

Thy Will be Done.

Not in dumb resignation
We lift our hands on high;
Not like the nervous fatalist
Content to trust and die.
Our faith springs like the eagle
Who soars to meet the sun,
And cries exulting unto Thee,
O Lord, Thy will be done!

When tyrant feet are trampling
Upon the common weal,
Thou dost not bid us bend and writhe,
Beneath the iron heel.
In Thy name we assert our right
By sword or tongue or pen,
And even the headsmen's axe may flash
Thy message unto men.

Thy will! It bids the weak be strong;
It bids the strong be just;
No lip to fawn, no hand to beg,
No brow to seek the dust
Wherever man oppresses man
Beneath Thy liberal sun
O Lord, be there Thine arm made bare,
Thy righteous will be done!

Harper's Magazine.

I John 3: 9.

"Whoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin because he is born of God."

[This paper was read before the Free Baptist Ministers' Conference, Oct. 9th, by Rev. G. A. Hartley, and is published by request of the Conference.]

In attempting an exposition of this important passage, not the least of the difficulties presenting themselves, is, that of the apparently direct opposition of its teaching to the teaching of other texts of the Word of God. But we should always keep in mind, the important fact, that all truth is in perfect harmony; that no two truths when rightly understood can possibly teach opposing doctrines, neither can there be the slightest divergence. When we read Eccles. 7: 20 "For there is not a just man upon earth, that doeth good and sinneth not." And I John 1: 8 "If we say that we have no sin we deceive ourselves, and the truth is not in us," and then, from this same epistle, from the same John, read that, "whoever is born of God doth not commit sin" &c., we cannot conclude, that these passages of truth contradict, or conflict with each other, and must look for an exegesis, that will make clear the truth of each of these seemingly opposed passages, and show that each is in perfect harmony with the others, as with all the truths of the Bible.

If we claim that all sins are of the same kind, and that the sin of I John 1: 8, "If we say we have no sin, we deceive ourselves, and the truth is not in us," and that of I John 3: 9, "Whoever is born of God doth not commit sin," are the same in kind, then there certainly seems, to my mind, a contradiction. But if we admit that there are different kinds of sin, and that as there is a difference between the sins of omission and those of commission, so there is a difference between personal acts of sin, and the sin of unbelief, and apply these two texts in John to these different kinds of sin, both will be plainly understood, and will be strictly in harmony with each other. Unbelief and personal acts of sin, are not the same in kind, any more than are the sins of omission and commission the same.

The word "commit" in our passage is a strong term. It seems damning. John says "He that committeth sin is of the devil." It appears to be more than an occasional act. It is of the nature of continuing or living in, as though it were a life of unbelief. If then, we understand I John 1: 8 to mean personal acts of sin, either by thought, word or deed; and I John 3: 9 to mean the sin of unbelief, it will be clear that the Apostle does not contradict himself, nor any other inspired writer.

Now, who is it that cannot sin? John says "Whoever is born of God." Why? Because "his seed remaineth in him." What is the seed that remaineth in a man, who is born of God, that prevents him from sinning? The Saviour says, "the seed is the word of God" Luke 8: 11. Peter says we are "born of the incorruptible seed, the word of God." A man is born of God by faith, "Whoever believeth that Jesus is the Christ is born of God" I John 5: 1. How does faith come? By "hearing, and hearing by the word of God", Rom. 10: 17. James 1: 18 says "Of his own will begat he us by the word of truth." The damning sin is unbelief. Not to believe the record God has given us of His Son, is to make him a liar, I John 5: 10. But to be born again is to believe in Jesus as the Christ, and this belief is by the word of God, which is the seed that must remain in the believer so long as he continues to be a believer. Thus possessing the seed, the Word of God, and believing in the Saviour he cannot sin the sin of unbelief. It is impossible, it is not in the nature of things, for a man to believe, and to disbelieve

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the same statements at the same time. Being born of the incorruptible seed, the word of God, and that seed remaining in him he cannot sin the sin of unbelief. A man cannot become a christian without believing, and while believing he cannot sin by disbelieving, "for his seed remaineth in him," and "he is born of God." He cannot "commit sin" or live in unbelief while the truth, or "seed remaineth."

A man cannot be in the darkness of unbelief while the lamp of truth is shining in his heart. When the Bible teaches that "there is not a just man upon earth, that doeth good and sinneth not," and also, that "if we say we have no sin we deceive ourselves," does it not undoubtedly refer to personal acts of sin, and when the Bible as clearly teaches that there is a sin that those who are borne of God cannot commit, does it not teach that the child of God, possessing the seed, the word of God, cannot be guilty of the sin of unbelief. He cannot believe and disbelieve at the same moment.

To say that the regenerate do not commit sin, or live in a state of unbelief, is quite different from saying that he has no sin or sinfulness. I cannot understand how becoming a christian can take away a man's power to sin by omission and commission as well, or how such a change of character, can destroy his responsibility, or how he can ever outgrow the need of our Lord's prayer, that teaches us to say, "forgive us our sins" Luke 11: 4.

Wanted: A Revival of Religion.

We want a revival of religion that will make true penitents of the ungodly; not of the "new style," now extensively adopted—a man to stand up, and simply say, "I want to be a Christian," or "I believe that Jesus Christ is the Son of God," and then told, by perhaps a "blind leader of the blind," that he is now a "child of God," an "heir of heaven," though perhaps not one penitential feeling has shot through his heart; but we want that conviction and repentance that leads to the forsaking of sin, that produces a loathing of it, that constrains to making restitution as far as possible for wrongs committed, and constrains the soul, in bitter agony to cry out, "God be merciful to me a sinner"—a true Gospel repentance, that "needeth not to be repented of."

We want a revival of religion that soundly converts people, renews them in the spirit of their minds, and makes them "new creatures in Christ Jesus"; bringing them from the "kingdom of darkness" into the light and liberty of the "kingdom of God"; a revival that not only delivers from the "bondage of sin," but imparts newer, purer and better thoughts and desires, reclaims backsliders, and leads the Church up out of the wilderness state, where it has so long wandered, over into the "Canaan of perfect love."

We greatly need a revival of that kind of religion that redeems from all sin, and brings its possessors into the way of holy living, where they can "rejoice evermore," pray without ceasing, "and in everything give thanks," seasoning their conversation with grace, and making them witnesses for the whole truth as it is in Jesus—"Israelites in whom there is no guile," wavering, or hypocrisy.

Oh, that our heavenly Father would send all over this land such a revival of pure and undefiled religion as will prove to be a sin-killing, a sin-hating, a sin-forsaking, a debt-paying, a God-serving, and a man-loving religion; that would crucify all of self and the world, and fill with "all the fullness of God."—Christian Standard.

Thinketh Upon Me.

"THE LORD THINKETH UPON ME."—PSA. XI, 17.

The adoring psalmist says to God: "When I consider Thy heavens, the work of Thy fingers, the moon and the stars which Thou hast ordained, what is man that Thou art mindful of him? and the son of man that thou visitest him?" And what is he? Many a man has high notions of himself, thinking much more highly of himself than he ought to think. It is only when he obtains some just conceptions of the excellent greatness of God that he is prepared to take his proper place before Him. So was it in the case of Job; when the Most High condescended to reveal Himself unto him more clearly, he was constrained to say: "I have heard of Thee by the hearing of the ear; but now mine eye seeth Thee; wherefore I abhor myself, and repent in dust and ashes."

In comparison with the infinite God the most exalted of men are insignificant creatures, as grasshoppers in His sight. "All nations before Him are as nothing; and they are counted to Him as less than nothing, and vanity."

WONDER WORKING K. D. C.

And not only so, not only is man at his best state altogether vanity, but he is at the same time a sinful and depraved creature. In his unrenewed state there is nothing in him that a holy God can regard with approval. It is therefore a wonder that poor and needy, sinful and unworthy as we are, the infinite holy God should condescend to think of us in the kind and gracious manner that He does.

He thinks of us to uphold us. It is in Him that we live and move and have our being. We momentarily depend upon Him for the continuance of our lives, both when we wake and when we sleep. The psalmist says: "I laid me down and slept: I awaked, for the Lord sustained me." Did He not watch over us to sustain us, our sleep would be the sleep of death. When we close our eyes in slumber we should never open them again.

He thinks of us to provide for our needs. It is He that gives us day by day our daily bread. But for His unceasing care in this regard we should soon come to want, and starve. And it is He that clothes us, and bestows upon us unnumbered comforts, so that we want for no good thing.

He thinks upon us, too, to hear and answer our prayers. He who hears the young ravens when they cry does not disregard the cry of His moral and immortal creatures, who are much better than they. The psalmist says: "I sought the Lord, and He heard me, and delivered me from all my fears."

And, above all, God has thought upon us to bestow upon us the greatest gift in His power, even His only begotten Son. When there was no eye to pity and no arm to save, His eye pitied and His arm wrought salvation for us.

In numberless ways, and in wondrous ways, our heavenly Father shows that He is mindful of, and thinks upon us. And, as He is so mindful of us, all unworthy as we are, we should not be unmindful of Him. It is written of sinners, that "God is not in all their thoughts;" by which is meant that He is habitually absent from their thoughts. They don't love to think of Him, excellent as He is. But this ought not so to be. Not for a day, not for one hour of our waking moments, should the great Creator be out of our thoughts. Our first waking thoughts in the morning and our latest thoughts at night should be of God. And all the day long, when busied about our secular affairs, we should be much thinking of Him. We should find it in our hearts to say with the psalmist: "How precious are thy thoughts unto me, O God! how great is the sum of them! If I should count them they are more in number than the sand; when I awake, I am still with Thee." Blessed is the man that abounds in loving thoughts of the living God.—New York Observer.

For Ye Serve The Lord Christ.

There is nothing that can keep in the Christian's heart the glow of enthusiasm in service except an underlying consciousness that what we do is distinctly for Jesus. Other motives may stir our interest for a while, but they are not proof against the obstacles, set-backs, and criticisms that are sure to come. One may be very active and apparently effective in almost any line of Christian or benevolent work simply from a love of doing something and for the pleasure of leading where others follow, or one may be very zealous in a certain branch of service simply because he or she has a personal identification with that special work; there is no end of motives that may stir us, consciously, to be "great workers" for a time. But wait; see what a sandy foundation such motives prove.

"Brother A turned the cold shoulder to me the other day. I wonder if he doesn't know how much I have been doing for this church all these years? I believe I'll drop things now and let them see whether I am of any consequence or not."

"What has become of Mrs. Y? I have not seen her at any of our meetings for a long time?" I hear she says her work is not appreciated. She thinks she ought to be shown more consideration since she was among the originators of this society."

"Why do you not take part in the prayer-meetings nowadays, Brother W? The pastor used to feel sure of you if all the rest failed?" "Well, there are folks who think they can do it better than I can, and may be they can. I'm not going to put myself where I'll be criticised."

"Why does Mrs. G. take no interest in this work now? she used to be such an enthusiast. She doesn't even pay her subscription of a dollar a year." "O, Mrs. G. has gone to pastures new." She never cares much for anything when the novelty has worn off."

These are life-pictures. Dozens may be struck off from these negatives in

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every church and in every branch of Christian activity. But there are other pictures just as true and far more beautiful; the contemplation of them may help us to be ourselves more "sincere and without offense." There are men and women who, having "set the Lord always before them," cannot be moved from their purpose of lifelong devotion to His service. They give and labor and pray, no matter who approves or who frowns, because they serve the Lord Christ.

To say that they are never depressed by criticism or weary in spirit over difficulties would be to place them above the human. Even the Lord Jesus groaned in spirit over the unbelieving, unsympathetic refractory world around Him. St. Paul suffered perils among false brethren, and one of the greatest discouragements a Christian can meet is the discovery of insincerity in a fellow worker. But to give up serving on account of these things! No one who is doing work distinctly for Jesus will ever do that. It is sweet to serve the Lord Himself. No discouragements will prevent our doing our choicest and best for Him personally. We can bring our costliest ornament, stand humbly behind Him, and count it an honor to quietly serve Him in the presence of the coldest criticism, when His personality fills our gaze and stirs the love of our inmost being. We do our best for Him when no one else knows it. We are careful in the smallest things because it will please Him. If we receive no honor from men we can do without it, because He says: "He that serveth Me, Him will My Father honor." This is blessed service; this is service which does not fret and wear us out; this is service which will "gather fruit unto eternal life." "My meat is to do the will of Him that sent Me, and to finish His work;" "And whatsoever ye do, do it heartily, as to the Lord, and not unto men; knowing that of the Lord ye shall receive the reward of the inheritance, for ye serve the Lord Christ."—Chris. Advocate.

Peace like A River.

Is there anything that can be compared for grandeur to one of those deep, tranquil summer days when men say, "To be in the atmosphere and gaze by day and by night into the heavens, is glorious indeed. It is lordlier in bounty than anything of which the heart can conceive?" Did anybody ever carry these fair heavens and these deep skies with him into the unstormed realms and glory that he had the power, amidst the hideous noise, the cacophonous clashing, the violent strife of this world, to open the pearly gate, and walk within and rest until the storm was over-past? Did anybody ever say to himself, "I have some learning some genius, some capacity; but, after all, I glory in myself because I dwell in joy, in love and in peace?" Ah, there is a higher notion of manhood and honor and dignity than that which is bruited about the streets among imperfect, quarrelling men; and if once a man has learned to glory in this higher notion, how free he is!—Henry Ward Beecher.

The Super-sensitive Church Member.

His feelings are continually being hurt. What a pity it is that they are not made of some tougher material. Possibly if they were he would suffer just as much; for we are inclined to think that the trouble does not lie in his feelings, but in his foolishness. He reminds us of the Irishman who, aching for a fight, trailed his coat on the ground, and, with a vigorous twirl of his shillalah, exclaimed, "Is there any gentleman that would loike to shtep on me coat?" The sensitive church member is always putting his feeling forward and inviting people to hurt them. He is all feeling, so that he gets injured at every point. If the minister passes his house without calling, then his feelings are wounded. If, at some public meeting, the pastor, prior to the exercises, has to make a hurried communication with a person who sits in the same pew as the sensitive brother, and fails to shake hands with him, his feelings are hurt. If his child does not receive the first prize at the annual awards of the Sunday-school, or if he is not noticed by the teacher just as much as the proud father thinks he should be, then there are more injured feelings. If he is not called upon for a subscription toward the payment of the church taxes he feels hurt, and declares that it is very clear that he is not wanted in that church. If he is called upon by the collector, the same end is reached, because he is poor, and the officers of the church know it, and he cannot endure to be reminded of his poverty.

The brother is foolish. Why should the pastor and officers and members unite to injure his sensibilities? What

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is to be gained by it? Does not the brother talk and act as though the members had held a secret session, and by formal vote agreed to do all they could to make him feel unhappy? That is the logical inference of his silly sensitiveness.

Has the brother ever considered that the pastor and deacons and other members have feelings, and that those feelings must have been hurt many a time because of his over-sensitiveness?

We think that the brother must be an only child, and so his parents were able to gratify his every wish; now, although he is a parent, the over-sensitive brother is a child all the same. He wants the whole church to be as attentive to him as the dear mother and father were who now sleep in the tomb; but he will never get it, and therefore he is unhappy.

We have a word of advice for the brother: Plan for the happiness of others. Believe in the love of your pastor and brethren in spite of an occasional sharp (?) word or studied (?) insult, and you will be happy. Try it!—The Leader.

Only a Country Pastor.

He was not a great man, and he knew it. But he was good, faithful, and untiring. The poor, small hill town in New England where he laboured for about thirty years was the wonder of the neighboring pastors. They could not account for the high moral and spiritual atmosphere of the place. What made the young people turn out so? One young lady became a missionary and went to India; another went to Africa. Several young men were ordained ministers and missionaries, one was a professor at Yale, and many became useful teachers and citizens.

The pastor was a man of prayer. He tried to preach the word in its simplicity and directness. He knew his people in their homes. He visited the schools and noticed prominent boys and girls, and suggested to them the possibility of a college education, and encouraged them to obtain it. He took religious papers and magazines, constantly urged others to do so, and in many cases arranged for this. He distributed his own periodicals widely through the town after he had read them. His people were kept familiar with the world's work. He held monthly concerts of prayer, at which information was given of our great home and foreign benevolent societies. Their objects and needs were often faithfully presented from the pulpit to the congregation, so that even the children understood, and as they deposited their great old-fashioned copper cents in the box their sympathies were broadened and ennobled by such share in great Christian enterprises.

At his death two ministers, a thousand miles apart, preached from the text, "They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever." Many country pastors underestimate the possibilities of their field of labor.—The Advance.

Self-conceit is the very daughter of self-will, and of that loud crying out about I, and me, and mine, which is the very bird-call for all devils, and the broad road which leads to death.—C. Kingsley.

Faith is the Christian's foundation, and hope is his anchor, and death is his harbor, and Christ is his pilot, and heaven is his country.—Mercury Taylor.

A promise of faithfulness after a while, when the conditions are more favorable, is never an excuse for unfaithfulness now. He that is unrighteous in a very little is unrighteous also in much.

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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	7.00
Accommodation for Point du Chene	11.00
Fast Express for Halifax	14.00
Fast Express for Quebec, Montreal and Chicago	16.35
Night Express for Halifax	22.30

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	15.35
Fast Express from Halifax	22.30

A parlor car runs each way on express trains leaving St. John at 7.00 o'clock, and Halifax at 6.45. Passengers from St. John for Quebec, Montreal and Chicago leave St. John at 16.35 o'clock, and take sleeping car at Moncton. Sleeping Cars are attached to through night express trains between St. John and Halifax.

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.

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In Effect June 1st, 1891.

Eastern Standard Time.

LEAVE FREDERICTON.

7.10 A. M.—Express for Fredericton Junction, St. John and intermediate points. Vancorbo, 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.; Vancorbo, 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.

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9.15 a. m., 1.20, 6.40 p. m.

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

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