

REST.
And to know the love of God which passeth knowledge, that ye might be filled with all the fullness of God.—Eph. iii, 16

Of Jesus' love below.
He came and swept away all props On which I leaned with pride; For only into emptied hearts Comes Christ the crucified.

He humbled to the dust my pride, And yet, the bruised reed! He did not break—so tenderly He heals the heart that bleed.

The calm, so sweet, has come at last, The poor tossed heart finds rest, The tempest drove the wearied bird Into the sheltering nest;

For this new life, so sweet, dear Lord, What can I say to Thee? I never dreamed that thou couldst give Such perfect rest to me.

For years I heard Thy pleading voice, O cast your cares on Me, And yet I know not how to trust Those weary cares to Thee.

More weary grew the burden then— The grief I could not bear; Helpless, I cast them at His feet, The burdens and the care.

And O, the quiet peace and joy, The fullness of His love; Who cast their every care on Him, Will taste the joys above.

—Laura M. Latimer in Advocate.

Too Old To Work.

As I was busy with saw and knife pruning a tree, a friend drove up and said: "Father Smith, you are too old to do such work as that. You are now three-score, and you ought to rest."

How common is this idea. I remember reading in one of Dr. Chalmers' sermons something like this: "As the days of our years are threescore years and ten, and most of us hope to live to complete the cycle, we ought to divide the seventy into periods of ten years each, and call each of these periods a day of one week on the earth."

Under this arrangement, the last ten years, from sixty to seventy, would be the Sabbath of life, and we should set apart that period as holy time. We should free it as far as possible from worldly cares, and devote it to preparation for heaven.

This suggestion impressed me favorably when I first saw it. But as I have thought about it since, I am not so sure that it is a good one. There is a growing tendency in some quarters to shelve men as soon as they begin to grow old.

The younger say of the elder: "Now, father, you have been useful in your day and generation, but you are not adapted to this fast and fastidious age. So you had better step aside, and give yourself to prayer and meditation. We are strong. We will take care of the world, while you wait in silence and quietness for the coming of the chariot."

And there are churches that seem to think the ripeness of experience is a serious objection to a minister. They don't want the mellowness of age in the pulpit, but the tartness of immaturity. They say: "This gray-haired and venerable preacher, who has gone through a score of revivals, and been instrumental in bringing hundreds of sinners to Christ, won't do for us. He hasn't snap enough!"

whom he was teaching the alphabet. The visitor was indignant, and said: "Mr. Eliot, you ought to rest now. You have done a grand life-work, and have a right to be released from such drudgery."

The noble old man replied: "I know that I can not do much now, but I mean to keep on doing the little I can as long as I live."

And now, if aged men and women want to keep on working for Christ, and if there is work that they can do better than any other class of workers, should not the church encourage them to work, instead of hurrying them up on the retired list, in order to make room for those who are younger?

There is enough to be done for the Master to keep us all busy; there are various duties adapted to all ages and capacities. And it seems to me that we need especially, in these restless days, the influence of a piety that is ripe and mellow.

Every man at sixty should try to simplify his worldly business, and to avoid, as far as possible, entering upon new enterprises, or getting involved in new complications. But he should not, as a rule, retire from business.

His experience is worth more than the push and energy of younger men. But while continuing in the active duties of life, he ought to secure more time for Christian work.

He ought to provide for, not a Sabbath of rest and contemplation, but a Sabbath of consecrated activity. No true man or woman wants to be buried alive.

We all want to be active as long as we have any strength. But our activities should be holier and more loving as we get nearer to heaven.—Senex Smith in Journal.

Be Happy To-Day.

In 1852 Bishop Simpson thus wrote to his wife: "Be careful of your health; be cheerful. Look aloft. The stars display their beauty to us only when we look at them; and if we look down at the earth, our hearts are never charmed. Be resolved to be happy to-day—to be joyful now—and out of every fleeting moment draw all possible pure and lasting pleasure."

If this advice were generally followed multitudes of people who are wretched now would be comparatively happy. The mother, who is continually looking forward to the time when her children will be grown and able to take care of themselves, misses the happiness she might have if she gave herself up to enjoying their baby ways, their innocent prattle, their mischievous pranks.

"I suppose you think your children will be a great comfort to you when they're grown up," said a care-taking, trouble-anticipating old lady to a young mother who was absorbed in her little ones. "O no," was the reply, "I don't think about that; I take comfort in them now; they pay me every day they live for all I can do for them, in the delight they give me."

And they went on paying her in the same way all along to manhood and womanhood and so long as she lived. The business man looks forward to the day when he can retire and then have "a good time." But when he is able to retire his capacity for having a good time is largely diminished if not entirely gone.

The infirmities of age begin to creep upon him, the taste has gone out of things, desire fails. He might have had a "little good time" often if he had only thought so, and planned for it, and thus have cultivated his capacity for enjoyment as he went on accumulating. The student looks forward to the day when he shall receive his diploma as a great day. And so it is; but on that day he will be at the bottom rung of a long ladder reaching up higher and higher as life goes on.

cities of enjoyment. How keen are the senses of the invalid; and if we will resolve to make the best of every thing trouble will prove a stepping-stone to higher joy.

Forgetting the Mark.

The apostle Paul declares that "forgetting those things which are behind and reaching forth unto those things which are before I press toward the mark for the prize of the high calling of God in Christ Jesus."

It is to be feared that many in our times not only forget the things which are behind but neglect to reach forth to the things that are before, and altogether forget the mark of their high calling.

One of the standard items of confessions of faith is the progressiveness of sanctification. If this is meant to describe the career of all Christians or even Christians generally, we can scarcely avoid some skepticism as to its veraciousness.

Here and there we meet a man in whom the evidences of growing piety are unmistakable and beautiful, but with regard to the vast majority of church members can it be said that they give evidence of more piety than in the first days of their religious life?

In many cases there are indications of declension. There are people who were once marked by their interest in the public worship and social assemblies of the church and active in seeking the salvation of souls, in whom now we can discern no such religious devotedness.

Christ is no longer enthroned in their hearts, or the attempt is at least made that worldliness may share the throne with him. The Bible, if read, is not perused with delight and profit, but to silence or prevent the rebukes of conscience.

Prayer is dull and lifeless, and there is a sense of relief when through with it as of duty done. Heart searching sermons are regarded as personal. The services are often tedious and the benediction most anxiously longed for.

This evident declension makes the testimony of the church generally weak and hinders the prosperity of Christ's kingdom. If we recognize its causes we may, if there is any disposition to recover from it, find means to do so.

With many the claims of worldly business have been allowed to engross too much attention. The things that are seen are so palpable that they forget the things that are not seen. Then, with many, all the associations of the week are among those who care for none of the things in which Christians are interested.

Much of the business of life must be done with worldly men, but often there is an unnecessary associating with "the world" which is inimical to the spiritual life. It was said of old Ephraim, "Strangers have devoured his strength," and oftentimes those "who are without" gain an influence on Christians most deplorable in its results.

If such professors attempt to witness for Christ their manner of life must neutralize their testimony. The end of the whole matter is, if a man does not intend to apostatize altogether, if he has any lingering sense of loyalty to Christ and care for his own soul, he must be willing to surrender those things which are detrimental to his spiritual life.

There must be self-examination, fair dealing with conscience, willingness to know one's real condition, and a concentration of soul like that of Paul on the "one thing," with a determined purpose to let nothing divert him from the road which leads toward the mark of his high calling.—Chris. Inquirer.

How Can we Prosper.

Personal prosperity should be sought because by it we build up character and can better advance the kingdom of Christ. But how can we be surest to thrive? Since mind and motive are most important factors, we begin with the spiritual essentials, and name the industrial afterward.

7. Watch the important littles. A small waste may consume the narrow margin between profit and loss. To attend to important trifles is high art; but to spend time upon unimportant trifles is "fussiness."

8. Promise only with great care to fulfill. A promise kept is a credit and a source of strength. A promise forgotten, neglected, or broken, is a weakness and a damage as well as a wrong.

9. Be careful of debts and credits. Watch the maturity of claims. Pay promptly and collect carefully. Always thank a creditor for notice, but settle without waiting for it. Do not allow a debtor to slip along without due but courteous notice.

The Renovation of Life in Christ.

If any man think that the age of miracles is past, let him account, if he can, for the absolute transformation of character which ensues upon the conversion of a conscious sinner to Christ. And, farther, let him explain how it is that everything suddenly becomes new to the converted soul—how life is as totally changed as is the landscape when it emerges from a night of sobbing rain into the clear, pure light of a perfect summer morning.

Is it this marvelous renovation of life in Christ which affords the strongest practical argument for the truth of Christianity. A skeptical generation asks for a sign, and here is one which neither the agnostic nor the materialist can consistently ignore.

It is a phenomenon which occurs under no other conditions, and which can be explained on no other supposition than the immediate spiritual contact of the divine and the human. Men are born again. This is a fact to which thousands of witnesses add their testimony every year.

It is a fact which no sneer or cavil can affect; and Christianity may well challenge unbelievers to account for it upon any rationalistic basis. Life can come only from life; spiritual life can come only from spiritual life. It is God's Spirit imparting itself through Christ to the human spirit, that alone can account for this marvelous and mysterious phenomenon of conversion.—Zion Herald.

Glum Religion.

The religion of Jesus has in it no elements to render its possessor morose sullen, unattractive, glum. It is essentially cheery, pleasant, joyous. It removes all that terrifies and darkens, and substitutes whatever tends to lighten, beautify, sweeten and make the heart leap for joy.

The curse of sin is removed because it has been borne by Christ, the wrath of God toward the sinner has been quenched in the blood that cleanses from all sin, the sin that separated the soul from God has been removed, the peace of God which passeth all understanding keeps the mind and heart, the spirit of love takes possession of the whole man.

"The mountains and the hills break forth before Him into singing and all the trees of the field clap their hands." "There is now no condemnation to him," "Christ dwells in his heart by faith," is formed in him the hope of glory, and "all things are his because he is Christ's;" he has the promise of God for everything that he needs on earth, safe conduct through the vale of death and an eternal home with God and all blessed ones beyond.

What a falsifier of the Saviour, what a caricaturist of his Master, what a stumbling-block to others in the way to heaven, and what an offence to "the littles" in Christ's fold is the professor who has nothing to exhibit but a glum religion.—The Treasury.

In Memory of God's Love.

In partaking of these emblems we commemorate the love of God. We behold the power of God in creating and upholding the planets. We behold his goodness in sending the sunshine and rain upon the just and unjust. We wonder at his knowledge as he numbers the hairs of our head, recognizes the fall of a sparrow and searches the reins of our hearts.

But when we come to the thought that God is love we are ready to cry out unto Him, "Abba, Father." He proved his love to us by giving His Son. He gave Him to be born in a manger, to be despised and rejected, to live in poverty and lowliness, all to prove his love for us.

He advances one step further. He descends to the very level of men. Men prove their love for their country by dying for it. God proved His love for us by giving His Son for us. It is an awful thing to die. It is hard enough to die when surrounded by friends and the comforts of a home. Jesus died on the cruel cross, surrounded by enemies, who were clamoring for His blood.

Supper, then, reminds us of the love of God. It reminds us of Jesus, who while we were yet sinners, laid down his life for us. Let us eat, then, in remembrance of this boundless love of God, thanking him that Christ is worthy and that he will receive us through him.—John Brandt.

Love Produces Repentance.

If you were going out into the open air on a frosty day, and were taking a lump of ice, you might pound it with a pestle, but it would still continue ice. You might break it into ten thousand atoms, but so long as you continue in that wintry atmosphere every fragment, however small, will still be frozen. But come within.

Bring in the ice beside your bright fire and soon in that genial glow "the waters fall." A man may try to make himself contrite; he may search out his sins and set them before him, and dwell on their enormity, and still feel no true repentance. Though pounded with penances, his heart continues hard and icy still.

And as long as you keep in that legal atmosphere it cannot thaw. There may be elaborate confession, a got-up sort of penitence, a voluntary humility, but there is no godly sorrow. But come to Jesus with His words of grace and truth. From the cold winter night of the ascetic, come into the summer of the Great Evangelist.

Let that flinty frozen spirit bask a little in the beams of the Sun of Righteousness, and then, finding that you have been forgiven much, you will love much.—Dr. F. Hamilton.

DR. PENTECOST says: "I remember going into the country on one particular occasion for my vacation. At the farm where I lodged there was an old well, working with a sweep—that is, a big beam working on a pivot, with a bucket at one end, which was so suspended that the bucket end could be dropped into the well which was about sixty feet deep. I got hold of the beam and swung it round till the bucket touched the water, and I got a good drink. Just then the old farmer came out; he had seen me at the well. 'I have no doubt that is fair enough water,' he said, 'but you do not know how to get a right good drink, and coming over he seized the beam, and sent the bucket down into the water about twenty feet, and I got a draught taken from the very heart of the living rock. I had thought the water I had drawn myself all that could be desired, but when I tasted the other I though I had never tasted real water until then. I have often thought that young converts do not get deep enough spiritual draughts. One touch of the hem of Christ's garment, faith as a grain of mustard seed, will save you, but if, dear friends, you wish to know Christ in his inexhaustible fullness you must drink deep of the living water which he so freely offers."

Random Readings.

Outward service alone is of no value.—Geikie.

It is well to think well; it is divine to act well.—Horace Mann.

There can be no Christianity where there is no charity.—Colton.

Look upon the success and sweetness of thy duties as very much depending upon the keeping of thy heart closely with God, in them.—Flavel.

All is not lost when anything goes contrary to you.—Thomas a Kempis.

Our actions are our own, their consequences belong to heaven.—Francis.

When God sends one angel to afflict, He sends many more to comfort.—Chapin.

To persevere in one's duty and be silent is the best answer to calumny.—Barron.

Fortune lost, nothing lost; courage lost, much lost; honor lost, more lost; soul lost, all lost.

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

Table with 2 columns: Train Name, Time/Details. Includes Day Express for Halifax and Campbellton, Accommodation for Point du Chene, etc.

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 Moncton.

Sleeping cars are attached to through night express trains between St. John and Halifax.

TRAINS WILL ARRIVE AT ST. JOHN.

Table with 2 columns: Train Name, Time/Details. Includes Express from Halifax (Monday excepted), Fast Express from Montreal and Quebec (Monday excepted), Accommodation from Point du Chene, etc.

The 6.39 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 9.47, arriving at St. John at 10.30.

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.

All Rail Lines to Boston, &c. The Short Line to Montreal, &c.

ARRANGEMENT OF TRAINS

In Effect June 30th, 1890.

Eastern Standard Time.

LEAVE FREDERICTON. 6.00 A. M.—Express for St. John, and intermediate points, to Vancouver, Bangor, Portland, and points West; St. Stephen, St. Andrews, Houlton, 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, 10.00 a. m.; 2.15 p. m.; Vancouver, 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.

A. J. HEATH, F. W. CRAM, Gen. Pass. & Ticket Agent, Gen. Mgr.



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Vertical advertisements on the right edge of the page, including Ayer's Sarsaparilla, Burdock Blood Bitters, and other medicinal products.