

One Thing I Know.

I do not know, nor can I hope to see, Just why such losses and such cares impede This life I live; One thing I know and that's enough for me, My God is love, and so each thing I need His hand will give.

I cannot know all mystery, nor be wise Enough to fathom all the depths of God; But this I know— Infinite love has opened my blind eyes, And washed my sinful self in His own blood Till white as snow.

I cannot tell what sorrows life will bring, What grievous burdens I may have to bear; But God is love— And in the midst of grief my heart can sing And from the depths can raise a trusting prayer To Him above.

I cannot tell how soon, on Jordan's wave, I'll see the nearing vessel that shall come To bear me o'er; But this I know—there's love beyond the grave, And I can dwell in God's eternal home Forevermore.—Rev. J. E. Clarke.

Jesus on the Future Condition of the Impenitent.

Jesus Christ is a competent, wise and tender teacher. He would not deceive men or frighten men. He can make no mistakes. He is the truth.

1. Jesus teaches that there is a future for all men. God alone has a necessary immortality. God can blot men out if so minded. Men exist by suffrage. But nowhere in nature does God drive anything into nothingness. Good men and bad men go on forever. The sheep has no future, the soul has. All that are in their graves shall come forth. The whole character of Christ is pledged to this—the bad and the good exist after death and shall have a resurrection. The heart hopes that there will be an after life, philosophy makes it probable, Jesus gives the assurance.

2. Jesus divides all men into two classes. We cannot do this. There are too many grades in human character. Jesus everywhere in his teachings makes a two-fold distinction. There are two foundations, two roads through life, a right hand and a left; the wheat and the chaff. There is a radical difference among men in their characters. Jesus weighs the heart, sees the motives, decides according to character. Here and hereafter men stand in two ranks. Jesus is never in doubt about the man's real position. It is not a matter of surprise, therefore, that Jesus teaches that there is a two-fold condition in the other existence.

3. Jesus teaches that the condition of the impenitent is a joyless condition. That God desires the happiness of his creatures is evident from the beauties of spring time. Payton said that he wished to give to every human being a full cup of happiness. That same feeling exists in God's heart in great measure. Jesus was tenderness and love. He cared for little children. He drove sorrow from a widow mother's heart. He wept over the holy city. And yet not one word of joy or peace or comfort does he give to the finally impenitent. He speaks of weeping and wailing. He speaks of the outer darkness. He speaks of the torment that fills the heart, of the shut door, of the stripes, of being driven away; of the fire that cannot be quenched. He speaks of the absence of holy association with the good, of being bound hand and foot.

Jesus did not make these images as scarecrows for men's souls. He was not narrow minded or intolerant. These dark words were used because He wished to describe a dark future. If he had wished to describe a heaven for all he would have kept a thousand miles from the words that he used. No man can, by any jugglery, make these dark words stand for bright things. Does Jesus teach a literal punishment? The past ages dwelt too much upon the physical sufferings both of Jesus in his dying for men, and also in the sufferings of the impenitent. He speaks of being cast body and soul into hell. The deepest sufferings are those in the heart. Memory can hurt more than fire. On whatever side the New Testament presents, it is an existence undesirable. It had been better for that man if he had never been born—these words express the verdict of Jesus upon a life.

4. Jesus teaches that this condition will be an endless condition. The same word in Matt. xxv: 46 stands for the endless blessedness of the saved and the punishment of the lost. The Jews who listened to Jesus would understand his words to mean an endless punishment. Edersheim shows that this was the recognized orthodox belief in Christ's days. As a teacher, did he not know how they would understand him? Did he not know how his words would impress all the ages, as they read them? How easily he

could have made his words teach a limited duration, if he had been so minded! He speaks of a great gulf fixed. He closes the parable without any hint that deliverance would come. He speaks of the shut door. He closes the parable and the door remains shut. The entire impression of his teachings is that of timelessness, endlessness.

It is indeed a solemn teaching, the endless state of the impenitent. It is our duty to ask the only teacher, who can give us light on this question, what his words really mean. His meaning, not our wishes or preconceived opinions, must guide us. John Foster started with this axiom, it is not possible for a holy God to punish everlastingly. He therefore explained the Scriptures in accordance with his already formed belief. Theodore Parker reasoned in another way. He said the Scriptures plainly teach eternal punishment. The words of Jesus contain it. He thereupon threw aside the authority of Jesus and the Scriptures. We cannot afford to hold any wider hope than the teachings of Jesus warrant. In Mark iii: 29 Jesus speaks of an eternal sin. In this one clue to a reasonable foundation for endless punishment. Eternal sin and eternal punishment will go hand in hand. The Scriptures were made for plain people. As plain people listen to his words they will, almost without exception, say the darkness is outer and lasting.

5. Jesus teaches that men go into this endless condition on account of character. God's might is covered with holiness. The portrait of might knit to unkindness, is found in the Czar of Russia. Jesus justifies his conduct before the bar of a man's own judgment. He calls upon men to remember their lives. He places upon the lips of Abraham the one word remember. He says, How camest thou in hither without a wedding garment? The God of all the earth will do right. Every man will see the perfect justice of the judge. Every man will, by a moral gravitation, go to his own place. There will be for some, few stripes, for others, many stripes.

6. Jesus teaches that he came to save men from the lost condition. Jesus does not make perdition. If he had not come there had been a hell. God's holiness makes it. Jesus places the cross between every man and the dark future. He calls upon men to come to him. He made a universal atonement, gives a universal invitation that so there may be a universal salvation. Jesus Christ makes an honest effort to save all men. He is not willing that any should perish. Jesus destroys no one, men destroy themselves. Jesus claims that he has given all the light that is needed for men to be saved. [Luke xvi: 31.]

What effect should these teachings have upon us? They should make the preacher's heart tender when preaching it. McCheyne said it should be preached tenderly. It may be preached in a way that it will only harden the heart. The heart should tenderly care for those who are in the dark life now. Read Paul's words, Romans x: 1.

There has been, in recent years, a revolt from the teachings of Jesus. Some preach an annihilation of the impenitent. Some present a second or third probation. Farrar has given us the wider hope. Dr. Bridgman, of New York, has just announced his disbelief in eternal punishment. A few thoughts we must always keep in mind. Jesus Christ is the only teacher who can speak with authority. He was tender in heart. He was honest in his teachings. Let every reader of the New Testament ask himself the question. If Jesus had intended to teach the doctrine of endless punishment how could he have made it more clear than it now is? The question will answer itself.—Rev. O. P. Eaches, D. D., in Baptist Exponent.

Seizing Opportunities.

Many an opportunity for doing good is lost through inattention. The late Dr. Guthrie of Scotland, once made this confession before a large assembly: "I shall never forget myself in this world, that once I did not save a child from ruin."

The lost opportunity is referred to in his autobiography. One night he visited the police court, and taking his place in the gallery, he looked down upon an open space below and saw a poor child, not more than eight years of age lying on the pavement, with a brick for a pillow. The light from the stove fell full on its calm and beautiful face. Says the doctor: "His story was sad, but not singular. He knew neither father nor mother, brother nor friends, in the wide world; his only friends were the police, his only home their office. How he lived they did not know; but there he was at night, the stone by the stove was a better bed than the steps of a cold

stair. I could not get that boy out of my head or heart for days and nights together. I have often regretted that some effort was not made to save him." "The king's business requires haste." Our King will brook no delay in his service. "Go out quickly," is his order to servants who are bidden to invite the guests to the feast. There are many reasons for the haste: The feast is prepared. All things are ready. The Master says, Come, come now. No further provision remains to be made. The gospel table is so abundantly furnished that there is an ample supply for the wants of every soul.

Let the servants go quickly. Let every one whose privilege it is to say "Come," hasten forth without a moment's delay, to urge and entreat men to come to Christ. If they are not invited to-day and brought into the fold, to-morrow may be too late. The arrows of death are flying thick around us. The one whom we could invite to-day, if we would "go out quickly," may to-morrow be beyond the reach of our invitation, cut off without hope. There are youth within the circle of our influence, whose characters have not yet been formed, who have not yet become "hardened through the deceitfulness of sin," but who are halting between two opinions, and for whose feet enemies are laying snares. Shall we wait for a more reasonable opportunity, instead of earnestly inviting them to come to the gospel feast now? It was "while men slept" that the enemy sowed tares. While we are slumbering and inactive, destroyers are busy. While we are saying, to-morrow will bring better opportunities than these, to-day, the last opportunity, it may be, is passing to return no more.

Christians too often, when excusing themselves for the neglect of present duties, ease their consciences by making good resolutions for the future. They cannot just now "go out quickly;" they have not the time now to "speak to this young man;" they must go and see the piece of ground that has been bought, or prove the oxen just purchased, or the newly married wife can not be left, but when relieved from the pressure of business cares or domestic duties, they will then have the favourable opportunity they desire for attending to these calls for Christian service. And thus, day after day, the supposed claims of business or pleasure interpose to prevent the service they had purposed to render in the Lord's vineyard.

If we had more of the Spirit of the Master, who said, "I must work the works of him that sent me while it is day; the night cometh, when no man can work;" and if, like him, our hearts are moved with compassion by the wants and woes of needy, perishing souls around us, we would put away our sloth, and with warm hearts and willing hands go forth to the Lord's help. Those of us who are called to preach the Gospel enjoy the privilege, every time we appear before the people as the Lord's ambassadors, of beseeching them in Christ's stead to be reconciled to God. The opportunity thus presented should always be improved, for the plain and faithful presentation of "the truth as it is in Jesus." There are unconverted persons almost always present in our worshipping assemblies. A gospel message is the one all-important for them. Our opportunity for preaching Christ to them may never again occur. As the servant was bidden to go quickly, with the invitation to the feast, so there should be no delay in the proclamation of the glad tidings. Let those wait who want to hear questions of science or political economy discussed in the pulpit, but let no soul neglect the Gospel, and it may be hungering for it, go from the house of God saying, "I asked for bread, and he gave me a stone; I desired food for my soul, but did not receive even the crumbs of Gospel truth."—United Presbyterian.

Little Enemies.

Nothing impure or unholy can enter the heavenly home of the saints. The saints are free from little sins, as well as larger ones. They are cleansed from all sin, and freed from any love of evil. Sin eats, as doth a canker, with the result that the sinner is usually unsymmetrical in character. Deficiencies mark the course of sin in him. Christian purity does not at once remove these defects and replace them with the proper graces, but divine grace begins at once a work of reconstruction which in time accomplishes wonderful results. Little errors in judgment often sadly hinder the successful issue of good purposes. But "if any of you lack wisdom, let him ask of God, who giveth to all men liberally, and upbraideth not." The mature Christian does not become infallible, but he does become wise, and with his growth

in grace becomes freer from little errors in judgment. Little sins, little defects in character, little errors in judgment, little things done and said and thought, little things omitted—these are the little enemies. Little foxes spoil the vineyard. Dead flies spoil the ointment. How great a matter a little fire kindleth!

These enemies may be conquered. It cannot be done in an hour or a day, or a year. This is a campaign that will last longer than "all summer." But it is worth the lifelong struggle; it will cost; for by the grace of God we may thereby become worthy of our crown and palm, and at the same time will have been best able to help others on in the good way. How shall these enemies be discovered and conquered? Often they lie concealed, or openly pass as friends. "By their fruits ye shall know them." "My grace is sufficient for thee." Let there be a heartfelt desire and purpose to be rid of these enemies, and the soldier will be cheered from time to time by conscious victory.—Rev. E. G. Sanderson.

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Christian Old Age.

Old age, we admit, has its disabilities. At this period of life the dearest earthly friends are often gone. At the morning and evening meal stands a vacant chair; companionship ordained of Heaven has been smitten by the fell destroyer, and the future walk is one of loneliness. Children may be far away, battling in the conflicts of life, or may have been translated to the unseen world. A new generation appears upon the stage, most of whom are unable to appreciate the labors that have been performed, or the inevitable infirmities of advancing years. The plaintive cry of David has been the experience of many since his day: "The days of my years are threescore years and ten; and if by reason of strength they be fourscore years, yet is their strength labor and sorrow."

Sanctified old age has its many lessons. We are taught in it the divine reality of religion. Enter that lowly cottage; see suspended from its walls such mottoes as "God bless our home!" "Thy statutes have been our songs in the house of our pilgrimage." Mark how piety fills the dwelling with richest fragrance, a piety matured under the varied processes of life-long discipline. Happy will it be, like the aged saint whose picture appears on the opposite page, we may pass the closing days of life in contentment, anticipating the eternal Sabbath in the immediate presence of God.

Slang in the Pulpit.

Slang I despise. No gentleman ever uses it. Slang in the pulpit is an abomination unto both man and God. It breaks the fundamental laws of thought, of rhetoric, of good breeding, and yet some preachers are inclined to use slang. I have been told that a noted preacher recently said in his sermon, "You cannot get ahead of God. If you try it, you will be sure to get left, and don't you forget it." I presume that such a remark caused a laugh on the part of two-thirds of the congregation; that one-fourth of the remaining third were shocked, and that the other members of the congregation were both grieved and shocked. But if I were a parishioner and heard my pastor use such a phrase, I am inclined to believe I should have remained in the church to endure the rest of the sermon, but I should not have given him another opportunity to grieve, shock and enrage me.—Advance.

The Sunshine of Smiles.

There is one kind of sunshine which is needful to bring into every home, and that is the "sunshine of smiles." Next to the sunlight and warmth of heaven is that of a cheerful face. No one can long withstand its influence; no one can mistake it. A bright eye, an unclouded brow a sunny smile, a loving word, all tell of the peace and joy that dwell within. One glance at such a face has lifted the mists and shadows from many a heavy heart and scattered the fogs from many a burdened spirit. A bright, warm, cheerful face inside the home will drive away gloom and render it impossible for it to exist. The germs of disease, which may lurk at times in the most elegantly furnished room if kept dark, will vanish away before the bright and cheery sunlight. Open, therefore, the windows of your heart and let the sunshine in.—Quiver.

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Messrs. C. C. Richards & Co. Gents—I have used MINARD'S LINIMENT successfully in a serious case of croup in my family. In fact I consider it a remedy no home should be without. J. F. CUNNINGHAM, Cape Island. SO SAY ALL.—That MINARD'S LINIMENT is the standard liniment of the day, as it does just what it is represented to do.

COULD SCARCELY SEE. Mrs. John Martin, of Montague Bridge, P. E. I., writes: "I was troubled last summer with very bad headaches and constipation and sometimes could scarcely see. One bottle of Burdock Blood Bitters made a complete cure of my case, and I wish you every success."

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most philosophical the world ever received. It is the last session; it is the rarest lesson; it is the most terrific lesson; it is the most triumphant cry of the human spirit.

Words easy to be uttered. Uttered by tens of thousands every Sunday when they repeat the Lord's Prayer—and often with how little depth of intention! But when the Operator comes and deposits his case of instruments on the table, then the sentiment of submission means business. The carpet knight may utter these words lightly and flippantly, but the seamed and scarred veteran who has been through the wars utters them almost timidly.

EXPOSURE TO CALUMNY.—Some years ago, I went to see the lighthouse, which, standing on Dunnet Head—the Cape Orca of the Romans—guards the mouth of the Pentland Firth. On ascending the tower, I observed the thick plate glass windows of the lantern cracked—starred in a number of places. I turned to the keeper for an explanation. It appears that it is done by stones flung up by the sea. The waves, on being thrown forward against the cliff, strike it with such tremendous force as to hurl the loose stones at its base right up to the height of 300 feet. So are the great light bearers, by the exposure of their position, and in spite of the elevation of their characters, liable to be cracked and starred by the violence of the world.—Dr. Guthrie.

Random Readings.

The effectual, fervent prayer of a righteous man availeth much.—James v. 16.

He who wants to do a great deal of good at once will never do anything.—Dr. Johnson.

Every branch that beareth fruit, he purgeth it, that it may bring forth more fruit.—John vi. 2.

Christ gives brightness and beauty, gladness and glory to the whole circle of life and duty.—R. S. MacArthur, D. D.

Little words, not eloquent speech; little deeds, not miracles, nor battles nor one great heroic act of mighty martyrdom make up the Christian life. While you live right nothing goes wrong. A soul at peace with God can not be greatly disturbed by the world, for it has its pleasures in God and its blessings from God.—Jackson.

It is written on the faces of Christian men where all the world may read it, that intelligent, manly, earnest piety makes any man unspokeably more happy than he could be without it.

"To know the Lord." That is a bold aim for my infinite soul, and yet my soul will be satisfied with nothing less. It is not by searching thou canst find out God, it is by following him.—Dr. Matheson.

The only joy we have on earth is to love God and to know that God loves us. Oh! when I think that there are some who will die without having tasted even for an hour the happiness of loving God.—Vianney.

Let the thought of Christ rest on anything about us, great or small, and it will forthwith reflect on the awakened soul some new image of his power and love. Whatever is made through him and subsists in him.—Canon Westcott.

Postponement never makes duty easier. If there is a hill before you it will remain, but you lose time by waiting. If you begin the ascent to-morrow, the way will be just as difficult, and at the close of the day you will be one day behind time.

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INTERCOLONIAL RAILWAY. 1891. SUMMER ARRANGEMENT. 1891. On and after MONDAY, 22nd June, 1891, the trains of this Railway will run daily (Sunday excepted), as follows: TRAINS WILL LEAVE ST. JOHN. Day Express for Halifax and Campbellton 7.40 Accommodation for Point du Chene 11.00 Fast Express for Halifax, Montreal and Chicago 14.00 Night Express for Halifax 16.30 TRAINS WILL ARRIVE AT ST. JOHN. Night Express from Halifax (Monday excepted) 6.10 Fast Express from Quebec, Montreal and Chicago 8.30 Accommodation from Point du Chene 12.55 Day Express from Halifax 18.30 Fast Express from Halifax 22.30 The train due to arrive at St. John from Halifax at 6.10 o'clock, will not arrive on Sunday morning until 8.30 o'clock, along with the train from Chicago, Montreal and Quebec. The trains of the Intercolonial Railway to and from Montreal and Quebec, 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., 22nd June, 1891.

Canadian Pacific Railway. NEW BRUNSWICK DIVISION. All Rail Line to Boston. & The Short Line to Montreal. &c. ARRANGEMENT OF TRAINS In Effect June 1st, 1891. Eastern Standard Time. LEAVE FREDERICTON. 7.10 A. M.—Express for Fredericton Junction, St. John, and intermediate points. Vancober, Bangor, Portland, Boston, and points West; St. Stephen, St. Andrews, Houlton, Woodstock and points north. 10.40 A. M.—For Fredericton Junction, St. John, and points east. 4.20 P. M.—For Fredericton Junction, St. John, St. Stephen, Houlton and Woodstock. No connection with St. John on Monday by this train. RETURNING TO FREDERICTON. From St. John 6.25, 8.30, a. m.; 4.30 p. m.; Fredericton Junction, 8.15, a. m., 12.10, 5.55 p. m.; McAdam Junction, 7.00, 10.50 a. m.; Vancober, 10.25 a. m.; St. Stephen, 5.45, 7.45 a. m.; St. Andrews, 7.20 a. m., except Mondays and Wednesdays, at 5.15 a. m. ARRIVING IN FREDERICTON. 9.15 a. m., 1.20, 6.40 p. m. LEAVE GIBSON. 6.55 A. M.—Mixed for Woodstock and points north. ARRIVE AT GIBSON. 4.45 P. M.—Mixed from Woodstock, and points north. H. P. TIMMERMAN, Gen. Supt. C. E. McPHERSON, Dist. Pass. Agent.

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