

Life's Volume.

Open before my wondering eyes,
Great God, life's mystic volume lies;
I wait to see Thy hand define
The fadeless record of each line.

No leaf once closed may I retrace,
To add a word, or word erase;
Nor may I guess the joy or gloom
Inscribed on pages yet to come.

The past in light I clearly count,
Judge their intent, tell their amount;
But hid in clouds I cannot see
The history yet awaiting me.

But knowing this, that, great or small,
My Father's hand will write it all;
I trust the future and submit
To what is past—what's writ is writ.

But hear this prayer, O Power Divine!
That lift'st each leaf, an writ'st each line,
That where my hands have left a stain
Christ's blood will make it pure again.

Where the last sentence hath its end
In mercy Maker, Father, Friend,
Write for the sake of Thy dear Son,
"Servant of Jesus Christ well done!"
—The Rev. Charles F. Deems, D. D.

Exalt Thy Word.

BISHOP CYRUS D. POSS.

God has spoken. We have His Word. It is all abroad in the earth in more than three hundred languages. It has been copied by pen and press a thousand times more than any other book. All down the ages it has been thrust upon the attention of the world, demanding search, belief, homage, obedience.

It has been tested sharply, skilfully, remorselessly, and in multitudinous ways. Every joint in its celestial armor had been tried again and again by swords and spears of infernal temper. Persecution has decreed its destruction. Scientific theories have proclaimed its falsity. Rationalistic "higher criticism" has self-complacently announced its utter lack of authenticity. All these and other forces of opposition have affected it very much as thunder and storms do Mont Blanc. The clouds around its base only make it seem loftier and more resplendent.

Is it not high time for those who teach the Bible to give a truce to nervousness, and go ahead, as though nothing had happened? As, indeed, nothing has happened to affect in the slightest degree the substance of "the faith" or the all-conquering power of the Word. I am satisfied that religious doubt gets a large part of its currency in our time from the careless suggestion of it by ministers and Sunday-school teachers, who often crudely state and over-state objections which they have not the skill effectually to answer, thus making themselves teachers of infidelity. The great business of the pulpit and of the Sunday-school is to teach the Bible, and to urge its claim on the belief and obedience of all who listen. Let us teach it, and not busy ourselves in suggesting doubts about it. Children, youth, and the masses of church-going people, urgently need to know what the Bible says.

I plead with young ministers to exalt the Word of God. Don't be PERPETUALLY APOLOGIZING FOR THE LORD GOD ALMIGHTY.

Find out what He has said, and tell the people. There was hard sense in the reply of a plain man who was urged to read Watson's "Apology for the Bible," and who, misapprehending the technical meaning of a single word, answered, "No, I don't want it; the Bible needs no apology." Paul's charge to Timothy is everlastingly timely: "I charge thee before God, preach the word." Preach it, proclaim it, and trust God to make a way for it in the hearts of men. Preach it, and not some weak dilution of it. Treat it as your Lord did. Consider well what He said about it, and what He did with it. He said, "Search the Scriptures; for... they... testify of Me;" and, "If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead." And in the pinch of His sorest need He turned to the Old Testament, and used what He found there as the very word of God. In His forty day's duel with the Devil He drew no sword but what fits his hand as well as His. He seemed to have no concern as to whether the whole Bible is verbally inspired or not, or as to whether Moses wrote the whole of the Pentateuch; but, keeping His eye on the foe, He thrust His hand back as though almost at random, and drew from the sheath of Deuteronomy three good blades before whose glittering points Satan fled. Dig evermore in this exhaustless mine. The grandly effective preachers are biblical preachers. The greatest sermons are those which make the Word seem great.

Sunday-school teachers, exalt the Word. Your great business in preparation is to FIND OUT WHAT GOD SAYS. Your general study of the Bible ought

to consist largely in a comparison of Scripture with Scripture, and in thoughtful and prayerful meditation on the Word itself; and your special preparation of the lesson should be chiefly a diligent search after the very meaning of the Holy Spirit in the verses. Teach your scholars to handle the Book, to find the verses promptly, to reverence it as the very Word of God, to obey it.

The Sunday school should be a Bible-school, and nothing else. I wish its name could be changed to that. In these days of black-boards and orchestras, and Sunday-school libraries, and multiplied other appliances, let it not be forgotten what all these things are for, and let them not crowd aside the very thing for which the Sunday-school exists. Dr. James W. Alexander, one of the most suggestive of writers on preaching and Sunday-school teaching, gave most emphatic testimony on this point: "Having been, in one or another capacity, bustling about Sunday-schools for forty years, I venture my judgment, that, if a pupil must forego one or the other—the explanation of the meaning by question and answer, or the possession of the text in his memory verbatim—he had better let go the former. With those attainments which such knowledge insures or infers, there is no part of household and juvenile learning so valuable as what in good old idiomatic mother-English is called getting verses by heart. Having almost worn out my eyes by reading and study, let me testify to you, of all I ever learned I most prize what is level to you all—that is, the knowledge of the English Bible; and for one verse that I know by heart I wish I knew a hundred."

Parents are under the pressure of AN OBLIGATION CONCERNING THE BIBLE which it is to be feared very few of them justly appreciate, and which many totally ignore. Let a father distinctly admit the truth of these three propositions: 1. That the greatest want of his children is religious knowledge and motive; 2. That the Bible is the chief storehouse of knowledge and motive; 3. That the character and the eternal destiny of his children are largely dependent on their use of the Bible—and how can he fail to be a priest in his own household? Do not suppose your duty done if you give each of your children a gilt-edged Bible, and send them to the Sunday-school and take them to church. Before they are old enough to read, teach them to love the Bible. Teach them its stories and precepts. Read to them some of the numerous excellent books of Bible history. They will listen as they would to Aesop or Mother Goose.

They will surprise and delight you with deep questions about God and duty and destiny. And what they thus learn they will never forget. Train them in private prayer and in family worship. I regard the decay of home worship as one of the alarming signs of our times. Have a family altar, and make the worship there various and interesting. I remember with perpetual gratitude such an altar, at which my father so read the Scriptures as to hold attention, now and then reading them with moistened eye and tremulous lip, and which my widowed mother kept up until her sons were old enough to take her place. I can never forget my father's last words to his sons, words weighted with deep and lasting power of impression because backed by a life which justified such dying counsel—"And thou... my son, know the God of thy father, and serve Him with a perfect heart and with a willing mind;... if thou seek Him, He will be found of thee; but if thou forsake Him, He will cast thee off forever." One of those four sons soon followed the father to the better country, and the other three all followed their father's steps into the ministry of the same church. When, in her ninetieth year, the aged mother passed on to the goodly fellowship above she left the old family Bible to the sole survivor, with this inscription: "This time-worn, time-stained holy Book, the guide and director of a once happy, unbroken household in their daily worship of the triune God, remains a precious relic, which I transfer to my dear son."

The private reading and study of the Holy Scriptures is, of course, the solid basis for the proper use of them in the pulpit, the Sunday-school and the family, and, when duly accompanied by needed explanatory readings and prayer, it is

THE TAP-ROOT OF THE CHRISTIAN LIFE.

In some homes many books have crowded out "the one book," or have crowded it into very narrow quarters. The daily paper is regularly read; the religious weekly and the literary magazine receive attention; some favorite books are often in hand—but what proportion of professing Christians, and of religiously-disposed, church-

going people, give their Bible any regular, thoughtful, deliberate attention every day? Too often this great duty and priceless privilege is left to odd scraps of time, or omitted altogether.

A striking proof of the divinity of the Bible is that it has accomplished so much in the world in spite of the misuse, or non-use, or imperfect use, of it by its friends. Who doubts that Christian character would be far richer, and Church activities tenfold more successful, if Christians generally would put in practice the most familiar suggestions concerning the use of the Word of God? I submit these: 1. Read the Bible regularly every day; 2. As nearly as possible at a fixed hour; 3. Alone in your room; 4. Never when in haste; 5. The morning is the best time, but if you have found no other opportunity during the day, take time immediately before retirement at night; 6. Read in course; 7. Select in addition, from any part of the Bible, such passages as you especially need; 8. From time to time read largely—several chapters, or a whole epistle or other book, at a sitting. In this way give your Bible a chance to pour into your soul its great tides of truth; 9. Above all, read devoutly, as for your soul's life. Prayer is the key that unlocks the Word.

Two things have often struck thoughtful observers of the religious life—the maturest saints are those

MOST SATURATED WITH THE BIBLE, and those who read it most love it best, and find the most in it that is fresh and new. In my early ministry I had occasion frequently to visit an aged man who had been for many years bed-ridden. His spiritual life was constantly fed from the perennial fountains, and I always found him serene, and often triumphant. One day I found him with a large copy of the Psalms in his thin white hands, and said to him, "Father Knapp, you do not seem tired of the Word." Tired of the Word! he answered; no indeed. I have read the whole Bible through sixty-seven times, and am now as far as the Psalms in my sixty-eighth reading of it; and I declare to you, pastor, I have found more in it that is fresh and new this time than ever before. Truly, some means, by all means, exalt the Word. Wisdom is the principal thing; therefore get wisdom.... Exalt her, and she shall promote thee.—Sunday School Times.

The Importance Of Resolution.

"Resolution," says a writer, "is omnipotent." And if we but solemnly determine to make the most and the best of all our powers and capacities, and if to that end, with Wilberforce, we will but "seize and improve even the shortest intervals of possible action and effort," we shall find that there is no limit to our advancement. With this resolute and earnest purpose the best aids and means are of little worth; but with it even the weakest are mighty. Without it, we shall accomplish nothing; with it, everything. A man who is deeply in earnest acts on the motto of the pickaxe on the old seal: "Either I will find a way, or I will make one." He had somewhat the spirit of Bonaparte, who, when told on the eve of battle that circumstances were against him, replied: "Circumstances! I make or control circumstances, not bow to them." In self-cultivation, as in everything else, to think we are able is almost to be so, to resolve to attain, is often attainment. Everywhere are the means of progress, if we have but the spirit, the fixed purpose to use them. And if, like the old philosopher, we will but take as our motto, "Higher, forever higher," we may rise by them all. He that resolves upon any great end, by that resolution has scaled the chief barrier to it; and so he who seizes the grand idea of self-cultivation, and solemnly resolves upon it, will find that idea, that resolution, burning like living fire within him, and ever putting him upon his own improvement. He will find it removing difficulties, searching out or making means; giving courage for despondency, and strength for weakness; and like the star in the East, to the wise men of old, guiding them nearer and still nearer to the sum of all perfections. If we are but fixed and resolute, bent on self-improvement, we shall find means enough to it on every side, and at every moment; and even obstacles and opposition will make us like the fabled "spectre ships," which sail the fastest in the very teeth of the wind.—Rev. Tyron Edwards.

A Good Preparation.

In attendance, some years ago, upon a prayer-meeting in charge of Dr. Henry Graham, of the Troy Conference, stationed at Burlington, Vt., we were much impressed by some suggestions which he then made to his people concerning personal preparation for each meeting. Among other recommendations he urged that a half-hour be devoted by each member of the church to preliminary reading of the Scriptures. The perusal of the Bible, with the coming meeting distinctly in view, would, he said, suggest some message to carry as a contribution. Coming together for worship in such a spirit, with the intent to impart as well as to receive, he urged, would insure a prompt and spontaneous expression that would greatly add to the interest and power of such a service.

Our devotional meetings greatly need the enlightenment and thoughtful impulse that would come from such studious and prayerful preparation. This is one of those practical ideas that should be made personal by quiet resolve and constant habit.

Do Your Best.

In religion, as in business, men are in a hurry; and, in this eagerness, they naturally seek for some short cut, some easy method of attaining the cardinal virtues and making their way to heaven. They do not always see that completeness in performance is despatch; for, as has been well said: "Speed follows quality, quality never

follows speed." To slight your work is not to hasten, but to impede your movement and diminish the amount of work. The rapid scribe is the one who has already learned to execute perfectly, and with the acquired facility of touch and movement the highest speed is attained. The keys of the musical instrument can be touched easily and elegantly only by a hand which has mastered the elements.

In all departments of human effort we find this law: The best is the short cut. In spiritual not less than in material things the rule holds. By passing over a duty, or slurring some performance, you have really made no gain. The farmer who ploughs around a rock or stump has left the impediment to trouble and hinder him in another season, while the one who stops to blast and dig has forever cleared the obstacle from his path, thus making all his subsequent labors not only more agreeable, but more effective and expeditious. Hasten, but never so as to reduce the quality of your work!

Behold He Prayeth.

This was said by the Lord of Paul when under conviction, as evidence of his sincerity and purpose. Prayer is a good spiritual barometer. People may pose in other ways as religious, but the prayer-gage is the best revealer. We once knew of a superintendent of a Sunday-school who was not a member of the church, but "assumed to be religious. He would not offer public prayer, however, and this was so much embarrassment to him in his office that he resigned the position. The real Christian must talk with God the Father as children talk with their parents. In another church an official member was under suspicion for some un-Christian conduct. The pastor was much disturbed about it, and could not determine the real character of the man. There was an earnest effort for a revival in the church. On a certain morning the minister was obliged without the knowledge of the suspected man to pass his house at a very early hour. Behold he prayeth." From the hay-loft in the barn that man was crying unto God for help for his pastor, his church, and his enemies. All doubts about the real character of that man then there vanished.—Herald.

Learn To Forgive.

Learn to forgive. Do not carry an unforgiving spirit with you through all your life. It will hurt you more than any one else. It will destroy the happiness of many around you, yet its chief feeding ground will be found in your own heart. You hate your neighbor. Yonder is his dwelling, one hundred and fifty yards away. You pass by a wood fire, you pluck a half consumed brand from it, flaming and gleaming, and thrust it under your neighbor's dwelling to burn it. Who gets the worst of it? You find your garments on fire, and your own flesh burned before you can harm your neighbor. So is he who carries an unforgiving spirit in his bosom. It stings his own soul like an adder shut up there. I know of some who are calling themselves Christians, who are miserable because of their own revengefulness. Forgive your enemies, and get down on your knees and pray for them, and salvation will come into your own soul like a flood. "Father, forgive them." Sweet prayer and a blessed example.

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What a book! Vast and wide as the world, rooted in the abysses of creation, and towering up beyond the blue secrets of heaven. Sunrise and sunset, promise and fulfillment, life and death, the whole drama of humanity, are in this book.—Heine, on the Bible.

The Family.

The family is the true social unit. When God began to unfold the ideal human society, he began with the family, calling Abraham out of Ur of the Chaldees. In the family are the rudiments of all social institutions. The church is the family spiritualized, the State the family enlarged. The family is sacramental, and reveals earthly and heavenly relationships. In marriage there is the union that completes character; in parentage and childhood appear the co-relative responsibilities of government and obedience; in the connection of blood are found the inalienable ties of brotherhood. The family is a school of righteousness, the one place where character is best formed. It represents, in the simplest types, the laws of dependence and trust, of authority and obedience, of obligation and helpfulness, by which all the activities of life are regulated. The Christ of God came into the world through the family, and through the family the supreme blessings must ever come to the race.

Random Readings.

Let your action shine out your religion.—Spurgeon.

Give what you have. To some one it may be better than you dare to think.—Lonsdale.

For the Lord taketh pleasure in his people, and he will beautify the meek with salvation.

God gives men wisdom as he gives them gold. His treasure-house is not the mint but the mine.—Anon.

Repentance is sorrow converted into action, into a movement to a new and better life.—M. R. Vincent.

Truth is given, not to be contemplated, but to be done. Life is an action, not a thought.—Robertson.

I could not live in peace if I put the shadow of a wilful sin between myself and God.—George Eliot.

Christ's discipleship is always practical; it is of the heart and of the hand as well as of the head.—C. H. Spurgeon.

Only what we have wrought into our character during life can we take with us to the other world.—W. Humboldt.

There is nothing in the universe that I fear except that I may not know all my duty, or may fail to do it.—Mary Lyon.

In the kingdom of nature the weaker succumbs to the stronger, and the weakest of all is the first to fall in the fight for life.

It is not until we have passed through the furnace that we are made to know how much dross there is in our composition.—Colton.

Our great fight in life is, or ought to be, with self. He who can conquer that close and troublesome enemy is in the way of inestimable blessing.

The ever-adorable marvel of Providence is that in the spiritual creation God does not accomplish his will by his power, but through the wills of his children.—Thom.

Every day is a little life, and our whole life is but a day repeated. Those, therefore, that lose a day are dangerously prodigal; those that dare mispend it, desperate.—Bishop Hall.

The mind should be allowed to dwell only on thoughts that are happy, satisfying or perfect. Happy thoughts! we have them when we expect them, and are in a state to receive them.—Joubert.

What are sciences but maps of universal laws? and universal laws but the channels of universal power? and the universal power but the outgoing of a universal mind?—E. Thompson.

Apostles never wasted a moment on a gospel of patchwork. Their twofold text was, turn to the Lord, which meant repentance; and cleave to the Lord, which meant a life of faith and holiness.—Rev. T. L. Cuyler.

RUNNING SORES HEALED.

I had a pain in my left side, which broke out in running sores. Burdock Blood Bitters was the only medicine which gave me relief, although I tried many others. My side is all healed up now, and I am able to go around after being in bed for over a year without relief. I also use Burdock Pills, and find them the best I have ever taken.

MRS. B. MADDIS.

Mount Pleasant, Ont.

If you wish to please your family, flavour your Puddings, Pies, Jellies, &c., with the "Royal" Extracts.

There are cases of consumption so far advanced that Bickle's Anti-Consumptive Syrup will not cure, but none so bad that it will not give relief. For coughs, colds and all affections of the throat, lungs and chest, it is a specific which has never been known to fail. It promotes a free and easy expectoration, thereby removing the phlegm, and gives the diseased parts a chance to heal.



INTERCOLONIAL RAILWAY

1889. WINTER ARRANGEMENT. 1890.

On and after MONDAY, 30th December, 1889, the trains of this Railway will run daily (Sunday excepted), as follows:—

TRAINS WILL LEAVE ST. JOHN.

Day Express for Halifax and Campbellton 7.30
Accommodation for Point du Chene 11.10
Fast Express for Halifax 13.30
Fast Express for Quebec & Montreal leave St. John at 17.00 and take sleeping car at Moncton. 16.30

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 car at Moncton.

The trains leaving St. John for Montreal on Saturday at 16.20, will run to destination on Sunday.

TRAINS WILL ARRIVE AT ST. JOHN.

Express from Sussex 8.30
Fast express from Montreal and Quebec 11.10
Fast Express from Halifax 15.50
Day Express from Halifax and Campbellton 19.25
Express from Halifax, Pictou and Mulgrave 23.30

The trains of the Intercolonial Railway to and from Montreal are lighted by electricity and heated by steam from the locomotive.

All trains are run by Eastern Standard Time.

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

New Brunswick Railway Co.

All Rail Line to Boston, &c. The Short Line to Montreal, &c.

ARRANGEMENT OF TRAINS

In Effect Dec. 30th, 1889.

Eastern Standard Time.

LEAVE FREDERICTON.

7.00 A. M.—Express for Fredericton Junction, St. John, and intermediate points.

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

2.55 P. M.—For Fredericton Junction, St. John, connecting at the Junction with Fast Express via Short Line for Montreal and the West.

RETURNING TO FREDERICTON.
From St. John 9.40, 11.20 a.m.; 4.10 p.m.; Fredericton Junction 11.35 a.m.; 1.17, 5.37 p.m.; McAdam Junction, 11.10 a.m.; 2.00 p.m.; Vancorbo, 10.45 a.m.; 12.25 p.m.; St. Stephen, 8.50 a.m.; St. Andrews, 8.05 a.m.

ARRIVE IN FREDERICTON.
12.45, 2.10, 6.40 p.m.

LEAVE GIBSON.
7.15 A. M.—Mixed for Woodstock and points north.

ARRIVE AT GIBSON.
5.15 P. M.—Mixed from Woodstock, and points north.

A. J. HEATH, F. W. CRAM,
Gen. Pass. & Ticket Agent. Gen. Man.



BRISTOL'S Sarsaparilla.

The Great Purifier

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FOR WINTER WEAR, AT

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SHOE STORE.

We have now in stock a large and splendid assortment of

Gents' Plush and Velveteen Slippers; Ladies, Gents, and Children's Overboots.

—ALSO—

Ladies, and Gents Felt Goods in great variety.

We would call especial attention to our large stock of GENTS' LACE Boots. Also a large variety of Moccasins in stock for Ladies, Gents, Misses, Boys and Children's wear.

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