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Star and

REIGIOUS INTELLIGENCER.

APRIL 1, 1891

At Last.

When on my day of life the night is falling, And in the winds from unsunned space blown, I hear far voices out of darkness calling My feet to paths unknown.

Thou who hast made my home of life so pleasant, Leave not its tenant when its walls de cay; O Love divine, O Helper ever present, Be thou my strength and stay !

Be near me when all else is from me drift. ing-Earth, sky, home's picture, days of shade and shine, And kindly faces to my own uplifting The love which answers mine.

I have but Thee, O Father! Let Thy doing the will of the Father (see Matt. Spirit Be with me to comfort and upheld; No gate of peari, no branch of palm I merit Nor street of shining gold.

Suffice it if my good and ill unreckoned, And both forgiv'n through Thy abound ing grace, I find myself by hands familiar beckoned Unto my fitting place.

Some humble door among Thy many man-810**n**8 Some sheltering shade where sin and striving cease, And flows forever through heaven's green expansions The river of Thy peace.

There from the music round about me steal. I fain would learn the new and holy song. And find at last, beneath Thy trees o healing, The life for which I long. -John Greenleaf Whitter.

ow to Wait.

The proper way to wait for the fulfillment of a divine promise is to be doing all you can to bring about its

instead of exerting themselves to usher God in our bodies as well as in our shall be the best possible. So in everyin the glorious triumph of Christ's spirits, both of which are His. We thing there is ample room for live thing in the world, and gentleness is kingdom. Like the cabin passengers want a full, all-around law and a com- prayers. Nehemiah and his men both its method. Truly remarks a writer in on an ocean steamer who lounge in plete gospel. Paul labored to keep worked and prayed as they rebuilt the the Interior: "The secret of Christ's their state rooms and have a good time his body under and to bring it into walls of Jerusalem. Paul prayed for while the vessel carries them into port, subjection, lest that, after he had the safety of himself and fellow-passeninstead of working their passage, so preached to others, and had led them they content themselves with having in the heavenly way, he himself should same time they used all the means in joined the church, and are waiting in be a castaway, through disobedience idleness for it to carry them to some to the God-given laws for governing have no warrant in the Scriptures that of society, he did not approach them • 255m far-off heaven, instead of being as they | the body.-Herald. should be, earnestly at work to establish

Wrong Motives To Prayer.

BY THE REV. GEO. B. HOPKINS.

Need we say that for such there is no 1. Curiosity is a wrong motive to prayer. Prayers should not be offered kingdom of heaven-that their waiting as experiments. When Christ was on in idleness will never bring them into the saints' everlasting rest? Only by earth a company of unbelieving Pharisees and Sadducees (Matt. 16: 1-4) 7: 21) do men enter into the kingdom, went to him and desired a sign from not by idly waiting for the kingdom to heaven. But he denied their request come to them. If when Christ called and said that there should be no sign Bartimeus to him he had sat still and granted them but the sign of the prophet waited until his eyes were opened, so Jonah. If in the days of abundant he could see to walk, he never would miracles our Lord would not gratify the have had his sight restored. He waitcuriosity of the Pharisees and Sadducees ed by doing all he could-by going to he cannot be expected to do a similar Christ. So in the many instances of thing to-day. Herod, too, was curious miraculous healing recorded in the to see a miracle wrought by Christ Scriptures, those healed waited for it (Luke 23: 8, 9), but his curiosity was not gratified. So we must have a higher by doing what they were told to do. Activity is a law of life in the spiritual, motive in prayer than curiosity. For moral realm none the less than in the this reason the celebrated proposal of physical. While the child is waiting Tyndall and Thompson that a single to become a man it is growing. None ward of a hospital should be made the the less it is true that while the individsubject of prayer, as a test, must necesual who seeks and waits to become sarily have failed had Christians en strong in the Lord must be active in deavored to carry it out. The very idea doing the Lord's will, as far as he of thus testing prayer involves a lack of knows, or he will never attain unto the faith and a lack of love, for who could strength he desires. So the church pray for the unknown people in one must work while it waits for triumph | ward without having equal interest in if it would witness the overthrow of those of other wards? God will not the kingdom of Satan. - Telescope. remove trees and mountains merely to gratify curiosity. ____

2. A desire to conform to customs, rites, and ceremonies is not a proper A few weeks ago we referred to the motive to prayer. Prayers be they ever so elegant and eloquent, will avail nothing unless they are prevaded with sincerity and earnestness. There is great danger of praying merely from habit, with little thought of what is real y needed and desired. Now, God wishes to listen to our wants. Judging by the prayers of some people, their wants never change. Their prayers are always the same. We become tired of those people who are always telling the same stories and repeating stale jokes. God is doubtless wearied with stale prayers. The reader has probably heard of the man who wrote out his prayer, and, tacking it to the bedstead, said on retiring : "Them's my sentiments, Lord." That seems to us ridicuto speak to God without thought or arms of death. Never, in heaven, is feeling? Mere ceremonies have no that family to move along in the slow virtue in them. The heart must be in the prayer or it will be unavailing.

gers on the way to Rome. At the their power to secure their safety. We

sake of gratifying a love of indolence. selfishness. The sympathies of some reach beyond their own families. Such people's prayers are selfish. In some cases they live so that they must be so. Can one pray for the prosperity of a man he is endeavoring to defraud? Can one pray for the poor when he does nothing to relieve their wants? Can one pray, "Thy kingdom come," when he is doing nothing to extend the

kingdom of Christ ? How many selfish prayers are offer ed ! How many men on dry land would pray for rain, even if the valleys were flooded with water ! How many would pray for good prices for produce, though those good prices meant suffering for the poor ! Then there are prayers, like those of James and John, for good positions. The Lord says 'No " to such selfish prayers. The condition of unselfishness and the resulting blessing is well stated in Isa. 58: 10, 11. There is a possibility that we ask, and receive not, because we ask amiss, that we may spend it on our pleasures. When we go to God we should go in the spirit of Christ, who came to earth, not to be ministered to, but to minister to the needs of

others.

To acts of kindness and of love : From Christ, the Lord, shall they obtain

WITHOUT DOUBT love is the greatest influence over men lies in the fact that while he never fails to condemn sin, he never fails to understand the sinner, and to love him with an infinite love. Even when he encountered the dregs God will answer our prayers for the with patronizing pity or supercilious sneer, but stretched out his arms and 5. Prayer must not be actuated by whispered "Come!" And when the scribes said, "This will not do. This people are so narrow that they do not is not stern enough, " he hurled forth a challenge to the critics themselves : "Let him that is without sin cast the first stone." And as they cowered back, confused and silent, the music of his voice echoed in the stricken soul:

"Go in peace, and sin no more."

MATERIALISM, like other forms of infidelity, has a basis of insincerity. At a meeting in Liverpool an evangelist publicly said: "I do not believe there is an honest man in the world who really believes that we are all simply matter and go out of existence at death. If there is a real materialist in this audience I would like to see him. A man rose up and shouted : "Well. here is one." " Come up here, " said the evangelist; "I want all these people to see a man whose mother died like a dog, and that was the last of her." "You are a liar, " shouted the man, "she was one of the best women that ever lived, and she's in heaven today !" The fellow was fairly caught in his own trap. He quite forget for the moment his own creed !

Do You ? - How do you spend Sunday? Do you commence a journey on that day? Or, if the trip is a long one, Blest are the men whose mercies do you start off Saturday evening? Do you spend part of the precious day reading the Sunday newspaper, with its scandal and gossip? Is it the day

INTERCOLONIAL RAILWAY,

WINTER ARRANGEMENT. 1891. ()N and after MONDAY, 24th Nov. 1890, the trains of this Railway will run daily (Sunday excepted), as follows:-

TRAINS WILL LEAVE ST. JOHN.

Day Express for Halifax and Campbellton 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 ieave St John at 16.55 and take sleeping ar at Moncton.

The train leaving St. John for Quebec and Montreal on Saturday at 16.55 o'ch ch will run to destination, arriving at real at 18.05 Sunday evening.

TRAINS WILL ARRIVE AT ST. JOHN.

Express from Sussex. Fast express from Quebec and Montreal (Monday excepted) 9.35 commodation from Point du Chene,..... 12.55 Day Express from Halifax 19.20 The trains of the Intercolonial Railway o and from Montreal aud Quebec, are

ighted by electricity and heated by steam from the locomotive. Alltrains are run by Eastern Stand ard Time.

D. POTTINGER. Chief Superintendent Railway Office, Moneton, N. B. 20th Mov., 1890.



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points north.

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points. Vanceboro. Bangor, Port-

land, Boston, and point West; St.

Stephen, St. Andrews, Houlton, and

Fredericton Junction, 8.10, a m,

12.10 a.m, 6.25 p.m.; McAdamJunc-

tion, 10.47 a. m.; 2.15 p. m.; Vance-

boro, 10.25 a. m., 12.45 p m.; St. Stephen, 7.45, 10:15 a. m.; St. Aa-

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Ayer's S was."-I "For blood di and seve no avail, try Ayer feel like health." Aye

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upon his disciples "the promise of my in Jerusalem for it. But they did not ly engaged in prayer, earnestly cultivating those characteristics of soulfaith, hope, trust, submission, zealthat would constitute their hearts congenial places for the Holy Spirit to abide. By this waiting they so emptied their hearts of the world that when the Spirit came it could go right in and dwell there without a contest or a rival.

the knowledge of Christ.

the forgiveness of their sins.

to push forward its interests.

school to increase in numbers and become more interesting is to do all we can to make it so.

The way to wait for the prayer meetlargely attended, to become more at attendance and by bringing as many with us to it as we can.

The farmer waits for a crop, not by disapproval. sitting in the shade and leisurely smoking his pipe, but by plowing, sowhe has waited long enough in that way, the crop comes. The same rule holds good in church work. God has promised that his kingdom shall fill the whole world. "The stone became a great mountain and filled the whole earth." Christians are waiting for the for them and the world. But the proper way for them to wait is to be ever doing all they can to usher in this in the sanitary prescriptions and inhi- taught us to pray, "Give us this day glorious consummation.

fulfillment. Christ promised to send relations of Christianity to our bodies. We did not exhaust the theme. The Father;" but they were to tarry (wait) comparative silence of the religious press and the pulpit upon this phase of wait in idleness. They were constant- Christ's religion, makes it fittingneedful, indeed-to refer often and more specially to the due care and use of the body.

Christianity of the Body.

the kingdom of heaven on earth by the

complete overthrow of the kingdom of

Satan.

God is the Creator of our bodies a well as the Father of the spirits of al flesh. His laws cover our bodies as really as they do our souls ; they make us responsible for the proper control and disposition of our bodily nature as for those of our spiritual powers.

The way to wait to be sanctified is to | He gave us the Sabbath law ; but He do all we can to grow in grace and in also gave us the law of the six days. It is no more really our duty to keep The way to wait for a revival is to the Sabbath holy than it is in the six

do all we can to bring about a revival days to labor and do all our work. The -pray for a revival, go out among the law of labor is as obligatory as the law unconverted, and in their homes per- of rest. Prescribing laws for ous sonally urge them to seek Christ in thoughts and aspirations, our consciences and our wills, God lays His com-

The way to wait for the Church to mands upon us as to eating and drinkprosper is to do, every day, all we can ing and sleep, as to the care and use of ourselves, our appetites, our pas-

The way to wait for the Sabbath sions-in a word, as to all the habits of our physical nature. The command to love our neighbor as ourselves is as obligatory as to our bodies as it is to the

spiritual affections of our souls. In ing to become more spiritual, more eating too much food the glutton as really violates God's prohibitory temtractive, is to do our full share toward perance law as the man who guzzles bringing about that result by prompt strong drink. The sluggard who sleeps when he should exercise his muscles and use his body, falls under God's

To those who obey God's law in secular things as well as in spiritual. ing, working late and early; and when God says, "Bread shall be given them, and their water shall be sure." To those who seek first the kingdom of God and His righteousness God promises to add food and raiment and all other necessary secular things. Obentitles to the promise, "With long fulfillment of this promise, and believe life will I satisfy him, and I will to him to do for us what we ought to that the sooner it is fulfilled the better | show him My salvation."

Our prayers are not and should not tion and resurrection of the body pro- self would not turn the stones into position of the "infallible Church" on be answered until we have done all vided for by the Gospel. Even "the bread at the suggestion of the Tempter. this question does not sound well when we can to bring about the answer to death of His saints," i. e., the dissolu- The Lord said to Adam, "In the we see the actual state of things in To pray "Thy kingdom come" tion of the body is " precious in the

3. Prayer actuated by a desire for the tomb. God grant that, in his infipleasurable emotions is not pleasing to nite mercy, every family may be thus God. While all sincere prayer gives united.

comfort and peace, there is such a thing as a person's experiencing feelings of pleasure in prayer from the influence of magnetism or electricity. These feelings are not to be sought in prayer. dently underrated not only his obliga-There is no virtue in frenzy. The re- tions but his ability. There are hosts ligion of Christ does not consist in the of inactive people in the Church topossession of certain feelings. We are day who honestly believe they have to serve God because it is right. We not the power to accomplish good. are to pray because it is our duty and Their humility enfeebles and paralyzes privilege.

4. A love of indolence is not a righ motive to prayer. It is not right to ask God to do things for us because we dislike to do them ourselves. He abhors indolence and laziness. Jesus said, " My Father worketh hitherto, and I work." God expects his children to work, and no number of prayers will avail anything unless work, servance of the statutes of the Lord when possible, accompanies the pray-

ers. God is not pleased with our cries

and suffering and death is recognized prayers answered (John 15: 16). Jesus that in Roman Catholic countries bitions of the Bible, and in the redemp- our daily bread." And yet Jesus him- plane. The positive reiteration of the

Like sympathy and love again.'

A WHOLE FAMILY IN HEAVEN. whole family in heaven? Who can picture or describe the everlasting joy? No one absent. Nor father, no mother, nor son, nor daughter away. In the world they were united in faith, and love, and peace and joy. In the morning of the resurrection they ascend together. Before the throne they bow together in united adoration. On the banks of the river of life they walk, hand in hand, and as a family

they have commenced a career of glory which shall be everlasting. Their hereafter is to be no separation in that family. No one is to lie down on a procession, clad in the habiliments of

HUMILTY may take a wrong form. It may even become a sin. The man

who did not use his Lord's money evithem. They do not ask : "Lord, what wilt thou have me to do?" but they sit down, with folded hands and do

nothing, contenting themselves with a belief that their suppossed lack of power isan excuse for their unprofitable lives. With a proper spirit they would long for some part in the Lord's work, and never rest till they found some way in which they might labor for its advancement.

ROMAN CATHOLIC WRITERS make much of the severity of their Church do for ourselves. We must bear fruit, doctrine on the question of divorce. The liability of the body to disease or do something, in order to have our That does not alter the damaging fact marital fidelity is on a relatively low agent of thy face shalt thou eat bread." I those communities where the Ro

to go to a dinner party, or give one? -Morning Stur. Is it the day to drive out to get the fresh In Effect October 12th, 1890. air? Is it the day you visit, or are known to your calling friends to be "at Eastern Standard Time. home" on that day ? Do you prefer novels and magazines to the one Book? Do secular affairs and society topics 5.20 A. M. - Express for Fredericton from the staple of conversation Exodus xx. 8, reads: "Remember the Sabbath day, to keep it holy." Do we remember? Do we keep it holy, 9.30 A M-For Fredericton Junction. St as God has commanded ? Let each one 3.15 P. M.-For Fredericton Junction, St. examine his own heart and answernot us but God. RETURNING TO FREDERICTON.

From St. John 6.30, 7.35, a. m.; 4.40 p. m.; BEING tired of life is always a selfish feeling; for no man is tired of living on the ground that there is nothing to be done by him for others. He who lous ; but is it any more so than for us bed of pain ; no one is to sink into the lives wholly for himself may, indeed, feel that he can no longer please himself; but he who lives for others is sure to see so much yet to be done in woe, to consign one of its members to the line of his life-work, that he is not ready to stop living by his own choice. 5.10 P. M.-Mixed from Woodstock, and

> Sorrow itself is not so hard to bear C. E. MCPHERSON. as the thought of sorrow coming. Airy chosts that work no harm do terrify us more than men in steel with bloody purposes. -T. B. Aldrich.

and pleasant, requiring no after medicine. Never Patience strengthens • the spirit, sweetens the temper, stifles anger, ex tinguishes envy, subdues pride; it bridles the tongue, restrains the hand and tramples upon temptations.

The promises of the Bible compass 1888 every human want and woe. Having these laid up in memory, hidden away in the heart, is food laid up in the And all COLLEGES in the Marisummer for the winter of want.

Minard's Liniment relieves Neuralgia

The Works of Corneille, The Works of Chateaubriaud. Horses and Cattle where "Maud S. **Furrell's Lecons Francaise**. Powders are not called for, and by **Puiols French Class Book** G ammaire Francaise par F. P. B. their timely administration will save Le Luthier De Cremoue by Coppee, " La Joie Fait Peur, by De Girardin, " the lives of many valuable animals.

Causeries Avec Mes Eleves par Dollars, which might otherwise be Sauvear, thrown away by resorting to ineffectual Saintsbury Primer of French medicines, are saved by purchasing Literature, that inexpensive specific for bodily pain Spier and Surennes French and **English Dictionary** and remedy for affections of the throat, French Treser by De Porquet, lungs, stomach, liver and bowels, Dr. Sequel to French Treser by De Thomas' Eclectric Oil, which does not Porquet, deteriorate, and is thorough and pure. Elementary French Grammar-Duval.

SIT DOWN AND THINK

Sold by I

Bur Is a pure perfect re of the sy tions. In

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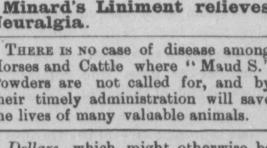
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chem. To pray, Thy kingdom come, [tion of the body, is procious in the	BWOAU OF DELY LOOD BEAUTO BEECH	chose communicies where one reoman		
and do nothing to aid its coming is sight of the Lord." The effect of	Paul commanded "that if any would	Catholic religion has complete sway.	Sit down and think; 1st, that dyspep-	Next door to Staples' drug store, Fisher's Building, Fredericton.
blasphemous mockery. To pray for Christian giving upon material thrift	not work, neither shall he eat." In	A recent writer in the Forum, Mrs. E.	stomach . 2nd that Burdock Blood	Sounding, Frontieron,
daily bread and wait for an answer to is in the same line. The man who	this, as in everything else, we are la-	Lynn Linton, points out that a portion	Bitters is designed to correct and regu-	
the prayer by doing nothing to earn honors God with his substance, has full	borers together with God. We are to	of the literature of France has done	late the stomach ; 3rd, that it always	GUNS AND SPORTING GOODS
daily bread is to tempt God to leave us barns. The povender which barns	labor for our food and clothing. We	more to corrupt and defile the marri-	Cures uyspepsia and costs ress than a	Just received (Direct Importation).
in our idleness to starve to death. To contain is for the body-not for the	are to use our money in supporting	age relation in modern society than	cent a dose. Can you afford to be dyspeptic?	
pray for the salvation of men and do soul. He who gives liberally gets	missionary and philanthropic work.	any other agency.		4 CASES Guns and Rifles. as fol- lows: Winchester Magazine and
nothing to remove the snares and pit- largely, and so his material needs find	We are to use our natural endowments	A warmen www.much.newlawed.eheet	Why will you allow a cough to lacer-	
falls into which and through which a larger supply.	in obtaining an education. We are to	A YOUNG MAN, much perpiezed about	ate your throat or lungs and run the	half magazine, Double Barrel Breach
they are being lured and tumbled into A singular form of Christian teach-	use the remedies provided in nature,	the doctrine of the frinity, sought a	risk of filling a consumptive's grave,	Shot do i Muanla Las line (1)
hall is to mool Clod with our ingingenity ling a faw many ago logated ain in the	in asso of disage We are to use the	I owned the set of the	when, by the timely use of Bickle's Anti-Consumptive Syrup the pain ean be allowed and the danger avoided	and single, price from \$4 to \$10. The
and hypogrisy We must wait for the body rather than in the soul and nro.	Rible and nersonal influence in win-	The answer ne Bos seemes at his more	the allayed and the danger avoided	and a state of the called In
				mould do mall to call and the start
personally, socially, legally, for their physical depravity, and for future pu-	fort within our power, though we can,	said to him, "Go to Jordan. For	and unsurpassed for relieving, heating	where.
recovery out of the snare of the devil, rification the disinfecting processes of	of ourselves, accomplish none of these	some time the phrase was as nothing,	and lungs, coughs, colds, bronchitis, etc., etc.	Also a full and complete stock Sporting
her whom that have been taken cantive I donth and decomposition This armon	things We cannot furnish the sun-	The second secon	lota oto	and Rifle Powder, Shot, Shells and Caps, Pouches, Belts and Cartridges, Primers,
The great need of the church and the lis more greas northans but not more	ahing rain heat etc. needed for pro-	I mind a picture of the great Daptism,		Gunlocks, Revolvers, Gun Cases, Covers
month to dow is that all who protogs to losting than the togohing which he	duraing a wich harvest. We calling OD"		DE MILLERIO DE REEDE	and Bags, Shells loaded to der. Wholesale and retail, at
				BLACKSMITHS' COAL.
and satan Itig to be deploy of the goul life presents a newtial and	I If mo dopond wholly on physicians, as	I through a second a point through	effectual cure for croup, colds, hoarse-	
ad that such a reat proportion are only lamasculated religion	I did Ano in case of sickness. We do		I were some threat whomma tigm moursel	Blacksmith's Coal Far and Green s
nominally Christians. As such they We are not our own, either as to	wrong, for only God can act upon the		gla, sprains or soreness of any kind.	Darrel, chaldron or car load, at
re doing nothing-waiting in idleness souls or bodies. We are to glorify	soul so that its influence over the body	Son.	Known as reliable over 30 years.	NEILL'S Hardware Store.