

Finish thy Work.

Finish thy work; the time is short;
The sun is in the west;
The night is coming down—till then
Think not of rest.

Yes, finish thy work: then rest;
Till then rest never;
The rest prepared for thee by God
Is rest forever.

Finish thy work; then wipe thy brow;
Ungird thee from thy toil;
Take breath, and from each weary limb,
Shake off the soil.

Finish thy work; then sit thee down
On some celestial hill,
And of its strength-reviving air
Take thou thy fill.

Finish thy work; then go in peace;
Life's battle fought and won,
Hear from the throne the Master's voice:
"Well done! Well done!"

Finish thy work; then take thy harp,
Give praise to God above;
Sing a new song of mighty joy
And endless love.

Give thanks to Him who holds thee up
In all thy path below;
Who made thee faithful unto death,
—And crowns thee now!

—The British Friend.

Spiritual Exercises.

Among the requisites of bodily health, exercise is hardly secondary. The physical system must be kept from the stagnation of inactivity, or it cannot long remain in a healthy state. Its functions are seriously deranged and impaired by protracted disease. Unemployed, they quickly become unsound and unhealthy. Sydenham, one of the most eminent physicians of Great Britain, declared that he knew not which was "the more indispensable to the support of the frame—food or exercise." Williams, in his "Principles of Medicine," says, "Want of exercise and sedentary habits not only predispose to, but actually cause disease." The great Galen said, "If disease takes hold of the body, there is nothing so certain to drive them out as diligent exercise." None can continue in health regardless of the imperative demand for exercise. Many a premature grave has been filled by those whose days have been shortened through mere inaction.

This natural law belongs also to spiritual life, and unless there is religious activity the religious life will be weak and sickly. The soul can no more do without exercise than the body, the health of the one as much as of the other depending upon complying with this requirement. The opportunities for healthful spiritual exercise abound, so that no one need remain inactive for want of important work, in doing which the faithful doer is blessed while blessing others, in the good done, on account of which there is joy on earth, and in heaven too. No one needs to be uselessly inactive, nor uselessly active, either, but all may constantly find serviceable exercise in the various departments of benevolent and religious activity. Some kind of Christian work is always ready for successful performance. Beneficent dispositions may be brought into action every day and every hour.

Spurgeon utters a ringing exhortation to spiritually healthful activity, saying, "Get on your feet; ye that have voices and might, go forth and preach the gospel; preach it in every street and lane; ye that have wealth go forth and spend it in deeds of goodness; ye that have power in prayer, go forth and pray; ye that can handle the pen, go forth and write down iniquity,—every one to his post; every one of you to your gun in this day of battle; now for God and His truth; for God and for the right; let every one of us who knows the Lord seek to fight under His banner." The appeal of Horatius Bonar is ever timely:

"Make haste, O man to do
Whatever must be done;
Thou hast no time to lose in sloth,
Thy day will soon be gone.
Up then with speed and work;
Fling ease and self away;
This is no time for thee to sleep,
Up,—watch, and work and pray!"

Ways of usefulness are ever open to those who are willing to enter them. Useful exercise may readily be found, and thus the spiritual health may be promoted. The frequent exercise of the religious feelings and capabilities, is not only serviceable in the good which may thus be done, but it is highly conducive to the vigor and strength of the spiritual nature. The oftener a good deed is done, the more easily it is repeated. Those who have given the most for benevolent purposes, are generally most prompt to contribute on any new occasion. This is the natural and genuine effect of exercise—the healthfulness of soul which is thus produced. By this means healthy habits are formed—habits of usefulness, embracing every good work to which there is a call. The neglect of such exercise leads to other and opposite habits, and results in spiritual disease, culminating in shameful inefficiency and criminal incapacity.

It is the active Christian who is happy, useful and successful, while in the enjoyment of the spiritual health which his activity secures. There are too many professing Christians who are drooping, languishing and dying for want of exercise as Christians in doing the work given them to do in the service of Christ; and they will never enjoy any spiritual health until they go to work as laborers for God. The best prescription for numerous sickly souls would be EXERCISE. They will never be in better health until they have more exercise in the development of that Christian activity which is required for their own good, and for the good of others. They are called to useful action in the words of Carlos Wilcox:

"Rouse to some work of high and holy love
And thou an angel's happiness shall know,
Shalt bless the earth: while in the world above,
The good begun by thee shall onward flow
In many a branching stream and wider grow;
The seed that in these few and fleeting hours
Thy hand unsparing and unwearied sows,
Shall deck thy grave with amaranthine flowers
And yield thee fruits divine in heaven's immortal bowers."

The Ministry And The Holy Spirit.

This subject has been assigned to others, as it is a good and timely one. We stand at the beginning of the year with a spirit of unrest. We know that so few are entering the church, and that the church is making so little advance in its work. We account for these things in various ways, which have more or less truth in them. May we not also recognize the will of God, and learn to wait on the Lord and be of good courage? We have in our Lord's redemption His cross, His fidelity to His mission, and His patient waiting. The Scriptures teach us that all power is not with us. "Not by might, nor by power, but by my Spirit," Paul may plant and Apollos water; but God giveth the increase. We are taught to pray the Lord of the harvest to send forth laborers into His harvest. It is clear that God chooses His time for bestowing His blessing, and we must learn this and wait. We cannot find rest from our work, but we may rest in it, carrying an intelligent and steady purpose through it all. There are the days of the Holy Spirit, that is, the days of God working by the Holy Spirit. We are the ministers of God, standing between the Cross whereon the world has been redeemed, and the world which needs to know Christ and His redemption. This office is entrusted to us. We may be confident that for His own work God will give to us of His Spirit, that the Holy Spirit will dwell in us and inspire and prosper His own merciful design. It is well for us to remember our position and the trust which is reposed in us, and to be assured that we shall have strength according to the work given us to do, and the increase of the work of all our doing.

We are to keep ourselves honest upright, diligent, with a single purpose, and thus to enter on our work. This fact is plain, and they are Christ's sheep and lambs which we are tending and feeding. We are to present Christ to men. The constant repetition of His name is not enough. We are to present Him in the largeness and fulness of His life. Let Him repeat His own words, renew His own works, manifest Himself in His own way. We are sent as He was sent. We are to do the work which He did, and greater works than these. We are to be loved as He is loved. With large desires and a constant faith, we may go on to be His witnesses and apostles. He will be with us and confirm our words, which are His words, by the signs which are seen in the answering hearts and lives of men. If there be the willing mind it will make the obedient life, and obedience holds all the promises. The ministry will have the Holy Spirit when it is devoted to the Holy Spirit's work. It is simple and natural. We are spirits, and born of God. The Holy Spirit can enter our thought and will and life, and inspire us for our work in the spirits of men, that they may be saved and sanctified. On these truths we should rest firmly, while in quietness and confidence we live as the ministers of the Son of God.

A Prayer Of Anger.

Jonah was a praying man; but sometimes he prayed when he was not in the proper mood for it. One such time was when he was "very angry." And why was he so angry? Simply because God did not destroy the Ninevites, as He had threatened to do. He saw that they "turned from their evil way," and so He changed His attitude toward them, and spared them. This was God's pleasure, but it was Jonah's displeasure. And while Jonah was "very angry," "He prayed unto the Lord and said: 'I pray thee, O Lord, was not this my saying, when I was yet in my country?'

Therefore I fled before, unto Tarshish; for I knew that thou art a gracious God and merciful, slow to anger, and of great kindness, and repentest thee of the evil." Well, although Jonah was very angry, he told a good deal of very fine truth in his short prayer. He acknowledged, for one thing, that God was "slow to anger," which was quite in sharp contrast with himself, for he was quick to anger, without the slightest good reason for it. And he ought to have gotten over his anger before he began praying to God: for no one can offer an acceptable prayer while in the heat of such an anger as Jonah indulged in. Men are not apt to be in a suitable frame of mind, when very angry, to speak to their fellow-men, especially on any grave and important subject. And much less are they in fit condition to speak to God, while roiled with a high passion of anger. In the first place, Jonah had no right to be thus angry. He was angry against God; and this was not only entirely uncalled for, but it was impudent abusiveness. One would suppose that he would have been sorry, very sorry, for it; but instead of being sorry for it, he justified himself in his anger; for when God asked him the question, "Dost thou well to be angry?" he indignantly replied, "I do well to be angry, even unto death." This was subsequent to the matter of speaking about the repentance of the Ninevites, and had reference to the perishing of the gourd, which God had temporarily provided for his comfort. And what benefit did Jonah derive from his prayer of anger? Not any. It did not make him any better; nor could it be expected. It does no one any good to pray while indulging in anger. Let us pray God to help us keep from being angry towards Him, at all times, whether His ways suit us or not. And what a wonder it is that God deigned to speak to Jonah when he was in such an angry mood!—*Watchman.*

The Study Of God's Word.

Will it stimulate intellect?
Will it improve the mind?
Will it enable boys and girls to become better and more useful citizens?
Let us see. No other work of literature in all the ages contains such a variety of thought, and the mind calls for variety in its food, the same as the body. Therefore, if the Bible contains the greatest variety it is the "book of books" for this purpose. The Bible also contains the deepest and most profound thought of any book, it is then the best book for those who aspire to thorough scholarship.

It contains the grandest and most beautiful imagery. No other work extant, unless first suggested by the Bible, carries the mind to such lofty heights, or paints such pictures of the inner and otherwise hidden glories. Do we desire to have our hearts soothed with the sweetest poetry? We find it in God's word. Do we seek a little philosophy which touches every phase of humanity? We have it in the word of God.

Do we wish to develop the mind, so it can grasp great questions, we find that God has placed the germs within His word. How important, then, that every young mind be brought in contact with this Word, whose Author has looked down the ages and anticipated every human woe and want, and provided for every grand aspiration. So we find in God's word the elements which enable us to do three of the most important things affecting the race, and enabling all who will to avail themselves of them.

The Vision Of Christ.

A SERMONETTE FROM A WOMAN'S PULPIT

"O Christ, dear Master, if I could but see Thee face to face, and feel the reality of Thy blessed life!" I prayed.

But at that moment my servant came to me with a broken cup, much prized, and now useless; and after coldly remarking that she ought to have had more care, I bade her go away and not disturb me; so she went away, unhappy and unforgiven.

"O Christ, dear Master, if I could but hear Thy blessed tones speaking to me!" I prayed yet again.

But a little disturbing voice cried loudly and sadly at my door for a broken doll, and I bade the baby go away and not break in upon my quiet hour.

"O Christ, dear Master, if I could but have a token of Thy personal love for me!" I prayed yet a third time.

But no voice or vision came to me, so I rose from my praying, and went about the house. My servant sang not as usual over her work, nor did she greet me as I passed; and there, in a corner, asleep with the recent tears on the little pale cheek, lay the child and her broken doll, and her first great grief.

And somewhere in my heart a voice spoke out clear, so that I could not choose but hear: "Forever, and forever, I, the Christ, am that which asks

for love, compassion. These asked for both from thee, and thou gavest not. Thou shouldst have looked for Me in them, and they would then have found Me in thee. Thou canst not find Me until thou art able to lose thyself in love and compassion. If thou wouldst know Me, thou must be Me."

So I picked up the baby and her broken doll, and spoke words of tender good cheer to my servant, and led them both out into the sweet garden and the afternoon sunshine, to gather flowers and fruit; till, by and by, the air was full of laughter, and smiles were on all our faces.

Oh, then I knew that behind our smiles was the face of Christ, and in our happy tones His voice!

For Christ is the love that redeems, and the compassion that heals and makes man happy even as God is happy.

Submission and Resistance.

The Christian life calls for both submission and resistance. We need to have both qualities well developed in character. Indeed, the ideal Christian character would be one in which the apocalyptic lion might lie down with the lamb, and a little one might lead them. On one side of the nature—the Godward side—all must be docile, yielding, trustful, submissive. On the other side—the side toward evil—all must be aggressive, uncompromising, bold and strong. As the Apostle says: "Submit yourselves therefore, to God. Resist the devil, and he will flee from you."

Is there not a truth here which affords a kind of safety-valve, as it were, for the ardent, indomitable, natural spirit of youth? "Christianity must have some fighting element in it, or it will never do for me," said a young man, when approached on the subject of religion. "So far as I have looked into it, your religion lacks manliness. I don't like this everlasting knocking-down." That young man had been looking on the wrong side of the picture for his lion.

Unjust words were never spoken than to say that Christianity lacks manliness. It takes all the courage, and backbone, and moral muscle, and sanctified grit that God ever put into a man, to live a full-rounded, consistent Christian life. Wellington against Napoleon is as nothing compared to Apollyon against Christian. The most terrible battles that the angles look down upon are fought in the secret silence of a man's own soul. Resistance—courage—the fighting element? Why, Christianity is full of it—and the hardest kind of fighting, too. After he has had his first square bout with the devil, he will stop talking about "this everlasting knocking-down."—*Z Herald.*

The Christian Walk.

The preacher says: "He that walketh uprightly walketh surely." What is implied in walking uprightly? Upright is erect, correct, and to walk correctly—correctly, not only in the sight of men and in regard to men, but in the sight of God and in regard to Him. We are always in God's sight, and we must beware of crooked ways in His presence. Now, as all are sinners, to walk uprightly before God and in relation to Him implies reconciliation with God—walking as one justified in His sight, and whose obedience proves it. It also implies taking the Word of God for our rule and following it; it also implies the right use of all our faculties and powers, and of whatever God gives us, in all things seeking His glory, and so not living to ourselves but to God. This is making a right use of our minds as well as of our bodies—upright in mind—in the soul—as well as in body.

Then what is walking surely? It is walking in the right way, walking safely, with a right end and aim. It is to walk with peace and honour on earth, and with the assurance of eternal rest in heaven. They who walk uprightly walk safely and surely in the way that leads to heaven and ends in it.

This is blessed and glorious. And there is a strong motive thus to walk, for he that does not do so, but perverteth his way shall be known as one who does not walk correctly—known as an enemy of God and one injurious to men. Let us walk uprightly that our pathway be that of the just, which shineth more and more unto the perfect day.

CALLING THE ROLL IN HEAVEN.—An incident is related by a chaplain who was in the army. The hospital tents had been filling as fast as the wounded men had been brought to the rear. Among the number was a young man mortally wounded, and unable to speak. It was near midnight and the surgeons had been their rounds of duty, and, for a moment, all was quiet. Suddenly this young man, before speechless, calls in a clear, distinct voice, "Here!" The surgeon hastened to his side and asked what he

wished. "Nothing!" said he. "They are calling the roll in heaven, and I was answering to my name." He turned his head and was gone—gone to join the great army whose uniform is washed white in the blood of the Lamb. In the great roll-call of eternity, can you answer, "Here?"

Random Readings.

The love of Christ constraineth us.—2 Cor. x. 14.

As we live on God's bounty we should live to his glory.

You may gather a rich harvest by reading, but thought is the winnowing machine.

It is just as true in the church as anywhere else, that to be happy, one must be busy.

Let friendship creep gently to a height; if it rush to it, it may soon run itself out of breath.—*Fuller.*

The missionary spirit is nothing more than the Christian spirit turned in a definite direction.—*Dr. MacLaren.*

Wisdom is the olive that springeth from the heart, bloometh on the tongue, and beareth in the actions.—*Grynstone.*

If God's word be in the heart it will then be on the tongue for "out of the abundance of the heart the mouth speaketh."

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.*

He who is most slow in making a promise is the most faithful in the performance of it.—*Rousseau.*

Whatever else may be wrong, it must be right to be pure, to be just, and tender, and merciful, and honest.

True morality is but the face of religion turned toward the world, as in piety it is turned toward God.—*Tyron Edwards.*

Faith is the key that unlocks the cabinet of the promises of our Heavenly Father, and empties out their treasures into the soul.—*Watson.*

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

As we must spend time in cultivating our earthly friendships if we are to have their blessings, so we must spend time in cultivating the fellowship and companionship of Christ.—*Drummond.*

The Scriptures teach that the future state derives its happiness or misery from the use made of the present period of experience. To-day—every day—is somehow connected with eternity. This thought must clothe life with solemnity.

No man can live a Christian life that does not avail himself of all the powers given him on every side. There is work for the thought, work for the imagination, work for every moral sentiment, work for every affection, work for all the combination of the faculties.

Success is doing your best every day. One is not to excuse himself because he has but one talent. To double that is as surely success in the God's-eye view as for another, whose natural abilities and opportunities are five times as good, to carry his talents up to ten.

A life of indolence and ease, of delicacy and luxury, which is very often the attendant upon opulence, is never commended in the Bible. It may not be positively and grossly vicious, but it is always worthless, and unsuited to the grave and solemn ends for which man is sent into this world.

To Jesus all circumstances were suggestive of great spiritual lessons. He talked to the thirsty about the water of life, to the hungry of the bread of life, to the blind about the light, to the friends of the dead about the resurrection. His discourses were always relevant, instructive and comforting.

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The coughing and wheezing of persons troubled with bronchitis or the asthma is excessively harassing to themselves and annoying to others. Dr. Thomas' Electric Oil obviates all this, entirely, safely and speedily, and is a benign remedy for lameness, soreness, injuries, piles, kidney and spinal troubles.

That tired feeling and dull headache is very disagreeable. Take two of Carter's Little Liver Pills before retiring, and you will find relief. They never fail to do good.



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 18.45 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..... 22.36

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

Canadian Pacific Railway.

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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, and intermediate points. Vancouvers, Bangor, Portland, Boston, and Point West; St. Stephen, St. Andrews, Hamilton, and Woodstock.
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.; Vancouvers, 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., 1.30, 7.20 P. M.

LEAVE GIBSON.

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

ARRIVE AT GIBSON.

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

H. P. TIMMERMAN,
C. E. McPHERSON, Gen. Supt.
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