

The Lord shall Fight for You, and Ye shall hold Your Peace.

Come, Lord, and fight the battle!
My hands are tired and faint—
I have no strength to struggle!
"Consider my complaint!"
One of Thy weakest soldiers
Is sinking in the field,
Yet Thine is all the victory,
Thy love is all my shield.

'Tis not that I am weary
Of service done for Thee—
'Tis not that I would alter
Thy loving will for me;
Sweet is the vineyard labor,
Through all the toil and heat,
And sweet the lonely night-watch,
Safe resting at Thy feet.

Yet, Lord, there is a warfare
No eye but Thine may see;
O! hear my cry for succor,
Come, Thou, and fight for me.
The self I cannot conquer,
The will that still is mine,
O, take them both, Lord Jesus,
And make them one with Thine!

Take them—I cannot yield them!
I am not what I seemed;
I have no power, Lord Jesus,
To do what once I dreamed.
The yearning of the earth-life
Is stronger than my strength;
When may the spell be broken,
And freedom come at length?

Like dew on drooping blossoms,
Like breath from holy place,
Laden with health and healing,
Come Thy deep words of grace;
My strength is all in leaning
On One who fights for me—
Since Thou to me art cleaving,
Mine is the victory.

—H. B., in "Open Doors."

Bible Statistics.

The following Bible statistics are accurately copied from a slip of printed paper that is pasted on the fly-leaf of a copy of Haydock's Bible (Dublin, 1813) in King's Ian Library, Dublin:

More than once have statistics of the following character found their way into print, to the delight of both old and young. The statement is mainly taken from an English Bible, as given by indefatigable Dr. Horn in his introduction to the study of the Scriptures, and is said to have occupied more than three years of the compiler's life:

	Old Testament.	New Testament.	Total.
Books.....	39	27	66
Chapters.....	929	260	1,189
Verses.....	23,114	7,959	31,073
Words.....	593,495	181,253	774,748
Letters.....	2,728,100	838,380	3,566,480

APOCRYPHA.

Books, 14; chapters, 183; verses, 6,031; words, 125,185; letters, 1,063,876.

THE BIBLE.

The middle book of the Bible is Micah. The middle (and smallest) chapter is Psalm cxvii. The middle verse is Psalm cxviii, 8. The middle line is II Chronicles iv, 16; the largest book is that of the Psalms; the largest chapter is Psalm cxix. The word Jehovah (or Lord) occurs 6,955 times. The word "and" occurs 46,227 times. The number of authors of the Bible is fifty.

THE OLD TESTAMENT.

The middle book of the Old Testament is Proverbs. The middle chapter is Job xxix. The middle verse is II Chronicles xx, between verses 17 and 18. The shortest book is Obadiah. The shortest verse is I Chronicles i, 25. The word "and" occurs 35,543 times. Ezra vii, 21, contains all the letters of our alphabet. The word "Selah" occurs seventy-three times and only in the poetical books. II Kings xix and Isaiah xxxvii, are alike. The fact is an internal mark of the truth of these Scriptures, being transcripts from public records by two different writers, who were not contemporaries. The same may be said of the following two coincidences: The book of Esther does not contain the words God or Lord. The last two verses of II Chronicles and the opening verses of the book of Ezra are alike. Ezra ii and Nehemiah vii are alike.

There are nearly thirty books mentioned, but not found in the Bible, consisting of civil records and other ancient writings now nearly all lost. They never formed part of the Holy Scriptures. About twenty-six of these are alluded to in the Old Testament.

THE NEW TESTAMENT.

The middle book is II Thessalonians. The middle chapter is between Romans xiii and xiv. The middle verse is Acts xvii, 17. The smallest book is II John. The smallest verse is John xi, 35. The word "and" occurs 10,084 times. The name Jesus occurs nearly 700 times in the Gospels and Acts, and in the Epistles less than seventy times. The name Christ alone occurs about sixty times in the Gospels and Acts, and about 240 times in the Epistles and Revelation. The term Jesus Christ occurs five times in the Gospels.

1. The Bible was not till modern times divided into chapters and verses. The division of chapters has been attributed to Lanfrank, Archbishop of Canterbury, in the reign of William I,

and by others to Archbishop Langton, of Canterbury, A. D. 1206; but the real author of this division was Cardinal Hugo de Santo Caro, about thirty years later.

The faculty of reference thus afforded was further increased by the introduction of the present system of verses; this was done for the New Testament, in 1544, by R. Stephens, a French printer, it is said while on horseback; but long before this the Hebrew Bible had been divided into verses by a Jewish Rabbi, Mordecai Nathan.

2. The number of languages on earth is estimated at 3,000; the Bible or parts of it have been rendered into only about 180. The two principal English versions are those of "King James" (commonly called the Protestant version) and the Douay, or Roman Catholic. The former was translated from the Hebrew and Greek in the reign of James I, A. D. 1609—1611, by forty-seven Episcopalian bishops and other clergy; The Douay version was translated from the Latin Vulgate, collated with the Hebrew and Greek, by four professors of theology in the English College at Douay, A. D. 1709.

3. The Latin Vulgate is the later translation of the Bible in common (or vulgar) use in Catholic churches. It was made A. D. 384, by St. Hieronymus, a learned monk. It is highly esteemed by all.

4. The earliest translation known of the Bible was the version of the Old Testament called the Septuagint, into Greek, made in Egypt, 285 years before Christ, by seventy learned interpreters, from which it has derived its common title Septuaginta meaning seventy.

5. The first English translation complete of the Bible was by Wickliffe in A. D. 1380. Attempts with partial success, had before been made by the venerable Bede, A. D. 785, who died as he finished the last words of St. John's Gospel. King Alfred, A. D. 900, continued it. It had in part been translated into Anglo-Saxon, even before Bede. In French a version was made A. D. 1280, by order of Alphonse, King of Castile. In Germany a version was made about A. D. 1460. Luther made a new translation into German of the New Testament about A. D. 1522 and of the Old Testament ten years later.

6. The first American edition was printed in Boston, A. D. 1752. In the time of Edward I. A. D. 1250, a copy of the Bible was valued at \$164 of our currency; now they issue at the rate of three Bibles and a half per minute, at a cost of one cent per copy. Such is one class of the benefits arising from the invention and present advanced state of the art of printing. Truly it is, as has been styled, the lever of the world.—Notes and Queries.

The Infirmities of Others.

Once a month we publicly read, and solemnly reaffirm what we call our "Church Covenant." Only too few of our members are apt to be present on these occasions, and only too few, perhaps, of those that are present appreciate the profound significance of the wealthy words in which that covenant is clothed. How lightly we regard that solemn pledge we monthly make "not needlessly to expose the infirmities of others." We mean no harm—we are prompted by no malice—we speak, it may be "more in sorrow than in anger," of the things we think to be amiss, but we speak all the same, and the speech we make is echoed by other lips and mischief comes of it that can never be repaired.

There are things, indeed, that ought to be spoken of to the officers of the church and to the church itself—scandalous offences—that need to be publicly and heroically dealt with. And there are private offences too, concerning which the Lord's explicit direction is that we go to the offending brother and "tell him his fault between him and thee alone." What a world of trouble would be saved if this Christian course were invariably pursued.

As a matter of fact we are only too apt to talk of our grievance to everybody else rather than the one who has inflicted the grievance and so the grievance grows. And then there are infirmities that are not in the nature of personal offences, concerning which we ventilate our views in ill-considered and unkindly criticism. A three-fold damage is thus thoughtlessly done. To our own consciences, by the disregard of our common obligations. To Christian fellowship, which is never quite so sweet again with those of whom we have so disparagingly spoken. They may not know about it but we do, and in spite of all our efforts to be free and cordial there is a sort of restraint and shamefacedness that we afterwards feel in their presence. And then there is a damage done to them in the estimation of those in whose hearing we

have uttered our criticism. They perhaps will never think quite so well of them, or quite so much enjoy their conversation and prayers.

The truth of the matter is that even Christian people, take too many liberties with their tongues, or in plain English, "talk too much," especially about "the infirmities of others." When this is habitually done it naturally and properly excites a suspicion that there is a positive satisfaction in the doing such as a genuine Christian ought never to feel.

When Noah in an unguarded hour showed his human weakness, Shem and Japheth, so far from gloating over it, would not even look upon it, much less call attention to it, but they "took a garment and laid it upon both their shoulders, and went backward and covered the nakedness of their father; and their faces were backward and they saw not the nakedness of their father."

This is the origin of the familiar allusion to "the mantle of charity."

It may be said that this of course was proper in the case of a father—but the people whose infirmities we expose sustain to us no such relation. But are they not our brothers and sisters in Christ, and could any earthly relation be more sacred than that? Each one of us has his own infirmities, which it would greatly pain us to have discussed, and it behooves us in this matter as in all others, scrupulously to do unto others as we would have them do unto us, and so "the Golden Rule" becomes synonymous with "golden silence."

And when anyone so far forgets what is due to Christian courtesy, and to our church covenant, as to speak disparagingly of an absent member, the best possible rebuke is to hold our peace and let silence fall "as a poultice to heal the blows of sound."

We know of blessed Christians that beautifully keep this article of our covenant and we honestly believe there are more of them in our church than in almost any other of equal size, but the best of us are liable at times to be betrayed into impropriety in this regard—and the pastor in penning this epistle pretends not to be any better than those to whom it is affectionately addressed. Impressed as he was, in the last reading of the covenant, with this particular feature of it, and conscious smitten himself, he would smite the consciences of others, and stimulate them to a tender sensibility in this matter of dealing with the infirmities of others, especially those "who are of the household faith."—Church Bulletin.

Five Minutes For Prayer.

There was a great deal to do in the short winter mornings. Two or three young children to be dressed, two or three older ones to be gotten off to school at nine o'clock, and the usual work to be done for a breakfast for seven souls in perfect health and with normal appetites for food. Every minute was precious, and it seemed as though "prayers" would be crowded out.

But the children had no father save their heavenly Father, and their mother felt that they must daily touch His hand, hear His voice speaking to them from the sacred page, and join their voices in union with the great voice of the Christian Church in saying the Lord's Prayer.

So she said to them: "I know time is precious, but we cannot omit our daily devotions. I will read short lessons, we shall have short prayers, for we are 'not heard for our much speaking,' and we can certainly afford five minutes for prayers."

So the Bible was put on with the breakfast dishes, and when the meal was over a portion of Scripture was read, and some one of the children was called on to lead in prayer, or the mother led, and all joined in repeating the Lord's Prayer. So the key-note for the day was struck, and the standard of absolute right was held up before all the children from morning to morning. The usual singing with organ was omitted save on Saturday and Sunday mornings, while the school was in session.

The younger children caught the refrain, and as soon as the meal was over would begin to call out "Five minutes for prayers." They were all accustomed to be called on, from the time they could talk, to ask the blessing at table, to lead in prayer whether guests were present or not; it was a part of their daily life to pray and to ask for what they wanted. It was not unusual for such petitions as this to be offered: "O, Lord, please not let me miss my lessons to-day;" "Please let me have a knife," or a doll, or a kite, or a sled. All their childish wants were spread out before Him who is cognizant of the least things, with whom nothing is little, nothing is large.

Such is the rush of life in these

modern days that family devotion in the morning is in danger of being crowded out. At night the children are tired and sleepy, and so are the grown folks. In the morning they are fresh, and need at that time more than at any other to see that they are "in tune with heaven," to be freshly reinforced with high endeavor and lofty motive and immortal hope. Is there a family anywhere that cannot afford at least "five minutes for prayers?" Is there a family anywhere that can afford to go without this brief interval of interchange with the Father of our spirits?

"He Knoweth Our Frame."

"For He knoweth our frame" (Ps. 103:14). And he does not only know with what sort of upon-the-shelf knowledge, which is often guilty of want of thought among ourselves, but he remembereth that we are dust. "For he remembered that they were but flesh" (Ps. 78:39). Think of this when you are tempted to question the gentleness of the leading. He is remembering all the time; and not one step will he make you take beyond what your foot is able to endure. Never mind if you think it will not be able for the step that seems to come next; either he will so strengthen it that it shall be able, or he will call a sudden halt, and you shall not have to take it at all. Think of Jesus not merely entering into the fact, but into the feeling of what you are going through. "Touched with the feeling." How deep that goes! When we turn away to him in our wordless weariness of pain, which only he understands, we find out that we have to do with him in quite a different sense from how we have to do with any one else. We could not do without him, and thank God! we shall never have to do without him.—Frances Ridley Havergal.

Religious Training.

More and more there is growing a disposition among parents to permit all matters of religious observance to be with their offspring mere matters of choice or preference. Your child must learn French and German and drawing; but he shall learn his catechism and his Bible lesson and a reverent observance of this holy day if he chooses, and not otherwise. A more dismal and irrational folly it is not easy to conceive of! I do not say that there may not have been folly in another and an opposite direction. I am not unmindful that religious teaching has been sometimes made a dreary and intolerable burden. But surely, we can correct one excess (not, I apprehend, very frequent or very harmful) without straightaway flying to an opposite and worse one. And so I plead with you who are parents, to train your children to ways of reverent familiarity with God's Word, God's house, and God's day. Let them understand that something higher than your taste or preference makes these things sacred and binding, and constrains you to imbue them with your spirit. And that they may do this the more effectually, give them, I entreat you, that mightiest teaching, which consists in your own consistent and devout example.—Bishop H. C. Potter.

Attraction of the Cross.

To draw is mightier than to drive. Sinai is a goad; Calvary holds out the prize. In the one we have the weakness of law; in the other the might of ineffable grace. "Hope," says one, "is a better incentive to noble living than fear; faith in a possible future than disgust with the present and the past; love suffused with pity than contempt combined with even a righteous wrath."

Most religions have been content with the experiment of driving men into the kingdom of heaven; Jesus Christ, who was not ignorant of the swinish element in human nature, adopted the expedient of persuasion. The prize is exhibited at the end of the race. The running is indispensable to its attainment. But the running is voluntary. No one will be compelled to enter the lists; no one will be excluded. The doors are open, the invitation is broad. "Whosoever will" places the final settlement of the question with each individual. The destiny of your soul is in the choice you make. If you ever attain the bliss at God's right hand, it will be because you made intelligent choice of the right way; or, if you go out into outer darkness, it will be because you loved darkness rather than light. In determining the case, God has made your will an essential factor. No man or devil can exclude you if only you determine to enter the gates of pearl; no man or angel can secure to you "salvation against your will." At the same time, the strong incentives are employed to insure a right decision. What more can be done to attract the human soul to the skies? The joy and

glory of heaven await all who will utter the determinative word and resolutely set their faces toward the better estate.—Z. Herald.

A WEALTHY GENTLEMAN handed his pastor a handful of checks, signed, but in blank, saying, "I am going from home. Fill out one whenever you think it necessary, and write to me the amount, so that I can keep the account with the bank correctly. Give what you think I ought to give if I were present. I will answer the call." God permits us to draw on his infinite treasury in the bank of faith.

Random Readings.

Let prayer be the key of the morning and the bolt of the evening.—Henry.

Dews of the night are diamonds at morn; so the tears we weep here may be pearls in heaven.

Dark seasons are never pleasant to us, but are always good for us. A cloudless sky could never produce a good harvest.

The harder our work the more we need solitude and prayer, without which work becomes mechanical and insincere.—McLaren.

Enter into the sublime patience of the Lord. Be charitable in view of it. God can afford to wait, why not we, since we have him to fall back upon?—Geo. Macdonald.

While you live right nothing goes wrong. A soul at peace with God can not be greatly disturbed by the world; for it has its pleasures in God and its blessings from God.—Jackson.

To him whose elastic and vigorous thought keeps pace with the sun the day is a perpetual morning. It matters not what the clocks say, or the attitudes and labors of men. Morning is when I am awake and there is a dawn in me.—Thoreau.

God remembers his own promises, and can and will keep them. This ought to be sufficient to establish in the heart of every believer the most implicit confidence in the promise of God. There is nothing so comforting to the soul as these very promises, when by it fully trusted.

The Bible Christ, as an object of thought, and a basis of hope, carries limit, alike in respect to time and eternity. The knowledge of him is man's highest knowledge. All other knowledge, compared with this dwindles into insignificance.

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.—Macdonald.

We prefer availability to ability. Availability is like a patent wrench, turning any tap. Ability of the sort called genius is like a fishhook in your fob. It is keen, but sticks your finger if you fool with it, fastens itself in the pocket, and you must turn everything wrong side out to get it loose.—J. J. Lafferty, D. D.

Christianity is neither creed nor conduct alone. It is that which makes creed and conduct. It is a life within. It is the permanent bent of the soul, of disposition, that finds expression in deed and in belief, but is deeper and greater than either of them. It is the heart uplifted, purified, and given new aims by the cleansing power of a trust in Jesus Christ.—Methodist Recorder.

Perhaps you have a great mind, perhaps you have an eloquent tongue; it may be you have a large purse, and can glorify and bless God and mankind with that. But perhaps you have nothing in the world but a kind, sweet smile; then let that fall upon some poor life that has no smile in it. Remember that a dewdrop glistening in the sun is just as beautiful as a rainbow.—Rev. C. H. Parkhurst, D. D.

Minard's Liniment relieves Neuralgia.

FARMERS will find "Maud S." Condition Powders invaluable for use in the stable or hen coop.

If there ever was a specific for any one complaint, then Carter's Little Liver Pills are a specific for sick headache, and every woman should know this. Only one pill a dose. Try them.

Mr. John McCarthy, Toronto, writes: "I can unhesitatingly say that Northrop & Lyman's Vegetable Discovery is the best medicine in the world. It cured me of Heartburn that troubled me for over thirty years. During that time I tried a great many different medicines, but this wonderful medicine was the only one that took hold and rooted out the disease."

There is not a more dangerous class of disorders than those which affect the breathing organs. Nullify this danger with Dr. Thomas' Electric Oil, a pulmonary of acknowledged efficacy. It cures lameness and soreness when applied externally, as well as swollen neck and crick in the back; and, as an inward specific, possesses most substantial claims to public confidence.

JOHNSON'S ANODYNE LINIMENT

UNLIKE ANY OTHER.
As much
For INTERNAL as EXTERNAL use.
In 1810

Originated by an Old Family Physician.
Think Of It
In use for more than Eighty Years, and still leads.
Every Traveler should have a bottle in his satchel.
Every Sufferer
Nervous Headache, Diphtheria, Coughs, Catarrh, Bronchitis, Asthma, Cholera-Morbus, Diarrhoea, Lame-ness in Body or Limbs, Stiff Joints or Strains will find in this Anodyne relief and speedy cure.
Every Mother
Should have Johnson's Anodyne Liniment in the house for Croup, Croup, Sore Throat, Tonsillitis, Colic, Cuts, Bruises, Cramps, and Pains liable to occur in any family without notice. Delays may cost a life. Relieves all Summer Complaints like magic. Price, 25 cts. per bottle; 6 bottles, \$2. Express paid, J. S. Johnson & Co., Boston, Mass.

INTERCOLONIAL RAILWAY.

1891. SUMMER ARRANGEMENT. 1891.

ON and after MONDAY, 22nd June, 1891, the trains of this Railway will run daily (Sunday excepted), as follows:—

TRAINS WILL LEAVE ST. JOHN.

Day Express for Halifax and Campbellton.....	7.00
Accommodation for Point du Chene 11.00	
Fast Express for Halifax.....	14.00
Fast Express for Quebec, Montreal and Chicago.....	16.55
Night Express for Halifax.....	22.30

A parlor car runs each way on express trains leaving St. John at 7.00 o'clock, and Halifax at 6.45. Passengers from St. John for Quebec, Montreal and Chicago leave St. John at 16.55 o'clock, and take sleeping car at Montreal.

Sleeping Cars are attached to through night express trains between St. John and Halifax.

TRAINS WILL ARRIVE AT ST. JOHN.

Night Express from Halifax (Monday excepted).....	6.10
Fast Express from Quebec, Montreal and Chicago.....	8.30
Accommodation from Point du Chene.....	12.55
Day Express from Halifax.....	15.30
Fast Express from Halifax.....	22.30

The train due to arrive at St. John from Halifax at 6.10 o'clock, will not arrive on Sunday morning until 8.30 o'clock, along with the train from Chicago, Montreal and Quebec.

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.
22nd June, 1891.

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. Vancorb, 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, 10.50 a. m.; Vancorb, 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,
Dist. Pass. Agent.

C. E. McPHERSON, Gen. Supt.

ADAMS BROS.

Successors to the late Jackson Adams,

UNDERTAKERS.

We have in stock a full line of Coffins, Caskets of all kinds, sizes and prices.
Robes, Shrouds and Funeral Goods of every description always in stock, and Furnishings at Low Prices.
Telegraphic orders promptly attended to. Day or Night orders will receive prompt attention. Telephone No. 26.

RESIDENCE OVER WAREHOUSES,
County Court House Square,
Opp. Queen Hotel.

A Full Line of Furniture always in Stock. Repairing and Upholstering done.

OCTOBER 21, 1891

THE GREATEST M...

DR. KE...

W...

LINE...

For all forms of Swellings, La...

Neuralgia, Headache...

FOR M...

EMOLLIENT A...

AT ALL DEAL...

H. PAXTON...

wo...

INCIN...

BLYM...

CA...

SEL...

No duty on Ch...

THE K...

OBU...

Unlocks B...

Bowels, R...

ing off grad...

system, all...

humors of t...

time Corri...

Stomach, p...

Heartburn...

of the Bl...

Vision, &

Erysipelas...

the Heart...

eral Debi...

other simi...

happy in...

BLOOD I...

T. MILB...

Wor...

and pleasant...

falling. Le...

Pr...

GUNS, R...

JUST rec...

York, M...

6 cases G...

Double bar...

\$10 up...

Single barre...

up.

Martin May...

Winchester...

Rifle...

Revolvers...

Cartridges...

Rifle and r...

Chilled and...

Powder...

Gun Cover...

tridge Belt...

goods in this...

Wholes...

THE U...

Thursd...

It is p...

dents be...

select cou...

together.

The n...

herewith...

Rev. J. L...

Prince...

Bible...

Austen K...

(Acad...

Latin...

Marion R...

Prece...

Phys...

James H...

matio...

Belle Joy...

and...

Engl...

Scho...

Lang...

Annie W...

—Pi...

Lila P...

Cons...

Violin...

Ermine I...

Cons...

S. Jenny...

inclu...

Mrs. M...

Sundr...

made in t...

the Insti...

first clas...

may appl...

DOMI...

world...

price \$5.50