

Now and Then.

"Now we see through a glass darkly; but then, face to face."

Now by the wayside, see! thistle and thorn,

Often 'neath storm-cloud, yet wending one's way;

Footsore and weary, depressed and forlorn,

Sighing and hoping for some cheering ray.

After a while, then, cessation from toil;

After a while then, the harp and the song;

Deliverance forever from strife and turmoil,

Rejoicing and saved, with the blood-washed throng.

Now, in the desert, o'er parched lands we tread

Pitching our tent on cold, wild, sterile ground;

With desolate prospects;—it is the place of the dead;

And the waters of Marah so bitter we've found.

After a little, then, a heavenly land;

A far better country, where spring-time seems rife;

Companionship lovely, with the white-clad to stand,—

As heirs of salvation,—by the river of life.

Now, treading the vale, with life's trials and cross,

They chafe the poor pilgrim by night and by day;

'Tis woe, disappointments, and chastenings and loss,—

The heart-breaking farewells of those, passed away!

After a little, then 'neath heavenly palms,

Shall come the re-union, in that land of song;

We shall join with eternity's thanksgiving psalms,

And vie with the millions—the chorus prolong.

Now, in the home-land, where doubtings and fears,—

Where sin, pain and sickness infest every breast;

Where sorrows, bereavements draw forth floods of tears,

And hovering close by is the Angel of Death!

After a while, then, the last tear and prayer,

A sundering of earth ties, so tenderly given;

And then, the King's welcome, for He will be there

To give us a place 'mid the glories of heaven.

—Rev. Charles Collins.

The Simplicity of Christ's Religion.

The marvelous thing about Christianity is that it can be so broad and so deep, so various in its adaptations, so rich in its resources, so illimitable in its possibilities, and yet so simple that the youngest or most unlearned person can grasp and appropriate it in all the fullness and depth of its meaning. This characteristic alone, so unique, so remarkable, would stamp Christianity as the one true, God-given religion, were other evidence lacking. To be all things to all men, a religion must be divine. No human power could invent a spiritual philosophy or an ethical system which would satisfy at the same time the most vital need of a poor untaught washerwoman and the greatest statesman, scholar and thinker of modern times.

Let us note a few of the elements of simplicity in Christ's religion: First, it is based upon the most intimate, familiar and universal sentiment of the human heart—love. You may speak the language of love anywhere in God's universe, and no sentient being, however humble, can fail to understand and respond to it. It is like the sunlight, to which everything that has life opens, and expands, and returns the fragrance of its innermost heart. Christianity offers itself to the human soul as the sweetest fruit of God's love. It comes with its message of infinite yearning, tenderness and pity to the hungering souls of all our race. Who can turn away with baffled understanding, with unmoved heart, from that simple declaration of the gospels, "God is love?" And yet who, with all the simplicity of these wonderful words, can wholly fathom and explore their meaning?

Again, the simplicity of Christ's religion is found in the fact that it excludes all but the essentials of the spiritual life. Other religions are cumbered with non-essentials—with doctrines for which there is no natural basis, ceremonies which are wholly arbitrary and artificial, systems befogged with the elaborate inventions of men whose real god is fetishism or formalism, and who care nothing for the soul of truth, but only for its outward appearance. How different is Christianity! Not a doctrine of hers but from the beginning of time lay like a seed in the soul of man. Christ came and the heart warmed, and the seed opened, and the truth flowered. Take the life and teachings of Christ, and see if you can find in them anything artificial or forced. See if you can find anything non-essential, any mere formalism or invention which is not germane to the truth as it lies bound up in every human soul. Here is a system whose every enunciation

is like a glad amen from the heart of humanity. Truths that lay waiting and half revealed; hopes that had long cried with inarticulate voices; aspirations unrealized; visions that were but dreams—at last, with Christ's advent, all these implanted possibilities of the human soul broke forth into form and became gloriously realized. Every fibre of the Gospel twines down into the heart of man, and enfolds the very centre of his inmost soul. Can it be a blind gospel that deals only with these great, strongly-moving instincts of universal humanity? What wonder that the words of Christ fall upon heathen ears like voices out of the sky and the stars! For this sweet gospel of love speaks the message of the universe, and whispers back to the whispering heart of the race the answer to its own long-baffled questioning.

Once more, Christ's religion has the simplicity of directness. There is not a compromise, not a double meaning, not a circumlocution, not an evasion, in all the New Testament. Christ does not even involve the truth by addressing it to the human reason. He speaks straight as a sunbeam into the human heart. Logic might perplex and discourage; truth appearing directly to the intuitions wins and convinces by its inherent truthfulness. Here we have the secret of the child's perfect understanding of Christ's works. His appeal goes directly to the latent, in-born convictions of the soul; and who shall say that this conviction is not stronger and quicker in the heaven-remembering child than in the wisest and most thoughtful man?—*Zion's Herald*.

What is Self-Denial.

That there is a vital connection between self-denial and true discipleship cannot be questioned, for the Lord himself plainly says: "Whosoever he be of you that forsaketh not all that he hath he cannot be my disciple;" and "If any man will come after me let him deny himself and take up his cross and follow me." But we misapprehend very often the real meaning of the phrase, and our acts of self-denial become really self-indulgence because they relate to self; they begin, end and centre in the very self we are supposed to deny or crucify.

What is it to deny one's self for Christ's sake and for his Gospel? We would not depreciate or put to blush the honest intention of a conscientious Christian in any effort toward self-discipline. Far better any amount of mistakes made in a sincere purpose to become a disciple indeed, than the easy-going indifference of the multitudes who vainly imagine themselves followers of the self-denying Jesus. But to study this subject carefully may relieve an over-scrupulous conscience and stimulate one too indulgent.

In all affairs of practical Christian living there is no guidance so safe and satisfactory as that of the Lord Jesus. Not in his words alone, for we often misunderstand and misapply them; but there can be no misunderstanding of his daily life. He is a pattern for us, "leaving us an example that we should follow in His steps." An observant study of his life would show us how, in common affairs, to make practical the great salvation which is ours through faith in his name. He says: "Whosoever doth not bear his cross and come after me cannot be my disciple"—taught or trained one. So, to be taught or trained in his own understanding of this grace we must follow him in the ways of his earthly life and see what kind of self-denial he practiced.

The fact most conspicuous concerning him is this: Whatever he did was with reference to others, not to himself. If he was without a place to lay his head, it was for our sake that he became thus poor, that we through his poverty might be rich. If he was hungry it was not a self-inflicted fast endured for some possible good to his own soul, but because he was so busy serving others that he "had no leisure so much as to eat." If he gave up personal ease and pleasant companionships it was never done because of any virtue in such renunciation, but in order that sorrowing or suffering ones might have his help. Never once in the words or example of the Lord do we find an act of self-denial commended or enjoined because of any virtue in the act, or good effect upon the actor.

The cross of Jesus was not a self-inflicted torture for personal humiliation or glorification; for the sake of sinful humanity he endured it, despising the shame. So the "cross" which we, his disciples, are to take up daily, is not doing hard things for self-crucifixion; not renouncing this pleasure or that luxury because there is virtue in the renunciation—many a one has done this with most un-Christianlike spiritual pride. But it is a cross such as the Master bore in his daily life with men, not pleasing himself; enduring

for their sake distasteful associations, putting aside ease and comfort to do others good.

The true Christ-spirit is to forget self in consideration for others. We doubt if doing without something we would enjoy merely for the sake of self-discipline ever accomplished real benefit. To do without in order that we may have more to share with the needy, helps another while it also gives breadth and depth and fullness to our own better nature. "Is this the fast that I have chosen, the day for a man to afflict his soul? Is it to bow down his head as a rush and to spread sackcloth under him? Is not this the fast that I have chosen, to loose the bonds of wickedness, to undo the bands of the yoke, and to let the oppressed go free, and that ye break every yoke? Is it not to deal bread to the hungry, and that thou bring the poor that are cast out to thy house?"

Service like this for humanity claims time, money and prayer. It costs heart-pain and sacrifice of personal ease, and it is, we believe, this sort of self-denial which Jesus announced to be the best test of true discipleship.—*Independent*.

Doubts and no Doubt.

I heard a good man and a great preacher recently say, and with intense earnestness: "If you imagine that as a Christian I am never vexed with doubts, you are greatly mistaken." Admit, then, that the Christian is sometimes troubled with doubts, still the best Christian is the best citizen, the best husband, the best father, the truest friend, the worthiest man of business, the most faithful agent, the most useful teacher, so that the religion of Christ has promise of the life which now is, as well as of that which is to come. Unbelief adds nothing to a man's genius or to a man's greatness, to a man's courage or to a man's culture, to the development of his mind or of his body. Poetry is not its child, nor is oratory, nor courtesy, nor the sweet charities of life. Gentlemen and gentlewomen lose none of their gentleness by gathering about the cross of Christ, and the man of letters loses none of his power over men by learning of Christ. Why read any history, if not the history of the Bible; any biography, if not the biography of the Bible?

Whence comes the inspiration of all human law? What bad advice has the Bible given to father, mother, child, workman, warrior, priest, patriot, sovereign, soldier, rational man or woman? No Christian was ever by virtue of his Christianity made stingy, unsympathetic, unneighborly, uncharitable, unreliable, unforgiving, unattractive. There can be no honest doubt of that. *Sunday School Times*.

The Unsuccessful.

They are beside and around us, in every town, in every church, in every circle of friends. We know them intimately or slightly, as it may be; we have a dim idea of their struggles and a vague conception of their heart-aches, and, perhaps, if we have succeeded where they apparently have failed, we have a complacent feeling of superiority, or an unconscious mental attitude of patronage which tinges our intercourse with our less fortunate neighbors and kinsmen.

To those who have attained, attainment appears easy, and they are always in danger of forgetting the steps by which they climbed, the kind hands held out to assist, and the happy combination of circumstances which gave them the first impulse and aided their upward progress.

Leaving wholly out of sight the kind of spurious success which is built upon indirection or wrong-doing or meanness, and which is therefore not success, but real defeat, there is much to be said for the unsuccessful.

They are often most lovable. Often the honest, steadfast, and noble labor of their lives shames and reproaches those who have never toiled so strenuously or endured so patiently. A generous act of self-sacrifice at the beginning of a man's career has been known to cripple him during the rest of his life. A man is handicapped sometimes by an inherited prudence, a too careful thrift, and he holds on when he should let go; or, on the other hand, a nomadic drop in his blood impels him to change, and he never stays long enough in one place to be really successful.

Withal, he may be intellectually the gainer by his greater acquaintance with men and things, and may have broader views and a wider outlook than he who has always tarried at home.

Not long ago I was an involuntary listener to the conversation of two men on a railway train. They sat opposite me, but took the whole car into their confidence as they chatted.

"Well," said one, a prosperous looking person of middle age, "we have gotten rid of our minister at last. He resigned. Fact is, he had to. We made it so uncomfortable for him there was nothing else for him to do."

"What was the trouble?" said the other. "Didn't the church build up?"

"In a way, yes! People were converted. The membership didn't fall off. But nobody came except poor people. We are down town, and our rich families moved away, and he couldn't bring any more of that kind in. He was unsuccessful!"

Unsuccessful! Heaven and earth might be called to witness that the unknown pastor, for whom my blood boiled with indignation, had been successful in the best and highest sense. He had failed to impress some of his congregation, among them this loud-voiced critic, but Jesus Himself had not impressed this style of man. If a church member, the man was yet unconverted.

Success, as we reckon it may be failure in the day when the books are balanced in the Court of the great King, eternal, immortal. The infinite justice of the world to come may not compute by our arithmetic. There are unsuccessful men and women who can afford to await Heaven's verdict.—*M. E. Sangster*.

Patience in Trial.

1. "In your patience possess ye your souls" (Luke xxi, 19)
2. "Tribulation worketh patience: and patience, experience; and experience, hope" (Rom. v., 3, 4).
3. "That we through patience and comfort of Scriptures might have hope. Now the God of patience and consolation grant you to be like-minded one toward another according to Christ Jesus (Rom. xv, 4, 5).
4. "Strengthened with all might according to His glorious power, unto all patience" (Col. i, 11).
5. "We ourselves glory in you in the churches of God for your patience and faith (2 Thess. i, 4).
6. "Thou, O man of God, * * * follow after righteousness, godliness, faith, love, patience" (1 Tim. vi, 11).
7. "That ye be * * * followers of them who through faith and patience inherit the promises" (Heb. vi, 12).
8. "For ye have need of patience" (Heb. x, 36).
9. "Let us run with patience the race that is set before us, looking unto Jesus" (Heb. xii, 1, 2).
10. "Knowing this, that the trying of your faith worketh patience. But let patience have her perfect work" (Jas. i, 3, 4).
11. "Be patient, therefore, brethren, unto the coming of the Lord. Behold the husbandman * * * hath long patience * * * until he receive the early and latter rain. Be ye also patient" (Jas. v, 7, 8).
12. "Take, my brethren, the prophets * * * for an example of suffering affliction and of patience. * * * Ye have heard of the patience of Job, and have seen the end of the Lord" (Jas. v, 10, 11).
13. "And to * * * temperance, patience; and to patience, godliness" (2 Pet. i, 6).
14. "The kingdom and patience of Jesus Christ" (Rev. i, 9).
15. "I know thy works, and thy labor, and thy patience" (Rev. ii, 2).
16. "Here is the patience and the faith of the saints" (Rev. xiii, 10)

Study God.

"The proper study of mankind is man." That may be true; but he who stops with the study of man will never get very high in the scale of spiritual excellence. And be it remembered that in every respect man's spiritual nature is the important part of his being. Do you speak of intellect? That is spiritual. Do you speak of conscience? That is spiritual. There is higher than man that should be studied—that is God. Are you surprised? Do you say, "Who ever saw God?" Well who ever saw intellect? Who ever saw conscience? Who ever saw gravity? Who ever saw steam? Who ever saw electricity? Who ever saw cohesion? Who ever saw anything, absolutely? On every hand we are surrounded by "the things that are not seen," but which must be studied. Can we not as really, can we not as easily, study God till we know him, know the truth in him, and by that truth be made free?—*Trinity Church Echo*.

Goodness and Mercy.

I have known, and do know some aged Christians, in the ministry and out of it, whose closing earthly lives bring up most forcibly the Psalmist's words of goodness and mercy following, and the after dwelling in the house of the Lord forever. Their course in this world has been varied, their circumstances essentially different.

MAILED TO ANY ADDRESS.

ent, spheres of duty diverse, their trials and discipline not ever the same; yet have they all been busy in the Master's vineyard, one here and another there, doing just what He bade, and looking constantly to Him for direction and strength. Sewing the "precious seed" often with tears, and seeing the harvest only with the eye of faith in the distant future; guiding wayward childhood, and patiently waiting for any reward at all; enduring bodily pains and languishing, and learning to "be still" under the hand of God. Years roll on. These Christians never falter; and at evening time it grows light to them. As the sun of life declines, another light is theirs, and the glory of our heaven beyond seems let in to them to cheer and give them peace. God is only fulfilling His own word, for He is a gracious God.

FRANKNESS may be to a man's credit, and again it may not be. It is to a man's credit to be frank in his outspoken sympathy and tenderness, and assurances of approval, as it is for him to be frank in his admission of wrong when he has been at fault, and there is a proper time for admission. But it is not to a man's credit to be frank in his outspoken censure of others, or in expression of his dislikes on every side; nor yet is it to his credit that he tells freely of his evil course without any show of shame for his transgressions. Yet frankness is more likely to be shown on the wrong side than on the right; and the person who boasts himself of his frankness is commonly the one who ought to be ashamed that he is so frank.—*S. S. Times*.

SPECIAL PRAYERS.—We are too general in our prayers. We pray much and receive but little just because we expect but little. When the disciples prayed for the gift of the Holy Ghost, they prayed for that, and that only. When the prophet prayed for rain he bowed seven times on Mount Carmel, and asked the Lord for rain, and nothing else. When the disciples undertook to get Peter out of prison they assembled at the house of Mary and prayed, not for the conversion of anybody—not for the universal spread of the Gospel—but they prayed for the liberation of Peter; they prayed until they sent an angel and a light into the prison, until they knocked the chains and the fetters off of Peter, until they removed the locks and bolts of the doors, and opened the gates for his passage.—*Church Tidings*.

Random Readings.

The Psalmist was sure that he could run in the way of God's commandments when God would "enlarge his heart." An enlarged heart, filled and overflowing with love, will know no weariness or discouragement.

God's Word is the surest thing that can be, and we are not ashamed to hold on to any claim which truthfully arises out of it. We dare to believe that God will keep his word to us, and to all other believers.—*Spurgeon*.

It is delightful to think that out of the miseries of life, so many of which afflict us, there shall come some of the highest of our enjoyments. The pains shall be fruitful ones, "working out" an unspeakable blessedness.

Giving to promote the cause of Christ, when so frequent as to be a habit, becomes easy to the giver. The way to acquire the habit is to practice the giving. Practice here, as well as elsewhere, makes perfect. The more one gives the more he will be inclined to give.

Minard's Liniment for Rheumatism.

PERFECTION AT LAST is found in that exquisite Perfume, "Lotus of the Nile."

BABY WAS SICK.

My baby was very sick with diarrhoea and after everything else had failed I tried Dr. Fowler's Extract of Wild Strawberry; the first dose gave relief, and a perfect cure soon resulted."

—Mrs. John Clark, Bloomfield, Ont.

C. C. Jacobs, Buffalo, an employee of the U. S. Express Co. says:—*Dr. Thomas' Electric Oil* cured him of a bad case of Piles of 8 years standing, having tried almost every known remedy, "besides two Buffalo Physicians," without relief; but the Oil cured him; he thinks it cannot be recommended too highly.

Have we any truly great men at the present day? Some doubt it, and ask to be shown the modern Washington, Franklin, or Webster. However this may be, of one thing we are sure, there never was a greater blood-purifier than Ayer's Sarsaparilla.

NICOLET NOTES.

"I suffered continual pain from canker of the stomach and my face and body were almost covered with pimples. I tried Burdock Blood Bitters, the first dose occasioned slight pain, but I soon found relief, and after taking 5 bottles I became completely cured. I think B. C. B. the most powerful remedy known to science."—Stephen Edge, Nicolet, P. Q.

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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 suitcase.
Every Sufferer
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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 Camp-
bellton..... 7.10
Accommodation for Point du Chene
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 Mon-
treal (Monday excepted)..... 9.55
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 locomotives.

All trains are run by Eastern Standard Time.
D. POTTINGER,
Chief Superintendent
Railway Office, Moncton, N. B.,
20th Nov., 1890.

Canadian Pacific Railway.

NEW BRUNSWICK DIVISION.

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

ARRANGEMENT OF TRAINS

In Effect June 1st, 1891.

Eastern Standard Time.

LEAVE FREDERICTON.

7.10 A. M.—Express for Fredericton Junction, St. John, and intermediate points. Vancorbo, 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.; 12.15, 1.45, 3.15, 4.45, 6.15, 7.00, 10.50, a. m.; Vancorbo, 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,
C. E. McPHERSON, Gen. Supt.
Dist. Pass. Agent.

HAVING TOOLS.

Just received direct from the manufacturers:—

28 DOZEN Scythes;
30 dozen Snaths;
150 dozen Rakes;
40 dozen Hay Forks;
40 boxes Scythes Stones;
25 dozen Fork Handles.

For sale wholesale and retail, at NEILL'S Hardware Store.

PURE PARIS GREEN.

JUST received—One ton pure Paris Green, in 1 lb. boxes.

For sale wholesale and retail, at NEILL'S Hardware Store.

GRINDSTONES.

JUST received—One car load Grindstones, good grit.

For sale wholesale and retail, at NEILL'S Hardware Store.

PURE PAINT OIL.

Direct Importation:—

JUST received per steamer "Catherine" pure Linseed Oil, 15 barrels.

For sale low, at NEILL'S Hardware Store.

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