

Farewell To '91.

Mingling with the glad some joy bells
Ringing in the young New Year,
There's a minor chord of sorrow
For the old one, lone and drear.

Hopeful eyes are looking forward
To a future, bright with cheer;
Tearful ones are glancing backward
Toward the graves made new this year.

Dear old Year! Thou hast dealt kindly,
Giving what for us was best;
Many worn and weary pilgrims
Thou hast led to "Perfect Rest."

Saddened lives thy blessed healing
Has made brave and strong to live;
Countless hearts thy days have gladdened
With the best that life could give.

Fare thee well! We'll not forget thee;
Hark! thy death-bell sadly knells;
But above the dismal wailings
Sound the joyous New Year bells.

The Old Year and the New.

Standing where the old year ends
and the new begins is well calculated
to awaken thoughts both of retrospec-
tion and of prospect. The year,
just dying, with its record, stands be-
fore us. Once its times and its oppor-
tunities were ours. Now they are
gone, and gone forever. No longings
and regrets and heartaches can restore
them to us! The wealth of the Indies
can not purchase them for us! They
are gone to return no more!

Thus it is with the year eighteen
hundred and ninety-one. It seems but a
short time since its advent was usher-
ed in with joy and song. Now it is
gone—forever gone. Well has the
poet said:

"Still on it creeps,
Each little moment at another's heels,
'Till hours, days, years, and ages are
made up
Of such small parts as these, and men
look back
Worn and bewildered, wondering how
it is."

Only the recklessly thoughtless can
approach the close of a year without
being moved to spend a few moments
in sober reflection. The candid, con-
siderate review the past and attempt
to forecast the future. How have the
days of the year been spent. What
has the future in store? These ques-
tions force themselves upon the mind
and demand a thought; and it is right
they should.

Life is not a pleasure-ground where
games are to be played. It is an on-
ward sweep of years, freighted with
opportunities that must be grasped
and improved as the train moves on or
they go by forever: for
"Time is the feathered thing,
And, as I praise
The sparkling of thy locks, and call
them rays,
Takes wings—
Leaving behind him, as he flies,
An unperceived dimness in their eyes."

The reflective realize these truths,
and knowing that as the year goes out
they have been carried by time's on-
ward sweep a year nearer the dying
hour, the funeral procession, and the
judgment time, they ask themselves,
How does the closing year leave me?
Am I better than it found me? If
death were to call for me now, would
it find me better prepared to meet my
Judge than when the year began? Am
I nearer to God than I was one year
ago? Or have all its opportunities in
these directions slipped by unimproved?
Have those good resolutions I formed
with the year's happy beginning been
faithfully practically kept? Am I
purer in thought, sweeter in temper,
holier in life, more active and useful
in the church, less selfish and self-
willed, more charitable, stronger in
faith, more dead to the world, more
hungry for righteousness, and more
alive unto God than I was on January
1, 1891? Above all, is my peace with
God more deep, abiding, and soul-
satisfying than ever before, and do I
now feel sure that if with the close of
this year my life on earth closes, it
will be for me but the beginning of a
life of endless felicity at God's right
hand?

These are questions that the thought-
ful Christian meditates upon, and if in
his inner consciousness the answers to
them are not satisfactory, on his knees
in his closet he asks God's forgiveness,
and seeks grace and strength to make
the future better than the past has
been. By meditations and retrospec-
tions of this kind an hour or two of
the closing year may be profitably
spent; and the Christian who sees in
the swift-fleeting years the reminders
of the approach of the end of his earth-
ly career, does desire thus to spend a
few moments; for to him

"The hours are viewless angels,
That still go gliding by;
And bear each minute's record up
To Him who sits on high;"

and consequently, while to him it is a
joyful glorious thing to live in a world
like this, at the same time it is as
solemn as it is responsible.

But we drop the train of reflections
on the old year, and turn to the new.

A FREE TRIAL package of the

Eighteen hundred and ninety-two is
here, and all hearts that are in com-
fortable circumstances extend to it a
hearty welcome. And even the poverty
stricken and miserable, at least those
out of whom all heart has not died,
welcome the new year with a glimmer-
ing hope that it may have in reserve
for them some better fortune than that
of the old one just gone. Yes, even
for them,
"Hope, like the glimm'ring taper's
light,
Adorns and cheers the way;
And still as darker grows the night,
Emits a brighter ray."

But the more fortunate, especially
the young in years, whom repeated
disappointments have not disheartened
or rendered skeptical of fortune's pro-
mises, hail the new year with exulta-
tion and joy. And well they may; for
we live in the grandest of all ages.
There is no telling now what surprises
a day may bring in the way of blessings
as the result of human progress. The
world is advancing in all that tends to
make earthly existence desirable and
happy, as if by lightning speed.

But with all that the year may have
in store for us in the form of personal
and national material prosperity, let us
remember that "man's life consisteth
not in the abundance of the things that
he possesseth." It is only in his soul-
life that man truly lives. Material
possessions perish. The soul, to be
truly happy, must have imperishable
treasure in heaven. Therefore, this
year ninety-two will only be a blessing
in the true sense to those who culti-
vate their soul-life. To those, and
those only, who seek to lay up a trea-
sure of love to God and man, a treasure
of good words and good deeds, a
treasure of unselfish devotion to the
cause of God and humanity commensu-
rate with their capabilities and oppor-
tunities, those only will this new
year with its cargo of blessings for
humanity prove a blessing indeed.—
Telescope.

Helping By Prayer.

"I can do nothing for you except to
pray," said one who was laid aside
from active participation in Christian
service which had long been her delight.
Nothing except to pray! And what
greater help could she possibly have
rendered? St. Paul valued the prayers
of others in his behalf. He wrote to
the Romans: "Now I beseech you,
brethren, for the Lord Jesus Christ's
sake, and for the love of the Spirit,
that ye strive together with me in your
prayers to God for me;" and to the
Corinthians: "Ye also helping together
by prayer for us." Happy the pastor
who numbers in his flock even one
who proves for him the efficacy of
"effectual fervent prayer!" How shall
we account for the rush of blessing
which comes upon us at times unawares?
As we go about our daily employments,
absorbed in the necessary routine of
life, suddenly, like a breeze from a
garden of roses, there steals over the
spirit a breathe so divine that we
know it has come from the heavenly
shore, and a sudden uplifting of the
spiritual vision reveals to us the face
of the Lord like the unexpected in-
coming of a best beloved friend. Is
not this the answer to a prayer poured
out for us at that moment by a kindred
soul? Or it may be the response to
one offered long ago by lips now silent
upon earth. There must be a real
meaning and value in prayer since
Jesus has illustrated so forcibly in
parable, as well as in example, that
"men ought always to pray and not
to faint."

There is a higher grasp of power
within reach of every believer through
this medium of which comparatively
few conceive. It touches life at every
point; it comprehends all its details.
We rob ourselves if we question its use;
if we say, "God knows all, why should
I tell Him? He orders all, why should
I ask?" He invites our prayer; He
says He gives because we ask. Hear
Him say: Hitherto ye have asked
nothing; ask, and receive, that your
joy may be full." We do not prove
the full power of prayer, "because
none stirreth up himself to take hold
upon God."

Real prayer is a very different thing
from that which is practiced by many
Christians. The daily morning and
evening devotions, the occasional ejacu-
lation under circumstances of con-
scious need, with now and then a
special uplifting of the spirit consti-
tute the experience of a large portion
of God's children. How far below
this the privilege offered us of intimate
communion with our Father in Heaven.
There is no limit to the promise of
spiritual blessings to those who in the
spirit of true application "with thank-
giving" wait upon God. Not only
does His word give unqualified assur-
ances of His readiness to hear, but it
abounds in illustrations of answers to
prayer in the lives of men and women
subject to like passions as we are.
Nor must we think our prayers are

unanswered when we are denied the
things we specially ask for.

Every wise parent sometimes says
"No" to the child he loves. So does
our heavenly Father, and the "No" is
just as truly His answer, and the best
answer, as the "Yes" for which we
have importuned. This is a very pre-
cious experience known to those who
understand what it means to "shut the
door and pray to the Father which
seeth in secret." After repeated ask-
ings for something we greatly desire,
we hear Him distinctly say, as He
said to Moses: "Speak to me no further
concerning this matter," and this an-
swer is final and satisfactory if we have
learned how "good and acceptable" is
the will of God. The soul that trusts
Him is ready to say, cheerfully: "Not
as I will, but as Thou wilt." And in
answers of this kind to prayer the
richest blessings are often found.

God's loving "No" is as sweet as His
indulgent "Yes." He never refuses
when it is wise to give. How rich the
experience which brings such confidence
and peace into the soul! It comes
through daily intimate communion with
Him. O, tired heart, weary with
burdens no human arm can lift, aching
with pain no human touch can soothe,
anxious with questionings no human
lips can answer, here is the message of
comfort for you—old, yet new: "Be
careful for nothing; but in every thing
by prayer and supplication with thank-
giving let your requests be made
known unto God. And the peace of
God, which passeth all understanding,
shall keep your hearts and minds
through Christ Jesus."—N. Y. Advocate.

Spiritual Force.

What do we mean by the spiritual
power of an individual or of a Church?
It is an impalpable force; but it is none
the less real, mighty, and obvious in
its effects. It is not intellectual power,
though the influence of the latter is
so subtle, far-reaching, and mighty,
that many have identified it with
spiritual power, and think and speak
of intellectual forces as spiritual forces.
Indeed, there is such an apparent
similarity in the nature and results of
the two that unspiritual people in the
Church are apt to mistake intellectual
for spiritual force, and they think that
a sermon which is purely a production
of mental effort appeals only to the in-
tellect, quickens thought, gives new
ideas, or a new putting of old ones,
and so produces a mental exhilaration,
is a spiritual sermon, and that its
effects are spiritual in the gospel sense
of the word. They accept eloquent
philosophizing on moral and religious
truth as gospel preaching, the work of
a versatile brain as the product of the
Holy Spirit, and its influence on their
own minds as divine influence.

Hence it has come to pass that we
have much that passes for gospel
preaching which is not preaching at all
in the evangelical sense of the term,
and is as destitute of spiritual power—
that is, the power of the Holy Ghost—as
the teachings of a professor of moral
philosophy. Does not this fact help
to account for the lack of real spiritual
power in the Church? We do not say
there is no spiritual power in the
Church, or that it now has less than in
earlier times; but it is generally con-
ceded that the increase in the spiritu-
al power of the Church has not kept pace
with its increase in numbers, appli-
ances, culture, and worldly influence.

What is the explanation? There
has been for many years a strong and
just demand for an educated ministry;
and, as the result, we now have a
multitude of preachers of first-class
ability, of high culture, who are able,
from their knowledge of literature, of
philosophy, of science, of the truths of
natural and revealed religion, of the
arts of rhetoric and elocution, and
from their power to reason accurately,
to produce and deliver eloquent and
instructive discourses on moral and re-
ligious subjects, without any direct
help or inspiration of the Holy Spirit.
This they do, and their work is accept-
ed as meeting the requirements of the
gospel ministry. They are sought
after by Church people, who are con-
tent with a "form of sound words,"
with evangelical truth, without the
power thereof; and who have as one
result of this kind of sermonizing, lost,
if they had, the ability to distinguish
between a discourse which is purely a
human production, and gospel preach-
ing imbued with the Divine Spirit.

Now, we do not want a ministry
with less culture, less acquaintance
with all knowledge, or less power of
original thought and production; but
we do want that culture and knowledge
and thinking permeated by the Holy
Spirit. It can be, and it must be, or
the Church will degenerate into a mere
academy, or a sort of lecturership, for
the mental entertainment and edifica-
tion of the people. Ministers must
not permit themselves, or be permitted
to preach without the help of the Holy
Ghost, because they have, by means

of education, acquired the ability to
do so.

We still have a doctrine, and had,
formerly more than now, an experience
that comforted with it, that the Holy
Spirit dwells in the preacher of the
gospel, guides and helps him in his
preparation for the pulpit, inspires his
utterances, and produces not merely a
quickening of thought and mental en-
joyment in the hearer, but produces
conviction of sin, of righteousness,
of judgment, a sense of duty and of
peril if it be not done; produces spiri-
tual quickening, edification, consol-
ation, and joy. We have a doctrine
that the Divine Spirit regenerates,
witnesses to adoption, sanctifies, com-
forts, strengthens, and guides believ-
ers; that he dwells in their hearts as a
constant inspiration to a holy life; and
that his presence in them, and his
fruits manifested in their character and
conduct, give the Christian and the
Church spiritual power.

It is for us to adhere tenaciously to
this doctrine; to get a firmer grip upon
the supernatural, to have the Holy
Spirit in our hearts, in our preaching,
in all our worship, and to manifest his
fruits in our spirit, speech, and daily
conduct. Only so can we have true
spiritual power. Only so can we do
the work to which we are called as
individual Christians, and for which
the Church was instituted.—Western
Advocate.

Denominational Honesty.

Honesty is as important in theology
as in trade and commerce, in a re-
ligious denomination as in a political party.
Denominational honesty consists, first,
in a clear, unambiguous statement of a
Church of its doctrinal belief; and
second, in an unequivocal and sincere
adoption of it by its members. Both
are requisite. If a particular denomi-
nation makes a loose statement of its
belief which is capable of being con-
strued in more than one sense, it is so
far dishonest. If the creed of the
denomination is well-drawn and plain,
but the membership subscribe to it
with mental reservation and uncer-
tainty, the denomination is dishonest.
Honesty and sincerity are founded in
clear conviction, and clear conviction
is founded in the knowledge and ac-
knowledge of truth. Heresy is a sin,
and is classed by St. Paul among
"the works of the flesh," along with
"adultery, idolatry, murder, envy, and
hatred," which exclude from the king-
dom of God. (Galatians v. 19-21) But
heresy is not so great a sin as dis-
honesty. There may be honest heresy,
but not honest dishonesty. A heretic
who acknowledges that he is such is a
better man than he who pretends to be
orthodox while subscribing to a creed
which he dislikes, and which he says
under pretence of improving it and
adapting it to the times. The honest
heretic leaves the Church with which
he no longer agrees; but the insincere
subscriber remains within it in order to
carry out his plan of demoralization.—
W. G. T. Shedd.

Things Good To Have.

Promptness in beginning meetings.
Lively, appropriate singing.
A well-studied Scripture topic.
A leader who does not talk too
much.
Members that do not allow time to
go to waste.
A personal blessing meeting occa-
sionally.
A cordial welcome for all strangers.
Committees that do their work cheer-
fully.
Officers who have the interests of
the society on their hearts.
A cheery, well-lighted, well-venti-
lated place of meeting. A good supply
of the best singing-books.
A Bible in the hands of every mem-
ber.
A thoughtful, devotional spirit in
every meeting.
A conscientious purpose to attend
all meetings, and take whatever part
the Spirit suggests.
A loyalty to your church in the sup-
port of all its interests and work at
home and abroad.
In every member a warm-hearted,
helpful, sincere, everyday Christian,
who walks by faith and not by sight.
Where these things are there will be
spiritual growth and prosperity among
the young people.

BE IN TIME.—Never take the last
train when you can help it. Much of
the trouble in life is caused by the fact
that people, in their engagements,
wait till the last minute. The seven
o'clock train will take them to the
right place in time, but in this world
things are very apt to go crooked. So
you had better take the train that
starts an hour earlier. In everything
we do let us have a little margin. We
tried, jokingly, to persuade Captain
Berry, when off Cape Hatteras, to go
down and get his breakfast, while he
took his place and watched the course
of the steamer. He intimated to us

that we are running too near the bar
to allow a greenhorn to manage
matters just there. There is always
danger sailing near a coast whether in
ship or in plans and morals. Do not
calculate too closely on possibilities.
Better have room and time to spare.
Not heeding this counsel makes bad
work for this world and the next.
There are many lines of communica-
tion between earth and heaven. Men
say they can start at any time. After
a while, in great excitement, they rush
into the depot of mercy, and find that
the opportunity has left, and behold!
it is the last train!—Christian Herald.

NOT THE RIGHT METHOD.—There are
some people who give up and lose all
their courage and faith the moment
any trouble comes. They cannot en-
dure trial. Sorrow utterly crushes
them. They think they cannot go on
again. There have been lives broken
down by affliction which have never
risen again out of the dust. There
have been mothers, happy and faithful
before, who have lost one child out of
their home, and have never cared for
life again, letting their hope grow
dreary and desolate, and their other
children go uncared for, as they sat
with folded hands in the abandonment
of their uncomfited grief. There
have been men with bright hopes who
have suffered one defeat or loss and
have never risen out of the dust. But
God's word teaches that we should
never faint under any trial. God
chastens us, not to crush us, but for
our profit, that we may be partakers of
His holiness. To faint, therefore,
under chastening is disloyal to God.
We should accept the affliction with
reverence, and turn the whole energy
of our life into the channels of obedi-
ence and service.

Random Readings.

Patience is the gold we get by going
through the fire of trial.

The more we do to help others the
lighter our own burdens will become.
It is the man who has been healed
that knows how to recommend a medi-
cine.

The most delicate, the most sensible
of all pleasures, consists in promoting
the pleasures of others.

The serene, silent beauty of a holy
life is the most powerful influence in
the world, next to the might of God.
—Pascal.

Every man feels instinctively that
all the beautiful sentiments in the
world weigh less than a single lovely
action.—James R. Lowell.

As the soil, however rich it may be,
cannot be productive without culture;
so the mind without cultivation can
never produce good fruit.—Seneca.

In preaching and teaching the gos-
pel, it is wise to take some things for
granted. There is no use in proving a
doctrine which no one calls in ques-
tion.

Many of the busiest men the world
has ever known have found time to at-
tend to the requirements of their re-
ligion. "I am too busy," is never
anything more than a mere excuse.

Minard's Liniment cures Dismemper.

GOOD ADVICE.

DEAR SIRS,—I have been troubled
with headache for over 40 years,
and had it so bad about once a week
that I was sometimes not expected to
live. I was advised to use B. B. B.,
and have used 3 bottles. I now have
an attack only once in four or five
months, and feel that if I continue
using it I will be entirely cured.
Therefore I recommend it highly.
MRS. E. A. STOREY,
Shetland, Ont.

The question is frequently asked,
"Why is Ayer's Cherry Pectoral so
much more effective than any other
cough remedies?" The answer is,
simply because it is the most skilful
combination of anodyne and expector-
ants known to medical science.

The coughing and wheezing of per-
sons 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, sore-
ness, injuries, piles, kidney and spinal
trouble.

No article takes hold of Blood Dis-
eases like Northrop & Lyman's Vege-
table Discovery. It works like magic.
Miss C—, Toronto, writes: I have to
thank you for what Northrop & Ly-
man's Vegetable Discovery has done
for me. I had a sore on my knee as
large as the palm of my hand, and
could get nothing to do any good until
I used the Discovery. Four bottles
completely cured it.

They Never Fail.—Mr. S. M. Bough-
ner, Langton writes: "For about two
years I was troubled with Inward Piles,
but by using Parneelee's Pills, I was
completely cured, and although four
years have elapsed since then they
have not returned." Parneelee's Pills
are anti-bilious and a specific for the
cure of Liver and Kidney Complaints,
Dyspepsia, Costiveness, Headache,
Piles, etc., and will regulate the secre-
tions and remove all bilious matter.

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 holds. Gener-
ations after generations have used and blessed it.
Every Traveler should have a bottle in his satchel.
From Rheumatism, Sciatica, Neuralgia,
Nervous Headache, Diphtheria, Coughs, Catarrh, Bron-
chitis, Asthma, Cholera, Spasms, Diarrhoea, Lameness,
Soreness in Body or Limbs, Stiff Joints or Strains,
will find in this old Anodyne relief and speedy cure.
Should have Johnson's
Every Mother
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; 5 bot-
tles, \$2. Express paid. J. S. Johnson & Co., Boston, Mass.



INTERCOLONIAL RAILWAY

1891. WINTER ARRANGEMENT. 1891.

ON and after MONDAY, 19th October,
1891, the trains of this Railway
will run daily (Sunday excepted), as
follows:—

TRAINS WILL LEAVE ST. JOHN.

Day Express for Halifax and Camp- bellton	7.45
Accommodation for Point du Chene 10.30 Fast Express for Halifax	14.00
Express for Sussex	16.30
Fast Express for Quebec, and Mon- treal	16.55

A parlor car runs each way on
express trains leaving St. John at 7.05
o'clock, and Halifax at 7.15. Passengers
from St. John for Quebec and Montreal
leave St. John at 16.55 o'clock, and take
Sleeping Car at Moncton.
The train leaving St. John for Quebec
and Montreal at 16.55 o'clock will run to
destination, arriving at Montreal at 8.05
o'clock Sunday evening.

TRAINS WILL ARRIVE AT ST. JOHN.

Express from Sussex	8.30
Fast express from Quebec and Mon- treal, (Monday excepted)	9.35
Accommodation from Point du Chene	12.55
Day Express from Halifax	19.20
Fast Express from Halifax	22.30

The trains of the Intercolonial Railway
to and from Montreal and Quebec are
lighted by electricity and heated by steam
from the locomotive.

All trains are run by Eastern Stand-
ard Time.

D. POTTINGER,
Chief Superintendent
Railway Office, Moncton, N. B.,
October 15th, 1891.

Canadian Pacific Railway.

ATLANTIC DIVISION.

All Rail Line to Boston, &c. The
Short Line to Montreal, &c.

ARRANGEMENT OF TRAINS

In Effect November 30th, 1891.

Eastern Standard Time.

LEAVE FREDERICTON.

6.15 A. M. Express for Fredericton Junction, St. John, and intermediate points. Vancorbo, St. Stephen, St. Andrews, Houlton, Woodstock and points north.
10.35 A. M.—For Fredericton Junction, St John, and points east. Vancorbo, Bangor, Fortland, Boston, and points West; St. Stephen, Houlton and Woodstock.
3.00 P. M.—For Fredericton Junction, St. John, etc.

RETURNING TO FREDERICTON.
From St. John 6.00, 10.00, a.m.; 4.30 p.m.;
Fredericton Junction, 8.35, a.m.;
12.15, 6.25 p.m.; McAdam Junc-
tion, 10.50 a.m.; 2.50 p.m.; Vancor-
bo, 10.25 a.m.; 2.30 p.m.; St.
Stephen, 9.00, 10.30 a.m.; St. An-
drews, 8.00 a.m.

ARRIVING IN FREDERICTON.

9.35 a.m., 1.25, 7.20 p.m.

LEAVE GIBSON.

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

ARRIVE AT GIBSON.

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

D. MCNICHOLO,
Gen. Pass. Agt.
Montreal.
C. E. McPHERSON,
Asst. Gen. Pass. Agt.
St. John, N. B.

DR. FOWLER'S

EXT. OF

WILD

STRAWBERRY

CURES

CHOLERA

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COLIC

AND

DARRHOEA

DYSENTERY

AND ALL SUMMER COMPLAINTS

AND FLUXES OF THE BOWEL

IT IS SAFE AND RELIABLE FOR

CHILDREN OR ADULTS.