

THE END?

"Peter followed Him afar off, and sat with the officers to see the end."
 "Sad at heart the disciple?
 Courage and hope died out
 From the heart that had opened itself
 awhile
 To the dark-browed spectre, Doubt.
 How much he had hoped; how cruelly
 Did the disappointments sting,
 For the Master he served was a prisoner
 When He should have been the King.

The end was coming—and such an end
 And he moodily turned away
 How could he leave his Master?
 How could he bear it, and stay?
 His heart was heavy, and aching
 For the sorrow of his Friend;
 But the story was almost over now,
 He would wait and see the end!

Over? Nay; 'twas beginning!
 The winter of death would bring
 A resurrection of glorious life
 And the beauty of the spring.
 And he who was meekly bearing
 Men's scorn, in the high-priest's hall,
 Was the King, who would hold the whole
 wide world
 In the power of His loving thrall!

There are who follow afar off still,
 Where they cannot see His face,
 Nor hear the voice of the master,
 Nor meet His look of grace;
 And hearing the noise of the clamour,
 Of the men who attack their Friend;
 They fear that His reign is over,
 And sadly look for the end.

But he is stronger than ever
 In His way, for good, over men;
 He has banished much that is evil,
 Which never will come again.
 The rule of His might increases,
 All nations to His feet tend—
 O soldiers of Christ, be heroic,
 His kingdom shall never end.

—MARIANNE FARNINGHAM.

Duties of Children to Parents.

All through the Bible filial affection and obedience are enjoined by God. "Honor thy father and thy mother" is the first commandment we meet with which involves a promise. "You shall reverence every man, his father and his mother," was the Levitical law. "My son, hear the instructions of thy father and forsake not the law of thy mother," was a part of the perfect wisdom of Solomon. "Bind their law continually upon thine heart and tie it about thy neck; when thou goest it shall lead thee, when thou sleepest it shall keep thee, and when thou wakest it shall talk with thee." Our Lord enforced the same teaching: "God commanded, saying, Honor thy father and mother, and he that curseth father or mother let him die the death;" and, above all, of Christ it is recorded: "And he went down with them and was subject unto them." The severest condemnation was visited upon the child who disobeyed and dishonored his parents. "Cursed be he that setteth light by his father and his mother." "If a man have a stubborn and rebellious son which will not obey the voice of his father or the voice of his mother, and when they have chastened him will not harken unto them, all the men of his city shall stone him with stones that he die; so shalt thou put evil away from among you and all Israel shall hear and fear." The eye that mocketh at his father and despiseth to obey his mother the ravens of the valley shall pick it out and the young eagles shall eat it.

What are these duties of the child? Love, first of all: the child is to love its parents. Nature teaches this obligation. Filial affection even among the untaught races has been regarded as in the highest sense beautiful and honorable. Epaminondas, one of the greatest generals of Greece, after the conquest of Sparta, received universal applause, when he exclaimed: "My joy arises from my sense of that which the news will give my father and mother!" Alexander's love for his mother Olympia, with all her ill-humor, is recorded with pride by ancient historians, and the story of the two sons in an ancient city, which was compelled after a long siege to surrender, who having obliged the conquering general, received permission to leave the city, taking with them as much of their property as each could carry, and who passed forth from the gates one bearing his father and one his mother, is repeated over and over again with interest in all the literature of the past. How much more in the light of Christ's example and doctrine is this beautiful service demanded? Children are to love their parents.

Reverence is another duty—reverence in word and conduct. This is the larger meaning in the command, "Honor thy father and thy mother." Parents stand for a time in a sense in the place of God to their children. A degree of affection, respect and consideration is due them which no one else can claim. When God says "Honor," he prohibits all irreverence, disrespect, and dishonor; all unkindness and injury, and enjoins all filial regard and dutiful service. This is an age of irreverence. Never was there

greater need of faithful inculcation of the old, old virtues of fear toward God and regard for men. Boys break loose at the tenderest age from parental restraints, puff cigarettes, assume the swaggering air of the Bowery, allude to father as the "Governor" or the "Old Man," and bow in supreme adoration at the shrine of their own knowingness. Girls too often regard their mothers as old-fashioned, look upon the apron-string as a token of servile bondage, and think they have attained the *ne plus ultra* of worldly wisdom before they are hardly well out of their cradles. Father's example and mother's counsels should be held in a degree of esteem second only to what God commands. Youthful piety is beautiful and blessed in itself and in the eyes of God and men. No young man who honors his father, no young woman who reveres her mother can ever fail to be honored and respected; while one who dishonors these divinely accredited agents when directing them as God wills is a spectacle of horror before heaven and earth.

Obedience is a third duty: Prompt, cheerful, self-denying, uniform obedience; submission to home authority and home rule. The child that has no regard for the wishes of father and mother, that is unwilling to follow their good example, that disobeys their commands, and walks in the ways of its own heart can not expect to inherit the promise "that it may be well with thee and thou mayest live long on the earth." What a blessing is a child that can be trusted—that never fails when he is relied upon! What a character does a boy earn of whom parents can say and teachers can say, and friends and companions can say: "There is a boy I can trust; he never failed me!" It is a stepping-stone to fortune. It is a passport to the best business in any community. It is an entrance to the confidence of all men. Children have reputations as well as grown people. Every boy in the neighborhood is known, and has a character favorable or unfavorable. Every girl has achieved a standing for good or evil in the eyes of those about her. A child of whom people can say, "I can rely upon him. He has never deceived me. I am as sure of his obedience as I am of life," will never get out of the way. Faithfulness, obedience, loyalty to the will of father and mother are sure of their reward. The safety and happiness and life of the child depend upon this recognition of the authority of parents.

—Chris. Standard.

Gospel Purity.

When the apostle Paul wrote to the church at Philippi, "Let your manner of life be worthy of the gospel of Christ," purity must have been included in the requirement thus made upon the representatives of the gospel in that renowned city. Nothing is more obvious than that "the gospel of Christ" sets up a high standard of purity. In proportion as the life is stained with impurity, the Christian profession is disgraced. The bearer of the name of Christ should always be above reproach so far as rectitude of life is concerned. Of Alexander the Great, it is said that he had a soldier in his army who bore his own name, but was a great coward. The emperor, greatly displeased on this account, said to his unworthy namesake, "Either change your name or learn to honor it." So may it be said to many who profess to be Christians, but whose lives are not so irreproachable as an honored gospel requires.

There are some significant words used in the Scriptures concerning Christian life and character. Among them are these, "unblamable," "unreprovable," "unrebukable." The good name of Christianity is involved in the applicableness of these words. The followers of Christ are called upon to "abstain from all appearance of evil," which must, of course, include abstinence from evil doing, of whatever kind. They are to "walk honestly toward them that are without," so as to avoid all just occasions for condemnation and reproach. They are to "keep themselves unspotted from the world," a requirement which renders great personal purity indispensable. True religion, most evidently, is "pure and undefiled religion," and it makes necessary an "unspotted" life. The least stain upon the character is unworthy of the gospel of Christ. There is a Scriptural word expressive of the purity which is demanded by the gospel. That word is holiness.

Dr. Livingstone once asked a Bechana what he understood by the word "holiness." He answered, "When copious showers have descended during the night, and all the earth and leaves and cattle are washed clean, and the sun rising shows a drop of dew on every blade of grass, and the air breathes fresh—that is holiness." In other words, holiness is purification, or purity. Concerning the influence of

holiness, Dr. Thomas Chalmers says, "There is an energy of moral suasion in a good man's life, passing the highest efforts of the orator's genius. The seen but silent beauty of holiness speaks more eloquently of God and duty than the tongues of men and angels. Let parents remember this. The best inheritance a parent can bequeath to a child is a virtuous example, a legacy of hallowed remembrances and associations. The beauty of holiness beaming through the life of a loved relative or friend, is more effectual to strengthen such as do stand in virtue's ways, and raise up those that are bowed down, than precept, command, entreaty or warning. Christianity itself, I believe owes a far greater part of its moral power, not to the precepts and parables of Christ, but to His own character. The beauty of that holiness, which is enshrined in the four biographies of the Man of Nazareth, has done more, and will do more, to regenerate the world, and bring in everlasting righteousness, than all other agencies put together. It has done more to spread His religion in the world than all that has ever been preached or written on the evidences of Christianity."

Some one has well said: "Lycurgus would allow none of his laws to be written. He would have the principles of government interwoven in the lives and manners of the people, as most conducive to their happiness. Their education would be such as to imprint these laws upon their minds, that they might remain perpetually before them. He would most faithfully abide by the King's commandment, who has the Word of God so engraved upon his heart that nothing can erase it. The multiplication of Bibles that stand upon book-shelves or lie upon tables is an easy matter; but to multiply copies of walking Scriptures, in the form of holy men, who can say, 'Thy Word have I hid in my heart,' is much more difficult." The great Teacher has said, "Blessed are the pure in heart: for they shall see God." The pure in heart will be pure in life; and so, and so only, will their "manner of life be worthy of the gospel of Christ." The prayer of those whose purity of heart is thus worthy of commendation may find expression in the words:

"Be ours the blessed lot of those
 Who every evil flee;
 Whose holy course already shares
 Communion full with Thee."

—The Watchman.

A Kind Word with Inquirers.

BY THEODORE L. CUYLER, D. D.

There must be many readers of *The Independent* who are not Christians, and perhaps some of them have many seasons of anxious thought about the salvation of their souls. Without attending any informal "inquiry meeting" they are agitating in their own minds such questions as these: Why am I not a Christian? and how shall I become a Christian? Let me offer a few kind suggestions to honest inquirers. My friends, you are under a certain degree of conviction of sin; you acknowledge that you are not what you ought to be, and feel a genuine compunction over your besetting sins; you have more than once determined to quit them. This was very well as far as it went, but it did not go far enough. Sorrow for sin avails nothing without repentance, and repentance avails nothing without reformation of character and conduct. A merely negative religion cannot save you. God not only commands you to abhor that which is evil, but to cleave to that which is good. A friend of mine, by accident, swallowed a small dose of strychnine! No time was to be lost. Within an hour the physicians had extracted the deadly poison; but it required most powerful tonics and several weeks of nutritious food to restore the sufferer to health.

Sin is a fatal poison to the soul; if left to work out its inevitable result it means eternal death! A removal of the poison is not enough to restore you to spiritual health; Jesus Christ must apply to you his grace as a spiritual tonic, and your soul must be nourished on him as the "bread of life." Christianity is a great deal more than a repression of sin; it is the impression of Christ's saving power on the heart, and the expression of love to Christ in the daily life. When you have emptied the bushel of tares you have only got a vacuum; fill the bushel with wheat, and there is no room for tares or chaff. On a winter morning your window is covered with frost. Scratching it off with a knife avails nothing; it forms afresh as soon as you have removed it; warm up the atmosphere of the room, and the frost disappears from the glass. You need a new principle within your heart—the expulsive power of a new affection. To quit sin (even if it were possible without divine help) saves nobody; but to trust the Lord Jesus, to obey the Lord Jesus and to follow the Lord Jesus will save everybody.

Thousands are committing all the

time the grievous mistake of trying to be good by simply shunning certain things that are evil. A young man determines to forsake bad company; he cannot be a hermit, and his only hope is to form good associations. He is induced to throw aside trashy or corrupting books; if he does not put wholesome books into their place, his mind will starve. A father whose intentions are better than his judgment forbids his children to frequent theaters and ball-rooms and convivial clubs; but if he does not provide innocent recreations for them, he dams up one channel violently only to tempt his children to break through in some other direction. Repression may be almost as harmful as indulgence. A drunkard who has long gratified his cravings for stimulants and for society by frequenting the dram-shop, must do something more than sign a pledge of total abstinence. His system requires the right regimen to carry him through the re-acton; his mind requires new and better associates; his weakened will requires the help of the Almighty. When the alcohol goes out then tonic food must go into the body, and divine strength must go into the soul.

This brings me to the core of the difficulty with thousands who, like yourself, may honestly desire to lead a Christian life. Your sad mistake has been that you have stopped with the merely negative process of attempting to mend your own heart, and of breaking off from certain sins. You have striven to empty yourselves of what was evil without seeking to be filled with a faith in Jesus Christ, and with the activities of his service. Letting loose of what your consciences condemned, you did not lay hold of Christ; and, therefore, you soon fell back into a state of discouragement and, perhaps, of utter indifference. Even the Bible came to be regarded as a *chevaux-de-frise* of bristling prohibitions of sin, and not as the open and inviting door into a self-surrendering faith in Christ, and a happy life of obedience to him. The "thou shalt not's" in the Bible make but a small part of the plan of salvation. "Believe in the Lord Jesus Christ" and "follow Me" are the core of the Gospel. A natural Christian cannot live on mere negatives. Paul understood this when he said: "Walk in the Spirit, and so ye will not fulfil the lusts of the flesh." Having something infinitely better to occupy the heart in obeying the Saviour and loving their fellowmen, they have no inclination to go back to a wallowing in the mire. The love of Jesus, the joy of doing his will and doing good to others, become the expulsive power that drives out the love of the world, and the appetite for sin. A new birth by the Holy Spirit insures a new life.

Let me urge upon you not to waste your existence in foolish repetitions of the old blunder. If God's Spirit is striving with you, do not stop to fight with any particular sin, or to wash out one especially ugly spot, or to patch up the old garment of character. Go straightway to Him who "maketh all things new." The Holy Spirit points you to a positive trust in Jesus Christ, and a positive obedience to his commandments. If you are troubled with skepticism, the only relief from the darkness of doubt is in the flood of light that pours from the loving Redeemer's cross. The only effectual way to conquer sin and prevent it from gaining fresh dominion over you, is to give your heart and soul, time and talents, to the service of Him who died to save you. The best way to escape Hell is to take the straight road that leads to Heaven.

Begin then to obey Christ at once. Lay hold of the first duty that comes to hand. While you pray for pardon and help begin to practice. The way to do a thing is to do it. Positive steps toward Christ and for Christ will save you; nothing else will. Many long years ago I crossed the ocean in a fine packet-ship, which was afterward wrecked on the southern coast of Ireland. The vessel struck, at midnight, against a cliff; and while it clung for a few moments to the rock that pierced its side, all the passengers who leaped out on the rock were saved. That prompt, positive step saved them. Those who lingered were swept off in the doomed ship by a returning wave and went to the bottom! Your immediate duty is to flee out of the sinking ship of sin to the everlasting Rock! In Christ you are safe. In serving Him you are happy. He will give you the fullest, sweetest and most useful occupation for head and heart and hand as long as you live in this world. When you shall have finished your work in His vineyard, your promotion will be,—"Come up higher!"

Let all our churches be built plain and decent, and with free seats wherever practicable; but not more expensive than is absolutely unavoidable, otherwise the necessity of raising money will make rich men necessary to us.—John Wesley.

The Biblical Principle of Giving.

"Our mission work is done in obedience to the will of God which embraces all mankind." Of course this consecration includes all our belongings. What, by a strange use of language, we call our "substance," so far as it belongs to us, certainly belongs to our Redeemer, and is henceforth devoted—set apart as by a vow—to his glory. This is the biblical principle, and it has only to be recognized and practically acted upon to yield the most astonishing results. The financial basis of all our evangelization is rotten, because the money of believers is unconsecrated. There is enough wealth in the coffers of the rich—nay, there is enough surplus money in the purses of the poor, if properly gathered and systematically contributed—to evangelize this world. But it will never be given nor used until we look upon God, not ourselves, as the owner and proprietor of all. The question must be not, What can I spare for God and at the same time satisfy my conscience? but, How much can I sacrifice for God, how little can I spare for myself, and yet satisfy my own absolute needs? The ministry of money in the kingdom of God is one of the great truths and mysteries that we are slowest to learn and penetrate. Men have worshipped mammon; and it certainly suggests certain Divine attributes, for—wisely used—money so multiplies the man's force as to suggest omnipotence; so multiplies the man's effective personality as to suggest omnipresence, and so multiplies the years of his influence as to suggest immortality. How contemptibly selfish and miserably short-sighted the selfishness that looks upon such a mighty factor in the world's evangelization and redemption as only a means of self-enrichment and self-indulgence—*Missionary Review.*

Watch the Gate of Your Heart.

The gate of your heart is a very busy gate. It keeps opening and shutting every minute. There is a constant troop going in and out all the time—or would, if they did not watch the gate and shut it when a thief comes along. For some of those who want to get in or out are thieves, who are only trying to steal away what belongs to your absent Master. These are bad words, actions, thoughts, companions, habits. Whenever you see any of the bad company coming, you must shut the gate right away, and not let them in if they are out, nor let them out if they are in. But many of this great crowd going in and out of your heart are friends and messengers of your absent Master. These are good words, actions, thoughts, companions, habits. Whenever you see any of these coming you must open the gate right away and bid them Godspeed—yes, and you ought to take off your hat to them, too—like a good old man I have heard of, who always took off his hat whenever he heard the name of God, wherever he was and however it was said.—*Kind Words.*

Random Readings.

Death has nothing terrible which life has not made so. Christian fidelity to the duties of this world is the best preparation for the next.—*Tyron Edwards.*

The two main pillars of Christ's religion are the depth of sin and the height of righteousness; and none but he could atone for one and perform the other.—*Thomas Adam.*

To rejoice in the happiness of others is to make it our own; to produce it is to make it more than our own.

Duty is a power which rises with us in the morning, and goes to rest with us at night. It is the shadow which cleaves to us, go where we will, and which only leaves us when we leave the light of life.—*Gladstone.*

Nothing, of itself, can rise higher than its source. The alloy may be better than the copper, but is baser than gold. All improvements of the lower is at the expense of the higher. Hybrids are artificial.

Jesus says, "Behold I stand at the door and knock." Harken to his call, do not keep him waiting, haste to meet him. He may be wet, cold and hungry let him in, he brings you a message of joy.

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

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From St. John 6.35, 8.45, a. m.; 4.45 p. m.; Fredericton Junction, 8.10, a. m.; 12.00 m.; 8.25 p. m.; At Adam Junction, 10.40 a. m.; 2.15 p. m.; Vancouver, 10.20 a. m.; St. Stephen, 7.50, 11.25 a. m.; St. Andrews, 7.55 a. m.

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