

## The Life I Seek.

Not in some cloistered cell,  
Dost Thou, Lord, bid me dwell,  
My love to show;  
But mid the busy marts  
Where men with burdened hearts  
Do come and go.

Some tempted soul to cheer  
When breath of ill is near  
And foes annoy;  
The sinning to restrain;  
To ease the throb of pain;  
Be such my joy.

Lord, make me quick to see  
Each task awaiting me,  
And quick to do;  
Oh, grant me strength, I pray,  
With lowly love each day,  
And purpose true.

To go as Jesus went,  
Spending and being spent,  
Myself forgot;  
Supplying human needs  
By loving words and deeds,  
O happy lot!  
—R. M. O., in N. Y. Observer.

## How to Build up the Church.

The most important part of this work devolves upon the minister. He preaches the Word, conducts the devotions of the sanctuary, visits the people, and takes the lead in the various enterprises which extend the borders of Zion. The church officers have another important part, by co-operating with the pastor in the government and general administration, conducting services in his absence, visiting, watching over the flock, and going forward as examples and leaders in all Church work. Were all these parties faithful, the building would go up far more rapidly than it does.

But we have our eye at present on the membership—their place, responsibility, and work. It is very certain that it was intended that each and every member should take some part.

There is a place and a duty for all with reference to the Church. Each should be a living stone in the building, or, to use the other Bible figure, each one should be an active and useful member of the body, performing some function, some more honorable and conspicuous, some less. But no one should be a dead, inactive, useless member; for he would be then a mere excrescence—a fungus growth which may derive some benefit from the body, but confers none upon it. It is for a lamentation that this describes large numbers in the Church. Mere membership is no advantage. Yet the idea seems common that it is.

To have the name upon the Church roll, to be known as belonging to it and in an indirect and very negative way to lend one's influence to it, is regarded as of great value and as exhausting one's responsibility.

But certainly the Scriptures represent the Church as constituting a field of labour, and the very nature and design of the institution shows this. The Church should be a working body, not only by representation through its officers, but directly through the entire membership. Some of the work can be delegated, but not all. There is a great deal that must be done by the individual members.

The Roman Catholic Church is represented as having a place and a mission for each member, old and young, rich and poor, strong and weak, and as accomplishing immense results by this wise policy. Mr. Wesley has the reputation of finding a sphere of labor for every member of his society. He had the power of organization, and he wielded it with wonderful effect. Why is it that our Church cannot imitate these examples in building up what we consider the purest and Scriptural organization on earth?

There should be the active efforts of each member for the general good and for the success of the cause as a whole. The idea ought to be, "The Church's work is my work, to the full extent of my ability and opportunity—I am responsible for the whole, but for my proportionate part, and that part embraces all that lies within the compass of my strength. The Church's interest is my interest. It cannot suffer without my suffering. I am identified with it in every respect—and, therefore, I have dedicated to my life, my strength, my talents, my money, my influence; and I claim no right to use any of these for my own personal ends—because Christ the Head incorporated me in His body that I may live and labor for Him, as one purchased with His blood. This, in fact, is the substance of my vow and profession as His disciple."

The real adoption of this sentiment lies at the basis of all proper efforts to bring up the Church, and it is the failure to adopt it which accounts for her slow growth. If we think only of our own welfare, even our soul's salvation or our religious enjoyment, or we work only for our set or our creed, or merely for our denomination, and not for Christ and His body, our efforts will be neither acceptable nor profitable.

But what are some of the practical forms of Church work? We put at the head of the list, a regular attendance upon all Church services. This is of great importance. The Church becomes visible and influential through assembling for religious worship and instruction. This honors and glorifies God in the world. He holds His court in His sanctuary, and it is the duty of all His subjects to be present, to acknowledge His supremacy and to honor His name. This, and not mere entertainment, or even mere personal profit, is the grand object of public worship.

We thereby encourage and strengthen one another as God's professed people, and we influence others to pay due tribute to His name. Our example is all-important as the means of bringing our fellow-men under the teachings of divine truth. Absentees discourage both saints and sinners from coming to the house of God. When their absence is voluntary, it is a virtual declaration that attendance on public worship and religious instruction is neither obligatory nor important.

But akin to personal attendance and the force of example is the duty of drawing others to the sanctuary. The saddest feature in the religious condition of our land is that so large a proportion of the people attend no religious services. We need not here enquire into the cause. The fact is enough. And it ought to stimulate every Church member to do all he or she can to remove this evil. A simple invitation or reminder is often sufficient. Multitudes are simply thoughtless on the subject. They are occupied with their families and their domestic affairs. They do not feel sufficient interest in religion to originate an effort to go to church. If Christians would make it a point to find out such people, go to them, urge them to attend, go for them, and go with them, see that they get convenient seats, and invite them to go again, no doubt multitudes would thereby be brought under saving influences, and the Church would be built up. Find out cases of seriousness and of affliction, and at least inform your pastor of them, and so, also, of strangers—you can do great good in these.

The same applies to the gathering of children into the Sabbath school. In this way many godless parents are reached and won to Christ. Indeed, the Sunday school is a grand workshop of the Church.

Nor is the Church less designed as a benefactor of the poor and all suffering classes—and it is through the active labours of its individual members in visiting and helping these classes, that it reaches out its Christ-like arms in sympathy and benevolence.

Then how many channels are opened in the Church of the present day for active effort for Christ's cause and kingdom! No one can say that he cannot find anything to do in the Master's vineyard. Work abounds on every hand. All that is needed is a willing mind. If Church members were one-fourth as ready to work for the Church as they are to work for themselves, or for their political party, or for their club, or some such mere worldly organization or interest, the walls would go up all along the building. Yet how few, comparatively, can claim as much as this!

But prayer for Zion is, after all, the most powerful agency in its up-building. Here every one can help—the quiet woman in her home, the invalid on his bed, the poor in the midst of daily toil for bread. All Christians have power with God, and then the spirit of prayer would set in motion all the wheels of Christian activity.—*Southern Presbyterian.*

## How Our Saviour Knows Us.

When we are either sick in body or in heart we do not like to trust ourselves to a stranger. The Lord Jesus Christ is the only soul-physician who "knows what is in man." He is thoroughly acquainted not only with human natures, but with my own individual heart and life. As a watchmaker is familiar with every wheel and pivot in the watch he has constructed, so the divine Saviour knows His own workmanship.

1. The first point with every physician is to ascertain the nature of the disease. Jesus, the divine Physician, knoweth the universal malady that taints every heart, forges every evil thought, darkens every home, and digs every grave in sin. Not only doth He know the deadly disease, He only can work the cure. "Neither is there salvation in any other." There were two sides—as it were—to my disease as a sinner. There was a curse upon me, and an enmity to God within me. Our Saviour, by bearing the penalty due to my sins, in His own crucified body on the cross, took away the curse. By reconciling me to my offended God He took away the enmity. The fatal cancer was removed, the condemnation

gone, and in their stead came pardon and peace, acceptance and adoption into all the privileges of a child of God. No longer an exiled leper, I was brought back into my Father's household, a cleansed and accepted child, with a new joy in my heart and a new song on my tongue.

2. He who knew our spiritual disease, and how to cure it, knows also who of us is actually cured. We may deceive others, and even ourselves for a time. An applicant for admission into Christ's flock may deceive the pastor or the office-bearers of a church. Some who have been wrought upon by a transient excitement, or misled by bad advisers, may be sadly mistaken as to themselves; but Jesus knoweth them that are His. He "calleteth every one of the flock by name." No putting on of sheep's clothing can deceive the omniscient Shepherd. He reads every heart to the bottom. Not every one who saith, "Lord, Lord," in a prayer-meeting or attends a gathering of "converts" is sure of a place in Christ's fold; but only such as follow the Shepherd, and bring forth the fruits of the Spirit. There is a solemn warning in this fact, but it is also an inspiring comfort that whatever fears or doubts the adversary may conjure up, Jesus Christ knows all His true disciples. "No man shall pluck them out of My hand."

3. This intimate acquaintance of Christ with His disciples extends to a perfect knowledge of their good points and their weak points; their besetting sins and temptations as well as their newly-developed graces. In family government it is vitally important for the parent to understand his or her children thoroughly. One boy can be led by a cotton-thread, and another would defy an ox-chain. Those parents who are too careless or too self-blinded to study their children conscientiously deserve the "whip of scorpions" which misgovernment lays on their suffering hearts. But Jesus, the wisest, kindest, and most compassionate of teachers, is familiar with every pupil in His training-school. Thomas is not scolded for his doubts, but kindly educated out of them. The Master reads Mary's heart as she sits at His feet, and cheers her by the assurance that the "better portion" is hers. In his raw inexperience Peter boasts loudly of his loyalty, but his all-discerning Lord takes him down by the startling announcement, "Thou shalt deny Me thrice!" Christ detects the splendid capacities of Paul for leadership, and sends him forth as the great apostle of Church extension; yet He has also a place for Aquila and Priscilla, and need for Phoebe's satchel and Dorcas's needle. He knows exactly what their is in every one of us, and just how much can be got out of us. Not a hard task-master is He, but the most gentle and considerate of employers; He never lays on weak shoulders the loads which only His giants can carry. How sweetly fall the encouraging words: "My grace is sufficient for you. I call you not My servants, I call you My friends."

4. Our blessed Saviour is also perfectly acquainted with all our weaknesses and vulnerable spots. He knoweth our frame; He remembereth that we are but dust. That poor brother who has been rescued from the dram-shop, and needs constant watching, cannot understand his own wretched appetites better than Jesus does. Did not the Master contend with the arch-enemy face to face that He might the more sympathize with and succor the tempted? The secret sorrow that love hardly whispers to a wife can be freely unbosomed to a Saviour. Ah, how well He knows every thorn that pricks my foot, and every grief that makes my heart ache! This is a wondrous encouragement to prayer. For my Physician never administers the wrong medicine; and I am sure that he will never refuse to hear my pull at the "night bell" in the darkest hour of trouble.

This fact of Christ's perfect knowledge of our spiritual condition and of our needs throws some light on mysterious providences. It may explain some enigmas: why one of us is put up and another put down; why one is prospered at another impoverished; why one runs before a fair breeze and another is buffeted with contrary winds. Jesus Christ is too skilful a soul-physician to open the wrong vein or to apply the pruning-knife to the wrong vine. Dear, loving Master! let Him probe to the bottom if the wound requires it. He knoweth what is in us; and He knoweth what ought to come out of us, if we are to attain to the robustness of a healthy Christian. Far better the probe, the lancet, and the pruning-knife than to be cast out as incurable cumberers of His vineyard. If it is a joy to "know whom I have believed," it is also a joy inexpressible that Jesus knoweth them that are His.

"The way may often be a way that I  
In mine own strength might never  
dare to try;

But He who knows me well doth lead along,  
And in His strength, my weakness  
shall be strong."

—The Rev. T. L. Cuyler, D. D.,

## SAFE.

"Hold Thou me up, and I shall be safe." One thing always remains to us after every earthly prop is swept away—God's upholding arm. What is there in all this universe so strong and so steady as this? The most helpless may rest here in perfect confidence, knowing well that He who thus shields us in the hour of distress never can cease to love His own, never will suffer His tempted, suffering children to fall away beyond hope of succor.

Are we standing near the open gate-way of a new year, wondering in what way deliverance can come? We need not wait long in uncertainty. Do we not know that God is ever near? What friend ever promised such help? What pledges have been so faithfully kept as His have been? What power equal to His can be enlisted in our behalf? What innumerable means of rescuing His people are known to Him? What love so rich or mercy so plenteous? What plaintive cry of childhood in its weakness can move the parental heart, as does the sincere prayer of a believer touch the heart of the Infinite? Then let us bravely go forward to meet trials that await us, reclining upon His arm, listening to His voice of command, consecrating all in His service, rejoicing that we are counted worthy to suffer for His sake, if need be, and to become more and more meet for His eternal rest.

When we go forth each day to our appointed tasks, what consecration and divine trust should mark our choices! How near to Him should we live! How painstaking to seize all those little threads of influence which are secretly woven into the texture of life—little in human thought, but mighty, so often, in the formation of character in ourselves and others! How can we live a single hour without prayer? How we ought to cherish habits of charity towards all, increasing the sum of human happiness by godly cheerfulness, stimulating the virtuous, helping the weak, sympathizing with the distressed, advocating the cause of the oppressed! So it will be found that God will meet us daily in the way, going before us in every thing to direct our steps. Thus, in companionship with Him, we shall be always ready to hear Him speak the final word: "Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things. Enter thou into the joy of thy Lord."

How trivial seem the circumstances that unexpectedly come, and give, under the providence of God, direction and impulse to our highest successes! Truly, we "live and move and have our being" in God. The slightest change in our human relations, the falling of an autumnal leaf, the shadows lengthened around us at eventide, the pale, sad face of the sufferer whom we casually meet by the way—these, with ten thousand other incidents, are profoundly significant. God watches every one of them. Intent upon our highest good, He touches us, and through the smallest events nothing is overlooked. His ordering of our minutest affairs is in love. These slight variations, so insignificant, less visible in their effect than the unobserved ripple that breaks upon the shore, are suddenly invested with wondrous meaning. These variations are, in the divine thought, the connecting links through which the whole subsequent life may be made resplendent.

## SERMONS.

At one time the pulpit was in peril from essays. Orations have also been its bane; so have long, lecture-like treatises, discoursed ponderously, arithmetically progressive, and soporific in their effects. At the present day addresses which neither expound the Word nor inform the mind are, in certain quarters, very much the fashion. The most successful preachers we know, or have ever known, preach sermons. They may be short sermons, or long, or medium; but they are carefully thought out and filled with corn—not with flour or starch or fried bread crumbs or crackers or magnesium powder, but corn. And they preached naturally. The other day we heard a great theologian preach. We also heard him talk at a tea-table, and in a garden. He is not a popular preacher, nor specially gifted with the arts of rhetoric or oratory; but he has two excellencies, nay, three. He gave us something to think about; he talked in the pulpit precisely as he talked elsewhere; and he tried his level best to make good people better and bad people good.—*London Methodist Recorder.*

## Random Readings.

The virtue of a man ought to be measured, not by extraordinary exertions, but by his every-day conduct.—*Pascal.*

Internal conformity to the habitual grace and holiness of Christ is the fundamental design of a Christian life.—*Dr. Owen.*

Good fruit, though it does not constitute the goodness of the tree, is necessary to demonstrate that it is good.—*Dr. Bunting.*

The sacred Scriptures teach us the best way of living, the noblest way of suffering, and the most comfortable way of dying.—*Floel.*

Real glory springs from the silent conquest of ourselves; and without that the conqueror is naught but the first slave.—*Thomson.*

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

Every individual has a place to fill in the world, and is important in some respects, whether he chooses to be so or not.—*American Note Books.*

Riches are but like the leaves of a tree, beautiful for a season; but when winter storms arise, they fall off, and are blown away.—*Bishop Reynolds.*

There is no note on the harp of Gabriel more welcome to Jehovah than the cry of a penitent for mercy, or the supplication of a child of grace.—*Philip.*

The seeming shipwrecks we meet with in the voyage of life often prove the very things which best speed our course to the haven where we would be.

The thoroughly great men are those who have done everything thoroughly, and who have never despised anything, however small, of God's making.—*Ruskin.*

Each one of us is bound to make the little circle in which he lives better and happier; each of us is bound to see that out of that small circle the widest good may flow; each of us may have fixed in his mind the thought that out of a single household may flow influences that shall stimulate the whole commonwealth and the whole civilized world.—*Dean Stanley.*

It is our own past which has made us what we are. We are the children of our own deeds. Conduct has created character, acts have grown into habits; each year has pressed into us a deeper moral print; the lives we have led have left us such as we are today.—*Dr. Dykes.*

A good Christian cannot be other than eager for the extension of our Lord's kingdom among men, not only from his sense of what is due to the Lord who bought him, but also from his natural sense of justice, his persuasion that he has no right to withhold from others those privileges and prospects which are the joy of his own immortal life.—*Canon Liddon.*

There is no thought so grand but what the flavor of religion can enrich; there is no thought the output of a Christian faith, but what is nobler; there is no noble thought evolved, but gives the mind some growth and sturdiness, as the tiny shoots endow the parent stem.—*Union S. Signal.*

The essence of true nobility is neglect of self. Let the thought of self pass in, and the beauty of great action is gone, like the bloom from a soiled flower.—*Froude.*

## Minard's Liniment is the best.

To the question, Which is your favorite poem? there may be a great variety of answers; but when asked, Which is your favorite blood-purifier? there can be only one reply—Ayer's Sarsaparilla, because it is the purest, safest, and most economical.

Derangement of the liver, with constipation, injures the complexion, induces pimples, sallow skin. Remove the cause by using Carter's Little Liver Pills. One dose. Try them.

Messrs. Northrop & Lyman are the proprietors of Dr. Thomas' Electric Oil, which is now being sold in immense quantities throughout the Dominion. It is welcomed by the suffering invalid everywhere with emotions of delight, because it banishes pain and gives instant relief. This valuable specific for almost "every ill that flesh is heir to," is valued by the sufferer as more precious than gold. It is the elixir of life to many a wasted frame. If you have not purchased a bottle, do so at once, and keep it ready for emergency. Its cheapness, 25 cents per bottle, places it within the reach of all. To the farmer it is indispensable, and should be in every house.

## NAPOLÉON'S HEAD.

Napoleon's head was of peculiar shape, but that did not protect him against headache. Sick headache is a common and very disagreeable affection which may be quickly removed, together with its cause, by the use of Burdock Blood Bitters, the never-failing medicine for all kinds of headaches.



## INTERCOLONIAL RAILWAY.

1890. WINTER ARRANGEMENT. 1891.  
On and after MONDAY, 24th Nov., 1890, the trains of this Railway will run daily (Sunday excepted), as follows:—

## TRAINS WILL LEAVE ST. JOHN.

Day Express for Halifax and Campbellton..... 7.10  
Accommodation for Point du Chene 10.40  
Fast Express for Halifax..... 13.30  
Express for Sussex..... 16.30  
Fast Express for Quebec & Montreal 16.55

A 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 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 Montreal (Monday excepted)..... 9.35  
Accommodation from Point du Chene..... 12.55  
Day Express from Halifax..... 19.20  
Fast Express from Halifax..... 22.30

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

All trains are run by Eastern Standard Time.

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

## Canadian Pacific Railway.

## NEW BRUNSWICK DIVISION.

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

## ARRANGEMENT OF TRAINS

In Effect October 12th, 1890.

## Eastern Standard Time.

## LEAVE FREDERICTON.

6.20 A. M.—Express for Fredericton Junction, St. John, and intermediate points. Vancorbo, Bangor, Portland, Boston, and points West; St. Stephen, St. Andrews, Houlton, and Woodville.  
10.30 A. M.—For Fredericton Junction, St. John, and all points east.  
3.15 P. M.—For Fredericton Junction, St. John, etc.

RETURNING TO FREDERICTON.  
From St. John 6.30, 7.35, a.m.; 4.40 p.m.; Fredericton Junction, 8.10, a.m., 12.10 a.m., 6.25 p.m.; McAdam Junction, 10.47 a.m.; 2.15 p.m.; Vancorbo, 10.25 a.m., 12.45 p.m.; St. Stephen, 7.45, 10.15 a.m.; St. Andrews, 6.55 a.m.

## ARRIVING IN FREDERICTON.

9.20 a.m., 1.20, 7.30 p.m.

## LEAVE GIBSON.

6.20 A. M.—Mixed for Woodstock and points north.

## ARRIVE AT GIBSON.

5.10 P. M.—Mixed from Woodstock, and points north.

H. P. FIMMERMAN,  
C. E. McPHERSON, Gen. Supt.  
Dist. Pass. Agent.

**WORMS**  
For the removal of worms of all kinds from children and adults use **DR. SMITH'S GERMAN WORM** CURE. It is a safe, prompt, reliable, safe and pleasant, requiring no after medicine. Never failing. Leave no bad after effects.  
Price, 25 cents per box.

## 1888 UNIVERSITY 1888

New Brunswick  
And all COLLEGES in the Maritime Provinces.

The Plays of Moliere, at Hall's Book Store  
The Works of Corneille, " "  
The Works of Chateaubriand, " "  
Turrell's Lecons Francaise, " "  
Pujols French Class Book, " "  
Gammair's Francaise par F. P. B. d. " "  
Le Luthier De Cremona, by Coppes, " "  
La Joie Fait Fureur, by De Girardin, " "  
Canaeries Avec Mes Elèves par " "  
Sauveur, " "  
Saintsbury Primer of French " "  
Literature, " "  
Spier and Surtees French and " "  
English Dictionary, " "  
French Tresor by De Porquet, " "  
Sequel to French Tresor by De " "  
Porquet, " "  
Elementary French Grammar, " "  
Dural, " "

## M. S. HALL

Next door to Staples' drug store, Fisher's Building, Fredericton.

## GUNS AND SPORTING GOODS

Just arrived (Direct Importation).

4 CASES Guns and Rifles, as follows: Winchester Magazine and Single Shot; The Marlin Rifle, full and half magazine, Double Barrel, Break Loading, price from \$10 to \$10; Single Shot do; Muzzle Loading Gun, double and single, price from \$4 to \$10. The above are the best value that ever came in my store, and an intending purchaser would do well to call and examine the above named stock before purchasing elsewhere.

Also a full and complete stock Sporting and Rifle Powder, Shot, Shells and Caps, Trenches, Belts and Cartridges, Primers, Gunlocks, Revolvers, Gun Cases, Covers and Bags, Shells loaded to order.  
Wholesale and retail, at  
NELLIS Hardware Store.

## BLACKSMITHS COAL.

JUST received one woodboat load Green's Blacksmith's Coal. For sale by the barrel, chaldron or car load, at  
NELLIS Hardware Store.

Is an influenza the air-pass? Few other call for more As neglect effective hand. App the upper p treatment,

## Cher

C. O. writes: was so ill given up by physician, and once, pro more medicine possible to worst. As try Ayer's sary, with m a few doses and, within continued g she was evidence of Fectoral h dence in th it to my c point them. "Ayer's Cough and m of numerous has proved

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## Ayer's

DR. J. C. Sold by all D

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Is a purely perfect regu of the syste tions. It is

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mon pimple cleansing a secretions of skin, rendered diseases of

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Are nearly itching, but removal of on to graver scrofulous

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We have un to six bottles application the affected great mission liver, kidney acidity and to open to carry off tions, allow and remove

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Liver compl headache, d species of d liver, kidney We guarant Should any the first bot application also be g formation p the above r to T. MILE

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