In Thy kingdom love and justice Strengthen and embrace each other: And the men for place or commerce

Thy Kingdom Come.

Do not hate and rob each other; There the skies are always sunny To the eves with kindness lighted, Nor can any lose his chances, By injustice hurt, and blighted .-Thy kingdom come!

In Thy kingdom none are idle, But the people joy to labour; Heart and head and hands combining For themselves and for the neighbour. Nazareth's Worker has uplifted Every kind of toil for ever, And Thy citizens are earnest, And whole-hearted, in endeavour .-Thy kingdom come!

In Thy kingdom none are startled By the angry crash and rattle Of fierce multitudes of foemen Mad for murderous strife in hattle: But men recognise their comrades In the men who stand beside them, Nor can any words of evil Rouse their hatred, or divide them .--Thy kingdom come!

In Thy kingdom are the weakest Are the treasured of the strongest, Taken up by care most tender, Cherished, sheltered, loved the longest, Little children, all dumb creatures, Men and women worn and olden, Love can see a halo round them, Through the sunsets soft and golden. -Thy kingdem come!

In Thy kingdom all Thy children Know and trust and love their Father; Do not grieve Thee by their coldness, Serve and honor Thee the rather-Oh that time Thy reign might hasten And Thy peace to men be given, And Thy will be done for ever On Thine Earth as in Thy Heaven!-

Thy kingdom come! MARIANNE FARNINGHAM.

Humility.

A sense of unworthiness is very desirable and commendable. Some of you are destitute of it. I dare say you think it a mean and miserable thing. You suppose it would injure your manliness, lower your self-respect and dampen your courage. Dear friends, the manliness that feeds on sin is a poisonous fungus which grows out of the rottenness of a corrupt heart. May it be taken away from us!

I commend a sense of our unworthiness because it is a sense of what is true. When a man thinks himself unworthy before the Lord, his thoughts are right. When he feels that he could not be saved by the merits of his own works, for his works are faulty and defiled, then he judges according to fact. Whatever result a thought may have upon us, whether it makes us with an honest mind must always be me what it may.

In the next place, note that a deep of God than the money of man. sense of unworthiness is no proof that exalteth himself is to be abased. He that is great is little. Let him that is empty away.

say: "I am a man under authority, a large part of its power. man who feels he owes everything to miser. the mercy of God, and must still depend upon that mercy and that mercy ably unto them.

vation as though He ought to give it, e may be right for him it never had before. Our bodies are -Rel. Telescope.

upon the grace of God.

where God can bless him. - C. H. Spurgeon.

Hints to Preachers.

Never invite a brother minister to preach for you unless you want him to preach.

presume when you are invited preach the invitation is sincere.

meeting. Should a stranger drop in, don't have him to preach until he gets into the spirit of the meeting. Test the faith of your church.

that will either put them to work for Christ, or get them out of the way. flock favor the holding of a revival yet do not fear impulsive generosity. meeting. Begin when they think that too much sacrifice would be necessary.

the blessing. If the membership is at "outs" with | Christian use of money. - Advance. each other, call them all to the "mourners' bench."

The greater the sacrifice, the greater

If there is a row over the organ, put this fuss-maker out of the church; "line" your hymns and exhort all the people to sing.

See that the leader in singing does not "raise" inappropriate songs dur-See that strangers and poor people

are cordially welcomed into your con-

See that notorious characters, who have reputations for pouring cold water on meetings, are not allowed to attract the attention of the multitude. Go to them and give them a few words of warning and advice.

Don't announce at each service that unless the interest increases you will close the meetings after the next ser-

Keep your spirits up and give the matter a full and vigorous test .-Western Methodist.

The Christian Use of Money.

happy or makes us sad, this is a to be regarded as God's. The precise carried about," Here is the concepsecondary matter; the main point form of giving may be determined by tion of the body at which the highest the individual conscience; but the fact | modern culture has arrived. Place it Is it true? If it be a truthful thought, is fundamental that whether money is side by side with St. Paul's magnifi-I ought at once to entertain it, cost kept, or given away, or spent, it is cent Christian conception of the body:

a man has grossly sinned. It may be moral quality. It derives its moral not your own?" Can any one say viewed in quite the opposite light; if quality from the character or aim of that a religion which places man's lived on high table lands of thought; the man had been heinously wicked, who possesses it. If it is either the physical nature upon such a plane as his conscience would have lost its result or the agent of wrong, it is itself | this, is not a religion of the body as sensitiveness, and he would not in all wrong. If it is either the result or the well as of the soul? probability have felt his unworthiness agent of right, it is itself right. In itso keenly. Do not judge men by their | self, money has no more moral quality estimates of themselves; or if you do, | than stone, but in relation to its possestake this as your guide, that he that sor, it has the moral quality of its pos-

little to himself be all the greater with economic science, the standard of value many Christians about referring to you. God loveth not those who boast; the medium of exchange. It thus physical matters at all, when religious He hath filled the hungry with good represents one of the great powers of topics are under discussion. How things, but the rich He hath sent civilization. It is given in exchange many of our religious teachers would for endeavor of every sort. Money have the courage to speak out to their I commend this sense of unworthi- represents the work of Christianity in ness because it has a tendency to make home and foreign fields. The church Romans and Corinthians? It does the a man kind to others. He who thinks is not a financial institution; but the heart good, therefore, to see, once in a himself everybody thinks another man church bereft of that which money while, such a name as William Blaikie, form and doth the body make." High nobody. If a man be proud, he will represents would certainly be bereft of the lecturer on physical culture, speak.

having soldiers under me; and I am | Fourth. The peril of the age is the men the Christian truths which they not to be worried by having sick boys amassing of great properties. This need so urgently to know. to look after." Sympathy, tenderness, | peril lies in large degree in the increase and the valuation of others are strang- of the love for money. Few persons ers in the house of the proud; but | begin business with the desire for | noble, and that to do this is a Christhey take up their abode with those money as an end. They begin busi- tian duty, why do we-see and hear so who think themselves un worthy. Be- ness with the desire of money as a little in the church about Christian loved, it is well to think little of your- means. They wish to gain money for physical culture? Why must our than amass wealth. Dives is rememselves, for then you will have more the sake of the home and the comfort boys and girls wait for some chance bered, but not loved. But for the thought to spare for the sorrows of which it insures. But in their labor lecturer to come along, before they others. The great man, the very great for money as a means they come to can learn a few timely physical truths the world to-day would not know that man, the highly-deserving man, the transfer their love for it as a means to which may mean to them everything he ever lived. The accumulation of person who is right honorable and their love for it as an end. This trans which the word salvation can imply? wealth is not an intellectual feat. worshipful parsonage, rides rough shod | fer is constantly occurring. When the Oh, the sadness of the prevalent ne- | Many of the lower animals know how over his fellows and crushes them transfer has been completely made, the without compunction if they lie in his merchant continues to make money in the church, in the beaver, all are experts in the ac- diseases of the throat and lungs. It way and may hinder his design; but for money's sake, and to hold money school! If our bodies were simply cumulation of wealth; but where do we

demands careful ethical supervision. we realize that they are holy temples, only, will be tender and gentle towards | The more money one has, the more | and that God Himself dwells in them. this fellow-sinners and speak comfort- one usually wants. One of the best how terrible it is that we should not limes of Soc ates, Plato, Xenophon, depended upon for all pulmonary Le Luthier De Cremone by Coppee, or We commend again this sense of un- benevolence. "I grow avaricious," simple, yes, and sacred facts about names are all lost in oblivion; but the worthiness because it makes a man said a prosperous banker, "unless I physical purity and strength which lowly towards the Saviour. Of all give generously." The more one has should form a part of every youth's poets, orators, statesmen, and artists relation to Dr. Thomas' Eclectic Oil by things that are contemptible, a proud | the more proportionately and absolute- | Christian education ! bearing towards the Lord Jesus is the ly he should give. The precise amount | The Christianity of the body is not | Nazarene who 'had not where to lay most hateful; yet it is by no means of money which one should give in a mere phrase, not a mere fancy. It his head," and his fishermen followers unusual. Some seem to fancy that benevolence each is to determine for is something very real, very vital. -these are remembered, and their Jesus is their servant, at their beck himself. It is like all ethical ques- The New Testament has put a value names will remain an inspiration to

petitioners, and not as those who may give yet larger gifts to God's proudly fancy that they have a claim | cause, than to give away four fifths of his two hundred and fifty thousand A sense of unworthiness is exceed- dollars at that age, and thus cripple ingly useful, because it puts a man his power for the further making of money for God's cause. This question, with its arguments and objections, is himself decide.

Sixth. It is to be remembered that it is the teaching of Christ and of Christ's Apostles that it is not money or the amount of money which is bad Don't wait to be insisted upon, but but it is the love of money, and the trust in money, which receives the Never allow courtesy to kill your condemnation of both Christ and his

Seventh. A word as to benevolence. Few are in peril of giving too iberally or too early in life; most are in peril Make propositions to the membership of giving grudgingly and of giving late in life. Give a regular percentage of regular income; give gifts of property Don't wait until a majority of your saved and invested; give by system,

> The mood out of which springs such generosity helps him who is blessed with such a spirit to answer all questions as to the Christian making and

The Christianity of the Body.

A religion which leaves the body unprovided for, is a partial religion. If our Christian faith is helpful only to the souls of men, it is incomplete, and needs a broadening and adjustment which shall fit it to the whole man.

But no true and just view of Christianity, we think, will stop with its application to the needs of the human soul; for no religion has ever existed which has so dignified the physical nature of man, so emphasized the worth and the sacredness of the body, and provided so amply, so fundamentally, for its redemption and sanctification. The New Testament idea of the body is that it is a temple, and a temple for the holiest indwelling of which the mind can conceive-the very presence of God's Holy Spirit. Compare this idea with the pagan conception of the body, or even with such a semi-pagan conception as Emerson gives us in his essay on "The Poet." "We were put into our bodies," he First. All money, like one's self, is says, "as fire is put into a pan, to be still to be regarded as more the money | "Know ye not that your body is the temple of the Holy Ghost which is in Second. In itself, money has no you, which ye have of God, and ye are narrow personal questions, not with

The Christianity of the body is a subject to which we need often to refer, because of the tendency to confine the offices of religion entirely to the spiritual nature: Nay, farther, there is a people as St. Paul spoke out to the

ought to keep our bodies pure and glect and indifference on these topics, to hoard. The ant, the bee, the squirrel the consciously unworthy man, the for money's sake. He becomes a pans in which to carry fire about, as read in history of what a certain insect Fifth. The power of making money make so much difference; but when more do we read in history of the methods of guarding this power is large know before it is too late the plain,

and call; and they talk about His sal- tions, a question for the conscience of upon this physical nature of ours which mankind as long as the world stands.

and they could claim it for themselves to keep as his entire property no more sacred. They sustain certain relations and all mankind. Our right state of than ten thousand or possibly five to God and His Spirit quite as intiheart, when dealing with our Lord thousand dollars. It may be right for mate as those of the soul. How are Jesus, is that of the penitent washing him to retain fifty or five hundred we treating these temples of the Holy His feet with tears, or of the leper thousand, or more. He may justly Ghost? How are we teaching our who fell at His feet and worshipped judge that at the age of forty it is children to treat them? Surely not as Him. If we would come to the better for him to retain his quarter of instruments for ignoble uses, but as Saviour of sinners, we must come as a million, and use it for the sake of holy alters upon which to burn consinners. We must come as humble making many quarter-millions, that he tinual sacrifice to the Lord. -Zion's

Begin the Day Right.

Different people have very different ways of beginning the day. Some begin it with a morning walk, some with a morning ride, and some with a mornone which each must, debating for ing dram. A morning dram has spoiled many a precious day. No matter how beautiful the sunrise, how charming the bird-songs, how sweet the flowers, a morning dram draws down a cloud and sorrow and death upon it all Many a man would have done an honest day's work, who was discharged for negligence, had it not been for the morning dram. Many a blighted home would be happy to-day, and many a poor man would have a competence, were it not for the morning dram. God hasten the day when the accursed drink shall be put away from among

Some plunge eagerly into the business of the day as soon as they are out of bed and have dispatched a hasty meal, while others linger only long enough to say a cross word to their wives and scold their children. How much better to begin the day with prayer. Let the husband gather his wife and children around him before the busy duties of the day begin, and read with them a few verses of the Book divine, and then bow down and talk a little while with God, and close the service by repeating with them our Lord's beautiful prayer; it may occupy fifteen minutes, but it will not be lost time. These few minutes will add hours to the length of the day; they will put peace and strength and profit into the day's work; they will secure the support and protection of an overruling Providence, without which no life can be, in the highest sense, successful. - Western.

Guard Well Thy Thoughts.

"As a man thinketh in his heart, so | continuance " in it through all weathis he." Could any one have surveyed ers. Too much of the so-called Christhe mind of Lincoln for years before | tian work in our land ends in a spasand during the war, what would he | modic spurt of enthusiasm. An ablehave seen? His biographers leave no bodied, able-hearted, long-winded room for doubt on that point. He was occupied with great political questions, with legal arguments with national issues, with practical methods | inner life is hid with Christ; his outof accomplishing desired ends.

mind of Agassiz what would he have blessings to the community. He is seen? or into the mind of Darwin, or of Maria Mitchell, or of Matthew he is philanthropic, he is powerful with Simpson? The biographies of these the indwelling of the Holy Spirit. | \$6.45 A. M. - Mixed for Woodstock and worthies answer this question sufficiently. They are not occupied with the live Christian .- Christian Union. gossip, not with dress or folly. They they breathed a pure and noble atmosphere; their atmosphere was wide and ever-widening.

We are all earth-bound more or less and must be while we dwell in the flesh. The tendency of most lives is toward narrowness rather than toward expansion, and we need to cherish thoughts Third. Money is defined to be, by kind of fastidious over-delicacy among that lift us up and away from 'these low-hung skies of time" to the pure empyrean, where in absolute light we may see things as they are, and be changed into the image of what we

Every thought leaves its impress on the face, on the gait, on the attitude and gestures of the body. "Soul is pure, noble thoughts will make the ing straight out to boys and young plainest face attractive; low, sordid selfish thoughts will leave the "trail of the serpent" on features classic in out-If the Gospel of Christ says that we line and perfect in mold.—Christian

HE WHO WOULD LIVE in the affections of posterity must do something more fact that Lazarus once laid at his gate Emerson calls them, it would not or rodent did to bless posterity? No blessings bestowed upon the world by the millionaires who flourished in the Cicero, Raphel, and Phidias. Their intellectual grants of those times, the of antiquity, and, above all, the poor

Try Your Wings.

A friend of a friend of mine, who told me the story, had an eagle. lie caught it when young, and had brought it up, as far as could be, like a domestic fowl. Having, in God's providence, to go to the other side of the world, he was selling off everything. He wondered what he should do with his eagle; and the happy thought came to | O N and after MONDAY, 24th Nov., him that he would not give it to anybody, but would give it back to itself follows:--he would set it free. And he opened the place in which it had been kept, and brought it to the back-green. How he was astonished! It walked about, feeling as if this were rather bigger than its ordinary run; but that was all. He was disappointed; and, taking the big bird in his arms he lifted it, and set it up on his garden wall. It turned and looked down at him! The sun had been obscured behind a cloud; but just then the cloud passed away, and the bright warm beams poured out. The eagle lifted its eyes, pulled itself up. I wonder what it was thinking. Can an eagle recollect the crags and the cliffs, the revelling in the tempests of long ago, the joyous thunderings and the flashing lightnings? Pulling itself up, it lifted one wing and stretched out-" by prayer and supplication "-and it lifted the other wing-" with thanksgiving "and it stretched it. Then it gave a scream, and soon was a vanishing speck away in the blue of heaven. Anxious, disturbed Christian, you are an eagle living in a hen-house! Try your wings. -Rev. John McNeill.

Staying Power.

A live Christian takes abundance of exercise. "If the stars did not move," said Horace Bushnell, "they might rot in the sky." Assuredly, too many All Rail Line to Boston, &c. The members in our churches are dry-rotted with utter inactivity-like some of the old frigates chained up to the dock in yonder navy yard. One essential to a good working Christian is staying power. We have plenty who are ready to bustle about while the novelty lasts, or willing to do what they are bribed to do ; but " well doing " comes to nothing unless there be "patient worker, who labours on, year in and year out, from sheer love of it, is a priceless treasure in any church. His ward life is an irresistible argument If one could have looked into the for Christianity, and a reservoir of prayful, he is patient, he is preserving, These five P's constitute the model of

Random Readings.

Search the Scriptures, and let them

Be girded and strong today for thy ministry to others.

Sympathy is a word that should be

written in letters of gold. We are only here for a time, and

ought to live as we would wish to die. The more spiritual is a man's religion, the more expansive and broad it

law is the channel for it to flow in and the spring is the bosom of God. Active working for God is the secret

Love is the refreshing water; the

of a healthy soul. He that watereth others shall himself be watered. Thanksgiving makes our prayers

bold and strong and sweet; feeds and enkindles them as with coals of fire. Christ for us is all our righteousness before a holy God; Christ in us all in all our strength in an unholy

Whoever would do good in the world ought not to deal in censure. We ought not to destroy, but rather to con-

Minard's Liniment cures Garget in Cows

Bickle's Anti-Consumptive Syrup stands at the head of the list for all acts like magic in breaking up a cold. A cough is soon subdued, tightness of the chest is relieved even the worst The Plays of Moliere, at Hall's Book Store case of consumption is relieved, while | The Plays of Racine, in recent cases it may be said never to | The Norks of Corneille. fail. It is a medicine prepared from the active principles or virtues of several medicinal herbs, and can be G ammaire Francaise par F. P. B."

"It is a Great Public Benefit."— Sauvear,
These significant words were used in Saintsbury Primer of French a gentleman who had thoroughly tested its merits in his own case-having been | French Treser by De Porquet. " cured by it of lameness of the knee, of | Sequel to French Treser by De three or four years' standing. It never fails to remove soreness as well as

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The train leaving St. John for Quebec and Montreal on Saturday at 16.55 o'clock will run to destination, arriving at Montreal at 18.05 Sunday evening.

TRAINS WILL ARRIVE AT ST. JOHN.

Express from Sussex	8.30
Fast express from Quebec and Mon-	
	9.35
Accommodation from Point du	
Chene,	12.55
Day Express from Halifax	19.20
Fast Express from Halliax	
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A M-For Fredericton Junction, St. John and all points east. 3.15 P. M. - For Fredericton Junction, St.

RETURNING TO FREDERICTON. rem St. John 6.35, 8.45, a. m.; 4.45 p. m.; Fredericton Janction, 8.10. a m, 12.00 m, 6.25 p.m.; dc.Adam Junction, 10.40 a. m.; 2.15 p. m.; Vanceboro, 10.20 a. m.; St. Stephen,

7.50, 11.25 a. m.; St. Andrews, 7.35 ARRIVING IN 100 DERICTON. 9°20 a. m., 1 10, 7.20 p. m.

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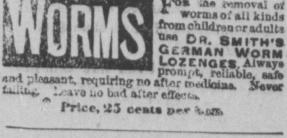
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