

Seeing the King in His Beauty.

Thine eyes shall see the King in his beauty (Ps. 83:17).
I shall see him in his beauty,
When I reach the heavenly shore,
See him, altogether lovely,—
King and Lord whom I adore;
With saints and angels praising,
In open vision gazing,
See my Saviour evermore.

In his glory I shall see him,
As he shown on Tabor's height,
In celestial vestment splendors,
And the cloud-shekinah bright,
When prophets high in heaven
Return to earth was given
To confer with him that night.

Not as when, among the lowly,
Sick he healed, the hungry fed,
Bearing insults from the scornful,
By man's hate to Calvary led.
My eyes shall then behold him
Where glorious scenes unfold him,
Many crowns upon his head.

I shall see him in his beauty,
Shall be with him,—so he prayed,—
And, transfigured, shall be like him,
By his grace in me displayed.
My King! for thy salvation,
In grateful adoration,
At thy feet may all be laid.

—Sunday-school Times.

Vacation Religion.

"Daniel," says Mr. Moody, "had a kind of religion that would bear transportation; it stood the journey from Jerusalem to Babylon and was just as good abroad as at home." Religion that will stand transportation in hot weather is comparatively scarce. Too many Christians feel that while the summer resting-spell frees them from many business or social claims it entitles them to complete exemption from religious obligations.

Take for example the young Sunday-school teacher who has just left this pleasant little sojourning place. We will call his name Legion for he is many. There is nothing very bad about him, only when he left his city home and church he put away his responsibilities as a Christian until fall.

How much depends upon the first Sunday away from home? Mr. Legion appeared very late, evidently "off duty." He had provided almost everything else for his trip but overlooked any Sunday reading and so was fain to content himself with what he could find upon the little marble-topped centre table; a few last year's papers and the "Illustrated Cyclopedia Compendium of Nature's Wonders," or something of the kind.

The day was spent in chatting and joking with other guests and getting acquainted with new arrivals. To be sure he did decline an invitation to go fishing (did not even the publicans the same?), but he improved the opportunity to pick up some information about near-by trout streams, and I think borrowed something needed to complete his tackle.

Some good reason prevented his getting to church a single Sunday during his stay. In the day time it was always too hot; one evening he was esthetic—wanted to go up on the hill and watch the sunset; next week he was practical and must needs go and see the cows milked.

Now he has left for home and no one here dreams that he is a servant of Christ, but it is to be hoped that he will feel rested when his Christian year of nine months commences in the fall.

By way of contrast there is a young fellow with whom I roomed two years ago at a boarding house on a Vermont farm. He works hard every day in the week, and was in the country for a needed vacation, but didn't find it any more tiring to talk to a man with his eternal welfare in mind than to cross-question him about the fine residences in the neighborhood. Although he might rest from his own business he was always about his Father's business. So there were many opportunities for usefulness which he saw and improved without impairing a particle the value of his sojourn in the country.

Almost as soon as he arrived he expressed his desire to attend church on Sunday, and it being understood that a conveyance was to be provided, so many others decided to go also, that a regular arrangement was made for the season.

Then he stayed after service to the poor little Sunday-school, astonishing the half-grown lads hanging around under the trees who hadn't seen a young man in the place since they grew too big to go themselves. And how delightful were the faithful but discouraged few who were struggling to sustain their feeble school to hear a fresh voice among them and learn that at last somebody had come to the big farm-house who cared enough about their corner of the Lord's great harvest-field to come over and bear a hand. And after school how they welcomed him, while some of the scholars waited to see a real city Christian and others gazed admiringly at the first half-dollar ever discovered in the Sunday-school collection.

That same afternoon a mountain wagon stopped at the gate and the driver came in to arrange for a trip during the week to Huckleberry Falls. Our friend had been anxious to take the ride but stood firm. He didn't do business on Sunday even if it was quite inconvenient not to, and so the whole plan fell through. Teams were scarce and, as it turned out, he lost his only chance to go; but if he had heard some remark about "consistent professors" made in a certain stable that night, he would have felt well repaid for his disappointment.

Then it was he who started the singing of the gospel hymns on Sunday evenings. Having induced the young lady who used to warble "In the Gloaming" and similar selections to agree beforehand to play, and secured one or two others to lead off, the rest joined in readily, and before he left the fashion was set for all summer.

But best of all, there was Tom, who did the chores; nobody else was ever able to influence the boy, but our friend quite won him over and will be the making of him yet, I know he has written to him or sent him books several times since he was there. He must have made friends with him by "talking horse" industriously at every opportunity from the day he came. On his last evening at the farm I stumbled across them out in the barn, and a kindly hand was laid on the lad's shoulder and an earnest voice that went straight to his heart was telling him what he had already learned to see, how noble and manly and blessed a thing it is to lead the life of a consistent Christian, in hot weather or cold, in wet or in dry, labouring, "whether at home or absent, to be accepted of him."—W. L. Amerman in New York Observer.

Have You an Anchor?

BY T. L. CUYLER.

When Martin Luther was assailed by a tempest of troubles, he used to sing the Forty-sixth Psalm above the roar of the winds; his anchor struck its flukes under the rock of ages. God keeps in perfect peace the soul that is stayed on Him. In these times when doubts are so painfully prevalent—doubts of the inspiration of the Bible, doubts about the future life, or the wisdom of God's providence, or His Gospel, there is nothing that will hold a man but a strong grapple to Jesus Christ. "I know whom I have believed," held Paul; it will hold you and me. We do not see what holds a vessel when the storm is smiting her; and in like manner, when a child of God is assailed by doubts, or adversities, or Satanic temptations, we do not see what it is that holds him so that he is not moved as other men are. But God sees an anchor sure and steadfast down in the secret depths of the soul. It fastens him to Omnipotence.

There is a danger which sometimes proves far greater than the storms of adversity, or the assaults of enemies. It is from the stealthy under-currents of temptation. An unanchored vessel may be lying on a calm water as smooth as glass, and yet before the ship-master is aware the keel may strike a hidden rock! Had a wind begun to blow, the master would have taken the alarm; the under-current was slowly drifting him, and he did not heed the danger. So are thousands of professed Christians carried on the rocks, not by tempests of trials, but by the strong and invisible currents of temptation. One church-member drifts into neglect of prayer, or into laxity in regard to Sabbath observance. Another gets into an under-current of social customs and fashions; it swings him, slowly but surely, away from a spiritual life; no sudden shock is felt, but when we look for this professed Christian where he used to be, and where he ought to be, he is not there. When the world got hold of the keel, the anchor had lost hold on Christ, and so the man began to drift. Another one feels the secret power of sensual temptation, but takes no alarm until some open sin is committed, and a hideous rent is made in his Christian character. The under-currents of this world never set towards holy living, but just in the opposite direction. What we call "back-sliding" is really the drift of the heart away from Christ. The heart is not anchored.

It is not strength of brain that saves a man, or orthodoxy of creed, or connection with a church. All these have often proved to be but ropes of sand. They are not proof against the tides of temptation. There must be firm heaven-implanted principle; for no one is safe in business, or in politics, or in social life, or anywhere when conscience is unloosed from God. The parting of the cable may be unseen for awhile, it may be even unsuspected; but it is a mere question of time how soon the backslider may strike the rocks. Jesus Christ never insures any one who unites with His Church and yet has no "anchor sure and steadfast" which en-

tereth into that within the veil," and "binds fast to Christ Himself." And if you ever reach heaven, my brother, you will come in, as I often see vessels come into yonder harbor of New York, with the storm-tryed anchor swinging proudly at the prow.

"There are ships," said the eloquent Melville, "that never go down in life's tempests. They shall be in no peril when the last hurricane shall sweep earth and sea, and sky; and when the fury is overpast, and the light that knows no night breaks gloriously forth they shall be found on tranquil and crystal waters, resting beautifully upon their shadows." These are they who have been piloted by the Holy Spirit; these are the faithful ones whose inner soul was anchored to Christ Jesus.—Evangelist.

Man-Pleasing.

A man who claims to be utterly indifferent to the opinions of others concerning him is not likely to be one with whom close acquaintance is desirable. He will probably give abundant proof of a character composed of arrogance, self-conceit and ignorance. Love of approbation may, however, have an inordinate development or be directed by false principles. It was so with the chief rulers who did not confess Christ. "They loved the praise of men more than the praise of God," or, as the New Version gives it, "the glory that is of men more than the glory that is of God." To love the praise of men is not always to be censured, but when man's approval takes precedence of God's approval then there is sin. The "more than" indicates evil and only evil.

This desire to retain human favor kept the chief rulers from a public confession of Christ. Such a sin is not common among us, for some form of religious profession is popular, but a regard to the opinions of others is often displayed in the church or denomination with which men identify themselves. Many people crush conscientious convictions rather than separate themselves in church relationships from their friends. Others when they take up their residence or visit in a place where the church of their denomination is composed of "nobodies" ignore their principles and worship in more popular surroundings. So there are Christian people and even ministers who know nothing of a vigorous denunciation of sin. If they do protest they do it with bated breath when they should lift up their voice like a trumpet. A fear of being thought bigoted or puritanical often leads to sinful silence, and truth instead of being proclaimed clearly is made to lose its power by explanations and glosses concerning the difference of the nineteenth century from the first. Christianity to-day is not in so much peril from the slashing criticism of the New Testament by the most irreverent scholar as it is from the subtleties and excuses which modern discipleship make for disregard to Christ's teachings.

Much of the lack of consistency and faithfulness referred to comes from regard to the praise or glory of men. Yet when we appraise human favor by a right judgment how little value does it show? We are constantly seeing that popularity is gained by meretriciousness rather than merit. Splendid endorsements will secure glory while real worth is unnoticed. Human praise is eccentric and unreliable. Tintoretto truthfully depicted the worth of popular glory when in his picture of the crucifixion he introduced an ass eating faded palm leaves, thus rebuking the crowd whose cry of "Hosanna" was so soon followed by "Crucify him." At the best human praise is unsatisfying, and when it is obtained by the sacrifice of a good conscience, however much others may envy a man, he cannot be compensated for the cost. Shakespeare gives the right suggestion in his "Cardinal Wolsey":

Hasten to the goal of fame through the posts of duty. God's promise abides—"Them that honor Me, I will honor"—and happy is that servant of his, though forsaken of all men, whose grand purpose is to live "not as pleasing men, but God, which trieth our hearts."—Chris. Inquirer.

The Value of A Reputation.

Next, we may ask, what does social consideration or reputation do for the individual? What rights, privileges, or immunities does it procure for him, apart from the satisfaction it may give his vanity or self-esteem? It gives him in the first place the comfort which comes to every man and to his family from the knowledge that his neighbors think well of him. The extent to which this enters into a man's happiness, of course, varies in individuals; but next after assured subsistence, it forms, to nine men out of ten, the chief reason for loving life, for clinging to one's own birth-place and country, and for reluctance to emigrate or fix one's abode among strangers,

whose opinion of one has still to be formed. A disgraced man is, to all intents and purposes, a man beginning a life of exile, and one of the sorrows of early struggling youth lies in the fact that people have not yet formed any estimate of the young man's character or capacity. Reputation, in fact, surrounds a man with an atmosphere of peace and hopefulness which he enjoys unconsciously, very much as he enjoys health in bright clear weather; and his family live in it and benefit by it hardly less than he does himself.

In the next place, it gives weight to his opinions in all matters in which he shares his interest with other people. A man of good reputation is listened to with a deference which nothing but actual power can procure for a man of poor reputation. His advice, too, is taken to with a readiness which his ability or experience may not always warrant, because there is a strong disposition in human nature to infer wisdom from goodness—a conclusion which is generally true in spite of the contempt often felt and expressed by "practical men" for the opinions of moralists, like clergymen and philosophers, and in spite of the frequent exhibitions of incapacity in ordinary affairs of life made by men of undoubted purity and simplicity of character.

Influence, of course, follows power, whether it be the power of wealth or office, without much reference to the character of the holder; but it is enormously increased and strengthened by popular belief in a man's sincerity, kindness and honesty, and may, by the same help survive the loss of both fortune and place.—E. D. Godkin in July Scribner.

"Strengthen Thy Brethren."

We are living either to weaken and depress our fellow-believers, or to hold up their hands, deepen their faith, and inspire them with new courage. We may prove a hindrance to some by a mournful or fretful appearance, which in nowise recommends the service of the Master whom we love; we may also be the means of weakening the Christian life of others by a thoughtless jest on scriptural matters—a careless play upon words that to the listener convey such sacred associations. We have heard of a wit who, when dying, found no comfort in the texts repeated to him because he had at some time or other turned all such into jokes, and Christian people must set their faces against this thoughtless habit of bringing into amusing conversation the Bible words with which we should indeed be familiar but with a spirit of loving reverence. Those who have the courage to speak out and stop such joking, though encouraged by laughter, cannot fail to impress for good, and will insure the witness of their own conscience that they have acted aright. And let us beware lest we sometimes spoil the effect of a sermon on the minds of others by our own critical spirit. Two gentlemen were once leaving a place of worship, showing all the weak points in the discourse, when one less gifted but in a more earnest frame of mind, quietly told how he had been affected by a certain portion of the sermon: "The one part worth hearing," said one of the gentlemen, "but his naming that part taught me a lesson, and made me repent my criticism." Let us ever be on our guard against quenching the spiritual yearnings and enfeebling the strength of those around us. The Master bids "Comfort ye my people," and each one of His followers should pray and strive for more of His Spirit of understanding and sympathy.—Quiver.

Dying Grace.

We all shrink from death. It is an instinct of our nature. We are made to love life, because we are to be interested in its duties and delights as long as we live. Yet the very strength of this instinct sometimes saddens the heart of the Christian, and leads him to doubt that he is really a child of God and an heir of heaven. He says, If my sonship and heirship are real, why do I not desire to depart? The answer is, Your Saviour wants you to work for him here until he sends for you; he wants you to be laying up treasures in heaven here and now; he wants you to be contented with your present sphere, and to look to him for all the grace you need; and then, when the time comes for you to depart, he will loosen, with his own nail-scarred hands, your hold upon life, and give you grace to die. You don't need it now any more than a traveler needs a ferry-boat for miles before he reaches the stream. As such a boat would encumber the traveler, instead of helping him, so what we call dying grace would hinder us in our life-work, and do us more harm than good. I find the following paragraph in one of my newspapers, and I copy it for the benefit of my brethren who are troubled because they don't want to die.

"He who faithfully discharges his duties to God and man, as they arise from time to time, and in the various forms in which they so arise, need give himself no special concern about dying grace. That will come when he needs it. God's promise secures to such a man a happy exit from this world, and an abundant entrance into his own everlasting kingdom. Right living is the direct road to happy dying."

Random Readings.

If a man is fit to go higher, he will show it by being faithful where he is.

Give what you have. To some one it may be better than you dare to think.—Longfellow.

A man lives by believing something, not by debating and arguing about things.—Carlyle.

Life, if we look at it in Christ, is transfigured; death, if we look at it in Christ, is conquered.—Canon Westcott.

Be of good cheer about death, and know this of a truth—that no evil can happen to a good man, either in life or after death.—Socrates, B. C. 470.

Nothing is more pitiful than a life spent in thinking of nothing but self; yes, even in thinking of nothing but one's own soul.—F. W. Farrar.

Him that contradictedeth we must not again contradict, but instruct; for a mad man is not cured by another's becoming mad.—Antisthenes, B. C. 425.

We are too fond of our own will. We want to be doing what we fancy mighty things; but the great point is to do small things, when called to them, in a right spirit.—R Cecil.

That is a happy spirit that can rest consciously on the divine assurance—"All things work together for good to them that love God."

There must be brain-service, hand-service, foot-service, purse-service, as well as lip-service, if we would see the answer to our prayers.—Studley.

Prayer in the morning is the key that opens to us God's mercies and blessings. Prayer in the evening is the key that shuts us up under his protection and safeguard.

The same word in the Hebrew signifies both confidence and folly. An impenitent sinner's confidence is folly; how confident were the foolish virgins.—George Yant.

Christ, and Christ only, has revealed that he who has erred may be restored, and made pure and clean and whole again.—F. W. Robertson.

God is immutable in all things; and it is among his immutabilities that he will always, in dealing with men, have regard to their desires, humbly and trustfully presented before him.—Hallam.

As well might we expect vegetation to spring from the earth without the sunshine or the dew, as the Christian to unfold his graces and advance in his course without patient, persevering, ardent prayer.—Abbott.

They who make the glory of God their end, and the word of God their rule, and the Spirit of God the guide of their affection, and the providence of God the guide of their affairs, may be confident that the Lord goes before them as truly as he went before Israel in the wilderness, though not so sensibly.—Henry.

Fill thy spirit from the well of the Bible. Drink deeply and of its gracious words if thou wouldst be strong. Depend upon it, it is neglect of the Bible that causes the anguish and weakness of so many Christians.—Gifford.

The church is not to be as a lake without any outlet—a mere glass in which the sky is reflected—but a reservoir that yields what it receives for the health of mankind.—C. D. W. Bridgman, D. D.

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You need not cough all night and disturb your friends; there is no occasion for your running the risk of contracting inflammation of the lungs or consumption, while you can get Bickle's Anti-Consumptive Syrup. This medicine cures coughs, colds, inflammation of the lungs and all throat and chest troubles. It promotes a free and easy expectoration, which immediately relieves the throat and lung from viscous phlegm.

Veni, Vidi, Vici! This is true of Hall's Hair Renewer, for it is the great conqueror of gray or faded hair, making it look the same even color of youth.

Mr. J. R. Allen, Upholsterer, Toronto, sends us the following: "For six or seven years my wife suffered with Dyspepsia, Costiveness, Inward Piles and Kidney Complaint. We tried two physicians and any number of medicines without getting any relief, until we got a bottle of Northrop & Lyman's Vegetable Discovery. This was the first relief she got, and before one bottle was used the benefit she derived from it was beyond expectation."

INTERCOLONIAL RAILWAY

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 40
Accommodation for Point du Chene 11.40
Fast Express for Halifax 13.30
Fast Express for Quebec & Montreal 16.35
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 Moncton.
Sleeping cars are attached to through night express trains between St. John and Halifax.

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 18.05
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.

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

ARRANGEMENT OF TRAINS

In Effect August 14th, 1890.

Eastern Standard Time.

LEAVE FREDERICTON.

6.00 A. M.—Express for St. John, and intermediate points, to Vancor, Bangor, Portland, Boston, and points West; St. Stephen, St. Andrews, Houlton, Woodstock, and points north.

10.30 A. M.—For Fredericton Junction, St. John and all points east.

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

RETURNING TO FREDERICTON.
From St. John 6.35, 8.45, a. m.; 4.45 p. m.; Fredericton Junction, 8.10, a. m., 12.00 m., 6.25 p. m.; McAdam Junction, 10.40 a. m.; 2.15 p. m.; Vancor, 10.20 a. m.; St. Stephen, 7.50, 11.25 a. m.; St. Andrews, 7.35 a. m.

ARRIVING IN FREDERICTON.

9.20 A. M., 1.10, 7.20 p. m.

LEAVE GIBSON.

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

ARRIVE AT GIBSON.

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

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A. J. HEATH, Gen. Pass. & Ticket Agent.



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