

## Not Now But Hereafter.

BY MRS. M. S. CASE.

"Wherefore, Lord, hast Thou dealt thus with us?"  
 "What I do thou knowest not now, but Thou shalt know hereafter."  
 Why one who in the bloom of youth,  
 Gave promise bright of useful years  
 In valiant service for Thy truth;  
 And when such need of him appears,  
 Whose voice was heard in prayer and praise,  
 In witnessing of love for Thee;  
 Who honored Thee in all his ways,  
 And sought Thy faithful child to be,

Should from our midst be called away—  
 Away from church, from friends, from home,  
 While earnest hearts with hope did pray  
 That thou wouldst stay the summons  
 "Come."

We know not now, nor can we know,  
 Nor solve this saddest mystery,  
 Until beyond the veil we go,  
 Which comes between our lives and Thee.

We only know we wait in vain  
 To hear his step, his welcome voice,  
 And long to greet that form again  
 Whose coming made our hearts rejoice;  
 And while his name we oft repeat,  
 And strew with flowers the new-made grave,

No voice responds our call to meet,  
 No answer which our spirits crave.  
 Thus weary days and weeks pass on,  
 And yet will lengthen into years,  
 And soon with life we shall be done,  
 Forever done with grief and tears;  
 Then may we truly, fully know  
 What all these earthly trials mean  
 In that hereafter, where no flow  
 Of sorrow's tears is ever seen.

Yet to our burdened, wounded hearts,  
 There comes at times a sweet relief,  
 Which consolation true imparts,  
 And mingles praises with our grief.  
 We praise Thee for his life so pure,  
 The joy and comfort which he gave,  
 That he had found Thy promise sure,  
 And proved Thy gracious power to save.

And so we sorrow, not as those  
 Who have no hope; but with our pain,  
 We know that what from earth we lose  
 We now in heaven a treasure gain.  
 Then may we ever constant prove  
 In all our walks and ways to Thee,  
 That we may spend with him we love,  
 And Thee, a bliss eternity!

—Advocate.

## Christ's Friends.

BY REV. T. L. CUYLER.

A little group of men—who had been obscure nobodies three years before—were gathered in an upper room in Jerusalem. The divine Jesus looking around on the company, says to them "Ye are my friends." They had not chosen Him; He had chosen them. The electric cord of divine love had made the little group one. Presently the charmed circle widens; a brilliant and bitter enemy of Christ is stricken by the heavenly electricity and transformed into a most enthusiastic friend. A wretched runaway slave in the slums of Rome is lifted into discipleship. By-and-by great thinkers, scholars, philosophers, and orators, Jeromes and Augustines and Chrysostoms and Bernards are drawn in. The circle keeps widening as the ages roll on. Poor cottagers in their cabins, poor widows and orphans in their garrets, sailors in the forecastle, sufferers in hospitals, slaves in the cotton-fields, are admitted to the wonderful household of love. And as the converting grace transforms them, and the great arm embraces them, we hear Him keep on saying "I have called you friends!" It is the greatest marvel in history; for out of that obscure handful in that upper room has sprung the mighty kingdom of Immanuel, which shall yet fill heaven with countless myriads of glorified spirits.

My friends! describes them

1. It is a confidential friendship. Jesus tells His chosen ones "I call you not bond-servants, for the servant knoweth not what his master doeth." A master sets his slaves to work without any explanations. But Jesus had opened God's thoughts to His disciples, and initiated them into the great mysteries of redemption. He had also chosen the twelve "that they might be with Him." For the same Christ takes us into His companionship, offers us His escort, promises us His presence, clips us on the journey, and intercedes blessings that we need. There are intimations; for love has its intimacies as all as its revelations. Our hearts ache to pry into certain mysteries, and "Lord keeps the veil drawn, and 'What I do ye know not now, but shall know hereafter.' It will be one of the joys of heaven to study the finished tapestries of providence, which in this world look often so rough and ravell'd.

2. A conferring of infinite honor is this friendship. I the Son of God call you poor ignorant sinners who were my enemies to be "My friends." The group to which He originally uttered these words had been obscure day-laborers, who were not known a score of miles from their homes, and would have been forgotten in a score of years after their death. He does for them

what the sun does for the planets; He floods them with His omnipotent light and love until they become stars of the first magnitude for the guidance of all generations. Brethren, do you and I even begin to appreciate what it is for the Lord Jesus to say to such creatures as we are, "Thou art My friend; I have chosen thee, I have died to redeem thee from hell, I have pardoned thee and graven thy name on My hand, and have prepared a home for thee, that where thou art I shall be also?" The Prince of Glory fits up a palace for paupers, and transforms them into His confidential friends and joint-heirs to His own inheritance!

3. This is a corrective and chastening friendship in this world. He is the best friend who is not afraid to point out our faults. Jesus is evermore saying to us "As many as I love I rebuke and chasten." No part of our earthly schooling costs so dearly or yields such precious fruits. How often we need the file, the chisel, and the hammer to shape us into something like the ideal which Christ has before His own eye! Christ was continually chiding, rebuking, educating, and pruning those poor fishermen and publicans, until He made them fit to go out and be His witnesses and ambassadors before the world. Jesus never loves us more than when He is pruning us of the dead branches to let the rich cluster ripen.

4. But this wondrous friendship is all conditional. It depends on a great "if." Ye are My friends if ye do whatsoever I command you. Obedience to Christ is the only evidence of a genuine affection for Him. Jesus himself acknowledged no other test than entire submission to His will, and cheerful obedience to His commandments. In fact, this is the Bible ideal of holiness; it is just the doing of Christ's will and the letting Christ have His own way with us. To all such true friends, in storm and shine, the Master is constantly saying "If ye keep My Commandments ye shall abide in My love; My Father will love you, and we will come unto you and make our abode with you."

5. Our blessed Lord was often sorely wounded in the house of His friends. What a cruel stab one of them gave Him in the court-yard of Pilate! What a cowardly desertion when that very group from the upper chamber all forsook Him and fled! We wound our Master who never we break His Commandments, and when we bring reproach upon the name of Christ before the world. The closer we get to Christ in our profession the more cruel is the stab we give Him when we sin. Many a man kisses His Master in the prayer-meeting and kisses Him at the communion table, and then by shameful conduct or cowardly neglect of duty betrays Him to His enemies! It is a glorious honor and privilege to be a friend of Jesus Christ, but it involves a prodigious responsibility. Happy is that disciple to whom his Lord can say "I call thee My friend. I was wounded for thee, but thou hast not wounded Me."

## The Wickedness of Discontent.

The spirit of discontent is innate in sinful man. Rebelling against authority, warring against limitations which are our safeguard against universal disorder, the spirit of complaining and discontent mark the carnal mind, which is enmity against God, and is not subject to the law of God; neither indeed can it be. Hence, discontent is as natural as fallen nature. Nothing can satisfy a man whose heart is not right in the sight of God. The thing which he covets to-day he scorns to-morrow; the things which he has labored so hard to obtain he labors still harder to free himself from; and no matter how comfortable or pleasurable his surroundings, there is always something to find fault with—something to murmur about.

Many Christians have more or less of this spirit within their hearts. They are not content with such things as they have, but are constantly reaching for things which they cannot obtain, and which they have no right even to desire. The law of God strikes at the root of all this uneasiness when it forbids that covetousness of the things of others which is the cause of much of the discontent with the things which are our own.

Most men would be content with what they have did they not see some one somewhere else or something different. Their vagrant thoughts wander in forbidden fields, and with an evil covetousness they covet that which they do not possess, and despise the good gifts which God has given them.

If people would separate themselves from all these surrounding considerations, and cease to compare themselves with others; if they would think of the mercies God has shown them, the friends, the home, the blessings, He has bestowed; if they would look into the dim eyes of the sorrowing, and

the pinched faces of the poor; into the squalor of wretched homes full of misery caused by vice, intemperance and sin; if they would see how much God had spared them which others endure, and how much He has given of which others are deprived, surely there would be an end of much of this ungrateful and sinful murmuring and discontent which embitters the lives of some, and leads others into unhappiness and wrong-doing.

"Be content with such things as ye have," is the divine direction, and those who will follow it will find peace and sweetness in the quiet comforts and enjoyments of their appointed lot, which they will never obtain in the restlessness of discontent, in the gratification of forbidden longings, and in rebellion against the appointments of a gracious Providence.—The Common People.

## Abound in this Grace also.

"See that ye abound in this grace also," was Paul's admonition to the Corinthians. The particular grace he referred to was giving. They had other graces, but they were deficient in this. Modern Christians have much of this grace; but it is a grace to be cultivated. It has not yet reached its ultimate development. Wealth is rapidly increasing, and so are the opportunities to use it. Our civilization reaches up to higher levels and raises higher its ideals. Christianity prompts it to greater and greater efforts for the elevation of mankind and the diffusion of its comforts and blessings, and gives it that unselfish aspect which is at once its glory and its strength. Christianity teaches that no man liveth unto himself; that the ownership of wealth is not absolute. Men who gather it must scatter it for the benefit of their race. They must endow colleges, found asylums and hospitals, open libraries, build churches and support missions.

The spirit of the age is intolerant of those who hoard their riches and live to themselves; how much more intolerant of such must be the spirit of true religion! How hardly shall rich men enter the Kingdom of Heaven, weighted down with all their substance! It is not honorable in men to contract debts and then repudiate them. Every man who has prospered has contracted a solemn obligation, and it dishonors his profession of discipleship if he repudiates it. "Whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?"

Who can look abroad in the great fields of Africa and India and China and Japan, and not see that his "brother hath need?" How sore is the need of the dark, cruel and superstitious heathen of India, bowing down to gods of wood and stone; and of the multitudes in China, paying divine honors to their ancestors! How sore is the need of the "brother" in Turkey, chained to a false faith and a vicious and corrupt system? In every quarter of the globe there are brothers in need, and it is in our power to relieve them. The work has been begun; a hundred societies are engaged in it; there are great results on every hand to encourage them, and great opportunities to lead them on. What is now needed is more means. The fields are ready, laborers are waiting to go forth, societies are pleading for the means to send them. Double the income of every society, and the work will be more than doubled. Double the number of missionaries and teachers, and the results will be increased fourfold. The responsibility is with the churches. Are they not ready for the advance? Will they do what they can? Then let subscriptions be doubled this year.—Independent.

## Growing Strong.

To see physical deformity is painful. How much worse is the distortion when it is the soul that has been allowed to become stunted! Symmetrical development is impossible when growth in one direction has been delayed, and he who accepts Christ in his later years never will be what he might have been. True, one who has just given his heart to the Saviour is a Christian, and the disciple after long experience is nothing else. A child a week old is a human being, but it would be a great calamity if years brought no gain in powers of body and mind. Is there any the less a radical defect when progress in favor with God does not keep pace with progress in wisdom and stature?

Even what is regarded as natural growth does not come of itself. Nourishment must be constantly supplied, and the follower of Christ daily needs the bread of life and the water of life. The muscles do not develop of themselves without use, and there must be exercise of the spiritual powers, that they may be in healthful condition. In obeying the command to rise and walk, many receive unexpected vigor. Nor is it any unimportant requirement

that one be regular and not spasmodic in his habits, if he would make any advance.

The sterner climates produce the more rugged forms and the firmer sinews, and his conflicts with temptation and trial will enable the follower of Christ to win greater victories. But, whatever helps he may have, the Christian's power is never from himself. The mightiest man that ever trod the earth would lose all his strength if deprived of air. If the disciple is taken for one moment from his life-giving element, he fails; and when he succeeds, others will see, as was noted in the triumphs won of old by feeble men, that all the Christian's strength comes from his Master.—Golden Rule.

## The Kind of Religion Needed.

I do not want to be misunderstood. I am working for a revival of religion. A religion that converts people, renews them in the spirit of their minds, creates them anew in Christ Jesus, delivers from the bondage of sin, injects new ideas, purer, better than the old, brings them out of the world, and separates them unto Christ. A religion that redeems a man from all sin, and sets him on holy living—on self-denial, painstaking, circumspection and prayer, that imbues his spirit with love, seasons his conversation with grace, and makes him a witness for the truth as it is in Jesus; an example, a model, an Israelite without guile or hypocrisy or wavering. In a word, let us in the name of the Lord have a revival of pure, undefiled religion, a sin-killing, sin-hating, sin-forsaking, debt-paying, God-serving, man-loving religion. A religion that makes the church liberal, that lifts up the fallen drunkard, sets him upright on his feet, makes and keeps him sober, that crucifies the pride of life, the lust of the eye, and the lust of the flesh; roots out the love of the world and fills the soul with the love of the Father; a consistent, steadfast, uncompromising religion, always abounding in the work of the Lord.—Bishop Pierce.

## Ministering.

One of the sweetest joys in life is to feel that we are doing something for some one other than ourselves. The loneliest hearts, the people most to be pitied, are those who feel they are no use anywhere. But happily, no one need feel that way. It is true of the very least of us that "none liveth to himself, and none dieth to himself; whether we live or die, we are the Lord's." We are the Lord's; and for every soul that belongs to him he has place and use. So we do ourselves a great wrong if we sit in the shadow of our own gloomy thoughts saying, as did Jonah, "It is better for me to die than to live." It is not true of any body. There must be use for us as long as God suffers us to stay here; it is our own fault certainly if it is true. That those who try to help others are the happiest, we do not have to go far to demonstrate. Every family circle has its illustrations. It is a blessed fact, too, that the joy of ministering is not the exclusive privilege of those who have abundance. We meet many choice bits of unselfish service among those who seem to have little to spare from their scanty store of time, money, or love.

The Lord Jesus seeks the very best for his own people in every thing. To make fair gems of character to sparkle in the light of the pure white throne is his ideal for each one of us. In this, too, he seeks our highest happiness. And because lofty character and purest joy are gained only in this way, he reiterates the truth, "Whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant; even as the Son of Man come not to be ministered unto, but to minister, and to give his life a ransom for many." Greatness is more a certain quality in a man, than a certain size of a man. This quality of unselfish service is the supreme test of character, and the one fitness for highest honor. True, this is not the worldly-wise way of looking at things. It is the wisdom that comes from heaven, whose perfect law, perfectly kept is love.

We begin at the wrong end, as a rule, in our search for happiness. We think the sum of all endeavor is to be comfortable and to have things as we want them. But we inevitably discover, sooner or later that "a man's life consisteth not in the abundance of the things which he possesseth;" rather it consists in the abundance of the things which he gives.

"It is good," says one, "for us to think no grace or blessing truly ours till we are aware that God has blessed some one else with it through us." The true philosophy of life is to give "such things as we have" as we go along, not waiting, as we are tempted to do, for more leisure or means or opportunity, but

"Say oft of the days as they pass from sight,  
 This, this is life, with its golden store;  
 I shall have it once, but it comes no more."

We begin in this way preparation for higher service hereafter where "his servants serve him day and night in his temple." Who can tell but that those who have borne heaviest sorrows here may know the highest joy in heaven because they understand how to minister to suffering ones to whom they may be sent? Who can tell what the heavenly Father has for his children to do in the eternities? No lagging years of inglorious rest are they? They are years of glad service without weariness with larger capacities, with clear vision, with the perfection of joy, of which we have had a little foretaste while ministering here in the flesh.—New York Advocate.

## The Helpfulness of Sunshine.

Be sunny! There is nothing in the world so helpful as cheerfulness. What a wonderful power for good there is in a happy face! One instinctively feels that happiness is never far from truth. The face that shines must have something behind it to make it shine, and there is no real sunshine of the soul except truth and goodness. Other lights are transitory and fitful; but the sweet, steady light of a true soul beacons upon the face like the joy and peace of a summer day.

This is the real secret of the helpfulness of sunshine in human lives. We know that it comes from something very deep and genuine and abiding within. The sunny person, we feel, has become possessed of the secret of life—the being in perfect sympathy and harmony with all things. And every smile, every loving, cheerful look, is an overflowing of the great fountain of truth and peace that is welling up in the soul.

Therefore, the happier we are in the possession of the truth, the more we shall help others by inspiring them with a sense of its realness and its value. Sunshine always has a winning quality, that makes people wish to hold it and to keep it. One of the first conscious acts of an infant is to grasp at sunbeams with his chubby hands; and all through life we are seeking the sunlight of the heart. Whoever reflects it, helps others. It is a Christian service to be happy.—Z. Herald.

## "The Glory Which Thou Gavest Me."

"How can I lose self?" a discontented spirit once asked a certain bishop. "Self-seem to follow me in everything." "I think," was the reply, "the place where you lose self is the place where you will find your Saviour."

Every true Christian ought to know something about self-denial, which a preacher well described as the glory laid upon our Master, and bequeathed by Him to us. There is a point at which comfort reaches self-indulgence, and becomes un-Christian, while the bodies and souls of our brethren have need. This is a matter between our own souls and our Saviour; but all honor to those lives that have caught His spirit and set the Father and the brethren above all appeals of self.—The Quiver.

## Random Readings.

Intention avails naught if the example be damaging.

Many persons think that life is only a season for endurance. They say, "Thy will be done," as if they supposed God's will was to be done by simply letting God do it. So they resolve to wait for resignation, and imagine they have now reached the chief end of man, when they exist without whining.

Parents often rebuke their children for slang and exaggeration and falsehood while they are not themselves clear of these faults. Observe how many fashionable "white lies" are uttered in the very presence of the children!

If you are nervous or dyspeptic try Carter's Little Nerve Pills. Dyspepsia makes you nervous, and nervousness makes you dyspeptic; either one renders you miserable, and these little pills cure both.

The Medicine for Liver and Kidney Complaints.—Mr. Victor Auger, Ottawa, writes: "I take great pleasure in recommending to the general public Parlee's Pills, as a cure for Liver and Kidney Complaints. I have doctored for the last three years with leading physicians and have taken many medicines which were recommended to me without relief, but after taking eight of Parlee's Pills I was quite relieved, and now I feel as free from the disease as before I was troubled."

There are so many cough medicines in the market that it is sometimes difficult to tell which to buy; but if we had a cough, a cold or any affliction of the throat or lungs, we would try Bickle's Anti-Consumptive Syrup. Those who have used it think it is far ahead of all other preparations recommended for such complaints. The little folks like it as it is as pleasant as syrup.

## INTERCOLONIAL RAILWAY

889. WINTER ARRANGEMENT. 1890.

On and after MONDAY, 30th December, 1889, the trains of this Railway will run daily (Sunday excepted), as follows:—

TRAINS WILL LEAVE ST. JOHN.

Day Express for Halifax and Campbellton ..... 7.30  
 Accommodation for Point du Chene 11.15  
 Fast Express for Halifax ..... 12.30  
 Fast Express for Quebec & Montreal 17.00  
 Express for Sussex ..... 16.30

A parlor car runs each way daily on express trains leaving Halifax at 7.15 and St. John at 7.30 o'clock. Passengers from St. John for Quebec and Montreal leave St. John at 17.00 and take sleeping car at Montreal.  
 The trains leaving St. John for Montreal on Saturday at 16.20, will run to destination on Sunday.

TRAINS WILL ARRIVE AT ST. JOHN.

Express from Sussex ..... 8.30  
 Fast Express from Montreal and Quebec ..... 14.10  
 Fast Express from Halifax ..... 15.50  
 Day Express from Halifax and Campbellton ..... 10.25  
 Express from Halifax, Pictou and Mulgrave ..... 23.30

The trains of the Intercolonial Railway, and from Montreal are lighted by electricity and heated by steam from the locomotive.

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D. POTTINGRE,  
 Chief Superintendent  
 Railway Office, Moncton, N. B.  
 27th December, 1889.

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## ARRANGEMENT OF TRAINS

In Effect April 7th, 1890.

## Eastern Standard Time.

## LEAVE FREDERICTON.

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

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

3.20 P. M. — For Fredericton Junction, St. John, connecting at the Junction with Fast Express via Short Line for Montreal and the West, Houlton and Woodstock.

## RETURNING TO FREDERICTON.

From St. John 6.15, 8.55 A. M.; 4.45 P. M.; Fredericton Junction 7.45 A. M.; 12.50, 6.25 P. M.; McAdam Junction, 11.05 A. M.; 2.20 P. M.; Vanceboro, 10.45 A. M.; 12.10 P. M.; St. Stephen, 9.10, 11.55, A. M.; St. Andrews, 6.30 A. M.

## ARRIVE IN FREDERICTON.

8.55, A. M., 2.00, 7.20 P. M.

## LEAVE GIBSON.

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

## ARRIVE AT GIBSON.

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

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## The

When out of order, the body. Remedies are frequently effect, because it is the source of the trouble. There can be no comfort in any part of the body, but a far more medicine is

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