

Perfect Through Suffering.

God never would send you the darkness
If He felt you could bear the light;
But you would not cling to His guiding
hand
If the way were always bright;
And you would not care to walk by faith,
Could you always walk by sight.

'Tis true He has many an anguish
For your sorrowful heart to bear,
And many a cruel thorn-crown
For your tired heart to wear;
He knows how few would reach heaven at
all
If pain did not guide them there.

No He sends you the blinding darkness,
And the furnace of seven-fold heat;
'Tis the only way, believe me,
To keep you close to His feet,
For 'tis always so easy to wander
When our lives are glad and sweet.

Then nestle your hand in your Father's
And sing, if you can, as you go;
Your song may cheer some one behind you
Whose courage is sinking low;
And, well, if your lips do quiver—
God will love better so.

—Selected.

Jesus and the Cause of Christian Missions.

In my study of the gospels I have been forcibly impressed with the fact that the Lord Jesus Christ never manifested any direct and special interest in any cause save that which we to-day designate by the term Christian Missions. Whenever he manifested any interest in any other cause it was for the simple reason that that cause had to do more or less directly with the cause of Christian Missions.

Nor is it at all strange that such should be the case. How could it be otherwise? He was the first, and infinitely the greatest, missionary who ever appeared on earth. All others have been but echoes and imitations of Him. He came to earth on a specific mission. Hence the angel, who announced to Joseph His immediate coming, said: "And thou shalt call His name Jesus; for He shall save His people from their sins;" and He Himself adds: "The Son of man is come to seek and to save that which is lost."

Webster defines the word "missionary" as "one who is sent upon a mission; especially one sent to propagate religion." Does not Jesus Christ exactly answer to this definition? He declares: "My meat is to do the will of Him that sent Me, and to finish His work." And this is the will of Him that sent Me, that every one which seeth the Son, and believeth on Him, may have everlasting life; and I will raise Him up at the last day.

We say that whenever Jesus manifested any interest in any cause save that of Christian Missions, it was for the simple reason that that cause had to do more or less directly, with that of Christian Missions. Take, for example, the cause of human suffering. Certainly Jesus manifested an intense interest in its alleviation. There is no good reason to suppose that during His entire ministry any human being ever appealed to Him in vain for relief from physical suffering. St. Matthew tells us that "Jesus went about all Galilee, teaching in their synagogues, and preaching the Gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people. And His fame went throughout all Syria; and they brought unto Him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatic, and those that had the palsy; and He healed them."

"As he entered into a certain village, there met Him ten men that were lepers, which stood afar off: and lifted up their voices and said, Jesus, Master, have mercy on us. And when He saw them He said unto them, Go show yourselves unto the priests. And it came to pass, that as they went they were cleansed. And one of them, when he saw that he was healed, turned back, and with a loud voice glorified God, and fell down on his face at His feet, giving Him thanks; and he was a Samaritan." Here, as every where, there was a prompt and hearty response on the part of Jesus to an appeal for relief from physical suffering. But does not His language to this Samaritan plainly teach us that He cleansed the bodies of these lepers that He might thus be able to reach their hearts and save them from the more terrible leprosy of sin? "And Jesus answering, said, Were there not ten cleansed? but where are the nine? There are not found that returned to give glory to God, save this stranger. And He said unto him, Arise, go thy way: thy faith hath made thee whole."

Men of eminent ability have with commendable enthusiasm held up Jesus Christ as a reformer—as the greatest reformer the world ever saw. But we inquire, if he were a reformer why did he not reform the civil polity of his time? The political affairs of Rome were sadly demoralized at the

time He began his public ministry. Many of his countrymen were sorely oppressed by Roman tyranny. Publicans extorted egregiously unjust sums of money from them under the name of taxes. Many of the offices of public service were filled by men of the most corrupt and profligate character. Hence if Jesus were simply a reformer why did He not enter the great political arena? Why did He not instigate or at least advise an insurrection, a revolution against Roman authority, or in some way reform the corrupt politics of His day? To this we reply, Jesus did not come to earth to reform political economy, but He did come to reform the human heart by establishing therein the kingdom of God, which is "righteousness and peace and joy in the Holy Ghost." Hence he was interested in the politics of His time only so far as the Roman Empire was related to the establishment of the kingdom of God in the hearts of men—only so far as it was related to His great mission of saving men from sin.

The word of God calls our especial attention to the fact, that "if any man have not the Spirit of Christ he is none of His." How then can any one be a true Christian and feel no interest in the only cause that ever interested the infinite heart of the blessed Lord Jesus? Yet we find not a few who profess to be His true followers, and at the same time declare that they have no interest in the cause of Foreign Missions, and inform us that we have plenty to do to take care of the heathen right at our own doors. Jesus said: "As my Father hath sent me, even so I send you;" "Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you;" "And ye shall be witnesses unto me, both in Jerusalem and in all Judea, and in Samaria, and unto the uttermost parts of the earth." These passages have not yet become null and void. They have never been repealed. The general order of Christ to His Church has never been countermanded. It is still in full force, and is never more imperative than it is to-day.

Let every soldier of Jesus Christ fall into line of march. Let every one advance to the head of the column. Let there be no stragglers, nor deserters, but let every man do his duty, and his whole duty, and very soon this world shall be brought to a knowledge of God, and the kingdoms of this world shall become "the kingdoms of our Lord and of His Christ; and He shall reign for ever and ever."—Chris. Advocate.

Strengthened With Might.

Conversion is but the beginning of the Christian life. Too many are inclined to stop at this initial stage. They do not go on to perfection. They seem not to understand that they are plants that never need "to grow in grace" and in the knowledge of the truth; that, in fact, every consideration of grace and service demands that they "add to their faults;" and that on the other hand, if they do not grow in grace and "add to their faith," the advanced virtues of the Christian life, they will become "idle and unfruitful in the knowledge of Jesus Christ" and in the service of God, and liable to backsliding, if not final apostasy; and, on the other hand, if they are diligent in attending to their spiritual growth they will become permanently established in the life of faith: come into a blessed knowledge of God; grasp with ease the unseen things of God; find themselves soon in a spiritual religion in which temptations will decrease both in number and power and the new life of God in their souls become dominant; that so the service of God will become a delight, and in the end "an abundant entrance will be ministered to them into the everlasting kingdom of our Lord and Saviour Jesus Christ."

With some such thoughts as these in his mind, no doubt, the apostle addresses the Ephesian Church and assures them, in the most solemn and lovingly formal manner, that for their sakes he "bows his knee unto the Father of the Lord Jesus Christ," into whose family they had been introduced by the blood and Spirit of Christ, "that he would grant them according to the riches of his glory to be strengthened with might by His Spirit in the inner man" (Eph. iii, 14-16).

We do not recall in the whole range of scriptural prayers one more beautiful and important to Christians than this one. The whole of it ought to be deeply and sensitively pondered by every Christian, no matter to what stage in the spiritual life he has attained.

It will be noticed that increase of spiritual strength is to be had in answer to prayer, and that therefore it is not something that comes as a matter of course. Christians, either young or old, need not expect that God will be

continually pouring into their life strength, whether they wait on Him or not. Natural life will not increase strength merely by its own operation; it must have that upon which to feed. It is so with the soul; it must get its food from God, ministered through the Spirit and by an increase in the knowledge of Jesus Christ. Hence the apostle concludes his prayer by directing them to the fullness of God and to the possibility of comprehending more and more of the measureless love of Christ. To be strengthened is to grow. It is said of Jesus that he "grew and waxed strong in spirit, filled with wisdom; and the grace of God was upon him." This is the line of God's dealings with each one of his children of whom Jesus was, as to his human nature, the first and eldest born.

What the apostle prays for is strength; not strength of body, not strength of mind or great intellectual development. If Christians paid half the attention to their spiritual growth and culture, that they pay to that of their bodies and minds how great would be the difference in health and strength, and so of the effectiveness of the Church. A strong body and a brilliantly cultivated intellect, if not strongly supported by a vigorous spiritual life are more apt to be snares and a source of spiritual weakness to a Christian than otherwise. Therefore the apostle prays for the strengthening of the "inner man," that spiritual personality that has been awakened by the word and Spirit of God and brings us into communication with him and the unseen realities of the spiritual world—not only the world to come but the spiritual world that is tangent to this world at all points.

It is a strong "inner man" that is needed to resist the subtle temptations which beset us on every hand, and the evils that come against us both from within and that assail us in all our social and business relations with this world. It is spiritual strength which we need to do God's work with. It is comparatively easy for us to maintain a correct external life, but not so easy for us to walk with God and work with God in those spiritual things which really constitute the Christian life in distinction from the merely moral life.

Nor is the strength prayed for of any ordinary character or in ordinary degree. "That he would strengthen you with might by His Spirit;" or we might say, "mightily strengthen you with His mighty strength." What a suggestion is here, as to the strength of the powers we have to meet in our spiritual warfare, and how great the work is that we are called upon to do.

Are we not in danger of underrating both these, supposing at least that a little strength will suffice for the ordinary use of the Christian. Joshua supposed that a handful of men would suffice to take Ai, but God showed him that the whole army must go up. We may not presume that a little strength is enough for anything. It required the mighty power of Jesus as much to raise the little daughter of Jairus to life as to just dead, as it did to raise Lazarus, the grown man, who had "been dead these four days." But the resource of strength for us is abundant. It is "according to the riches of his glory by His Spirit." Out of this mine of strength came the whole creation; by this strength we were born again, and by it the mighty resurrection from the dead is accomplished. Let us lay hold on it by uniting with the apostle in his prayer for us.

In physical weakness there is misery and inefficiency; but in health and strength there is gladness and efficiency. There is just this difference between the spiritual and the unspiritual Christian. One is miserable and inefficient, while the other is rejoicing in God always and strong for every good word and work. Let no one despair of this attainment; for God is "able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us." Independent.

A Riffed Cloud.

It was an exceedingly dark hour when the three young Hebrews at Babylon resolved to stand firm as the servants of the Most High, whatever it might cost them; and they could only "walk by faith," for they could not "walk by sight" in the way thus chosen for them and by them. But "light is sown for the righteous, and gladness for the upright in heart."

The first breaking of the cloud was the awful destruction of those who executed the King's threatening against the intrepid youths. Such was the all-consuming heat of the fiercely glowing furnace, into which those who had incurred the King's displeasure were cast, that the executioners of the unjust and appalling sentence, as they approached the flaming cavern of unquenched fires to commit the well-bound victims to the deadly flames, were

themselves instantly consumed. This tragical end of the King's murderous agents was full of significance, and it must have filled all hearts with sore dismay. It was a triumphant vindication of the religion of the faithful three, who had refused to worship the golden image. The extraordinary means for enforcing the claims of idol worship were at the very outset fatally disastrous to those employing them; and there must have been no little misgiving in the minds of the King and his courtiers, as they saw the doom of the men whom they had employed to cast the condemned ones into the furnace. An impressive lesson is thus afforded for the admonition of all persons who are agents in accomplishing any wickedness, by whomsoever instigated or required, even though it be by those highest in authority, as legislators or rulers. There is a higher law than any wicked law. The executives of unjust enactments are not to be envied.

The next opening in the cloud was the security from harm afforded to those thus cast into the raging fires of the glowing furnace. Those furious flames were restrained from consuming even their garments, and they walked unharmed in the midst of the hottest fire ever kindled. This was a most signal interposition of Omnipotence in their behalf, and that was a most sublime moment of triumph for those fearless men of God, which well rewarded their confidence in Him whom they served, regardless of what it might cost them to remain true and faithful to Him. Furthermore, it was full of encouragement to all who might afterwards say, "If God be for us, who can be against us?" From that time what need be feared from "patient continuance in well doing?"

The assurance thus afforded has had many confirmations. "History says that Sapor, the king of Persia, besieged the city of Nisibis, with every prospect of success. St. James, the holy bishop of the city, prayed God most earnestly to confound the enemy. In answer, there came an infinite number of gnats, who so preyed upon the horses and their riders as to throw the army into great confusion. This insignificant insect caused Sapor to raise the siege, and under God saved the city. The weakest things, with God for their ally, are stronger than the mightiest armies contending against the right."

In 1746, a French armament of forty ships of war, under the Duke d'Anville, was destined for the virtually papal conquest of New England. While this formidable fleet was expected, a day of fasting and prayer was observed by the churches of New England generally, and on the occasion, as Mr. Prince was officiating in the house of the Old South Church in Boston and praying most fervently that the dreaded calamity might be averted, a sudden gust of wind arose with signs of unusual violence, though the day till then had been perfectly calm and clear. He paused in his prayer, and looking around on the congregation with a countenance of hope, again commenced, and with great supplicatory ardor besought the Almighty to cause that very wind to frustrate the object of their enemies. A tempest ensued, in which the greater part of the French fleet was wrecked. The Duke and his principal general committed suicide. Many died with disease, thousands were drowned. A small remnant returned to France, without health and spiritless, and the enterprise was abandoned forever; while New England thus remained Protestant, instead of becoming Roman Catholic by then coming into the possession of France.

The incentives to the exercise of true Christian courage, such as Paul expressed when he said, "If God be for us, who can be against us?" are many and great. They are forcibly presented by Bishop Ken, who says,—

"Stand but your ground, your ghostly foes will fly,
Hell trembles at a heaven-directed eye;
Choose rather to defend than to assail,
Self confidence will in the conflict fail:
When you are challenged, you may dangers meet,—
True courage is a fixed, not sudden heat.
Is always humble, lives in self distrust,
And will itself into no danger thrust.
Devote yourself to God, and you will find
God fights the battle of a will resigned,
Love Jesus! love will no base fear endure;
Love Jesus! and of conquest rest secure."

Service Its Own Reward.

It is a low estimate of service which makes its highest value consist in visible results. A far higher, truer, finer satisfaction comes from the joy of service for its own sake. Who has not felt—to some degree at least—the rare and indescribable happiness which follows upon the simple effort to do good? A generous service done some needy brother; a faithful endeavor to discharge some worthy trust, anything that is good and helpful, anything that

seems likely to make the world, or any soul in the world, better—how the joy of it warms the doer's heart? Does he think of tangible, immediate rewards? Does he estimate the value of his service by what it brings him in dollars and cents, or in the world's approbation, or in the opportunity which it gives him of future selfish advantage? No—not if he be a true man; certainly not, if he be a true Christian. The joy of the service is not only sufficient reward, but all-sufficient. It is the greatest reward which he could have. Other things seem paltry beside it.

And of all the joy that can come from service well and earnestly done, none is so sweet as the joy of Christian service. What a constant spiritual exhilaration arises from the multiplied activities of our young people in the churches! The joy of youth is so intensified in them, so refined, so elevated, by being turned into the channels of Christian service. Surely, the work of our Epworth League, even if there were no visible results, would be amply repaid by the joy of the service. It is a grand thing to be co-laborers with God. There is no joy like the joy of doing good "In His Name."

Random Readings.

Remember the world has no use for gloomy people.

It is not the business of virtue to extirpate the affections, but to regulate them.—Addison.

The supernatural is the natural sphere of the soul. It is the essence of its faith, of its hope, of its love.—Guizot.

There is no easy path leading out of life, and few are the easy ones that lie within it.—Walter Savage Landor.

Heaven will pay for any loss we may suffer to gain it; but nothing can pay for the loss of Heaven.—R. Baxter.

No man can fulfill his mission in this world, and make his life truly a success, without the religion of Jesus Christ.

If I can put one touch of a rosy sunset into the life of any man or woman, I shall feel that I have worked with God.—George MacDonald.

Some friendships are made by nature, some by contract, and some by souls.—Jeremy Taylor.

A minister who was asked if his church was all united, replied, "Yes, all frozen solid."

Behold a great wonder! God is high: exalt thyself, he flees from thee; humble thyself, and he stoops to thee.—Augustine.

We are too fond of our own will. We want to be doing what we fancy to be mighty things; but the greatest point is to do small things when called to them, in a right spirit.—Cecil.

If prayer speed not, we must be sure that the fault is not in God, but in ourselves. Were we but ripe for mercy, he is ready to extend it to us, and even waits for the purpose.—Trapp.

To try too hard to make people good is one way to make them worse. The only way to make good is to be good—remembering well the beam and the mote. The time for speaking comes rarely; the time for being never departs.—George MacDonald.

Minard's Liniment for sale everywhere.

SPRING CLEANING.

Be particular every Spring to clean the house, but never mind cleansing the blood until some troublesome disease takes hold of you. This is poor policy when by using Burdock Blood Bitters the blood will be thoroughly cleansed, the body strengthened, and future suffering prevented.

There is comfort for the man with a prematurely gray beard in Buckingham's Dye, because it never fails to color an even brown or black as may be desired.

Free and easy expectoration immediately relieves and frees the throat and lungs from viscid phlegm, and a medicine that promotes this is the best medicine to use for coughs, colds, inflammation of the lungs and all affections of the throat and chest. This is precisely what Bickle's Anti-Consumptive Syrup is a specific for, and where-ever used it has given unbounded satisfaction. Children like it because it is pleasant, adults like it because it relieves and cures the disease.

THE MOST DELICIOUS Handkerchief Odor is "Lotus of the Nile."

A WINNIEGEE'S OPINION.

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The superior merit of Ayer's Cherry Pectoral as an anodyne expectorant is due to a skillful combination of the powerful ingredients. Nothing like it has ever been attempted in pharmacy, and its success in the cure of pulmonary complaints is unparalleled.

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These pills were a wonderful discovery. No other like them in the world. Will positively cure or relieve all manner of disease. The information around each box is worth ten times the cost of a box of pills. Put it about them, and you will always be thankful. On all a dose. They expel all impurities from the blood, cleanse women and great benefit from using their trusted pamphlet free. Sold everywhere, or sent by mail for 25-cents in stamps, five boxes \$1.00. J. L. JOHNSON & CO., 20 Custom House St., Boston, Mass.



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.

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,
Chief Superintendent
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.

5.20 A. M.—Express for Fredericton Junction, St. John, intermediate points. Vancouver, Bangor, Portland, Boston, and point 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.; Vancouver, 10.25 a.m., 12.45 p.m.; St. Stephen, 7.45, 10.15 a.m.; St. Andrews, 6.15 a.m.

ARRIVING IN FREDERICTON.

9.20 a.m., 1.20, 7.20 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. TIMMERMAN,
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Dist. Pass. Agent, Gen. Supt.

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

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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 \$40; Single Shot do.; Muzzle Loading Guns, 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, Pouches, Belts and Cartridges, Primers, Gunlocks, Revolvers, Gun Cases, Covers and bags, Shells loaded to order. Wholesale and retail, at NELL'S Hardware Store.

BLACKSMITH'S COAL.

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