

"Thy Burden."

To every one on earth
God gives a burden to be carried down
The road that lies between the cross and
crown,
No lot is wholly free;
He giveth one to thee.

Some carry it aloft,
Open and visible to any eyes;
And all may see its form and weight and
size;
Some hide it in their breast,
And deem it thus unguessed.

Thy burden is God's gift,
And it will make the bearer calm and
strong,
Yet, lest it press too heavily and long,
He says: "Cast it on Me,
And it shall easy be."

And those who heed His voice
And seek to give it back in trustful prayer,
Have quiet hearts that never can despair,
And hope lights up the way
Upon the darkest day.

Take thou thy burden thus
Into thy hands and lay it at His feet,
And whether it be sorrow or defeat,
Or pain or sin or care
Upon the darkest day.

It is the lonely load
That crushes out the life and light of heav-
en,
But born with Him, the soul restored for-
given,
Sings out through all the days
Her joy and God's high praise,
—The Christian World.

"Mighty in the Scriptures."

The Apollos, who is mentioned in the Book of Acts, and also by Paul in his First Epistle to the Corinthians, is spoken of as "an eloquent man and mighty in the Scriptures." When he first came to Ephesus, he knew "only the baptism of John" the Baptist; but after Aquila and Priscilla had "expounded unto him the way of God more perfectly," so that his knowledge of Christ extended beyond "the baptism of John," and he understood the doctrine of Christ as preached by the Apostles, he went to Corinth, where Paul had just organized a church; and in regard to his work in that city it is said that he "mightily convinced the Jews, and that publicly, showing by the Scriptures that Jesus was Christ." (Acts xviii, 24-28.)

The term "Scriptures," as here used, means the Old Testament, to which reference is so often made in the New Testament. Apollos had acquired an accurate knowledge of these Scriptures, believed in their divine authority, and was able to explain and apply them with argumentative vigor and force. He was thus "mighty in convincing the Jews in Corinth with respect to the Messiahship of Jesus of Nazareth." We have no statement of the precise method of his argument; but we can well suppose that, being familiar with the Messianic prophecies, and also with the facts in regard to Jesus, he showed that these prophecies were fulfilled in him, and thus established his claims to be accepted as the long-expected Messiah.

Ministers, in modern times, and in this country, especially when preaching to ordinary Christian congregations, have no occasion for this kind of logical contest with the Jews; and yet they greatly need to be "mighty in the Scriptures" of both Testaments, as the best possible equipment for the service. They are, by the very terms of the service, public teachers of Bible facts and doctrines; and the first condition of doing the work, as it should be done, is a thorough knowledge of the contents of the Bible itself. This knowledge is not innate or intuitive, and is not to be gained by chit-chat in the social circle, or by simply reading newspapers, or by general scientific culture. It is to be gained only by direct, positive, personal and continuous study of the Bible itself. The study of the theological seminary is merely the beginning of the process; and unless it shall be supplemented and pursued afterward, and made practically the business of one's life, nothing like the highest results will be obtained.

The Bible is indeed a wonderful book, alike inviting and rewarding the study of its contents. It is immense in the dimensions and relations of these contents. It covers a vast field in the history of this world, is full and copious in its ethics, and is as high as God himself in its spirituality. It deals with the great problem of sin and its remedy. In Christ and his offices it discloses the fact and the doctrine of a Saviour, and in both the plan of God for the salvation of sinners. It pours light upon the great future, and by the lasting issues of immortality shows what this life really means. The Bible is not, upon its own showing, a book for a hasty glance, or merely an occasional and careless thought. It solicits protracted and earnest study, and it is only upon this condition that it yields to the soul its richest treasures. A lifetime thus spent will not exhaust it, or make it

tame and commonplace by reason of familiarity. The experience of all Bible students is that the more they study the Book the greater are its interest and charms to their minds. They learn to love the study.

No young minister, just setting out in his career as a preacher of the Gospel, with the hopes, the fears and the uncertainties of the future before him, and with his mental habits not yet fully formed, can do a better thing for himself, for his usefulness, for his success and acceptableness as a religious teacher, than that of making Bible study, for his own intellectual and spiritual culture, the systematic practice of his daily life; and continuing the practice all through life, even down to old age, should be he spared so long. His mind will spontaneously show the existence of such a habit, and be greatly enriched and comforted by it. Those who hear him will discover the fact in the style and character of his preaching, and in the themes which he selects. They will be at no loss to see that he is a biblical expert, thoroughly familiar with the Book to which he goes for his texts. They will be inspired with confidence in the earnestness, honesty, sincerity, fidelity and reliability of his mental action, and will learn to respect and even revere him. We would not disparage theological treatises, and certainly not commentaries on the Bible, as valuable helps; and yet, whatever use may be made of them, every minister of the Gospel should for himself, in the exercise of his own faculties and by his own individual researches, be a Bible student, as a fixed and settled habit of his daily life. This should be so much a matter of habit with him, that he cannot dispense with it, without a radical revolution in that life.

It is by this method, and this only, that one is to make himself "mighty in the Scriptures." If he can read them in the original text, as every thoroughly educated minister ought to be able to do, this will be a great advantage to him in the work of exact exegesis; and yet one may, by simply studying the common English Bible, without any knowledge of Greek or Hebrew, make himself a "mighty" man in handling its contents. Mr. Moody, who has done and is doing a great and good work as an evangelist, and who makes no pretension to scholarship in the original text, is, nevertheless, in his sermons and his expositions of the common English Bible, a pertinent illustration of this remark. He has evidently studied that Bible, knows what it contains, and knows how to make its thoughts tell on the minds of others. The great secret of his success consists in the aptness, palpableness and pungency with which he gets Bible thoughts before the people. He in this way meets their necessities, and makes them feel their necessities, and thus wins them to the acceptance of the remedy that the Gospel so graciously supplies; and this he does with far more power and effect than many ministers who are his superiors in literary and general scholarship.

We do not mean to bring any railing accusation against the Christian ministry as a class; yet we have the strong impression that, in the matter of Bible study and Bible preaching, there is both an opportunity and a need for them, as a body, to rise very much above their present average; and we say these things to stir up their pure minds by way of remembrance. The best antidote for heresy, crude notions, infidelity, silly and wild speculations, and profitless sensationalisms, and also the best means of promoting a vigorous and working spirituality in the Church and winning souls to Christ in the allegiance of faith and love, consist in what Dr. Cuyler not inapropriately calls "the old-fashioned Gospel," which is simply the Bible Gospel as it fell from the lips of Christ and his Apostles. This is just the kind of preaching which men in the Church and men out of the Church most need to hear.

The real wants of human nature—whether cultured or uncultured, in poverty or in opulence, in a cottage or on a throne—are essentially the same; and the "great salvation" of Jesus Christ is the one all-sufficient remedy to meet these wants. Preach this salvation precisely as it is revealed in the Bible, and let it tell its own story and produce its own impression. It was good enough in the age of Christ and his Apostles, and wrought wonders then, and has not passed out of date in this nineteenth century. What the world wants is Bible salvation; and the ministry of Christ should seek to be "mighty" in expounding and applying that salvation. Here is a field for all its power exercised in the best possible form.—Independent.

Christians might be happier if they would think more and speak oftener of their mercies, instead of nursing and brooding over their miseries.

What Personal Service Will Do.

In several articles recently in the *Telescope* the importance and value of individual personal service among the members of the Church has been emphasized. Such activity as has been commended will solve at least three important problems, often the source of great concern to pastors.

1. How to prevent such a large percentage of transient professions following revivals. There is no better remedy for this prevalent evil than to give the converts something to do, something to engage their thoughts, their hands, their feet—all their best powers of body, mind and heart. That is what the organization of societies for young people, from whose numbers the ranks of the church are now so largely recruited, means. In these societies the young are given something to do, and are trained in actual service for Christ. No one ever made shipwreck of faith when working for him.

2. Usefulness. The problem of the usefulness of the church, as well as of its individual members, is solved by this personal activity. If Wilbur Fisk had not, by kind words and deeds, won a boy fisher to Christ and his Church it is not likely there would be to-day a Boston University, or that Isaac Rich would ever have poured out his great wealth on the altars of Christianity. That which makes Bethany Church Philadelphia, with its 1,750 members, the great power it is, is its thorough organization, by which its members, young and old are given something specific to do. The useful church is the church whose essential factor of power and blessing is a working membership. In saying this the pulpit is not disparaged. The preacher is one of the working force in the church, and in his preaching and supervision of the work his own personality and service hold a place of just prominence.

3. A third problem for which personal service for Christ gives a true solution is that of happiness. The inquiry of many is, Where shall we find enjoyment? To gratify this longing many are given up to worldly amusements and associations. Now, let our church members know, especially the young, that there are no higher joys than the service of Jesus Christ affords and they will abandon sinful pleasures. They will not otherwise do it. Mr. Moody was once asked what he would do with dancing church members. His laconic reply was, "I would give them something better to do." The people will not give up the theater and dance and other sinful amusements till they have something better to do—something that will yield superior joys. Simply preaching against these evils, however logical and forceful it may be, will not correct them; but giving these votaries of pleasure something better to engage their thoughts and activities will.

A lady who had been engaged in Christian work, writing a friend of her efforts and the souls she had won, tells of the great joy she found in her holy employment. She says:

I wish I could tell you of the good my own soul has received in this work—a stronger faith, a greater spiritual power. God is truly a hearer of prayer; and he delights to reward his children when they diligently strive to serve him. When I first began to work it was all new to me, and I think I was satisfied in trying to do good in a general way. I was aroused from this state one evening by hearing an eminent Christian in a public meeting assert the short number of years in which the world's population would be converted if each year every professed Christian would succeed in converting one other. I resolved that I would henceforth concentrate all my powers upon one soul at a time. I never spoke and prayed so earnestly before; and the lady I selected that night is not only converted, but her husband also, and some others beside.

The *Primitive Methodist*, of London, England, recently gave this incident: When Harlan Page was dying, at the age of thirty-six, he said to his wife, "I am leaving you for heaven, and my whole trust for salvation is in the merits of Christ Jesus; but it does me no harm to look round and see more than 200 persons in different churches who say they were brought to God through my instrumentality." He was a common artisan; but he visited the sick, he went after the wanderer, he warned men of sin, he led many to the house of God, and his record is on high.

This is the personal service we would commend to each member of the Church—a service that tends to make strong and permanent the Christian character, a service that contributes so largely and effectively to usefulness and happiness. This service enriches the life and crowns it with the sweetest joys.—Telescope

Confidence in God.

What a deep, heartfelt word is the word *confide*! In the bosom of the family, in the assurance of conjugal trustworthiness, in the rich communion of abiding friendship, it has a wealth of meaning. It means that which nothing substitutes. In the market where men's fortunes are at stake, in the arena where honor is achieved or lost, in the sick room where health and heart are stricken, in the freedom of the children's play in the nursery, how essential to comfort and to quietness is confidence. It is more than comfort, more than quiet—it is frankness, it is courage, and hope and strength. How full the Scriptures are of the idea and its cognates. It is not always that we readily analyze what it means to have confidence in God. There is a trustfulness in God's goodness and mercy and love, and in the fulfilling of his work by himself, that makes us submissive and resigned and calm and hopeful. Has he not said it, and shall not all things work together for good to those that love him? Are not our names written on his palms, the hairs of our head numbered, our steps ordered of him, the portion, cast into the lap by him? Did he not "lead Jacob like a flock," and keep his chosen of the olden time as "the apple of his eye"? Shall not one say "I will not be afraid"? That is good, but that is not all. Nor is it the deepest and richest phase of the thought of confidence in God. To sink into the full meaning one must fix his heart on God himself. It is not merely confidence in his providential supervision, but confidence in his character, in the realization that he himself is worthy of all we have to render to him. We must in some way take hold of him, rather than his dealings. He may or may not, within our meaning, answer our prayer; he may or may not succor us in physical peril, relieve us of trouble or in it, but there must be that richer abandon which says "though he slay me yet will I trust in him." And then there goes with this that other thought that we may come to him, talk to him, be frank with him, tell him all about ourselves, tell him what we possibly never tell to any other, ask him to see in us what we mean and cannot speak, whether of sin or penitence or faith or gratitude or love; a trustful unboresome of our innermost selves—doing with our earthly father or friend, turning ourselves inside out before him, without reserve or extenuation, with the utmost daring, the boldness of the wildest venture, having boldness, and obtaining "access."—Advocate.

Self-Denial.

The necessity of denial of self, if one would command success, is recognized as fully in every-day secular life as in the Christian life. The business man rises early and sits up late, not counting ease dear unto him, so that he may realize the ends he has set his heart upon. The aspiring professional man devotes himself with untiring assiduity to the mastery of his profession, whether it be medicine, surgery, law, theology, or art. His meat and his drink is to add knowledge to knowledge, skill to skill, and climb higher and even higher toward the bright ideal that recedes as he advances. The scientist "scorns delight and lives laborious days" that he may get deeper and deeper insight into the mysteries of nature; and so love, in one or other of its innumerable Protean forms, is at the bottom of all noble abnegation of self.

"Love took up the harp of life, and smote on all the chords with might; Smote the chord of Self, that trembling, passed in music out of sight."

It is easy to obey the voice of love. The devoted wife counts no reasonable, and often no unreasonable, self-denial or sacrifice if it ministers to the happiness of her husband; the tender mother delights in lavishing herself upon her child; the husband and father finds his greatest happiness in building his family.

But there are times when we are called to self-denial, not by the love of God, but by the sense of duty—"stern daughter of the voice of God," by the interior necessity laid upon us to rise to a higher life than we have hitherto led, thrown off incubrances, to overcome besetting sins, to develop new capacities, to take on new growths; by the inexorable demands of daily life that urge us imperatively to the exercise of industry, of endurance of patient waiting. Better thus to be spurred on than to be left to recline in ignoble ease, to rust in inaction, to slip back toward a lower type of manhood and womanhood, and so we "kiss the rod" and love the hand that applies it.

When we do really love our neighbor as ourself, when our own private interest becomes to us only a part of the general interest, when we can disinterestedly do what is best for the entire constituency of which we form

a part, we have succeeded in eliminating self from the problem of life. What can an individual who really does this be but a follower of Him who "pleased not Himself." Then can he realize in his own life the exhortation: "Nor love thy life, nor hate; but what thou livest Live well, how long or short—perme to heaven."

PRAYERS for large blessings honor God. We ought not to shrink from asking great things. We may ask for things which would be detrimental to our welfare, and all our supplications should be for things according to the divine will. But we cannot ask too much of God. His promises and his power warrant us in seeking the largest blessings. He "is able to do exceeding abundantly above all that we ask or think." Enlarge our thoughts of God as we may, we can never gain a conception of God which will compass the greatness of his power.

I would say to all: Use your gentlest voice at home. Watch it day by day, as a pearl of great price; for it will be worth more to you in days to come than the best pearl hid in the sea. A kind voice is joy, like a lark's song, to a heart at home. It is a light that sings as well as shines. Train it to sweet tones now, and it will keep in tune through life.—Elihu Burritt.

Random Readings.

A word to the wise is enough.

One to-day is worth two to-morrows.

"Keep thy heart with all diligence; for out of it are the issues of life."

Who makes quick use of the moments is a genius of prudence.—Lavator.

The greatest and sublimest power is often simple patience.—Horace Bushnell.

Lost time is never found again; and what we call time enough always proves little enough.

We show the strength of our convictions more by our actions than by the vehement words we utter.

A vigorous old age is able to accomplish, out of all proportion, more than several careers, however brilliant, out short in youth.

"Love is like flame—light as many fresh flames at it as you will, it grows, instead of diminishing by the dispersion."

Daniel had a kind of religion that would bear transportation; it stood the journey from Jerusalem to Babylon, and was just as good abroad as at home.—Moody.

The nobler a man truly is, the stronger is his desire to live a yet richer and worthier life; the more valuable his work the more earnestly does he long to improve upon it.

Life is short, and we have never too much time for gladdening the hearts of those who are travelling the same dark journey with us. Oh, be swift to love, make haste to be kind!

Neither days nor lives can be made holy by doing nothing in them. The best prayer at the beginning of a day is that we may not lose its moments; and the best grace before meat is the consciousness that we have justly earned our dinner.—Ruskin.

Minard's Liniment cures Burns, etc.

SIT DOWN AND THINK.

Sit down and think; 1st, that dyspepsia is caused by wrong action of the stomach; 2nd, that Burdock Blood Bitters is designed to correct and regulate the stomach; 3rd, that it always cures dyspepsia and costs less than a cent a dose. Can you afford to be dyspeptic?

THE MOST DELIGHTFUL Handkerchief Odor is "Lotus of the Nile."

Many people who pride themselves on their blue blood would be far happier with pure blood; but, while we cannot choose our ancestors, fortunately, by the use of Ayer's Sarsaparilla, we can transmit pure blood to our posterity.

Northrop & Lyman's Vegetable Discovery has worked wonders for dyspepsia, and we don't think there is a case of Dyspepsia to be found that it will not cure if the directions are followed. Mr. C. E. Williams, Druggist, Wingham, says: "The Vegetable Discovery is selling well, and I know of one bad case of Dyspepsia that it has completely cured."

Public Speakers, Actors and Vocalists find, and state that Dr. Thomas' Electric Oil relieves hoarseness and irritation in the throat better than remedies specially advertised to relieve that difficulty. This Oil has a wide scope, since it cures external hurts, corns, sores, frost-bite, piles, and a variety of other unhealthy conditions.

A man's wife should always be the same, especially to her husband, but if she is weak and nervous, and uses Carter's Iron Pills, she cannot be, for they make her "feel like a different person," so they all say, and their husbands say so too!

PARSON'S PILLS**Make New, Rich Blood!**

These pills were a wonderful discovery. No other like them in the world. Will positively cure or relieve in a manner of disease. The information around and as is worth ten times the cost of a box of pills. Put at about them, and you will always be thankful. On Dr. A. B. Parson's. They expel all impurities from the blood, cleanse the system, and give new blood to the system. Sold every where, or sent by mail for 25 cts. in stamps, five boxes \$1.00. Dr. J. H. PARSON & CO., 25 Custom House St., Boston, Mass.

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 Campbellton 7.10
Accommodation for Point du Chene 10.40
Fast Express for Halifax 13.30
Express for Sussex 16.30
Fast Express for Quebec & Montreal 16.55

A parlor car runs each way on express trains leaving St. John at 7.10 o'clock, and Halifax at 7.15. Passengers from St. John for Quebec and Montreal leave St. John at 16.55 and take sleeping car at Montreal.

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

TRAINS WILL ARRIVE AT ST. JOHN.

Express from Sussex 8.30
Fast Express from Quebec and Montreal (Monday excepted) 9.35
Accommodation from Point du Chene 12.55
Day Express from Halifax 19.20
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 Standard Time.

D. POTTINGER, Chief Superintendent
Railway Office, Montreal, 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 October 12th, 1890.

Eastern Standard Time.**LEAVE FREDERICTON.**

8.20 A. M.—Express for Fredericton Junction, St. John and intermediate points. Vancouver, Bangor, Portland, Boston, and Point West; St. Stephen, St. Andrews, Houlton, and Woodville.
10.30 A. M.—For Fredericton Junction, St. John and all points east.
3.15 P. M.—For Fredericton Junction, St. John, etc.

RETURNING TO FREDERICTON.

From St. John 6.30, 7.35, a. m.; 4.40 p. m.; Fredericton Junction, 8.10, a. m., 12.10 a. m., 6.25 p. m.; McAdam Junction, 10.47 a. m.; 2.15 p. m.; Vancouver, 10.25 a. m., 6.45 p. m.; St. Stephen, 7.45, 10.15 a. m.; St. Andrews, 6.15 a. m.

ARRIVING IN FREDERICTON.

9.20 a. m., 1.20, 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.

H. P. TIMMERMAN, Gen. Supt.
C. E. McPHERSON, Dist. Pass. Agent.

WORMS

For the removal of worms of all kinds from children or adults use **DR. SWEET'S GERMAN WORM LOZENGES**, Always reliable, requiring no after medicine. **Never failing.** Leave no bad effects. **Price, 25 cents per box.**

GUNS AND SPORTING GOODS

Just received (Direct Importation).

4 CASES Guns and Rifles, as follows: Winchester Magazine and Single Shot; The Marlin Rifle, full and half magazine, Double Barrel Break Loading, price from \$10 to \$40; Single Shot do; Muzzle Loading Guns, double and single, price from \$4 to \$10. The above are the best value that ever came in my store, and an intending purchaser would do well to call and examine the above names' stock before purchasing elsewhere.

Also a full and complete stock Sporting and Rifle Powder, Shot, Shells and Caps, Pouches, Belts and Cartridges, Primers, Gunlocks, Revolvers, Gun Cases, Covers and bags, Shells loaded to order. Wholesale and retail, at **NEILL'S Hardware Store.**

BLACKSMITH'S COAL.

JUST received one woodload Green & Blacksmith's Coal. For sale by the barrel, chaldron or car load, at **NEILL'S Hardware Store.**

Brandram's White Lead and Oil.

JUST RECEIVED—

5 TONS Brandram's White Lead;
2 tons Colored Paints;
5 Barrels Paint Oil;
2 Barrels Turpentine;
10 cases Ready-Mixed Paint;
2 cases Brushes.

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

TAR, PITCH AND OAKUM.

5 BARRELS Tar;
5 barrels Pitch;
20 bales Oakum, at **NEILL'S Hardware Store.**