

"For Thou Wilt Light My Candle."

For thou wilt light my candle, O my Father, By which mine eye shall see the way divine;

Faith's radiant beam! we would not have another By which to walk along the changing scene

For each frail life there is the crown of sorrow! The arrow keen that with unerring aim Can pierce the tender fibers where we garner

When o'er our pathway hangs the fearsome shadow, And striving to avoid the threatened fall, We're blest, indeed, if o'er the heart's sad gloaming

What though the path be thorny to our treading, And long the way through fainting, weary years; What though through misty eyes we see the shining,

Thrice blessed Guide! no other would we follow No other so illumines our life's brief page; For with this sweet and soul-inspiring radiance

Then when our trembling footsteps reach the river— The dark and turbid waters that we dread— Thy light shall wrap its waves in golden splendor,

Heart Earnestness.

Not all earnestness is of this kind. There is an earnestness that has no heart in it, and consequently never accomplishes much. When Paul went through the land, he preached his burning words with the desire that men be made better.

This heart earnestness was prominent in all the faithful ones. It helped Elijah to stand firm in his work of regenerating the nation. It nerved Gideon in his fight with the enemies of Israel.

Let every Christian reader ask himself whether he ought not to be ready to suffer something, if not all things, "lest" he "should hinder the gospel."

Burning and loving words always find a response somewhere. The most eloquent orations have been delivered, the most beautiful sentences have been written, and yet they have not shown the power of touching the heart as do the simple words of some earnest preacher of the cross.

Is it not the same in Christian work? Has anything good or permanent ever been accomplished by those who have not been truly in earnest? The men who have done work for Christ are the men who manifest heart earnestness.

Hindering the Gospel.

Can there be anything which more tends to blunt the power of appeals to the unconverted than the course which many members pursue? Only as Christians show that they are not of the world can we hope that the world will discern and be led to appreciate the teachings of the gospel.

There is little of sacrifice for the gospel. Who can say in this day: "We suffer all things lest we should hinder the gospel." There are few Christians who can honestly declare that they have submitted to any inconvenience for the sake of the gospel.

Of Eli, Frederick Robertson says: "He was one of the fatal men of history." The old record says of him: "His sons made themselves vile, and he restrained them not."

Above all, perhaps, we hinder the gospel by our want of faith. How seldom do church members or pastors expect a sermon to accomplish good. The truth is proclaimed fully and faithfully, but there is little expectation that faith will come by hearing.

Let every Christian reader ask himself whether he ought not to be ready to suffer something, if not all things, "lest" he "should hinder the gospel."

Hints to Young Ministers.

You have entered the ministry—been called thereto by the world's Redeemer. It is a most sacred calling; and you are, or ought to be, anxious to succeed. Consequently, the following hints may be of benefit to you.

1. Do not aim at preaching great sermons. Our observation is that the men who do this are not the most successful in doing solid work for the Lord and the church.

2. Always aim to preach good sermons—that is, sermons that are full of fresh, practical thought and instruction—sermons that will cheer and comfort believers and will convict and convert sinners.

a holy contempt for such buffoonery in the pulpit.

4. Remember that real success (and you want none other) is a plant of slow growth. Hence, do not expect to build up a great reputation in a year. Remember that of the many thousands ordained to the ministry since the Reformation there have been but two Wesleys, one Knox, one Otterbein, one Whitefield, one Spurgeon, one H. W. Beecher, and one Moody.

5. Do not yield to discouragements. Satan will often try to make you doubt your call and your fitness for the work. But tell him what Christ told him in the wilderness; and then he will not bother you very much.

Foolish Parents.

Of Eli, Frederick Robertson says: "He was one of the fatal men of history." The old record says of him: "His sons made themselves vile, and he restrained them not."

The wheel is constantly turning. Men who are despised to-day may be exalted to-morrow; men who are abased to-day come to honor by and by; and the followers of the lowly and the holy One will see at last in the life and light and joy unspeakable, the compensation for sorrows and tears and burdens they have endured in this weary world.

Let the wheel turn on. Let the proud be brought low, and the mighty be abased, by Him who resisteth the proud, yet giveth grace to the lowly. It will be but a little while, and we shall then know for ourselves that the Most High ruleth and reigneth in the kingdom of men; that royal dignities and honors are at his disposal; and that they who follow him shall never be confounded or dismayed, but shall receive at his hand such blessings as they need, such honors as he sees fit to bestow, and joys of which no man can deprive them.

Directness in Prayer.

We were conversing with a friend recently on the essential elements of prevailing prayer. We agreed that one marked defect in many applications consists in the lack of directness in making our requests known. It is often the case that our prayers are largely the offerings to God of our finite conceptions of His wisdom, power, and love, rather than the expressions of confession, thanksgiving, and supplication for pardon and help from humble and believing hearts.

We have never known a heart that does not need to watch against this tendency. When the discovery of this error is made plain to the sincere worshipper, it is no wonder that he is filled with mortification that he should ever so misapprehend the spirit of true prayer. And his desire is then to find a corrective, and effectually recover himself from this tendency. How may this desire be best fulfilled?

We judge that there is no better way than to study the forms of prayer in God's word. How direct they are! Listen to the pleadings of Abraham in behalf of Sodom; to the plaintive cry of Jacob wrestling with the angel of the over-ant; to David and Solomon, Hezekiah and Elijah, at the mercy-seat to Jesus in His intercessory prayer to the Father; to His supplication in the garden and His piercing exclamations on the cross, and to the prayer of His Church intent on receiving the fullness of blessing at Pentecost. Follow the stream of New Testament life as recorded in the Acts and the epistles. Mark the simplicity and uniform directness of every word. Hear the apostle, for example: "That He would grant you to be strengthened with might by His Spirit," etc.; "Now the God of peace fill you with all wisdom and spiritual understanding."

The Turning of the Wheel.

A certain captive king chained to the chariot of a conqueror, was observed to smile as he was toiling along the way. The conqueror asked him what he saw in his position to afford him so much pleasure. He replied that he was watching the

chariot wheel, and he saw that the part of it which was now in the mud would presently be on top, while that which was now on top would presently be in the mire; and so, though at that time it was his turn to be down underfoot, yet it was only for a little while, and the conqueror who was so exalted to-day might be down in the deepest humiliation to-morrow. The words of the captive produced an impression upon the mind of the victor, and led him to treat his prisoner with the consideration that such thoughts would naturally inspire.

No observing man has lived long in this world without noticing the turning of the wheel. The man who yesterday was rich and arrogant, to-morrow becomes poor and despised; the man who was honored and exalted comes down so low that there are none to do him reverence.

The man who to-day is autocratic, unreasonable, and unjust, in a little while finds that he has lost his power for oppression and wrong-doing, and has come down to share the lot of ordinary mortals, and partake of the trials which other people have been forced to endure. The man who to-day makes use of his opportunities to wantonly injure and abuse others, in due time finds himself the sport of evil men, and through his own evil-doing brings upon himself the condemnation of the honest, upright, and faithful.

The man who stands in the way of the servants of God, and seeks to hinder and hedge up their paths, may prosper for a little while, but his triumphing is short, and the day comes when he is glad to seek the favor of those whom he has injured, and win the approval of those whom he has labored to traduce and insult.

Time works wondrous changes,—the wheel is turning. Let the man who suffers wrongfully remember that though Joseph is in prison to-day, he may be in Pharaoh's palace to-morrow; though Daniel is but a Hebrew captive he may soon be standing in the presence of kings, and warning the great and the mighty to turn from their wrong-doing and repent of their sins and transgressions.

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Random Readings.

No man can pass into eternity, for he is already in it.—Canon Farrar.

There is very little use in making to-day cloudy because to-morrow is likely to be stormy.

Faith evermore overlooks the difficulties of the way, and bends her eyes only to the end.—Bishop Hall.

Religion is a chain of gold which attaches humanity to the throne, or rather to the heart of God.—Fournier.

Doing is the great thing; for, if resolutely people do what is right, in time they come to like doing it.—Ruskin.

A great many men in this world are afraid of nothing. It is the really brave man who is not afraid of something.

Minard's Liniment cures Dandruff.

ASK YOUR GROCER for the "Royal" Extract of Lemon.

UNBEARABLE PAIN.

DEAR SIRS,—I suffered for three days very severely from Summer Complaint, and could get no relief, but kept getting worse till the pain was almost unbearable, and I was very weak. After everything else had failed I tried Dr. Fowler's Extract of Wild Strawberry. The first dose gave relief, and it did not fail to cure me.

WM. T. GLYNN, Wilfred, Ont.

IT SAVED HIS LIFE.

GENTLEMEN,—I can recommend Dr. Fowler's Extract of Wild Strawberry, for it saved my life. We have used it in our family when required ever since, and it never fails to cure all summer complaints.

FRANCIS WALSH, Dalkeith, Ont.

A Dinner Pill.—Many persons suffer excruciating agony after partaking of a hearty dinner. The food partaken of is like a ball of lead upon the stomach, and instead of being a healthy nutriment it becomes a poison to the system. Dr. Parmelee's Vegetable Pills are wonderful correctives of such troubles. They correct acidity, open the secretions and convert the food partaken of into healthy nutriment. They are just the medicine to take if troubled with Indigestion or Dyspepsia.

They make one feel as though life was worth living. Take one of Carter's Little Liver Pills after eating; it will relieve dyspepsia, aid digestion, give tone and vigor to the system.

If we would adopt a petition, perfect in respect to its directness, going straight to the mark in every syllable, we will see in our Lord's Prayer the fulfillment of our highest ideal as to this particular excellence. Here there is no circuitous or redundant speech. Beginning with "Our Father," and closing with words of ascription and assurance, our Lord's Prayer leads the suppliant to the Father to pray unto Him—never about Him. In this way we ask and receive, seek and find. Scripture gives us small warrant for making excursions in thought through all the universe while prostrate in His presence.

Universalism.

Calvinism and Universalism are bitter growths from the same poisonous root. The two spring from the teaching that the decree of God is absolute, fixing human destiny without foresight of character or good and bad works. According to Calvin, God determined beforehand to save some and cast others away—a proceeding not only devoid of mercy, but wanting in the elements of justice and good sense. To avoid this error, the Universalist leaps to the other extreme, thinking it more reasonable to suppose God will unconditionally save a whole than the part of the human race.

Of the two errors, the latter is certainly the more generous. At the same time it is no less an error. The advocate of this scheme, holding that "all men will finally become the children of God," must found this belief upon the conviction either that God can decide this issue for every man, or else that every man will finally decide it as God would have him decide it. We distinctly disbelieve the first proposition, and we see no adequate ground for believing the second; for God to decide it would be to deal with man as a brute, or even a stock. Virtue lies in the voluntary choice of righteousness by an intelligent and free being. Shape his will from outside, and you destroy his sense of responsibility and the possibility of moral choice. That all men will, on the other hand, come to God, finds no support in either the Word of God or human history. So long as the will remains free, there are intelligent inhabitants in the universe who may finally, definitely, and in spite of the gracious influences of the Gospel, continue to reject the good and cleave to the evil. The capacity creates the possibility—the possibility which must remain as long as the moral government of God and the nature of man endure.—Zion's Herald.

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JOHNSON'S ANODYNE LINIMENT. UNLIKE ANY OTHER. Originated by an Old Family Physician. Think Of It. Every Sufferer. Every Mother.

Every Sufferer. Every Mother. Sore Throat, Tonsillitis, Colic, Cuts, Bruises, Cramps, and Pains liable to occur in any family without notice. Dealers may cost a life. Relieves all Summer Complaints like magic. Price, 30 cts. post-paid; bottles, \$2. Express paid. I. S. Johnson & Co., 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. Accommodation for Point du Chene 7.10. 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 22.31.

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 June 1st, 1891. Eastern Standard Time.

LEAVE FREDERICTON. 7.10 A. M.—Express for Fredericton Junction, St. John, and intermediate points. Vancouver, Bangor, Portland, Boston, and points West; St. Stephen, St. Andrews, Houlton, Woodstock and points north.

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

4.20 P. M.—For Fredericton Junction, St. John, St. Stephen, Houlton and Woodstock. No connection with St. John on Monday by this train.

RETURNING TO FREDERICTON. From St. John 6.25, 8.30, a. m.; 4.30 p. m.; Fredericton Junction, 8.15, a. m., 12.10, 5.55 p. m.; McAdam Junction, 7.00, 10.40 a. m.; Vancouver, 10.25 a. m.; St. Stephen, 5.45, 7.45 a. m.; St. Andrews, 7.20 a. m., except Mondays and Wednesdays, at 5.15 a. m.

ARRIVING IN FREDERICTON. 9.15 a. m., 1.20, 6.40 p. m.

LEAVE GIBSON. 6.55 A. M.—Mixed for Woodstock and points north.

ARRIVE AT GIBSON. 4.45 P. M.—Mixed from Woodstock, and points north.

H. P. TIMMERMAN, Gen. Supt. C. E. McPHEE, Dist. Pass. Agent.

DR. FOWLER'S

EXT. OF WILD STRAWBERRY CURES

HOLERA Cholera Morbus COLIC AND CRAMPS

DIARRHOEA DYSENTERY

AND ALL SUMMER COMPLAINTS AND FLUXES OF THE BOWELS. IT IS SAFE AND RELIABLE FOR CHILDREN AND ADULTS.

BRANDAM'S WHITE LEAD. Two ton Brandam's No. 1, White Lead at lowest prices. R. CHESTNUT & SONS.

Wagon. Are wrought in restorator, promoting the hair to grow, and healthy, and the universal attraction has therefore, furnished toilet. "I have used time and it has become troubled with becoming bald. It is perfect, has ceased to grow good growth, was a young man, and any loss of hair to dressing."—M. Pittston, Me. "Some time come out quite."

Ayer's Hair. not only prevent bald, but it a growth of hair, statement before several articles, and all like desired result. was Ayer's Hair growth of hair, used either bottle as a dressing, for that purpose. Vigor possess any similar preparation.—Vincent Jones.

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Unlocks Bowels, K. ing off gradu system, all humors of the time. Corr. Stomach, peptic, Hear's Journ of the Ski Vision, J. Erysipelas the Heart, eral Debil other simi happy in BLOOD B.

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JUST IN SEASON. I am now showing a very large stock of

Gates's. Is a very bu pound for str muscles—It c Bruises, Wc Erysipelas, Bronchitis, an and external. Sold ever

20 TON. usual sizes. J. P.