

"My Presence Shall Go With Thee, and I Will Give Thee Rest."

(Exodus xxxiii. 14.)

Be still, my heart! my Saviour speaks,
His word will fill my soul with joy;
Upon my ear its music breaks,
Its tones my gloomy fears destroy.
He knows me well, he loves me still,
His word is true, his favor sure,
His power will guard from every ill,
His mercy evermore endure!

My way is hid, my eyes are dim,
I cannot see the far-off land;
Gladly I turn my eyes to him,
And eager seize his outstretched hand.
His sight is clear, his arm is strong,
His love will never change, nor die;
Mercy and truth to him belong,
He will my every want supply.

When dark the sky, and fierce the storm,
When friends shall fail, and weakness come,
When terrors fill me with alarm,
When underneath his stroke I'm dumb,
His voice will hush my fears to rest,
His presence chase my doubts away;
I'll lean upon his loving breast,
And see my darkness turn to day.

In childhood's joys, in manhood's cares,
In age and feebleness and death;
In toil and pain amidst foes and snares,
His arms are ever underneath.
Where all is change and grief and woe,
He ever standeth by our side;
His plan no power can overthrow,
His strength no words can abide.

And soon will come the blessed day,
When doubts shall end, and sin and tears;
When clouds shall all have passed away,
And ended be the roll of years;

Then gath'ring in from different lands,
The parted saints shall meet again;
And amidst the songs of angel bands,
Begin their everlasting reign.

—British Messenger.

Nothing Comes by Chance.

BE SURE THAT GOD HAS A PURPOSE IN ALL YOUR SORROW.

The apparent aimlessness of some kinds of pain is sometimes their sorest ingredient. We can suffer more cheerfully if we can clearly see the end which is being slowly reached; but if we cannot, it is hard to lie still and be at rest. But the believer knows nothing can come to him, save by the permission of God's love. Every trial must reach him through the mystic barriers that encircle him, and must show a permit signed by the hand of God Himself. Nothing comes by chance, or by the will of friend or foe; but all is under law, and each several calamity has a specific purpose. "Fishes are not threshed with a sharp threshing instrument, neither is a cart-wheel turned about upon the cummin; but the fishes are beaten out with a staff, and the cummin with a rod."

And as the farmer carefully adjusts his method to various kinds of grain, and to accomplish the object he has at heart, so the Almighty varies His method of dealing with us; He ever selects the precise trial that will soonest and best accomplish His purpose; and He only continues it long enough to do all that needs to be done. "Bread corn is bruised; but He will not ever be threshing it; nor break it with the wheel of His cart; nor bruise it with His horsemen." I commend that precious promise to those who think their sorrows past endurance. They will not last forever; they will be suited to our peculiar needs and strength. They will accomplish that on which the great Husbandman has set His heart.

REMEMBER THAT NOTHING CAN SEPARATE YOU FROM THE LOVE OF GOD.

When Jacob reviewed these dark passages of his life from the serene heights of his dying bed, he saw, as he had never seen before, that God had shepherded him all his life long, and His angel had redeemed him from evil (Gen. xlviii, 15, 16). We do not realize this at the time. But there is never an experience in life without the watch of that unsleeping Shepherd-eye; never a peril without the interposition of that untiring Shepherd-hand. The hand of the good Physician is ever on the pulse as we pass through the operation. "Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? Nay." These things may sever God from our eyes, and shut away the realization of His love; but they cannot make Him cease to love us, or hide us from Him, or separate us from Him. Take heart you who are descending into the dark valley of shadow; the good Shepherd is going at your side, though you see Him not. His rod and staff shall comfort you: yea, His own voice shall speak comfort to you. Fear not!

ANTICIPATE THE "AFTERWARD."

Look not at the things which are seen; but at those which are not seen. Cast into the one scale your sorrows, if you will; but put into the other the glory which shall presently be the outcome of the pain. Consider how

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splendid it will be when the discipline is over, and the lovely shape is acquired, and the lesson learned, and the pattern fixed forever. Anticipate the time when every vestige of Jacob shall have been laid aside, and Israel is become the befitting title for your soul. Will not that repay you—because you will have been brought into oneness with Christ which shall be heaven in miniature?

Take heart, thou bit of heaven's porcelain; thou must be shaped and fashioned on the rapid wheel: thy fairest hues must be burnt in amid the most fiery trials—but thou shalt yet grace the table of thy King, and shall be used of Him for His choicest purposes.

"Wherefore, let them that suffer according to the will of God, commit the keeping of their souls to Him, as unto a faithful Creator" (1 Peter, iv, 19).—Rev. F. B. Meyer.

Genuine and False Piety.

Everything has its imitation, even the bird's voice and the shy flower. Man seems to be so envious of the quality of genuineness in things, that he cannot leave it unassailed, whether by flimsy similitudes or open violations. Nothing that bears the first stamp of truth can escape this plague of mimicry. Even man's own best qualities are imitated and falsified. There is more striving to seem in the world than striving to be—as if seeming were a higher quality of achievement than being.

The disease invades even our religious life. Here, too, there are paper roses for real flowers, and tin whistles instead of bird voices. True piety is the most genuine and beautiful thing in the world, for it is the soul in harmony with God. All beauty is harmony, and spiritual harmony is beauty in its highest stage of development. False piety, therefore, the violation and falsification of true piety, is the most hideous, distorted thing in the universe. It is the false note struck in when the music of the universe, rising through the highest life of the highest creature, is just melting into harmony with the Divine Spirit. What infinite pain must such a discord bring to the heart of the all-loving Father!

We may take, in general, this test of piety: if genuine, it is in harmony with a man's established character; if false, it belies that character. We have all seen men whose whitewashed sanctity, on all public occasions of a religious nature, might well make translated saints feel insignificant; yet we know, and the world knows, that this pink of phariseism is nothing more nor less than a pious cosmetic. It does not harmonize with the everyday complexion of the man's character who wears it. The being of the life does not bear out its seeming. Say, if you will, that the religious character of the man is dominant, and that his secular life, whatever it may be, is wholly subordinate. Religiousness, then, is the melody of the man's life, but hypocrisies are the grace-notes; and when the grace-notes are in a different key from the melody, what can you expect but discord? No matter how large a part piety may play in a man's life, unless it permeates and dominates the whole of it, it is false piety. His highest professions amount to nothing unless they are borne out by every smallest act of every day.

But it is not necessary that piety should be pretentious in order to be genuine; rather, it is necessary, in almost every case, that it should not be pretentious in order to be genuine. The piety of man, like everything else which he essays in his imperfect way, ought to be humble. He need not claim to be immaculately good. Only let him make his piety square with his character—let him be genuine, let him be consistent. Piety may be genuine though it makes no claims to being transcendent. True piety is oftener of the poor publican than the proud pharisee type. It stands with bowed head oftener than with jubilant face turned heavenward. It pleads its failings rather than vaunts its perfections. But it goes away justified, because God loves a character that squares with its professions.—Zion's Herald.

The Double Relation.

This change toward God at once brought about a corresponding change toward man. When you began to know and love God as your Father, you spontaneously began to know and love man as your brother. You did not say, "I see it is my duty to love him, and I will try to fulfill this duty." You often said so before, and miserably failed. But as love to God, born by God's love to you, moved your heart toward God, so you felt, by another new impulse, your heart moved by love toward man. You could not help loving those who with you loved the

Father, and with them, pitying those who knew not the Father. It was quite a new experience. Only since then you began really to understand what brotherly love signifies. This new experience gave a new meaning to the word man—rather revealing to you its true meaning. The terms, father, mother, brother, sister, friend, neighbor, fellow-man, reflected the new light shining in you. This light, beaming from the Father's countenance, transfigured, with yourself, every human being, and even every material object you beheld. It seemed to you as if the whole world, with yourself, was bathed in the love of the Father.

Your experience at the time of your conversion may not have been quite as bright and vivid as I have described it; but you could not be lifted out of the state of condemnation into that pardon and adoption without becoming a partaker of the new life which is love to God and man. Your turning to God was also your turning to man. Your reconciliation to God was also your reconciliation to man. The Spirit who came to dwell in you, while prompting you to love God, also prompted you to love man. If you have not grieved the Spirit by giving away again to the old selfish life, if you have grown even stronger in the new life, then your interest in your fellow-men will have grown, and you will be vigorously engaged in the blessed work of saving others, by prayer and personal effort, by word and conduct, by assisting God's workmen.

Your attitude to man indicates your attitude to God. If your love to man is weak, it proves that you have but a poor insight in the love of God to you. If it is strong, it proves that you have a deep sense of the love of God. As God's love is, so your love is, according to the measure in which you allow God's love to manifest itself to you. It is a poor love to man which can allow a Christian to any profit at the cost of his fellow-men. If you say you are saved, and care little about others, you know not what salvation means. He is saved who is saved from a selfish spirit. God saves you from condemnation in order to lead you to an unselfish life. Then let us not grieve God's Spirit, but yield to His promptings, that we may reflect God's love to us by the love we show to others in our dealings with them in the domestic and social circle, in private and public life. This will be a powerful rebuke of the selfish spirit of the world, and a convincing proof that Christ has saved us from the power of sin. It will be a beacon of light in this dark world to show the path of safety to erring sinners.—From "The Blessed Life."

What Think Ye Of Christ?

This question, which was asked in reference to a particular point, by our Saviour, naturally presents itself for an answer in connection with the commemoration of the birth of our Redeemer. It is pre-eminently a test question. What any one thinks about a great subject reveals the state of his knowledge of that subject. What one person says about another generally reveals more of the speaker's character than that of the person spoken of. But because Christ is the great Teacher, the Way, the Truth and the Life, what any one thinks of him will show his own religious condition.

What think ye of Christ as a Teacher? Have you received the great truths he taught? Are they the guiding principles of your life? Christ's teaching is not intended merely to enlighten the mind, or gratify curiosity about sacred things. It is intended to make known God's will, and guide the erring to walk in the path of life. We should be on our guard against all teaching that tends to lower the authority of Christ, by placing the speculations of modern critics above Christ's own consciousness of his mission and relation to the earlier revelation.

What think ye of Christ as an atoning sacrifice? Have you realized by faith the great truth that he was delivered for our offences, and raised again for our justification? Those who think of sin against God as mere human errors, and who have never felt the burden of their own guilt, cannot understand the nature or need of the atonement. The death of Christ is at once a manifestation of divine love adapted to soften sinful hearts into repentance, and a substitute for the infliction of the penalty by which his holy law is vindicated. He died for us. Have you "received the atonement" as the pledge and proof of God's infinite love? Has the great purpose of Christ's atoning work been accomplished in you, and have you now redemption through his blood?

What think ye of Christ's character as a Saviour? Have you fully realized that he is able to save to the uttermost them that come unto God by him, because he ever liveth to make intercession for us? His love is as great as

his power. Yet thousands are hindered from coming to him for salvation because they have never grasped believingly a just conception of the love and mercy of God in Christ. And many Christians have borne their burden alone, and have lived in the shadows rather than in the sunshine, because they have not fully believed how good the Lord is. Wrong thoughts of Christ have hindered the progress of the Church. Unbelieving misconceptions about Christ have kept many who name his name feeble and fruitless. He is "able to do exceeding abundantly above all that we ask or think."—Guardian.

A Strange Death and its Parallels.

Two or three weeks ago a poor-looking, third-class passenger in the train from Paris to Turin was taken seriously ill as the train approached the latter place. When the station was reached he was taken into the waiting-room, where he soon died. It was found that he wore a belt containing thirty thousand francs in gold, and death had been caused by the pressure of this belt. He also had rouleaux of gold under his arm-pits, though he was dressed in rags.

Many are the parallels of death of the soul, though few of the body, by the pressure of gold. He that is rich toward himself and not toward God has laid up his treasure upon the earth, and Jesus has declared that this is incompatible with the salvation that He came to bring. After tenaciously clinging to vast fortunes many nominal Christians make their wills, considering chiefly how they will be estimated on earth, seldom, it is to be feared, endeavoring to forecast what opinion will be held by the authorities of the country to which they hope to go.

One man whose children did no work, whom he supported in luxury and dissipation, made a will leaving them millions and the cause of Christ, which he professed to love, and humanity nothing. The knowledge of that will reached the heavenly courts before it was probated on earth; and if the words of Jesus are to be made the standard in the two parables relating to the subject, and it should be interpreted as the key to the life of the testator, it would certainly prove an insuperable obstacle in the way of his admission into that realm of which Jesus said: "Lay up for yourselves treasures in heaven," "for where your treasure is, there will your heart be also."—N. Y. Advocate.

How They Came.

We are told that these two men "followed Jesus"—probably walked behind Him modestly, at some little distance, but eagerly. It was the beginning of His following. We can fancy Jesus, weak from the terrific struggle of the temptation after the exciting scene at the baptism, now walking slowly away and musing on His unique position. We are never to lose the human Jesus in the divine Christ, nor the divine Christ in the human Jesus. "Is it not now to begin?" we may fancy Him musing. "Am I to have no following from that great multitude?" Then he became conscious of the nearness of the two men. He "turned" toward them, as He always did and always does to sincere seekers, however poor or weak or ignorant. Then He spake to them.

FIRST WORD OF THE CHRIST'S MINISTRY.

This came as the first word in the public ministry of Jesus: "What seek ye?" To the men walking along the Jordan-bank the deep significance of the question may not have been perceived at first. Indeed, everything depends upon the look and tone of the questioner. Jesus might have repelled them forever by His manner. He might have implied that their following was an intrusion, that He did not care to have His footsteps dogged, and that they should "go about their business." But we see from the narrative a very different light in the eye of Jesus, and we hear a very different tone in His voice.

"What seek ye?" That is the preliminary, penetrating, paramount question for all persons and at all times. The true answer to it will reveal to any man his real character and the trend of his whole life. "What am I seeking in life?" That must be my first question for myself, as it is the first question of Jesus to me. Every morning and night, in every visit, trade, occupation, that is the question with which I must probe myself. What am I seeking above all things in writing this book? What are you seeking in reading it? What are you seeking in business? What was I seeking when I went to church last Sunday? "What?" Mark, Jesus does not say "whom?" What are men expecting to find in Jesus?

THE SECOND WORD.

The suddenness of the question K. D. C. Co., New Glasgow, N.S.

seemed to increase the embarrassment of Andrew and John. But embarrassed men often more readily blurt out the truth. One of them answered, "Rabbi, where dwellest Thou?" Their very reply shows that the question of Jesus had been uttered kindly. Every true minister of religion delights in being sought. His feeling is that if any man wants to see him he wants to see that man. But the sanctity and reputation of the teacher of truth may be an embarrassment to the seeker after truth. The two men in this case spoke out the truth. They sought Him. The title "Rabbi," with which they addressed him, shows that they sought Him as a teacher; they desired to enter His school and be permanently under His instruction. And so they asked His address. His first word of reply was "Come." It was a condescension and kindness and hospitality and the offer of friendship. It was like God; it was like Jesus. "Come, only come, and ye shall see" was the confident promise of the Great Teacher.—Rev. C. F. Deems D. D.

To-NIGHT.—That was a dark night for Egypt when the destroying angel passed over. It was a sad, sad night for the homes, where was not found the sheltering blood upon the doorposts.

Should the angel come to-night to this, our fair community, is this home sheltered by the blood of the Lamb of God that taketh away the sins of the world? Is this heart kept by faith in the Lord Jesus Christ? Listen! "God so loved the world that he gave his only begotten Son that whosoever believeth in him should not perish, but have everlasting life." John iii. 16.

Random Readings.

Revivals promote mutual confidence between pastor and people.

It is little by little that pleasure leads on to sin the heart that lets itself be lulled by its charms.

We have often regrets for hasty or rash words, but never for words and acts of gentleness and love.

Do not expect commercial payment for the real benefits you may render mankind. Doing good is the great way of enriching character.—Dr. S. J. McPherson.

Whoever would be sustained by the hand of God, let him constantly lean upon it; let him patiently repose himself under it.—Calvin.

Do not be afraid to part with anything for Christ. It is unbelief that persuades you there is more pleasure, satisfaction and happiness in anything than in him.—Romaine.

The helm of the universe is held by the hands that were pierced for us. The Lord of nature and the mover of all things is that Saviour on whose love we may pillow our aching heads.—Dr. MacLaren.

That devotional meeting is the very heart of the League. Vigorous life here means lively work everywhere. Faint pulsations in this center of life indicate low religious vitality—heart disease; and heart disease is the most deadly of all complaints.

When we give thanks to God for our country, we should remember how great is his goodness in keeping us in peace with all our neighbors. No fear of war disturbs us, no standing army burdens us. Our mission has been one of peace, and we are at peace.

Those who think sin is a trifling thing will have low views of the atonement. A knowledge of sin as an abomination in the sight of God is necessary to reveal the full meaning of the cross.

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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, Portland, 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 Junction, 10.50 a.m., 2.50 p.m.; Vancorbo, 10.25 a.m., 2.30 p.m.; St. Stephen 9.00, 10.30 a.m.; St. Andrews, 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.
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