirage of joys that merge in pain!

Though love be sweet, yet death is strong,  
And still  
Inexorable change will follow thee;  
Yes, though thou vanquished every mortal ill,  
Thou shalt not conquer mutability!

The human tide goes rushing down to death;  
Turn thou a moment from its current broad,  
And listen: what is this the silence saith,  
O soul? "Be still and know that I am God!"

The mighty God! Here shalt thou find thy rest,  
O weary one! There is naught else to know,  
Naught else to seek—here thou mayest cease thy quest,  
Give thyself up. He leads where thou shalt go.

The changeless God! Into thy troubled life  
Steals strange, sweet peace; the pride that drove thee on,  
The hot ambition and the selfish strife,  
That made thy misery, like mists are gone.

And in their place a bliss beyond all speech;  
The patient resignation of the will  
That lifts thee out of bondage out of reach  
Of death, of change, of every earthly ill.  
—Celia Thaxter, in "Century."

### Me, the Sinner.

BY GEORGE F. PENTECOST, D. D.

The extraordinary prayer of the penitent publican will always stand out as a model of brevity and conciseness. It consists of two parts—petition and confession. Both are compacted into a single sentence. "God be merciful to me the sinner." If he had spent hours in agonizing prayer, he could have said no more, either by way of asking or confession. For what more can a sinner ask for on first coming to God than mercy; and what more can he confess than that he is a sinner, and by precedence, as the matter lay in his own mind, the sinner? When we think of it carefully, we are not surprised at the outcome of the matter—viz., that "he went down to his house justified." Those three words, "me, the sinner," compress a world of thought, and, like a bud not unfolded or developed, contain a whole body of truth on the question of man's sin.

In the first place, the publican had made the most important discovery that it is possible for a man to make concerning himself. He had found out that he was "a sinner." It is quite true that almost every person with whom we might enter into conversation on this subject, would admit himself to be a sinner; but should the matter be pressed, it would not take long to find out that these general admissions were very superficial and not based on any real conviction. One cannot think of sin without thinking of God, against whom all sin is committed. Any recognition of sin that does not bring the sinner to God in confession, coupled with a petition for mercy, does not amount to conviction. Such superficial admissions, when probed to the bottom, amount rather to an admission of certain shortcomings which the transgressor is not particularly ashamed of, and which, upon the whole, are no serious breaches of the law of righteousness, and which will in no wise affect his standing with God, if, indeed, God has taken note of them at all.

This publican had discovered that sin was the "coming short of the glory of God," and that any such breach of perfectness was fatal to any acceptance with God on the ground of righteousness. He had arrived at the knowledge that it was not so much a question of how great a sinner he was as that he was a sinner at all. Like a man who discovers that he cannot meet his business obligations. Though he is only short ten cents on a dollar, he is as inevitably a bankrupt as if he were short ninety cents. Most men go on the supposition that God only takes account of gross sin, and that "little sinners," that is, men and women who are less sinful than some others, who are notoriously sinful, are not sinners at all, in the sense of being guilty and lost. They never think of sin as such, but only of sin in the extent and degree of it. But true conviction of sin takes account of the fact that sin at all in any degree, is both guilty and fatal to standing with God, and must in the end

prove fatal to spiritual character, just as the smallest speck of rot in an apple is fatal to its acceptance as being sound, and must inevitably spread itself over the whole fruit. Few persons recognize this, and so they are careless of sin. The publican had made this discovery.

Moreover, he seems to have made a deeper discovery than that he was a sinner in the sense of being a transgressor of God's law. The Holy Spirit has recorded a gesture which he made while making his confession of sin to God. "He smote himself on the breast." This is significant, and seems to have indicated that he knew that his trouble lay deeper than in his actions. There was a reason for transgression in his nature. We can fancy him thinking if not saying: "Lord I am a sinner, not only in act, but in nature. The seat of the trouble is right here, in my heart. My actions are bad because my heart is bad." He had discovered that to be true which our Saviour has so graphically declared: "For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, evil eye, blasphemy, pride, foolishness: all these things come from within and defile the man." (Mark vii, 21, 22.) This was the deep discovery which he had made, and while he confessed "these things which defiled the man," he was confessing also the deep depravity of his heart from which flowed his evil life, as bitter waters from a bitter fountain, as evil fruit grows on an evil tree. Until this discovery is made and recognized by men they will hardly make the penitent confession of the publican; for until the thorough evil of the nature is recognized there will always be a latent thought that it is possible to cease from sin and by religious or moral training bring the man into acceptableness with God.

Again, the publican had separated himself from the rest of men and come with his own individual and personal case before God for mercy. There are many persons who are ready to confess sinfulness along with the whole race. They belong to a sinful race; but are not in themselves and by themselves, apart from all others and any other sinners. Now this publican did not pray "God be merciful to us miserable sinners"; but "God be merciful to me the sinner." He was not concerned just then with his neighbor's sins; nor was he disposed to throw back responsibility upon Adam, or his fathers, or his class. He was a sinner apart from all others. The evil of his own heart was his calamity, and his transgressions were his own doing; and he had come to recognize his own individual responsibility in all this dreadful matter. It is not until we have thus separated ourselves from the crowd and come to close quarters with God and our own souls that we are truly penitent.

Then there is this noticeable thing about this publican's confession. It was directly to God. We have in a hundred instances tested the sincerity and proved the insincerity of the flippant acknowledgment or confessions of sin made in response to personal questions when dealing with men about their souls. In this way: "Are you a sinner?" To which we never fail to get an answer: "Yes; no one can deny that." "Then let us get down here on our knees and acknowledge that fact to God and ask his forgiveness." But it is seldom that we find men willing to confess to God. It is right at this point that men's conviction and confession prove superficial and insincere. They are ready to confess sin to their fellow-men, or for that matter to the whole world, but not to God. No conviction of sin that does not lead us to God in penitent confession will avail for our salvation.—Independent.

### Taking Up The Cross.

Our Lord's direction to each one of those who would come after Him is not that he must afflict his person, nor agitate his mind, nor excruciate his heart. All this is easy enough; it is the very thing to which the too-willing soul would fly to be rid of the pain and peril of guilt. Convince poor humanity that infant-drowning in the Ganges River will earn admission into heaven, and awful as may be the agony of a mother's heart, the stream will swim with struggling children. But the true self-denial falls precisely upon the not doing acts of this sort. The nature of sinful man craves these morbid exercises. The Saviour says: "Look unto Me, and be ye saved." The will is broken, the listless desires are awakened, and the full trust of each penitent soul is extended just to reach and to rest in the atoning merit of the crucified Christ. The cross-bearing which becomes our duty is found in the endurance of what pains and troubles this earthly life involves. Physical weaknesses and distempers are to be reckoned among the most

common of these. Robert Hall was afflicted by a disease that often caused him to roll upon the floor in agony after preaching; Cowper lived in constant fear of renewed attacks of insanity; even Paul had "a thorn in his flesh." Nor must we forget the believers whose work for a life-time it is to watch by the couch of others who are ill, mutilated, crippled and suffering. Sometimes it is an invalid husband and sometimes it is a distracted wife and there will be a sick-chamber to some believers which is their whole, little, drudging world.

A narrow lot in life is also a cross. God's providences are awfully mysterious at times. Poverty is always bad enough; but one has to feel the pressure of it the more keenly because it mortifies and defeats his plans for his children. Often a sudden loss of property has plunged an entire family into untold mortification and helplessness.

Vicarious suffering is likewise among these crosses. Our loftiest affections are the means of our deepest pains. Bereavement is not to be compared in certain instances with the living death some have to endure. The father is a drunkard, the mother is a wanderer, brothers are scoundrels, and sisters are shames. The innocent are compelled to stand under the gloom which the guilty have brought down on them. Pierce spiritual conflicts are to be considered as crosses. How little such things are understood even by those who are in daily association with them. Some Christians have temptations that others never seem able to comprehend. Hereditary predispositions render one melancholy while the rest are all bright with hope and cheer. Enemies frequently spring up, and it is almost impossible to forgive them. Thus some of God's dear children dwell under a cloud all their lives.

So it is evident that we need not go far to find what is intended in this counsel concerning cross-bearing. But our chief question is concerning the principles that underlie our duty in all such cases. A rule cannot be given elastic enough to embrace these thousands of particulars. What is given here is this: "Come after Me." One is to try to do precisely what Jesus Christ would have done in his circumstances.

Our Lord always kept telling His disciples that His Father chose the cross for Him to bear. God chooses all His children's crosses for them according to His own supreme wisdom. Our Lord, moreover, told His disciples that this cross must be borne all the time. Luke, in another place, adds a word which no one of the other evangelists uses, the word "daily." We wish there could be just a single pang, a single battle, a single wrestle, and then all be done with. No; this is the rule: "And He said to them all, if any man will come after Me, let him deny himself, and take up his cross daily, and follow Me."

Our Lord, therefore, told His disciples that no one was to take up his cross until he had duly considered the bearing of it to the end. Two pictures He gives us in this passage for an illustration. One is of a builder planning to erect a tower; the other is of a king going out to war. Each of these must sit down first and "count the cost." To be a follower of Christ is a purpose of serious solemnity. If one fails in fidelity and turns back in the way, he is like salt that has lost its savor and is fit not even for a dunghill. But he shall also count the cost of not following Christ. It is a serious thing to be a Christian, but O, what is it not to be!

Finally, our Lord told His disciples that bearing the cross ends in wearing the crown. Even Jesus thought of the glory which was hereafter to follow. Ah, what a sight that will be when the singing legions of God come home, and the crosses they bear will have been mysteriously changed into banners as they file in with their crowns.—The Rev. Dr. C. S. Robinson.

OUR DUTY.—All you have to do is simply your duty. In a factory I learned a deep lesson. As I entered all seemed confusion,—the buzz of machinery, the whirl of everything, dazed me. But I soon saw that each one was doing the task assigned to her. I looked at a girl whose work was to untie knots in the threads as they passed over the wheel. All day long she simply untied knots. Now, if she had said: "This is such a little thing to do. I get tired of it. I think I will do what the girl next to me is doing," she would have damaged the whole work. The simple untying the knots had to do with the beauty and finish of this whole design.

THE DIFFERENCE.—The atheist, standing by the encoffined form of his loved companion, is overwhelmed with the blackness of despair in the presence of an irreparable loss—an endless separation. Under similar circumstances the infidel is crushed by a

mighty head of gloomy, hopeless, exasperating doubts, and the agnostic is tortured to desperation with the exasperating uncertainty into which his unbelief has overwhelmed him. But the Christian standing by the lifeless form of his sainted dead, sees heaven near, sees death as the portal through which his loved one has just passed into paradise, and amid his awful bereavement is indescribably comforted with an abiding assurance that in a little while that same portal, death, will open and admit him to an endless Paradiseal companionship with the loved one whom God has permitted to precede him to the glory land. Reader, in which of these three conditions do you prefer to stand by the open grave of departed friends? Take your choice.—Telescope.

PUT ON ANOTHER HOOP.—If people always acted upon the suggestion of the cooper in the following incident, many disagreeable quarrels over trifling matters would certainly be avoided.

Two neighbors, a cooper and a farmer, were spending the evening together; both were professors of religion, but of different denominations. Their conversation was at first upon topics relating to practical religion; but after a time it diverged to the points of difference between the two churches to which they belonged. It was first only a good-natured discussion; then it became a dispute. The cooper was the first to perceive its unprofitable and injurious tendency, and remarked: "We are springing apart from each other; let us put on another hoop—let us pray." They knelt down and prayed together, after which they spent the remainder of the evening lovingly together, conversing on the things of the kingdom in which they both felt an equal interest.—Selected.

### One Thing is Needful.

A young believer had lost his joy in the Lord, and had fallen into consequent despondency. As he sat in the house, in the depth of sorrow, his anxious mother said to him, "My dear boy, you look as if the whole world were resting upon you, and you had to bear up the universe." His answer struck me as well worthy of remembrance. "Mother," said he, "if I had to carry the whole world I could do it more easily with God than I can bear my life without Him." It is even so. When the Lord is with us, nothing is beyond our power; but when His presence is withdrawn, not only is the grasshopper a burden, but we are a burden to ourselves, and we grow weary of living, whatever temporal comforts we may possess. You may light as many candles as you please, but there is no day till the sun rises; and so with all the consolations we can muster, our soul is still in the dark till the Lord shines upon us in grace. The Rev. C. H. Spurgeon.

DAVID LIVINGSTONE, who did so much toward opening up the dark continent of Africa, told the following story. When he was a boy, a faithful christian man called him to his death-bed and said, "My son, make religion the every-day business of your life, and not a thing of fits and starts." Livingstone's life shows that he followed the advice to the day of his death, even to his last hour, which was spent on his knees in prayer to Him to whom he had so often gone for comfort. There is no class of professors that God has so little respect for as those who serve Him periodically. And there is no class that do so little in the cause as those that wait for the annual revival to fit the harness to them. God loves and honors him who strives to show, by his daily and hourly walk, that he bears branded on his body the marks of the Lord Jesus. We are to daily take up our cross and follow Him.—C. W. Bibb.

### Don't Scold.

For the sake of your children don't scold. It is a great misfortune to have your children reared in the presence and under the influence of a scold. The effect of the everlasting complaining and fault-finding of such persons is to make the young who hear it unamiable, malicious and callous hearted, and they often learn to take pleasure in doing the very thing for which they receive tongue-lashings. As they are often getting blame for wrong doing, whether they do it or not, they think they might as well do wrong as right. They lose all ambition to strive for the favorable opinion of a fault-finder, since they see that they always strive in vain.

### Random Readings.

He who does his best, does enough. Peace and comfort are Christ's great encouragement to faithfulness and obedience.—Baxter.

Happiness is a perfume which one cannot shed over another without a few drops falling on one's self.

Sins are like circles in the water when a stone is thrown into it—one produces another.—Matthew Henry.

The Christian should fear to die no more than to go to sleep. Jesus will waken him in the morning.

In our battle of life we should have something worth fighting for; otherwise we can have no creditable victory.

False friends are like our shadows; they keep close to us while we walk in the sunshine, but leave us the instant we step into the shade.

Make others to see Christ in you, moving, doing, speaking and thinking. Your actions will speak of him, if he be in you.—Samuel Rutherford.

Never be ashamed to own you have been in the wrong; it is but saying in other words that you are wiser today than you were yesterday.

The thoroughly great men are those who have done everything thoroughly, and who have never despised anything, however small, of God's making.—Ruskin.

Do not expect commercial payment for the real benefits you may render mankind. Doing good is the great way of enriching character.—Dr. S. J. McPherson.

A more glorious victory cannot be gained over another man than this, that when the injury began on his part, the kindness should begin on yours.—Tillettson.

People often say they cannot speak or say much in meeting. No wonder they have nothing to say who daily read twenty columns of newspaper to one square inch of Bible.—H. L. Hastings.

Mr. Spurgeon in his new book entitled "Salt Cellars," tersely remarks that "grape juice kills more than grape shot." He also advises each man to keep his wife's husband out of the public houses.

Christ is a stumbling stone to those who will not believe upon him. They fall over him and are broken. It is believe and be saved, or reject him and perish. It is fearful to think of, but we must be faithful to tell the truth.

Our Lord has a keen eye for all that is good. When He searches our hearts he never passes by the faintest longing, or desire, or faith, or love of any of his people. He says to each and all: "I know thy works."—C. H. Spurgeon.

Some people are thinking and judging of themselves by what they are doing; but God looks at the heart, and God knows that a good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit, so God wants man to get a new nature.—Short.

The peculiar temptations and troubles incident to the possessions of great wealth emphasize the truth that a competence is all we really can enjoy. Extreme poverty is scarcely less favorable to the development of soul-life. The "golden mean" is the condition which produces the noblest types of character.—Golden Censer.

In what little, low, dark cells of care and prejudice, without one soaring thought or melodious fancy, do poor mortals forever creep! And yet the sun sets today as gloriously bright as it ever did on the temples of Athens, and the evening star rises as heavenly pure as it rose on the eye of Dante!—Margaret Fuller.

You can never know whether, you are really willing to work for Christ by simply questioning your heart. Do something do everything for his sake—out of love for him. Let daily, domestic duty be thus consecrated. It is not by doing this or that particular thing that we serve Christ so much as by doing all in the name of Christ.—Chas. Manly.

### Minard's Liniment for Rheumatism.

GOOD FLAVORING EXTRACTS, are cheaper than the poor ones, because they go further. Try the "Royal" and be convinced.

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So rapidly does lung irritation spread and deepen, that often in a few weeks a simple cough culminates in tubercular consumption. Give heed to a cough, there is always danger in delay, get a bottle of Bickle's Anti-Consumptive Syrup, and cure yourself. It is a medicine unsurpassed for all throat and lung troubles. It is compounded from several herbs, each one of which stands at the head of the list as exerting a wonderful influence in curing consumption and all lung diseases.

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1890 SUMMER ARRANGEMENT. 1890.  
ON and after MONDAY, 9th June, 1890, the trains of this Railway will run daily (Sunday excepted), as follows:—

### TRAINS WILL LEAVE ST. JOHN.

Day Express for Halifax and Campbellton ..... 7.00  
Accommodation for Point du Chene ..... 11.00  
Fast Express for Halifax ..... 13.30  
Fast Express for Quebec & Montreal ..... 15.35  
Express for Halifax ..... 22.30

A parlor car runs each way on express trains leaving Halifax at 6.30 and St. John at 7.0 o'clock. Passengers from St. John for Quebec and Montreal leave St. John at 16.35 and take sleeping car at Montreal.

### TRAINS WILL ARRIVE AT ST. JOHN.

Express from Halifax (Monday excepted) ..... 6.10  
Fast express from Montreal and Quebec (Monday excepted) ..... 8.30  
Accommodation from Point du Chene ..... 12.55  
Day Express from Halifax and Campbellton ..... 18.35  
Express from Halifax, Pictou and Mulgrave ..... 22.30

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.

All trains are run by Eastern Standard Time.

D. POTTINGER,  
Chief Superintendent  
Railway Office, Moncton, N. B.  
6th June, 1890.

## New Brunswick Railway Co.

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In Effect June 30th, 1890.

### Eastern Standard Time.

#### LEAVE FREDERICTON.

6.00 A. M. — Express for St. John, and intermediate points, to Vancorbo, Bangor, Portland, and points West; St. Stephen, St. Andrews, Horton, Woodstock, and points north.  
3.05 P. M. — For Fredericton Junction, St. John.

#### RETURNING TO FREDERICTON.

From St. John 8.45 A. M. 4.45 P. M.; Fredericton Junction 11.55 A. M. 6.25 P. M.; McAdam Junction, 10.40 A. M. 2.15 P. M.; Vancorbo, 10.20 A. M.; St. Stephen, 7.40, 11.25 A. M.; St. Andrews, 7.00 A. M.

#### ARRIVE IN FREDERICTON.

1.15, 7.15 P. M.

#### LEAVE GIBSON.

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

#### ARRIVE AT GIBSON.

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

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