Leave it with Him. Yes, leave it with Him: The lilies all do, And they grow-They grow in the rain, And they grow in the dew; Yes, they grow. They grow in the darkness, all hid in

They, grow in the sunshine, revealed by the

Still they grow.

They ask not your planting. They need not your care, As they grow; Dropped down in the valley, The field-anywhere-There they grow. They grow in their beauty, arrayed in pure

They grow clothed in glory by heaven's own

Sweetly grow.

The grasses are clothed And the ravens are fed, From His store; But you, who are loved And guarded and led, How much more Will He clothe you and feed you and give

you His care! Then leave it with Him; He has everywhere Ample store.

> Yes, leave it with Him, 'Tis more dear to His heart, You will know, Than the lilies that bloom, Or the flowers that start 'Neath the snow.

Whatever you need, if you ask it in prayer You can leave it with Him, for you are His You, you know.

The Reflex Influence of Foreign Missions.

-Rest and Reaping.

The work of missions, regardless of authority, is amenable to the universal law of action and reaction.

1. We note, as the first reflex influ ence of missions, that commerce has reaped rich results. Missionaries have usually preceded merchants on heathen soil. Commerce has followed in their tracks, securing large gains to the busi-

2. Science has been promoted. There is scarcely a department of science that has not been enriched by missionaries. Archæology has received many contributions from their discoveries. Etymology has been profited, and philology in particular. Natural history, geology, botany, conchology, indeed all branches of natural science, have received an impetus by their studies and from specimens collected. The science of comparative religions would be barren except for their aid. Carl Ritter, "the prince of geographers," his "Erd Kunde" without the aid of the material collected and transmitted by missionaries.

3. The Christian conscience is thus satisfied. The satisfaction of rightdoing, of responding to the appeal of helplessness is a sufficient reward for

4. Skepticism receives a telling answer. Missions are a standing evidence of the inspiration of the Bible. Destroy all other proofs of its divine authorship save the effect of the Gospel | strong tendency, as the young sapling on the degraded African, South-Sea Islander, or the Fuegian, and you will crooked tree. The result is what we need no more convincing argument. ordinarily call narrowness, or more Even the intidel Darwin was impressed | properly, mental one-sidedness. This and moved to a confession when he peculiarity is displayed as largely in beheld the wonders of transformation, regard to religious and Church matters wrought by missionary instrumentalities. Where else will you look for suchphilanthropy as missions reveal? Where striking form in two types or ideals of are the hospitals, orphanages and schools which infidelity or paganism | the worker. The one thinks of the has dedicated to the use of the unfor- religious life as a school of spiritual tunate? If you find them, they are | culture. Devout worship and retireweak imitations of what the church is doing everywhere.

power in opening one's eyes. They are not simply a confirmation, but an explanation and illustration of the Bible.

at rengthening of that faith.

motives of the Christian heart.

ficial denominational distinctions, as neglected.

illustrated in the founding of the weeping into each other's arms."

world was not worthy?

the establishment of the American prove to be a side, or aspect of truth of such great institutions as the us to narrow too rightly comprehend. American Sunday-school Union, the Tract Society, the American Bible Society, the Seaman's Friend Society, and the Home Missionary Society.

10. The numerical growth of the home Church. Missionary zeal is the expression of life, and without life there can be no growth. Two branches of the Baptist Church in this country, strength. One opposed missions, the one sense in the place of God. They families it is a good plan to have every the Lord for immediate conversion of other promoted the work. What now numbers 45,000 communicants; the latter, 2,500,000.

be evangelical." When her love and faith grow cold and she forgets the dying injunction of her Lord, and her in every family there should be stated ments. "O come, let us worship and had prayed for his conversion he had ears are closed to the bitter cry of heathen despair, then woe to her inner life.—Lutheran Quarterly.

One-Sided Christians. It is beyond question that there are many of that kind of Christians. They have so strong a bent in some one direction, or their mental eye is confesses he could not have written constantly looking on one side of things that there is no full and broad appreciation of the wholeness of things. Such people wonder that the object that seems so large to them does not seem equally large to everybody else; and they also wender that other people can see so much to admire in things which seem to them not worthy of much regard. This peculiarity is partly constitutional and partly educational. The mind may become warped and bent by some which is bent by the wind grows up a as anywhere.

This one-sidedness is seen in a Christian life, viz., the quietest and ment for contemplation and prayer is their highest ideal of religion. Hence 5. Broader views of the truth are in times past men and women shut obtained. Missions exert a wonderful themselves in from the world's temptation, and made personal religion their supreme concern. They heeded not the world's call to action, and We want to read the Scriptures to-day lived in solitude apart. In marked with the addition of the Acts of the contrast with this is the ideal of the Apostles down in Africa, and over in | Church that regards it as an army India and China, in Japan, in Corea, fighting fierce battles, or as a body of and up in Greenland. Blot out the workers doing what the Master has axis sionary idea, and you lose the key | called them to do. The conversion of the unsaved, the alleviation of the 6. The development of Christian vir- social wants and sufferings of the tues and graces. If the cause of foreign | world, and the teaching of humanity emissions reacted in no other way than the great lessons of truth, give an in promoting the fruits of the Spirit, ample sphere for the employment of the Church at home would receive every power in bringing the world back

the chapel of Lady Huntington, "when | sidedness, where Christians often for- | ing. venerable gray-headed ministers of the get that there are more things in English Church and Dissenters fell heaven and earth than are dreamed of king of Sweden, passed much time in mote them some day. From servants in their philosophy. All the varied prayer even when the management of he adopts them into his family, and 8. The development of heroic character way find a great army was devolving upon him. makes them his children. - Forward. ters. "Theodore Parker rose from the fitting spheres of work, because the Surely a farmer, a businessman, can afreading of the life of Judson to declare | vast variety of the whole world is be- ford to conduct family worship even that if missions had produced but one fore us. So long as this boundless though he has several employees. such hero, all cost were repaid." And diversity exists, it is no use of bringwhat shall we say of David Brainerd, | ing all Christians to one type or style | are Christians the worship should not of Henry Martyn, of Bishop Heber, of religious life. Many conclude there be monopolized by one. The husband of Dr. Duff, of David Livingstone, of is nothing good in a thing because they should pray, and the wife should pray, Schwartz, of Ziegenbald, of Bishops can't see it. But somebody else may and the children also, if there are chil-Hannington and Taylor, and all the see it, though you do not see it. This dren old enough to lead in prayer. mighty men of valor of whom the one-sidedness breeds intolerance; for Not all need pray every time, unless the one-sided Christian cannot see all join in the Lord's prayer, which 9. The direct helps received by the how anyone should want more than is very good custom some people ob-Church for the home work. If history | what satisfies him. The knowledge of | serve. shall repeat itself, it is possible the the existence of this one-sidedness time may come when our present should teach us charity and liberality. appropriate. Family prayers in their mission fields will have to send labor- We should exercise charity toward nature differ from private prayers and ers to the home Churches, just as we those who cannot see as we do, re- public prayers. There is danger of now send them to the birthplace of the membering there is probably some- sameness in family prayers as well as Founder of Christianity. A Christian thing unseen by us which accounts for other prayers. We need to meditate Chinese girl was sent to the United the difference of view. And so also on the needs of the family and the States to be educated. At school she | should the knowledge of the existence | reason for thankfulness in order to keep met the daughter of a lady devoted to of this one-sidedness help to teach us our prayers from appearing to be missions, and became the instrument liberality. The new teaching, which stereotyped. If we get into the habit of her conversion to Christ, to the in- may seem in some respects at variance of repeating the same words we shall expressible joy of the young lady's with what has been held as orthodox lose our interest, and our prayers bemother. It was not a mere coinci- truth, should be examined carefully come wearisome to others if not to dence, but rather a consequence, that | before being condemned. It may God.

Family Worship.

BY THE REV. GEO. B. HOPKINS.

Every Christian should pray in

prayer-meeting. But for heads of A few verses thoughtfully and intelli- told me her story; and a very sad one families secret prayer and public prayer gibly read are better than several it was. I said, "There is nothing we seventy years ago, were of about equal are not sufficient. The parents are in chapters read carelessly. In many can do but to kneel down and cry to are to teach their children about God member of the family share in the your husband." We knelt down, and is the result? The former to-day and their relations to him. They are reading. to instruct their children in the way | Singing often adds to the interest in | the heart of the deserter, convert his of salvation. In order to make this family devotions, and if one member | soul, and bring him back to his home. 11. The quickening of the inner life | teaching successful they must teach by | of the family can play the organ or | Some months after she re-appeared of the Churches. "When the Church example as well as by precept. Can a other musical instrument, the worship with a man whom she introduced as her ceases to be evangelistic, it ceases to child be expected to learn to pray who is rendered more cheerful by the music. husband. He had come back a connever sees his father and mother pray? The Psalmist believed in praising the verted man. On comparing notes we Children need object lessons. Hence Lord on all sorts of musical instru- found that the very day on which we times for the worship of God and the bow down; let us kneel before the stumbled upon a stray copy of one of reading of His Word. If it is desir- Lord our Maker: for he is our God, my sermons. He read it. The truth able that the family assemble two or three times a day for the purpose of partaking of nourishment for their physical sustenance, is it not also best that they should assemble for the purpose of partaking of nourishment for their souls? Oh, how many overfeed the body and starve the soul! How many give all their attention to feed. ing, clothing, and adorning the outward man while they neglect the spiritual and eternal! Will not a child brought up in a family that neglects drinking of more importance than prayer and Bible-study? What place is so sacred as the family altar? What recollections are quite so dear in after as that of the family circle kneeling while the father or mother offers prayer? Then all are in the presence of God. How familiar are some of the passages father used to read from the fluence of that worship has kept us from falling into sin! And then, which were breathed yearnings for the safety and salvation of the children will may stumble the recollection of those prayers in the good old days at the family altar, will be likely to restore him to the good and true. How many wanderers from home have thoughts like these of the song :--

Far away from my home and my kindred I'm straying, some and free;

Yet to-night comes a voice like the voice of one praying, ing for me.

O list, though the ocean is rolling between us, For well I remember the words of

watch till I fancy I see the light falling, -Falling softly and bright on my

mother's dark hair. am ple compensation. Missionary work to God. These two classes of Chris- ducting family worship. Only a few sheep; when he wanted a man to save is peculiarly a work of faith, and its tians do not generally understand one suggestions can be given in this article. his people from the Midianites, he prosecution is both the evidence and another; and yet each has a part of The family should meet for worship at sent for Gideon, who was threshing the truth. The soul needs to com- least once a day. Some attend to this wheat; when he wanted a man after Note, too, how missions develop the mune with God in secret retirement only on Sundays. But we ought to be his own heart to be king of Israel, he grace of giving. They are among the from the world, to gather light, willing to devote a part of our own sent for David, who was keeping sheep. truest tests of pure benevolence, for strength and comfort for our life's time to the worship of God. There is Idlers do not suit. The Lord wishes they appeal to the most disinterested needs. But to spend life in restful too much mere Sunday religion in the those who are not only willing to work, seclusion, seeking personal spiritual world. If we need the help of God at but who are hard at it. Idlers are too 7. The promotion of Christian unity. enjoyment, would be a selfish ideal. all we need it when about our daily often lazy, and that may be the cause When the thought of the Church is On the other hand, though it is the work. If our time is limited we can af- of their idleness. Such seldom have turned to active work for Christ, there supreme duty of every Christian to ford to neglect almost anything else enough ambition to take care of themas, ordinarily, little time or disposition | work faithfully in the Master's vine- | rather than family worship. It would selves, let alone caring for the Lord's for complaint or disagreement. Not yard, there is danger that in the in- be very strange if God did not give us | work. But idlers suit Satan exactly. only does the missionary spirit unite tense activity of work the need of time for prayer. Christ had a greater He likes such as have no ambition; the Churches of the same name more spiritual communion to renew the work than any of us but he always for they make the best slaves. The

Where more than one in a family

The prayers should be direct and

The Scripture lesson should not be Board was succeeded by the founding which our own one-sidedness renders so long as to be wearisome. It should generally be one easy to understand, and imparting practical instruction. Leviticus, Canticles, Ezekiel and the larger part of Revelation would not be profitable for devotional reading in most families. The lesson should not secret. He should also, if possible, be read in a hurried manner, but care regularly attend and participate in the | should be exercised to give the sense.

and we are the people of his pasture, and the sheep of his hand."-Star.

The Beauty of the Deed. world is a good deed. How can this be otherwise, when everything else that is beautiful is only a symbol of a deed? What are beautiful words but more or less imperfect signs for recording or perpetuating the actions which inspired them? No poem, no work of art, is beautiful unless it ex family prayer learn to think eating and | presses some phase of action. The calmest landscape represents the play of light and shade, and perpetuates some instantaneous phase of motion the marble statue represents the body years, when we go from the old home. in some form of action; music is always the soul in motion. The deed gets expressed by symbols; but it is the deed which possesses the intrinsic beauty, but not the symbol. Therefore we should not think that we are old Bible! How many times the in- incapable of apprehending and rendering the beautiful in life because we cannot write poems, or paint pictures mother's prayers! What child can or carve statues. So long as we are forget them? Let him go far away to capable of doing good and beautiful some foreign country, those prayers in | deeds, are we capable of rising to that intrinsic beauty of life which the mere art-form does nothing more than exnever be forgotten. Though the child press. What if a woman cannot paint a Raphael's Madonna, when she can be herself a Madonna, a Holy Mother? What though a man cannot write a grand and beautiful poem, so be it he lives a grand and beautiful life? This was the spirit that was in Christ. He was the greatest of all artists, because He lived the greatest and most beau-And though my heart often is glad- | tiful of lives. What He did was even more beautiful than what He said. And in the essential beauty of the Speaking gently and lowly and pray- deed we are all capable of being like Him. - Z. Herald.

-Keep Busy.

If you expect God to choose you for a great work, be busy; he seldom selects idlers. When he wished a deliverer for Israel, he went into the wilder-There are various methods of con- ness for Moses, who was watching though burdened with the care of the God wants something better. He this.

This is only one example, but there army during the mutiny in India, wishes men and women who have am-London Missionary Society (1793) in is a great variety of the forms of one- spent some time in prayer every morn- bition, who take an interest in their work; he wishes servants who are Gustavus Aldolphus, the renowned anxious to rise, for he means to pro-

Changed to Harmony.

There is a story that a German, with an ear sensitive to music, one day entered a church and, being distressed by the discords of the singing, put his finger in his ears; but there penetrated through them a single clear, rich soprano, singing in such perfect tune that he was moved to listen. The singer neither faltered because of the jarring notes, nor increased the volume of her voice to drown them. She kept steadily on till one after another came into accord with her sweet tones, till she brought the entire congregation into harmony.

The true servant of Christ, in a church whose members are disagreeing with one another, does not drop into silence from disgust. If he is strong and positive in his views, he is much more tempted to sing too loud, or too high, and crack his own voice. But if he would win for his Master, he must sing for his Master's ear till discord becomes heavenly music. We are divinely called to live and work with imperfect men and women. Let us remember that they are dust, and so are we. - Congregationalist.

Power of Prayer.

Some little time ago a poor woman came to my vestry in deep distress. Her husband had fled the country. She I prayed that the Lord would touch went to his heart. He sought the Lord, and as soon as possible returned 3.20 to his wife. He and his wife were received among us. That woman does The most beautiful thing in the not doubt the prayer .- C. H. Spurgeon.

Random Readings.

The daily prayer keeps the soul secure in its thought of God, and saves t from the flightiness and instability that comes from irreverent living. He alone is rightly "fixed" in heart who thinks much and naturally of God.

In that great day how insignificant shall appear the offices of honor, the wealth and comforts of earthly life. compared with the crown which shall be given to those who have conquered Gen Pass. & Ticket Agent. Gen. Man. for Christ ?- Bishop Simpson.

The one "sacrifice for sins" which provides for salvation, is that made by Jesus Christ in the offering of himself and if we persistently reject this one sacrifice, then for us there is no salvation, since "there remaineth no more sacrifice for sins." (Heb. x. 26.)

The best way to make the most of life is not to set a certain amount of money to be gained as a goal, and plan to stop at that point, but rather to distribute one's profits wisely all the time, and keep before one's self objects to be gained by labor that will add interest to life. - Congregationalist.

Though the trifler does not chronicle his own vain words and wasted hours, they chronicle themselves. They find their indelible place in that book of remembrance with which human hand cannot tamper, and from which no being save one can blot them. They are noted in the memory of God .-Rev. J. Hamilton.

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If you once try Carter's Little Liver Pills for sick headache, biliousness or constipation, you will never be without them. They are purely vegetable; closely, but it erases all merely super- soul's strength may be forgotton and had time to pray. General Havelock, Devil wants slaves for his work, but small and easy to take. Don't forget

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WINTER ARRANGEMENT. 1890. O'N and after MONDAY, 30th Decem. ber, 1889, the trains of this Railway will run daily (Sunday excepted), as

TRAINS WILL LEAVE ST. JOHN.

Day Express for Halifax and Camp-Accommodation for Point du Chene 11.10 Fast Express for Halifax...... 13,30 Fast Express for Quebec & Montreal 17.00

A parlor car runs each way daily on express trains leaving halifax at 7.15 and St. John at 7.30 o'clock. Passengers from St. John for Quebec and Montreal leave St John at 17.00 and take sleeping The trains leaving it John for Mon-

treal on raturday at 16 20, will run to destination on Sunday.

TRAINS WILL ARRIVE AT ST. JOHN.

Fast express from Montreal and Fast Express from Halifax 15.50 Day Express from Halifax and (ampbellton..... 19.25) Express from Halifax, Pictou and Mulgrave 23.30

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

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Short Line to Montreal, &c. ARRANGEMENT OF TRAINS

In Effect April 7th, 1890.

Eastern Standard Time. LEAVE FREDERICTON.

6.05 A. M. - Express for St. John, and

intermediate points, to Vanceboro Bangor, Portland, Boston, and points West; St. Stephen, St. Andrews, Houlton, Woodstock, and

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

John, connecting at the Junction with Fast Express via Short Line for Montreal and the West, Houlton and Woodstock. RETURNING TO FREDERICTON. From St. John 6.15, 8.55 a. m.; 4.45 p. m.;

Fredericton Junction 7.45 a. m.: 12.50, 6.25 p.m.; McAdam Junction, 11.05 a. m.; 2.20 p. m.; Vanceboro, 10.45 a.m.; 12.10 p.m.; St. Stephen, 9.00, 11 55, a. m.; St. Andrews, 6.30

ARRIVE IN FREDERICTON. 8.55, a. m., 2.00, 7 20 p. m. LEAVE GIBSON.

8.00 A. M. - Mixed for Woodstock and

points north. ARRIVE AT GIBSON. 5.55 P. M. - Mixed from Woodstock, and points north. J. HEATH. F. W. CRAM,



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