

## I Went by Night to Jesus.

I went by night to Jesus,  
I sought him from afar;  
He came with smiles to meet me,  
His face my morning star.  
I went like Nicodemus,  
With secret doubts and fears,  
And at his feet, like Mary,  
Knelt penitent with tears.

I told Him I was weary,  
And weak and full of care;  
Life's load of sin and sorrow  
Was more than I could bear.  
I told Him I was lonely,  
And sought a friend divine,  
He stooped with love and raised me,  
His hand was clasped in mine.

I told him how I sorrowed  
For those who smiles had gone,  
For those whom death had beckoned  
And left me here to mourn.  
He orsed my empty threshold  
And took their cherished place,  
And when I looked and missed them  
I saw His blessed face.

I went by night to Jesus  
I found the Friend I sought,  
I found a consolation  
Surpassing human thought.  
And now, in deep contentment,  
I follow in His way—  
His face my star of morning,  
His love my breaking day.

—Ernest W. Shurtliff.

## Do You Want to be Saved.

If you want to be saved, then something must be done, and done speedily. While you never will be saved by the merit of your good works, yet it is equally true that you cannot be saved without works. Salvation is only secured by coming to Christ and by obeying Christ, and that signifies action. The only proof that you have come to Christ, is that you honestly endeavour to keep his Commandments and that means action on your part also. You must "work out your salvation" as if all depended upon yourself; you must trust Christ as if all depended upon Him. Both of these are true.

Do not expect to be saved in precisely the same fashion that some others were, or judge your feelings by others. God is sovereign, and will deal with you in His own way. He no more requires you to pass through the same experience with A—or B—than he requires you to look like them or dress like them. His command is to repent of your sins and to accept Jesus Christ as your Saviour and your Master. Are you honestly and prayerfully striving to do that? Then you are beginning to have a spiritual experience of your own, and it will not exactly resemble any other person's experience in this world. God is very rich, and does not need to copy Himself when remaking a human soul any more than when creating human bodies. No two are precisely alike. Some hearts are gently opened, some are pruned open by a sort of holy violence. Some sinners are quietly drawn to Jesus, others are driven to Him through the hail-storm of afflictions, or under the thunderings of a broken law echoed by an upbraiding conscience. Conversions do not seem to be as often attended by harrowing and distressing convictions of sin as they formerly were. Whether this be so or not, it still remains true that if you want to be saved, there is no other way than for you to renounce sin and begin to obey the Lord Jesus Christ.

Do not be discouraged because you do not have an immediate sense of pardon, or an immediate inlet of great joy. If a happy hope were gained too easily, it might be valued too lightly. Persevere in trusting Christ, persevere in trying to do His will. You are invited to "come with boldness" to the throne of grace. Ask what you want, and all you want, Christ loves to be sought; and if He delays to grant certain blessings, it is (as in the case of the Syro-phenician woman) for good reasons of His own. Despair never has saved a soul, and never will. You will lose everything by becoming discouraged, or by retreating. Set your face like a flint! Suppose that Columbus—just four centuries ago—had yielded to the clamors of his discouraged crew, and had turned his prow and sailed back to Spain. It was the last league sailed over that gave immortality to him and a new continent to civilization. So it will be the final decisive step of surrendering your whole soul to Jesus Christ that will unlock to you the gateway of eternal life.

Do not forget for a moment that you can do absolutely nothing without the Holy Spirit. His agency is indispensable. Cherish the Holy Spirit. Co-operate with the Holy Spirit who so lovingly striveth with you. If he leaves you, you are lost. Quench not the Spirit! This may be easily done, and it is done whenever a person, either from cowardice, or from attachment to a favourite, or by procrastination, refuses to do what the Holy

Spirit prompts. Felix quenched the Spirit by not yielding to Christ under Paul's faithful appeal to him. As an illustration of my meaning, I give the following narrative by an eminently useful minister, of Christ. He was narrating his own experience as well as that of his unhappy friend. Said he:

"During a revival of religion in Yale College several years ago, two young men were awakened at the same time. One of them had been remarkably correct in his general deportment, and was amiable in his disposition; the other was a wild, frolicsome, sportive youth. As they walked one evening, they agreed to call upon the professor of theology and make known to him their anxiety and seek advice. They came to the gate, when the amiable young man leaned over the fence and said, 'I believe I won't go in; I don't know as it will do me any good. His companion replied, 'You can do as you please, but for myself, I feel that I need all the counsel that men of experience can give; I am resolved to go in.' Here they parted. The former passed on. He smothered the flame in his own breast, and shrank from the Cross and from Christian counsel. He was soon found to be declining, not only in religious feeling, but in correctness of moral deportment, and before the time to graduate arrived, he had wandered so far as to be expelled from college for immorality; he sank rapidly in vice, went to the West Indies, and there died not long after, a miserable sot. The other went in, opened his heart, and received direction in the way of life. He soon found peace in believing, entered the ministry, and stands now before you, a redeemed sinner, saved by grace."

Such cases prove the peril of resisting the loving Spirit. Whatever he prompts you to do, delay not to do it. Nothing is more certain than the uncertainty of life. What thou doest, do quickly!

## Our Every-Day Lives.

It is very natural for us all to wish to be well thought of in the outside world. It is proper that we should be courteous and kindly in our treatment of our guests, that we should greet them with a bright and smiling face, and that we should use our best endeavors to make ourselves agreeable to them. But what a change there often is in the household after the door has closed behind the out-going guest, and we resume our every-day life at home! Children are keen observers of these changes; they know the difference between company manners and the every-day manners in the family circle. Notice in their plays of "going a-calling," or "giving tea parties," and see the artificial manners they assume. They are learning to think that it is the proper way to be unnatural when outsiders come into the home.

While it is commendable in us to wish to make a good impression on our associates, yet it is of vital importance that we should be as attractive as possible to those with whom we spend our daily lives. We too often feel that we are privileged to show the worst side of our characters in our homes. We fret over our duties, get disconcerted over things that don't suit us, speak sharp words to our children, find fault with our help, and severely criticize the different members of the family circle. We are oftentimes very unjust as well as unkind, in these unpleasant ways of ours, and we know it only too well, and in our repentant moments deplore it. We like to have our opinions the respected ones, and our rules the code of the household, forgetting that each member of the family has his or her own individuality, and that it is entitled to be considered and respected as much as ours.

We who are "getting along in years" can look back to our young days, and remember the difference there was in our elders' ways. There was Aunt Deborah, always so smiling and so kindly spoken; and although she did not aid and abet us in wrong-doing, yet she had a faculty, that was not shown in words, of winning us over to the right. How we love to think of her in these twilight reveries; and although she has been in heaven for many, many years, yet her influence for good is still with us. And Aunt Jane Maria—how stately and unbending she was, how grave her face always seemed, at the least misdemeanor of the young folks; and her words, how they used to sting sometimes! In our maturer years we throw the mantle of charity over her, and try to persuade ourselves that we misjudged her.

We are making a record each day in the hearts of those who live with us, which will never lose its power for good or evil. Although these dear ones are more to us than all the world besides, yet we, in many ways, are not nearly as careful of our treatment of

them as we are of outsiders, who cannot possibly have for us that unselfish, unifying love that they have.

Every-day lives are hard ones to live. The routine of the same duties repeated day after day will naturally be commonplace if we do not put the nobler, better part of our nature into them. When the breaking of each new day wakes us from our sleep, let our first thought be a prayer to the Great Helper that He will give us grace and strength to fulfill our home duties in the sweetest and best possible way. Oh, the stinging words, the unkind acts, the petty jealousies, that will sometimes cause heart-aches among the dear ones! Oh, how they burden the soul after one of the circle has been carried over the threshold never to recross it again! Let us endeavor to be patient with, and tender towards, these dear ones, and wear our pleasantest faces when we are with them, and speak our kindest words in gentle tones in their hearing.

Precept may have some power in the way of influencing others, but it has but little weight in comparison to example. A daily example of a Christ-like life in the home is an inestimable power for good, and its influence is handed down from one generation to the other. Let the work of the household always be measured in the sunshine instead of in the shadow. Let the home loves and the home trials be the centre of our deepest and sweetest emotions. Build the home, dear friends, so it will always face the Father's house.

"Each spirit weaves the web it wears  
From out life's busy loom;  
And common tasks and daily cares  
Make up the threads of doom."

—Zion's Herald.

## "None Other Name"

Some years ago a German statesman, lying on his death-bed, sent for a Christian pastor, well-known to him, and said:

"I am very ill, my friend, and believe death is not far off. I should like you to converse with me on the subject of religion, but to spare you useless trouble let me say at once that I do not wish to hear any thing about Jesus Christ."

"Be it so," replied the minister; "there are other religious topics on which we may converse. To begin, then, shall I speak of the character of God?"

"Certainly," for I have always held the Supreme Being in the highest veneration."

So Pastor A—discoursed of God's love, and this with so much eloquence that when he rose to leave the count pressed his hand, and charged him to repeat his visit shortly. And when next he came he received a cordial welcome.

"What shall be our subject of conversation to-day?" asked the sick man.

The servant of God spoke of the divine wisdom and omnipotence; his hearer pronounced these truths beautiful and sublime, but was in no other way impressed by them.

On the third visit the pastor dwelt on the holiness of God, demonstrating that a being so spotlessly pure cannot enter into union with any less holy than Himself. The fourth interview was devoted to the contemplation of God's inflexible justice, and now at last the sword of the Spirit has found a joint in the armor.

"Stay, I implore you!" cried the nobleman. "Such thoughts are overwhelming. If the Almighty be indeed holy and just, as you depict Him, I am lost."

The pastor made no reply, but left him, and earnestly prayed for a deepening of the spiritual impression which at length his dying friend appeared to have received.

After several days' interval there came an urgent message, entreating him to visit the count immediately.

"O, Pastor A—," cried the latter, "why have you so long delayed in returning to me? My mind is a chaos of doubts and fears. It is as if I were in hell or hell in me. In God's name, tell me something which may restore the calm of which you have robbed me. Either modify the harshness of your doctrine or give me some comfort and encouragement."

"I am deeply grieved," was the reply, "that I can retract nothing I have said to you of the greatness and justice and holiness of God and the impossibility of fellowship between such a God and sin-stained, rebellious humanity. Grand and consoling truths I could impart to you; but in view of the restriction you have imposed on me I can but leave you now for time and eternity in the hands of God. Though my heart bleeds for you, I am powerless to give you help, not daring to present to you the only means of deliverance."

"Nay, speak not thus!" exclaimed the dying man, in a tone of poignant

anxiety. "Tell me, I entreat, if there is any way of salvation still open to me."

"I know of one, and only one; but you cannot hear it without my speaking to you of Jesus Christ."

"Speak to me as you will; only show me a door of escape from the misery I now am suffering."

And then for the first time the pastor brought forth his New Testament and read therein the blessed words which assure the sinner of pardon and peace through Him whose blood cleanseth from all sin, whose grace is freely offered to every repentant and believing soul.

It was good seed falling into well-prepared ground. Quickly that world-worn, conscience-stricken soul soon found rest in Him who calls "not the righteous but sinners," and he passed away, giving thanks with his latest breath for the free and sovereign grace of God in Christ Jesus; with childlike confidence commending his spirit into the hands of his Father in heaven.—*Word and Work. From the French.*

## CHARACTERISTICS.

## THE UNAWAKENED YOUNG MAN.

He is careless about his past, his present his future.

He is very busy about many things that are of small account.

He is fascinated with the wrong side of life.

He has false ideas concerning obligation, happiness and success.

He is easily convinced that the truths sacred to his father and mother, rest on questionable foundations.

He is deceived with the idea that he is having a very fine time.

He carries in his heart a constant unrest.

He is wasting the best years of his life.

He may be saved by hearing the invitation of the Christ, and opening his heart to him who is the truth.

## THE YOUNG CHRISTIAN.

He is joyous with a joy independent of surroundings.

He appreciates the blessings and advantages of youth.

He plans for the future, taking God for his counsellor.

He acts in the present, with his eye single to the glory of God.

He will not "Follow the multitude to do evil."

He guards his tongue from evil, and his lips from speaking guile.

He is mindful of the enjoyments of others, for Christ pleased not himself.

He is not deceived by the false promises of the world.

He trusts in the precious promises of God and is not confounded.

He goes to the ripe Christian for counsel and to the Almighty for strength.

He is on the right side of things in the church, in society and politics.

He is a servant of Christ under marching orders.

He is a prince of the blood royal awaiting coronation.

## THE RIFE CHRISTIAN.

He has not forgotten the mistakes of his early Christian life.

He has left behind him the censorious spirit which first tempted him, when he measured what he saw, by what he felt.

He has grown larger every way through the trials of his faith.

He may have less exultation than at the first, but has a higher exaltation.

He is in deepest sympathy with all who are following Christ.

He is always ready to "comfort with the comfort wherewith he is comforted."

He is not in a hurry to die.

He is glad to live, if it be the will of God, that he may do the work laid upon his heart.

He enjoys his inheritance with the saints on earth, and does not repine.

He is the friend of the young, the poor and the needy.

He is like Abraham the friend of God.

He is the chosen of God. He cannot be promoted.—*Rev. J. F. Stout in F. Baptist.*

## Qualification of A Preacher.

First of all he should be a manly man. He should have that within him that would lift him to the consciousness of a noble manhood. Allowing that God is that intelligent personality that we conceive him to be, we must admit that in seeking his preachers he chooses men who, as a rule, are men of such reputation and character. The preacher must be a partaker of the life he offers to his people. God has a process in saving souls, and all who would enter his kingdom must do so through the portal of his methods. This is accomplished through the intelligence of a man. God works by method.

A man to be a preacher must be more than a manly man. There are thousands of men who are as manly

men as ever stood in a pulpit, and yet they have no right on the platform. God selects his preacher and makes known the fact to the person selected and to others, making the ministry a divine vocation. The prime essential is that the man should have a call. God's methods in dealing with men is to deal with them as rational beings, and to reach them through the intellect.

Hence the men who are called to do his work should be men who can present what they have to say in such form as to appeal to the intelligence of man. They must be able to understand the environment and circumstances of the people they address, and to know the obstructions that lie in the way of truth. It is the duty of the pulpit to reach the mind through all possible paths of knowledge.

No man can look into the great questions of religion intelligently that does not think of God through his works and manifestations, and it is the function of the preacher to penetrate as far as any other man into the mysteries of God. It is the business of the preacher to remove doubts from the minds of others, and to open up their minds to the reception of the truths of the Gospel. The preacher must absorb all possible knowledge, so that, touch him where you may, you will find him electric with knowledge.—*Christian Advocate.*

Keep Minard's Liniment in the House.

Medical Hints.

CURE FOR DYSPEPSIA.

As it is well known, this troublesome complaint arises from over-eating, the use of too much rich food, neglected constipation, lack of exercise, bad air, etc. The food should be thoroughly chewed and never bolted or swallowed in haste, stimulants must be avoided and exercise taken if possible. A remedy which has rarely failed to give prompt relief and effect permanent cures, even in the most obstinate cases, is Burdock Blood Bitters. It acts by regulating and toning the digestive organs, removing costiveness and increasing the appetite and restoring health and vigor to the system. As a case in point we quote from a letter written by Miss L. A. Kuhn, of Hamilton, Ont.:—"Two years ago life seemed a burden. I could not eat the simplest food without being in dreadful misery in my stomach, under my shoulders and across the back of my neck. Medical advice failed to procure relief and seeing B. B. B. advertised, I took two bottles of it, and have been entirely free from any symptoms of my complaint since."

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THE PERFUME we consider to be at once the most delicate and most enduring—"Lotus of the Nile."

Random Readings.

The truth has poor show in a race after falsehood.

Revivals promote the social life of church and Sunday-school.

The silence of pure innocence persuades when speaking fails.

Watch ye, stand fast in the faith, quit you, like men be strong.—1 Cor. xvi. 13.

You shall be none the worse to-morrow for having been happy to-day.—*Thackeray.*

Business dispatched is business well done; but business hurried is business ill done.—*Bulwer Lytton.*

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## LEAVE FREDERICTON.

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1.35 A. M.—For Fredericton Junction, St. John and points east, Vancorb, Bangor, Portland, Boston, and points West; St. Stephen, Houlton and Woodstock.

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

## RETURNING TO FREDERICTON.

From St. John 6.00, 10.00, a.m.; 4.30 p.m.; Fredericton Junction, 5.35, a.m., 12.15, 6.25 p.m.; McAdam Junction, 10.50 a.m., 2.50 p.m.; Vancorb, 10.25 a.m., 2.30 p.m.; St. Stephen, 9.00, 10.30 a.m.; St. Andrews, 8.00 a.m.

## ARRIVING IN FREDERICTON.

9.35 a.m., 1.25, 7.20 p.m.

## LEAVE GIBSON.

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

## ARRIVE AT GIBSON.

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

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