

What Would Jesus do?

A young and earnest pilgrim,
Traveling the King's highway,
Conquering over the lessons
From the guide-book every day,
Said, as each hindrance met him,
With purpose firm and true,
"If on earth He walked to-day,
What would Jesus do?"

It grew to be his watchword
In service or in fight;
Helped to keep his pilgrim garb
Unsoiled, pure, and white.
For when temptation lured him,
It nerved him through and through
To ask this simple question:
"What would Jesus do?"

Now, if it be our purpose
To walk where Christ has led,
To follow in His footsteps
With ever careful tread;
O let this be our watchword,
A watchword pure and true,
To ask in each temptation:
"What would Jesus do?"

—From "The Silver Cross."

The Christian's Money.

The prayer, "Thy kingdom come," should be not only the utterance of the lips, but of the whole life. A crying need of the kingdom to-day is that Christians everywhere should awake to the duty of offering this prayer from the depths of the pocket as well as from the depths of the heart. A few words on this subject may well accompany the replies to the question respecting church expenses presented on the first page.

Money may almost be said to be as necessary to human achievement as air is to human life. We talk of money as the "sinews of war." So it is; and it is the sinews of warfare for the kingdom as well as of political warfare. But is not our prayer for the kingdom a matter of faith? Do we not ask God to send it? Yes, we do; but it is a part of the Divine plan to make the citizens of the kingdom workers together with the King, and unless they work with him, he cannot work. His promise to send the kingdom in answer to our prayer is conditioned on our co-operation.

But one kind of co-operation that he waits for, he points out with perfect distinctness, when he says, "Bring ye all the tithes into the storehouse." We often hear men quoting that passage when they are looking for a revival, as if bringing the tithes into the storehouse meant bringing in their testimonies, coming out to the meetings, and taking an active part. It means nothing of the kind. The expression is no figure; it means exactly what it says. God's law in the Old Testament is explicit in its reiterated and emphasized requirement that every Jew should put a tenth of his income into the Lord's treasury. As much pains seems to have been taken to teach the people that lesson as to teach them to sacrifice and to pray. The prophet had just been accusing the people of robbing God in tithes and offerings; and now thus saith the Lord, They may pray ever so long and sing ever so loud, but the windows of heaven will not be opened and a blessing poured out, till they have untied their purse-strings and paid in those tithes.

Jehovah took thousands of years before Christ came, to teach the world, among other things, that no man could serve God and leave out his pocket-book. Before our Lord uttered those words, "After this manner pray ye," the people to whom they were spoken had received lessons enough to know that the man who prays, "Thy kingdom come," with his hands in his pockets clinging to his purse, is uttering a mockery. When a person has himself entered the kingdom of Christ, whether he serves the Lord as clerk or mechanic, merchant or missionary, there is for him but one business in the world, whatever his daily occupation; that is to extend the kingdom. When he accepts Christ as his, he gives himself to Christ; and when he gives himself he gives all he is and all he has. Said old Jeremy Taylor, "What right has a man to think he has given himself to God, if he has not given his possessions?" So in Christ's dispensation the Lord's claim is not discharged when the tenth is paid. The Christian's money is the Lord's money—the whole of it to be used as a trust. Ought not Christians, then, to hold their possessions as administrators for God, handling these trust-funds on the principle that of all they have, every dollar, every cent, is to be employed in the way that will best honor God?

Yes, the time has past when the laymen in the church can turn the kingdom of heaven over to the parson, as Dr. Pentecost expresses it. "If God's work," he adds, in words appropriate, in conclusion, "is to be done in this world and done according to his mind and heart, our laymen must awaken out of their sleep and from their dreams of worldly wealth, and give themselves to God and His service. Where they give dollars they must give hundreds and thousands. This is a measure for

the rich. Those who are poorer must cease hiding behind the rich, and where they give pennies they must give dimes; and where they give dimes they must give dollars. God can work no farther and no faster than his people will give."

—Morning Star.

They also Serve who only Stand and Wait.

God alone knows how many of us are called upon to "only stand and wait." To how many of us has come the great refiner, suffering, in the midst of joyous active life, and touched now one, now another, just as we have sometimes seen little children do when choosing their companions for a game. "You, and you, and you," as they touch first one and then another, until they are satisfied that the circle is complete. Ah! it is with design that we are chosen! The Master desires to complete the circle of our lives. He sees a gap here and there of which we never dreamed. It is well for us if we respond to the gentle leading, and suffer our weary, storm-tossed souls to rest upon the bosom of the loving Saviour. Which of us has not at some time been subjected to this crucial test? I appeal to you, is not the white heat of suffering experienced in the struggling and wrestling of mind and body with the invisible Refiner? What a holy calm takes possession of our souls when we relinquish the hand-to-hand combat, and subject ourselves to the purifying process of the searching fires! We cannot contemplate the great, throbbing, lacerated heart of humanity without having our sympathy aroused to its utmost tension. Do we realize the import of Shelley's beautiful sentiment:—

"They learn in suffering
What they teach in song"

Which of us has not felt this, when perhaps not a word has been spoken, only a lighting up of the eye with that tender look of compassion which speaks to us in an unwritten language unutterably more effective than speech? Are not our noblest aspirations, our loftiest flights of thought, unspoken? Not so their influence, which reveals itself in the language of pure and holy lives. Have you ever thought that it is only by experiencing the tenderness of earthly friends that we can, in any degree, approximate the divine compassion of the Man of Sorrows? We do not fully appreciate the power with which we are armed by suffering. In the hushed and silent chamber, or in the burden of pain which we silently carry about with us as a daily cross, we become deep students in the school of life. Upon which of us has been conferred the highest of degrees—"Made perfect through suffering?" It has been said by one by whom this honor might fitly have been claimed, that God rarely appoints His children to a great work without first disciplining them by permitting them to become pupils in the rigid school of suffering. Then let us submit cheerfully to His loving guidance, for will it not draw us nearer to the pierced side of Him in whose presence there shall be no more pain? Surely suffering, when patiently endured for His sake, is richer, deeper service than even the active employment of all our talents. "They also serve who only stand and wait."—Illustrated Christian Weekly.

John Wesley on Sanctification.

The following characteristic letter from Mr. Wesley to Mr. Maxfield is found in Moore's *Life of Wesley*:—"Without any preface or ceremony, which is useless between you and me, I will simply and plainly tell you what I dislike in your doctrine, spirit, or outward behavior."

"I like your doctrine of perfection, or pure love—love excluding sin; your insisting that it is merely by faith; that consequently it is instantaneous (though preceded and followed by a gradual work), and that it may be now, at this instant. But I dislike your saying a man may be as perfect as an angel; that he can be absolutely perfect, that he can be infallible, or above being tempted; or that the moment he is pure in heart he cannot fall from it."

"I dislike your directly or indirectly depreciating justification, saying a justified person is not in Christ, is not born of God, is not sanctified, not a temple of the Holy Ghost, or that he cannot please God, or cannot grow in grace."

"I dislike your saying that one saved from sin needs nothing more than looking to Jesus, needs not to hear or think of anything else; believe, believe, is enough; that he needs no self-examination, no times of private prayer; needs not mind little or outward things; and that he cannot be taught by any person who is not in the same state."

"I dislike your affirming that justified persons in general persecute them that are saved from sin, and that they have persecuted you on this account."

"2. As to your spirit. I like your

confidence in God and your zeal for the salvation of souls.

"I dislike something which has the appearance of pride, of overvaluing yourselves and undervaluing others, particularly the preachers, thinking that not only are they blind, and that they are not sent of God, but even that they are dead—dead to God, and walking in the way to hell; that they are going one way, you another; that they have no life in them; your speaking of yourselves as though you were the only men who knew and taught the Gospel; and as if not only all clergy, but all the Methodists besides, were in utter darkness."

"I dislike something that has the appearance of enthusiasm; overvaluing feeling and inward impressions; mistaking the mere work of imagination for the voice of the Spirit; expecting the end without the means, and undervaluing reason, knowledge, and wisdom in general."

"I dislike something that has the appearance of Antinomianism; not magnifying the law and making it honorable; not enough valuing tenderness of conscience and exact watchfulness in order thereto; using faith rather as contradistinguished from holiness than as productive of it. But what I most of all dislike is your littleness of love to your brethren; your want of meekness, gentleness, long-suffering; your impatience of contradiction; counting every man your enemy that reproves or admonishes you in love; your bigotry and narrowness of spirit; loving, in a manner, only those that love you; your censoriousness, proneness to think hardly of all who do not earnestly agree with you; in one word, your divisive spirit. Indeed, I do not believe that any of you either design or desire a separation. But you do not enough fear, abhor, and detest it, shuddering at the very thought. All the preceding tempers tend to it, and gradually prepare you for it."

"3. As to your outward behavior, I like the general tenor of your life, devoted to God and spent in doing good."

"I dislike your appointing such meetings as hinder others from attending either the public preaching or their class or band."

"I dislike your spending so much time in several meetings, as many that attend can ill spare from the other duties of their calling, unless they omit either the preaching or their class or band. This naturally tends to dissolve our society by cutting the sinews of it."

"As to your more public meetings, I like the praying fervently and largely for all the blessings of God. I know much good has been done hereby, and I hope much more will be done. But I dislike several things therein: The using improper expression in prayer, sometimes too bold, if not irrelevant; sometimes too pompous and magnificent, extolling yourselves rather than God, and telling Him what you are, not what you want. Your affirming people will be justified, or sanctified just now. Your affirming they are, when they are not. The bidding them say, 'I believe.' The bitterly condemning any that oppose, calling them wolves, etc., and pronouncing them hypocrites or not justified."

"Read this calmly and impartially before the Lord in prayer. So shall the evil cease and the good remain. And you will then be more than ever united to

"Your affectionate brother,
J. WESLEY.

"Canterbury, Nov. 2, 1762."

"Jesus Christ's People."

A missionary lady, writing from India, says, "Once as we drove along a narrow street, some boys called after us, saying, 'Jesus Christ's people.' We suppose this was used as a term of reproach, and yet what title is more honorable than this? It is a striking and suggestive name for Christians. Christ has a people in the world. It is a matter of immense interest to everyone to determine whether he is one of Christ's people or not. Christ's people are those who have accepted Christ as their Saviour and who have trusted in him for forgiveness and renewal. He that has not a living, personal faith, which unites to the Redeemer and controls the whole life, bringing forth the fruits of righteousness, is not one of Christ's people. It is not the union with any particular Church, but with Christ himself which constitutes the test of discipleship. 'Jesus Christ's people' are conformed to the image of their great Example. They walk in his steps; they keep his commandments; they show forth his spirit. The spirit of Christ is a spirit of unselfish benevolence and loving consecration to service. If there is no conformity to the character of Christ, no manifestation of the power of the love of Christ in actual intercourse with the world, that man's religion is vain. 'If any man have not the spirit of Christ, he is none of his.'"

Those who belong to Christ have him in the heart as the hope of glory. They are freedmen who have been delivered from the slavery of sin and brought into the glorious liberty of the children of God. "No man can serve two masters." "Ye cannot serve God and Mammon." To belong to Christ is to be a witness and worker for Christ in the world. The love of Christ in the heart makes those who possess it that they shall be neither barren or unfruitful in the Master's work. This relation to the risen Saviour gives strength for battle and comfort in suffering, and sheds the light of immortal hope on the future. They have great and exceeding precious promises that God will supply all their need out of his fulness. Reader, are you one of "Jesus Christ's people?"

A Tested Remedy.

It is related that Bishop Kavanaugh was one day walking, when he met a prominent physician who offered him a seat in his carriage. The physician was an infidel and the conversation turned upon religion.

"I am surprised," said the doctor, "that such an intelligent man as you should believe such an old fable as that." The bishop said, "Doctor, suppose years ago some one had recommended to you a prescription, and taking it according to order, had been cured of a terrible disease, what would you say of the man who would not try your prescription?"

"I should say he was a fool." "Twenty-five years ago," said Kavanaugh, "I tried the power of God's grace. It made a different man of me. All these years I have preached salvation, and wherever accepted, have never known it to fail."

What could the doctor say to such a testimony as this? And such testimonies are what men need to turn them from the error of their ways, to the personal experience of the saving power of the Lord Jesus Christ.

"How would you prove the divinity of Christ?" said some ministers to a young backwoods preacher whom they were examining.

"What?" said he, puzzled by the question.

"How would you prove the divinity of Christ?"

"Why, he saved my soul," was the triumphant reply.

But to give this answer one must be saved, and know it in his heart, and show it in his life, and he then becomes a living epistle, known and read of men.—Selected.

Overcome Evil with Good.

This is the divine method of correcting evils in this world. We keep chaff out of a basket by filling it first with wheat. We deal with tares in the field, not by pulling them up and ruining the entire crop, but by sowing wheat elsewhere in greater abundance. We best destroy our enemies by making them our friends. We tear down evil by building up that which is good and right and pure, and we thus overcome that which is wrong, displacing it and substituting something better.

There are many who see little advantage in the preaching of the Gospel of Christ to the world, but this means, so different from anything heathenism has ever known, has been the divine method of revolutionizing society, elevating humanity, blessing mankind, saving souls. It is by the "foolishness of preaching" that the Lord has been pleased to save them that believe. The proclamation of the glad tidings of great joy and salvation through Christ has lit the lamp of hope for those who sit in darkness and the shadow of death, and has changed the aspect and character not only of individuals, but of families, communities and races.

We often best overcome evil, not so much by assailing it, as by counterworking it, and establishing positive good in its place. We do not drive out darkness with brooms, or clubs, or pitchforks, but by letting in light; and many of the evil things which assail and disturb us, will vanish from our view if we abhor that which is evil and let our light shine in the darkness, and show that the divine Lord is mightier than all the powers of wrong or evil.—The Armory.

Lost Time.

Lost wealth may be restored by industrious and frugal endeavor; wrecked health may sometimes be regained by temperance and self-denial; forgotten knowledge may be brought back by earnest study; friends who have been alienated may be won again by assiduous attention; forfeited reputation may be measurably restored by penitence, humility and fidelity; but time once lost is lost forever. The moments that are gone come back no more; the priceless hours that have escaped us in our listlessness, our idleness and our folly, no toils can win them, no wealth can purchase them, no effort can bring

them back. No prayers nor tears nor repentant sighs can give us that which when we had it, we idly cast away.

To-day God gives us time, and with it opportunity. The precious gift is in our hands; the past can not be recalled; the future cannot be foreseen. To-morrow, of which we so often boast ourselves, may never come to us. We do not live to-morrow. We can not find it in title deeds. The man who owns whole blocks of real estate, and great ships on the sea, does not own a single minute of to-morrow. It is a mysterious possibility not yet born. It lies under the sea of midnight, behind the veil of glittering constellations.

Now, in the living present, is the hour of probation, the opportunity for improvement, the way of salvation. Let us redeem the time, because the days are evil.—Christian at Work.

Sin Its Own Punishment.

Did you ever imagine how a sinner would feel, if admitted into the full light of heaven's sinlessness? Dwell on the thought for a moment. Here is a being steeped in the slime of its own villainy, deformed by the hideous throes of its own passions, miserable in the consciousness of its own perverted powers and forfeited possibilities. It comes suddenly into the presence of pure and strong and beautiful beings, whose garments are white as the light, and whose faces reflect the peace and glory of perfect truth and perfect holiness. It stands in the midst of this shining company, and the full flood of heavenly radiance pours upon it from the throne of God. How would such a soul feel? Would it be happy? Would it rejoice that it had gotten into heaven at last, in spite of its unworthiness? Ah, no! It would be like some foul-purged, scavenging, shadow-loving bird set loose in the splendor of a lighted palace. It would crouch, and cringe, and strive to hide its face away from the searching light. Heaven would be a thousand times worse hell for it than the pit which had concealed its own deformity; and the very presence of God would be the source of the most exquisite anguish.

Thus sin is its own punishment. The curse of it is, that it unfits the sinner for a state of spiritual blessedness. The penalty of transgression is ingrained in the transgression itself, not imposed from without. Even if a sin-polluted soul could be admitted into the shining company of the blest, its one anguished prayer would be, "O God, let me go into my own place!" —Z. Herald.

Random Readings.

Doing good is the only certainly happy action of a man's life.—Sir P. Sidney.

Modesty seldom resides in a breast that is not enriched with nobler virtues.—Goldsmith.

Sins are like circles in the water when a stone is thrown into it—one produces another.—Matthew Henry.

Trust him little who praises all; him less who censures all, and him least who is indifferent about all.—Lavater.

As pupils in God's school we should pass no day without being learners; nor can we, if only we make use of our opportunities.

I love that tranquility of soul in which we feel the blessing of existence, and which in itself is a prayer and thanksgiving.—Longfellow.

The man who is most sensible of his moral weakness will be most likely to watch against temptations, and keep himself out of their way.

It is not by change of circumstances, but by fitting our spirits to the circumstances in which God has placed us, that we are to be reconciled to life and duty.—Robertson.

Prayer is so mighty an instrument that no one ever thoroughly mastered all its keys. They sweep along the infinite scale of man's wants and God's goodness.—Hugh Miller.

MOSES HAD ASTHMA.

MY HUSBAND had asthma for eight years with severe cough, and his lungs also were affected. He could neither rest, work, nor get relief from any medicine he tried. Some time ago we got Haysard's Pectoral Balsam, and after taking six or eight bottles his cough is entirely cured, the asthma greatly relieved, and his lungs greatly benefited.

Mrs. MOSES COUCH,
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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 17.00
Express for Sussex..... 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. POTTINGRE,
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 April 7th, 1890.

Eastern Standard Time.

LEAVE FREDERICTON.

6.05 A. M.—Express for St. John, and intermediate points, to Vancouber, Bangor, Portland, Boston, and points West; St. Stephen, St. Andrews, Houlton, Woodstock, and points north.

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

3.20 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.; 12.30, 6.25 P. M.; McAdam Junction, 11.05 A. M.; 2.20 P. M.; Vancouber, 10.45 A. M.; 12.10 P. M.; St. Stephen, 9.00, 11.55 A. M.; St. Andrews, 6.30 A. M.

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.

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



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