No need we fondly traverse back, The ancient centuries through, That with Jerusalem's wondering throng We may see Jesus too. O eves so blind! O ears so deaf! To this great-teaching list--The wide world echoes endlessly With that strange life of Christ!

To all the sir is tremulous With His sweet words of grace, The rhythmic hints of God-like speech In the wild winds we trace; Still in her rocky heart, earth hears The echo of His tread, And listen to a mute delight To all the Master says.

To all the air, so tremulous With His sweet words of grace, Still pulsates with the radiance Of His love-lucent face. And the vast ether-world that bears The news from sun to sun, Bids all its radiant winged steeds On this new errand run.

O worlds! ye cannot shine too bright, Nor sing too joyoualy, Nor up your infinite highways March too triumphantly! And some day God may give me leav To go where visions shine, And the sight of Him and all He did Shall then, my soul, be thine.

The Ideal Christmas.

The underlying thought of the ideal Christmas is love. Christmas is the anniversary which perpetuates the crowning act of love in all the history of the universe—the humiliation and sacrifice of the Creator of all things for the salvation of a sinful and perishing race of creatures. We cannot understand the infinite significance of this sacrifice. It is more wonderful than if one of the stars of heaven should come down and humble itself to be a candle death. to light the loathsome dungeon of the vilest criminal on earth. The incarnais the greatest of mysteries because it and the better we love, are we not the is the greatest of realities. It is love happier? There is no joy so sweet as feel of love. It is the infinite Self of others. There is no life so happy as God extinguishing itself for the sake that which renounces itself for the sake penalty to law, God casts His bleeding ! heart amongst the wheels of a universe whose majestic movement not even He can stay. We cannot approach this wonderful conception of the incarnation even in thought; much less can we express it. But we do know that never was there such love as the love of God, when He sent His only-begotten Son into the world to die for us,

This Christmas anniversary, then, is he anniversary of supreme love-the advent of perfect love into the world, the birth of the God-man. What does this mean, or what should it mean, to us, as we try to bring ourselves into fit condition of mind and heart to celebrate the day?

First, it should mean the extinction of all selfishness in our hearts. We cannot echo the proclamation of the angels over those Judean hills, "Peace on earth, good-will to men," until our hearts are free from all selfish desires and purposes. But, alas! to how many has Christmas day become merely a day of selfish gratification-a day of getting as well as of giving, and getting, if possible, more than we give; a day whose principle feature has come to be the exchange of gifts, and which, too, often nurtures the very spirit of egotism and selfishness which is so opposed to the will and example of our Master. With what wholesome emphasis do His words come to rebuke this narrow conception of love and benevolence: "For if ye love them which love you, what reward have ye? Do not even the publicans the same?" We want something more than the self-serving publican spirit. We want that great selfthat curse us, does good to them that hate us, and prays for them which despitefully use us and persecute us. This is the love that should animate breadth of benevolence that takes in a kindness of heart that manifests itof receiving; in a word, a love that patterns after Christ's with all its enderness of heart poured itself out profane carousals make our ears deaf feet and commune with Him.

THE PARTY OF THE P

pense could be the tear of gratitude by or the trembling acknowledgment of

should mean to us, first of all, the extinguishment of self in our hearts, the love for all men, and especially for the | ing Mary waited for him. How glad suffering and poor and friendless, to whom our gifts and ministries will be upon the parched soil, to be absorbed indeed, but to be rendered back at funerals in that home. length in fruitfulness and verdure. Let us do good for Christ's sake and the good's sake, and our reward shall be sure and abundant.

versary, which we celebrate year by year, should mean to us the renewal and the certification of a great joy. He who is not happier on Christmas day than on any other day in all the year, has missed the deeper meaning of his own life, and God's purpose in history. Can there be any greater more uplifting, more ecstatic joy than for a human soul to realize that the travail of the ages has been for its redemption, and that when Christ came into the world its deliverance was accomplished, and henceforth it is the child of God forever? This is what Christmas day ought to mean to every thoughtful Christian heart. It is the anniversary of man's entrance, through Christ, into eternal life. What a joyful thought! A thought of what infinite suggestiveness and expansion! The light of Christmas morning should lift a man's soul up like a bird, and waft it, singing to the very gate of heaven; for the light of that day is the dawn of the deliverance of a race from eternal sin and

And there is yet another source of Christmas joy; for is not joy the inevittion of Christ is the profoundest mani- able outcome of love? If we love, are festation of the infinite love of God. It | we not happy? And the more we love carried beyond anything we know or that which comes from doing good to of the finite self of man. To pay man's of others. There is no day in the whole year so glad as the day when, for Christ's sake, we give ourselves over, soul, mind and body, to the fulfillment of the law of love. -Herald.

Christ and our Homes.

Christmas is the festival of the home. It is the season when the hearts of the fathers are turned to the children, and the feet of the children turn back to the homes whence they went out. Little ones hail its coming with exuberant gladness, and other people enter into its festivities with subdued pleasure, in which memories of hope behind and hopes of the home ahead are strangely mingled with present joys. What a time it is for cultivating domestic affections and invigorating the virtues which root themselves in these loves. What a time for inflaming our devotion for Him who is the giver of all these good

Whence came our Christian homes, with all their tender ties and blessed inspirations? Such are not found in pagan lands-dwelling-places are there, feeble, and Christian institutions are formal-they are lodgings and eating- homes. houses. The idea of home comes from Him who, though homeless upon the earth, hath set the solitary in families in heaven and earth is named.

Where, but in hearts loyal to Christ has human love approached perfection? He was made flesh, and dwelt among us, and henceforth all human relationships have been exalted. He slumforgetting love, which blesses them bered an infant in his virgin mother's upon the babes who rest upon their bosoms to-day as if he and they were akin. He walked through a blameless our hearts on Christmas day-a love youth, and sanctified the path he trod. that utterly casts out selfishness, a He lived and died and rose again, asenvious and discontented brother men; of God and tenderest sensibility for gone to join in the song of the angels. good as far as it goes, but it does not self in giving without the expectation the conditions out of which true homes in those sweet days. Some of that quiry and research—a practical age, arise. Truly he is our household God.

Accordingly, at this season our doors purity of motive, with all its sweetness | should be wide open to his coming in, of charity. Not that we ought or and nothing else admitted which would need forbear making gifts to our own shut him out. He knows how to enter dear ones, who are bound to us by ties into a festive occasion, and sympathizes of blood and friendship, and from whom with human joy as really as with huwe may receive like pledges of affection | man sorrow. His presence at our but the lesson is, not to let our giving feasts will not diminish their gladness, stop here, but to make it simply the but exalt their satisfactions. His hand beginning of giving; and, if need be, touching a scanty board will turn let inexpensive pledges of affection water into wine, and make its common tesitify our love for each other, in order vessels sacred. But daintiest food that we may exercise the larger benevo- without his presence will be common of life. The heart has been broken and from their effects upon the human lence of doing good to the sick, the fare indeed. Behold, he stands at our friendless, the despised, the needy. door and knocks; and if any man will This is to be like Christ and to perpetu- open unto him he will come in and ate His spirit of love; for His giving sup with him! Shall the giddiness of ate His spirit of love; for His giving sup with him! Shall the gludness of the hopes of the future we sit at Jesus' and grains so that while grapes, apples person," so they all say, and their barrel, chaldron or car load, at husbands say so too.

Blacksmith's Coal. For sale by the hopes of the future we sit at Jesus' and grains so that while grapes, apples person," so they all say, and their hardware store.

chiefly upon those whose only recom- to his knocking, and so he pass us

There were many homes in Galilee and Judea shut upon him while in This Christmas anniversary, then, bodily presence he was on the earth. But a little home in Bethany stood always open to receive him. There awakening of a broader charity and the busy Martha served, and the lovthey were one day, when sorrow came, that he had become their familiar like the dew that descends from heaven | friend! He had attended their feasts, and he was not indifferent to the

And sooner or later sadness and shadows come to all our homes. A marriage, a new home, the coming into it of the little ones, little stockings hanging at Christmas-eve all around And, secondly, this Christmas annithe fireside in the family-room—these make the first chapter of joy. Sick ness, long nights and weary days of watching, death, the pattering feet stiff and still, the pages of sorrow are being read through blinding tears. We need him to interpret our joys, and we cannot do without his teaching in expounding our sorrows. In the joyous years when our homes are forming, and in the sad days when they are dissolving, we need our household Friend.

> And now, while merriment reigns in all our homes, let us invite him in to sup with us. Let the children play with the Babe of Bethlehem among them, while the angels of Bethlehem sing over them. Let the youthful keep company with the earnest, obedient boy of Nazareth. Let them who come into the Christmas season out of life's busy cares come apart with him to rest awhile, and be fed by his hand. Let the aged take him anew upon their hearts, and, with Simeon of old, rejoice in his salvation.

> May the festivities of the season make us glad by the way, and so bring us on our journey toward our Father's house, the heavenly home we seek!

Christmas-Memories

No season of all the year is so hallowed in precious memories.

How tenderly and lovingly in these festive times we gather up the fragrant fellowships which bloomed upon our path in those sweet days agone, when all the year now we seem to have walked amid the roses!

The casket of each heart holds not the same memory treasures. Some gather the buds of youth, some the bloom of early manhood and womanhood, and some the fruits of the strength

But here are our memory treasures. We all have them. Round, blooming, sweet faces, these that smile upon us. How bright the eyes and how they sparkle, and how warm and hearty the us. grasp of that dear hand. Let us shake hands this morning.

Father takes down the old family Bible and reads again intently, with that dear and tender voice, the story of the Saviour's birth, and we all kneel down around the family altar in prayer. There is a new prayer and a tenderness of speech, and a consecration of all the family group in that prayer to Him who was born in Bethlehem. Amen.

Mother comes with her arms and apron full of Christmas blessings. How like an angel of light and love she seems! How her great heart but not homes. Nor are they found swells with love for us all, and a smile, in lands where Christian influences are | baptized in a tear of love, falls upon us all. God bless the mothers in all our

Christmas" and tokens of gladness and -from Him of whom the whole family come. Come on; we will have a glad, good time to-day.

Our cousins, here they come. Bright faced, happy-hearted, noble-souled boys and girls are they, full of enthusiasm. Oh, what a time we will have to-day. Each with a story to tell, some with a new book to read, some a arms, and somehow all mothers look new game and a puzzle. What a romp pupils that alcoholic drinks cause waste we will have before we go through this day. Sure to have it; for

Christmas comes but once a year,

Alas! alas! These flowers bloom cending up to God, and on the earth only now in memory. How many of where he is known the strongest sense us must so say. Father has long ago of the temperance question; and is man has fallen. It is thus he creates Mother is where she can not come, as go far enough. This is a time of enfond group have gone ahead of us to and we want to answer the whys and

and the earthly has been lost, but the heavenly has taken its place. Life is

The Right Kind of Religion.

I do not want to be misunderstood. I am working for a revival of religion -a religion that converts people, renews them in the spirit of their mind, creates them anew in Christ Jesus, delivers from bondage of sin, injects new ideas, purer, better than the old, brings them out of the world, and separates them unto Christ; a religion that redeems a man from all sin and sets him on holy living-on self-denial, painstaking, circumspection and prayerthat imbues his spirit with love, seasons his conversation with grace, and makes him a witness for the truth as it is in Jesus; an example, a model, an Israelite without guile or hypocrisy or wavering. In a word, let us in the name of the Lord have a revival el pure, undefiled religion-a sin-killing. sin-hating, sin-forsaking, debt-paying, God-serving, man loving religion; a religion that makes the church liberal that lifts up the fallen drunkard, sets him upright on his feet, makes and keeps him sober-that crucifies the pride of life, the lust of the eye and the lust of the flesh-roots out the love of the world, and fills the soul with the love of the Father; a consistent, steadfast, uncompromising religion, always abounding in the work of the Lord .-Bishop Pierce.

Hints to Church Members.

1. Religious life needs culture. Nourish it by the study of the Bible, by prayer, and by the faithful performance of Christian duty.

2. Make it a rule to attend at least one devotional meeting a week, besides the Sabbath services.

3. Connect yourself actively with some department of Church work. 4. Consecrate to Christ's service

5. Keep yourself informed as to the progress of Christ's kingdom through

some definite proportion of your in

out the world. 6. Remember the Sabbath day to keep it holy.

7. Cultivate, as far as you can, the acquaintance of your fellow-members

of this household of faith. 8. In your business and your recrea tions, let your light shine: While in the world, be not of it.

9. Welcome strangers, and intro-

10. Strive daily to grow in grace, in knowledge, and a spirit of obedience to Christ, Remember, constantly, "Ye are not your own."

We must wait till the day dawns and the shadows flee away, to know how suitable every dealing of God is with

W. C. T. Anion.

OUR MOTTO.—If God be for us vho can be against us.

Scientific Temperance Instruction in the Public Schools.

[From a paper read at the W. C. T. Social for students, by Mrs. R. A.

What is Scientific Temperance? This question is being asked these days both in Nova Scotia and New Brunswick. Why is it not enough to ask that temperance be taught in our schools without qualifying it by the adjective "Scientific?" When we find upon the curriculum such subjects as Geology it does very largely from the mothers and Botany, they are not preceded by Brothers and sisters all with "Merry | the adjective "Scientific. It would be absurd to try to gain a knowledge mementoes of their love, here you of the rocks apart from their origin, structure, composition, and classification which comprises the science of the rocks. Not so with this other subject. If Temperance were found in the course of instruction without a qualifying word it would probably be understood to imply that teachers were of time, unnecessary expenditure of means; that to drink whiskey makes a And when it comes it brings good cheer. to neglect his business and often to lameness and physical pain. abuse his family. This might be called morai temperance, or the moral aspect | C. C. RICHARDS & Co. Father's house. The last visit from wherefores of this temperance question those dear friends of youth has been in the most satisfactory manner possimade. Our paths have diverged from ble. We want to give our boys and each other, and many of those loved girls the true findings of science conforms are silent beneath the sod. O cerning the baneful action of alcohol, and all narcotics upon the human Thanks be to God. Since Christ economy, and the strongest arguments was born we have eternal life. The in favour of total abstinence. Again treasures of the past belong to the soul | we ask: What is Scientific Temperance? and we shall live forever. Life, life, It is the reasons for total abstinence. eternal life! The tears have become drawn from a knowledge of the nature a prism which shows us news beauties of alcoholic drinks, and other narcotics. process of vinous fermentation, must sweeter than ever before. Midway be explained, showing the change by she is weak and nervous, and uses between the memories of the past and which a poison is formed from fruits for they make her feel like a different

beer, made from them are poisonous. The process of distillation must also be

shown, proving that alcohol is the same in distilled and fermented liquors. Further the child cannot understand how alcohol can injure his body, without some knowledge of the material of which his body is composed its different systems of organs, and their respective functions. In other words, he must be familiar with a certain amount of relative physiology and hygiene in order to comprehend the injury his system will sustain if he takes into it the poisonous narcotics. This then is Scientific Temperance, or it might be called physiological temperance, although the former adjective is more accurate and comprehensive than the latter; and this the W. C. T U. mothers desire to have their children taught in the public schools.

From the report of Dominion Superintendent of this Department, we find that in Quebec the teaching of scientific temperance became comand Montreal on Saturday at 16.55 o'clock will run to destination, arriving at Monpulsory in old grades of all Protestant public schools in July 1890, and that the authorized text books are those of the Pathfinder Series. Mrs. Noves says: "The matter of text-books is most important; they should be suited to the age and intelligence of the learners; no one book can be suitable for all classes, as it will either be too simple for some, or too difficult for others: therefore a graded series should be adopted in every province from the locomotive and I know of none better than the Pathfinders, as it is the authorized series in some of our provinces, I would be glad to see it in use in all the others."

Nearly 8,000,000 children in the United States are in accordance with the Scientific Temperance Education laws, adopted by more than thirty states, by all the territories, and the District of Columbia, receiving regular and systematic instruction in this subject. And why should not our children have advantages equal to them? and be prepared to intelligently combat anti-temperance arguments, thus becoming strong to resist temptations to drink. We do earnestly desire for our boys and girls advantages equal to the best, and is it not a reasonable desire—a laudable ambition? Loyal as we are to our own country and her institutions, we cannot but feel that this is one of the cases in which we would do well to pattern after the neighbouring republic. The Maritime W. C. T. U. praying the Boards of Education to place Scientific Temperance Instruction upon an equal footing with other leading subjects in the course of instruction for our schools. We have no voice in the making of our laws, nor place on School Boards, which we regret, solely, because we want to aid in promoting the wellbeing of the rising generation, and the prosperity of our country. For this reason, we hope soon to see justice meted to all in this particular. In the meantime we use what influence we possess to the end that all the children, in all our schools be instructed in Scientific Temperance from properly graded text books in the hands of all pupils able to read-oral instruction being given from them to such children as cannot read. While we repose confidence in those who direct and control our public schools we are fully persuaded that this request, coming as of the children in school is reasonable and ought to be granted. We earnestly crave the sympathy and co-operation of all in this work for the children of today are the men and women of to-

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A man's wife should always be the same, especially to her husband, but if Carter's Iron Pills, she cannot be so, and barley are good, wine, cider, and husbands say so too.



INTERCOLONIAL PAILWAY

N and after MONDAY, 24th Nov., 1890, 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 10.40 Fast Express for Hallfax...... 13,30 Express for Sussex..... 16.30 Fast Express for Quebec & Montreal 16.55

parlor car runs each way on express trains leaving St. John at 7.10 o'clock, and Halifax at 7.15. Passengers from St. John for Quebec and Montreal leave St John at 16 55 and take sleeping car at Moncton. The train leawing St. John for Quebec

treal at 18.05 Sunday evening.

TRAINS WILL ARRIVE AT ST. JOHN. Express from Sussex.. ... Fast express from Quebec and Montreal (Monday excepted) 9.85 Accommodation from Point du Day Express from Halifax..... 19:20 ast Express from Hanitax...... 22.36

The trains of the Intercolonial Railway to and from Montread and Quebec, are lighted by electricity and heated by steam All trains are run by Eastern Stand

D. POTTINGER, Chief Superintendent Railway Office, Moncton, N. B. 20th Nov., 1890.

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

ARRANGEMENT OF TRAINS

In Effect August 14th, 1890.

Eastern Standard Time.

LEAVE FREDER: CTON. 00 A. M. - Express for St. John, and intermediate points, to Vanceboro, Bangor, Portland, Boston, and points West; St. Stephen, St. Andrews, Houlton, Woodstock, and points north.

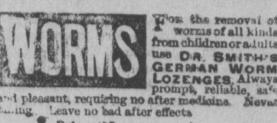
M-For Fredericton Junetion, St. John and all points east. P. M. - For Fredericton Junction, St. John, etc.

RETURNING TO FREDERICTON. from St. John 6.35, 8.45, a. m.; 4.45 p. m.; Frederiston Junction, 9.10, a m, 12.00 m, 6.25 p.m.; McAdam Junction, 19:40 a. m.; 2.15 p. m.; Vanceboro 10.20 a. m.; St. Stephen, 7.50, 12.25 a. m.; St. Andrews, 7.35

ARRIVING IN FREDERICTON. 9°20 a. m., 1 10, 7.20 p. m. LEAVE GIBSON.

6.45 A. M. - Mixed for Woodstock and points north. ARRIVE AT GIBSON. 4.50 P. M. -Mixed from Woodstock, and

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