

Send Me.

Are there those around my door,
Whom I, thoughtlessly, do not see,
Sick, neglected, wretched, poor,
From their sin and suffering sore?
Here am I, send me.

Are there those who're far from home,
Far from home, O Lord, and thee,
O'er the wilds who lawless roam,
Neath the white Sierra's dome;
Here am I, send me.

Are there those who're wretched hide,
Sunk in sin to low degree,
On some city's surging tide,
Lost to love and truth and pride?
Here am I, send me.

Are there those who know thee not,
On the island of the sea?
In some lone, neglected spot,
Stained by many a crime and blot?
Here am I, send me.

Send me where thou knowest best,
Where the greatest need may be;
Where men are the most unblest,
Tossed upon their sin's unrest.
Here am I, send me.

Thorns in the Flesh.

One who reads the record of Paul's life, as given in the Book of Acts and incidentally appearing in his epistles, naturally comes to the conclusion that he must have been a man of remarkably bodily vigor. The immense labor which he performed requires this supposition. No one, having a feeble and infirm body, could do what he did, without a constant miracle to give him strength. There is no record of his being sick at any time, and no intimation of such a miracle to invigorate a feeble body. We hence conclude that he was physically a strong and healthy man, and for this reason fitted to endure hardship and severe taxation of animal energy.

And yet this same Apostle had what he describes as "a thorn in the flesh," which came upon him after "the abundance of the revelations" given to him when he was "caught up to the third Heaven," and "heard unspeakable words which is not lawful for a man to utter." He refers as follows, to this "thorn in the flesh" in his Second Epistle to the Corinthians:

"And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure. For this thing I besought the Lord thrice that it might depart from me. And he said unto me, My grace is sufficient for thee; for my strength is made perfect in weakness." (II Cor., xii, 7-9.)

This shows that this "thorn in the flesh" did not precede these "revelations," but came afterward. What this "thorn" was as to its precise nature and kind the Apostle does not state. He speaks of it as being "in the flesh," which evidently means that it was some painful bodily evil that it was not only permanent, but a source of serious inconvenience to him. He also calls it "the messenger of Satan to buffet him," implying that Satan was permitted to bring this evil upon him. The moral purpose for which he was called to suffer from this evil, as he declares, was that he should not "be exalted above measure through the abundance of the revelations" given to him. Feeling the evil as a burden, greatly incommoded by it, and desiring to get rid of it, he thrice besought the Lord Jesus "that it might depart from him." The answer to his prayer in each instance was: "My grace is sufficient for thee; for my strength is made perfect in weakness." He did not get the precise thing which he asked, but he did get something better in the power through the grace of Christ imparted to him patiently to bear the evil. He hence says: "Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me." Paul was a stronger and a better man, with "the thorn in the flesh," and the supporting grace to sustain him, than he would have been if without both. The former being supplemented by the latter, was on the whole a blessing rather than an evil to him. He gained more than he lost by it. What he lost in the way of physical comfort had an adequate and full compensation in the way of spiritual good.

The exact case of the Apostle was probably never duplicated in the history of any other man. And yet thorns in the flesh, in the sense of physical evils, defective health, bodily pains and infirmities, chronic diseases and imperfect organs, more or less in some form and to some extent, belong to the history of almost every human being; and in respect to some persons these thorns are so sharp and so long-continued that they are really a great burden to our sensitive nature. They impair one's happiness, and often make him mentally sad. What shall we do with these thorns in the flesh when they come upon us? The dictate of Nature is that we should seek their removal, and at this end we should

adopt the means suited to secure this result. It is perfectly proper that one should ask God to bless these means and give the desired relief. There is not only no objection to this course, but it is in perfect accordance with Christian wisdom. There is nothing wrong in Paul's asking that the thorn in his flesh might be removed from him; and there can be nothing wrong in repeating the substance of that prayer in any case, or in using proper means to the end.

If, however, the prayer is not answered, and the means are not successful in removing the thorn, what then shall be done? In a word, how shall one treat those physical evils that fall to his lot which he cannot avoid and cannot cure, and which must therefore go along with him as a part of his earthly history? The answer to this question is that, whatever may be the form of the evil from which one suffers, and from which he cannot escape, he should patiently bear it, cheerfully submitting his mind and heart to the endurance without murmuring against God or finding fault with his providence. If one cannot see because he has lost his sight, then he must accept that condition and be content with it; and if he cannot walk because he has lost the use of his limbs, then he must live without walking. If his feebleness confines him to bed, then he must quietly lie there. In short, we must learn the sublime lesson which Paul declares himself to have learned when he said: "I have learned, in whatsoever state I am, therewith to be content." (Phil., iv, 11.) This is immeasurably better than to contend against providence, and lash our sensibilities into a rage only to make ourselves still more miserable. Patient endurance will greatly mitigate the very worst situation, and make it far more tolerable than it otherwise would be.

Thorns in the flesh may be, sometimes are, and always should be, moral and spiritual teachers, educating the soul into a higher and purer state, and preparing it for that better life in which all the ills and tears of earth will be forever absent. They are adapted to this result; and when the result comes to pass, they are always blessings. The good they bestow, or rather that God bestows through them, is then greater in quantity, and far better in quality, than that which they take away. The man who loses his bodily health, and with the loss, and as a consequence thereof, learns to trust God and love Christ, has in this world gained more than he lost, and infinitely more in the next world. What seems a heavy hand upon him is really the hand of mercy. What is called affliction to him is only a method of grace. It may be true of him that in no other way would he have been saved from the wrath to come. What he suffers is a disciplinary trial of his faith, and by that trial he is being fitted for "the inheritance of the saints in light." Thorns in the flesh that minister grace to the heart, tho not ceasing to be thorns, are, nevertheless, mercies in disguise, and, as such, belong to the great system of providence by which God makes all things work together for good to them that love him. What we suffer here is but a light and temporary affliction, when compared with the "far more exceeding and eternal weight of glory" reserved for the righteous in Heaven. —Independent.

Stirring Words.

I would, first of all, charge you as Paul charged his son Timothy, first of all, to preach the word, *preach the word*. PREACH THE WORD! Whose word? God's word, brother. Preach it with no doubt as to its inspiration. Do not ever waste a minute in defending the Bible. God did not send you here for that, or any of us. Preach it. He will take care of it. Let men say what they will, we are not responsible for defending it. Sound the key-note of Christ's early ministry, and that was "Repent!" As the apostles went everywhere preaching faith and repentance, repentance and faith, so see to it that you subvert the hearts of this congregation, and all others who hear you, with the evil of sin and the doom of sin and the damnation of sin; and remember this, that Sinai is not an extinct volcano in our theology, nor sin nor hell obsolete words. Remember to preach Jesus Christ winningly, so that every burdened and sin-poisoned heart may, when they look at you on the Sabbath, see behind you and above you the blessed dying Lamb of God stretching out His pierced hand to draw all men unto Him. Preach Christ all the time, and never preach a sermon that has not enough Gospel in it to help some poor soul on its way to eternity that may not hear you again this side of the judgment. The business man, the young man and woman, the children and the parents, will be before you every Sunday, wanting

some help and truth to live upon. They want powerful truth, as well as practical, to carry home with them. See to it, therefore, that your sermons are burden-lifting, soul-directing.

There will be some aching hearts here, brother, that must go home in the morning as if you had put Christ's hand on the sore spot and healed it, and they will love you for it. Last of all, in regard to preaching; preach for results; let every note struck in this pulpit echo in heaven. Preach for souls; pray to God to give you souls. Say to Him: "Saviour, who died for souls, give me souls or I die!" God will bless you. If you can do a great converting work here it will make you more glad, and it will be an installation such as we cannot give. During a ministry of forty-five years, brother, I have been persuaded that a very large part of a minister's work lies outside of the pulpit. To your own people you need to be a pastor. Go among them. Vitalize your sermons by contact with living people. Books are good in their way. But it is books in boots you want to study in Brooklyn. Books in their places, but human hearts better than any book, save God's book. Then too, by going around among your people you find out what they want. They will be frank and tell you, and if they tell you where your shots strike, that will help your gunnery. Constant, frank, living intercourse with them will furnish a large part of your sermons and your prayers. Do not dissolve that partnership. You may win affection by it. Popularity may be a snare or a very precious blessing.

A minister that hankers after popularity in order to feed his vanity has a cancer gnawing at his vitals. There is a sense, however, in which every minister should try to be popular. It is your business to win your people's affections. Do you know the secret of popularity? Take a personal interest in every body; that is the way to be popular. Make every body's interest your interest, put yourself in touch with them. Every body in this world thinks there is no one quite so important as themselves, so take a personal interest in all that belongs to them. Heart power is the greatest power with an ambassador of Christ. While congregations may take great pride in a brilliant pulpit, yet it is a personal affection and a sympathizing interest that grapples them to you with hooks of steel. Let me remind you that the mass of people are not won to Christ through their intellects, but through their affections. You will do very little good to people if they do not like you. Go among them to draw them to yourself, that you may in turn draw them to Jesus Christ. It is necessary to build up a solid church. A brilliant pulpit may attract a mass-meeting, but it may be, after all, only a heap of loose stones. The church is built four-square, of solid masonry, and you must handle every stone in its structure. —From Dr. Cuyler's Charge at the Installation of Dr. Gregg, Brooklyn, N. Y.

Were The Apostles Illiterate?

A deep, broad, sound culture is required in order to discern and to combat the specious forms of Christianity without Christ, and of regeneration without a change of heart. It is true that a knowledge of the laws of chemistry is not necessary to success in cooking food; but such knowledge becomes immensely important when the food is suspected of being poisonous. The lives of thousands may depend upon it.

"But the world was full of errors when Christ came, and why did he select illiterate men as his first ministers?" How do you know that he did? True, we find in Acts, iv, 13, that the Jewish authorities wondered at the boldness of Peter and John, perceiving that they were unlearned and ignorant; but it is not also true that "agrammatos" (unlearned) has reference simply to rabbinical lore, and not to general knowledge; and that "idiotai" (ignorant) means men who were not in professional life—not in public position, not of the teaching class? According to the usage of the language, these words might have been fairly applied to what we should now call men of very respectable mental culture. Further, it is perhaps to be doubted whether the writer of the Acts meant to be held responsible for the opinion that Peter and John were unlearned and ignorant, even in this qualified sense; for he may mean only that they appeared so to the Jewish rabbis. Moreover, it is probable that these Apostles spoke and wrote some two or three languages. They seemed to have possessed a profound and accurate knowledge of the Old Testament Scriptures, and especially of the Mosaic economy—a system of education in itself. From their occupations we can learn nothing for the most learned Jews had trades, and the scholarly Paul himself was a tent-maker. It is likely that the Apostles

were not altogether unacquainted with current theories of speculative philosophy for we find some allusions to these in the New Testament, and the curious question in John iv, 2—"Master, who did sin, this man or his parents, that he was born blind?"—naturally connects itself with the metaphysics, or with some form of the Pythagorean doctrine of the transmigration of souls, or with Plato's idea of a pre-existent state; for how could a man be born blind as a punishment for his own sins, unless he had existed as a moral agent before his birth?

The rhetoric, as well as the logic, of the letter to the Hebrews, whose Pauline authorship is by no means settled, marks it as the production of an admirably trained mind, possessing a conscious mastery of his grand subject, and displaying a marvellous combination of judgment, reasoning, imagination and taste.

The Acts of the Apostles is one of the best managed stories extant. The style of the Epistle of James gives unmistakable evidence that he was a man of point, fine sense, uncommon knowledge of human nature, and of sound practical judgment. It is what John M. Daniel used to call "incisive." And strange to say, the Greek of this Epistle is the purest in the New Testament.

Jude's letter is one of our finest models of the graphic and picturesque style. Mark gives us a rare specimen of condensation and minuteness—a combination especially indicative of mental training. The profoundly ideal tone of the opening of John's Gospel reminds us of Plato, and the deep spirituality of his style points to the man of thought and study. He is probably the most contemplative writer in the New Testament.

These facts, taken together, seem to form a conclusive argument against the loose popular notion that the Gospel was originally committed to very ignorant men, and that the most successful preachers of the world were illiterate Galilean peasants. —Journal & Messenger.

Looking for a Blessing.

In order that a man may be heartily glad when the call comes to go into the house of the Lord, he should cultivate a personal interest in the service. It is quite a common thing for an honest man to go to his place of work or trade six days in every week with a lively interest and a joyous anticipation stamped upon his face. He is happy in the prospect of a day of activity, and his countenance shows that he is happy. In a somewhat similar way—that is, by regarding the Lord's house as a place of spiritual activity, a place for personal participation in praise and prayer—the attendance on Sabbath services may become such a delight to the soul as to make one's thought of duty quite subordinate to his intense appreciation of the privilege of worship. He will do the right thing in respect to church-going, because he loves to do it; because it affords him a positive, personal, spiritual pleasure. Being in that frame of mind which will prompt him to silent prayer as he sits in his pew, and to enthusiastic singing when he rises with the congregation, he will be the better prepared to take to him on high when God shall "speak peace unto his people." Sabbath church-going ought to be more than a form or custom with Christians. It ought to be practiced as a precious feature of one's life; as a means of soul-profit and spiritual enrichment. Unlike the secular search after profit, no man is enriched spiritually at another man's expense. In the Church of God the benefits are equally open to all aspiring souls, and the edification and enrichment of one tends directly to the spiritual profit of the entire brotherhood. Every time we go to church we ought to go there in search of a special blessing, and make personal efforts to obtain it. —Interior.

Good Enough For Home.

"Lydia, why do you put on that forlorn old dress?" asked Emily Manners of her cousin, after she had spent the night at Lydia's house.

The dress in question was a spotted, faded old summer silk, which only looked the more forlorn for its once fashionable trimmings, now crumpled and faded.

"Oh, anything is good enough for home!" said Lydia, hastily pinning on a soiled collar; and twisting her hair in a knot, she went to breakfast.

"Your hair is coming down," said Emily.

"Oh, never mind; it's good enough for home," said Lydia, carelessly. Lydia had been visiting at Emily's home, and had always appeared in prettiest morning dresses, and with neat and dainty collar and cuffs; but now that she was back home again she seemed to think that anything would answer, and went about untidy and

in soiled finery. At her uncle's she had been pleasant and polite and had won golden-opinions from all; but with her own family her manners were as careless as her dress. She seemed to think that courtesy and kindness were too expensive for home wear, and that anything would do for home.

There are too many people who, like Lydia, seem to think that anything will do for home; whereas effort to keep one's self neat, and to treat father, mother, sister, brother and servant kindly and courteously is as much duty as to keep from falsehood and stealing. —Selected.

A PHOTOGRAPH of the prayer-meetings of a church through the year would be an interesting study. At this season of the year many faces are to be found in the prayer-meeting which were missing in the later spring and through the fall, to say nothing of summer, when, perhaps, their owners were away from home. It is a good thing for a brother or sister to be so far revived as to come to the prayer-meetings in the early part of the year, but it is sad to know that if their previous habit abides, and habit is very strong, their seats will soon be vacant. Said a country pastor: "Many of my people seem to lose their religion in the summer, and find it again in the winter." How much better would it be if throughout the year all church members were "planted in the house of the Lord," for such really are the only Christians that "flourish." A poet has said: "Tis infamy to die and not be missed." Well would it be if some church members would realize the shame of unnecessarily "forsaking the assembling of themselves togetherness." Then, they would say: "Tis infamy to live and be missed."

Random Readings.

It is well to think well; it is divine to act well. —Horace Mann.

Search thy friend for his virtues; thyself for thy faults. —C. H. Spurgeon.

The mind must daily feed on heavenly thoughts if the heart be led daily to desire spiritual gifts.

Faith energy and love are an irresistible trio. They unite to form a magic key that will open any portal.

"A man's usefulness depends, to a large extent, upon his fellowship with Christ," says Prof. Drummond in "The Perfected Life."

Holiness and happiness are interchangeable terms. The former insures the latter, and no one can experience true happiness unless it is conjoined with holiness.

Let us rise to higher things; let us live in that region which makes the face to shine, and where the heart says, "I have seen the Lord." —Bishop Ewing.

Knowledge can not be acquired without labor and application. It is troublesome, and like deep digging for pure waters; but when you come to the spring it rises up to meet you, and you quaff it eagerly.

It is not easy in the world to live after God's opinion, for God and the world are frequently contrary the one to the other, and the world's opinion is potent.

The chief end of discipline is high personal character. Character is triumph over temptation. The surest conservative of character is service. —Rosenall D. Hitchcock, D. D.

John Ruskin says, "It is only by labor that thoughts can be made healthy, and only by thoughts that labor can be made happy, and the two cannot be separated with impunity."

Minard's Liniment, for Rheumatism.

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THE family store of medicine should contain a bottle of Haysard's Yellow Oil. Mrs. Hannah Hutchins, of Rossway, N. S., says: "We have used Haysard's Yellow Oil in our family for six years, for coughs, colds, burns, sore throat, cramps, etc., and find it so good we cannot do without it."

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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	19.30
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.

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Eastern Standard Time.

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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.

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