

The Certainties of the New Year.

The New Year has a smiling face,
But tells no tales of what may be;
In silent power he takes his place,
And wraps him in uncertainty.
And yet some things I count upon,
Which he must give ere he be gone!

I count upon some real advance;
This slow old world a stage will move,
And call from out its dissonance
A new, sweet melody of love;
And something will compel the year
To bring all good a step more near.

I count upon some Godward growth
Among the peoples of the earth;
They lose their way, and break their troth
Forgetful of their heavenly birth;
But ever shorter grows the night,
And clearer, every year, the light.

I count upon a large increase
Of those who love their fellow-men,
Who feel the angels' touch of peace
And hear the Bethlehem song again,
And spend themselves in ministries,
And wake forgotten harmonies.

I count upon a Father's care;
Men shall not lose Him in the dark;
Nothing can hurt them unaware
Whom God takes up into His ark.
And, let the year bring shine or shade,
God's children need not be afraid.

I count upon some tears to shed,
Some sleepless nights, some weary days
Some heaviness of heart and head,
Some thorny paths, some stony ways;
These, more or less, for every one,
But joy and rest when all is done.

The love of God I count upon
As on the mountains in their strength;
It has not failed in the years gone,
It will last on through all life's length;
I cannot count on my own love,
But His is sure as Heaven above.

Has the New Year a secret face?
There are some things he cannot hide,
Welcome him all, and give him place;
Long as he can he may abide!
He has surprises for us? Well,
We trust him—he has the rest still!

MARIANNE FARNINGHAM.

New Year Thoughts.

The going and coming of the years are suggestive. He must be heedless indeed, who is not aroused thereby to quickened thought and reflection. The change is made silently and without a break, but to him who is alert and observant, it is like stepping from one plank to another as they float on the current of a mighty river. They follow each other in such close connection, that just as the one upon which he has been running slips away and falls over the precipice into the irrevocable past, he steps upon the next and begins anew the race for life. Whether or not he will reach another, or be carried down to eternity with this one, as so many were with the last, he knows not.

1. The first thought, then, suggested by the changing years, is the uncertainty of life. Will my life last through the year, and shall I see another? Who is there to whose mind that question does not come as he enters upon a new year, and remembers how many started with him upon the old with just as fair prospects of life as he has now, but who never reached the end? Ah, human life! How uncertain! And, at best, how brief!

2. The next thought suggested is work, activity. This springs out of the first. If life is uncertain, how diligently it ought to be employed. No one wants his life to be a failure. It is a commendable ambition which animates, or ought to animate, every one to do something to make the world better, and for which he will be gratefully remembered by succeeding generations. If anything of this sort is to be accomplished, we must set about it at once. The years are passing rapidly. If we would improve them it must be now. It is not necessary that we should live long in order to do a work that will be a blessing to the world; but it is necessary that we should be earnest, active, diligent workers in our day. The men who have made the deepest impress on the world, or who did a work that has been and is exerting the most beneficent influence, have not always been those who lived the longest. F. W. Robertson died at the age of thirty-seven. So did Raphael. Robert McCheyne did not live to be thirty. Stephen was a young man when put to death by the Jewish rabble. But what a work these men accomplished in the short time they were here, and what an influence for good it is still having! How did they do it? By hard, earnest work. They were not idlers. They were consecrated men. They made good use of their time, and improved their opportunities, and although their days were few, they did a work which will last as long as the world stands, and for which thousands in every age since will at last rise up and call them blessed.

But the best and grandest example of what may be accomplished in a brief life is that of our blessed Lord. Only thirty-three years of age at the time

A FRIE TRIAL package of the

of his crucifixion, Jesus accomplished a work the noblest and grandest of any that ever lived. And what was it that characterized his life? Besides its purity and godliness, it was its earnestness, intensity and devotion to duty. He "must be about his Father's business." There was no time to be spent in idleness or indifference, but he was to be found "ever going about doing good." He "set his face steadfastly" to do his work, and although "cut off" in the midst of his years, he could say as he expired on the cross, "It is finished." And the work of that brief life was the greatest that was ever accomplished. It has been growing in influence and power from that day to this: and it will continue to increase until the world shall be redeemed to God.

Long life, then, is not necessary in order to do a work that will be an honor to ourselves and a blessing to those who come after us. What is needed is that we make good use of the present. If we wish to accomplish anything or rise to be anybody, it must be done by hard work and by improving every day and every hour. This is what the new year is saying to us:

"Act, act in the living present,
Heart within and God overhead."

3. Since the new year reminds us that time is passing, another thought suggested is that our lives are significant. The Psalmist says, "We spend our years as a tale that is told." Not that life is, as the common interpretation has it, a certain number of years "told" or counted off one by one, as a "tale of bricks," but life is a story that is being told. The Apostle expresses the same idea when he says, "Ye are epistles, known and read of all men." The life of every man is a story of some significance to which others are listening. Each year completes a chapter. What is the "tale" your life is telling? It may be trifling—as light and foolish as an idle gossip's. It may be harmful and damning, because of the weight your position and respectability give to your wicked and disreputable acts. Or the story of your life may be good and ennobling. There may be going forth from your life and acts such a pure, sweet and beneficent influence as will impress others with the nobleness of manhood and the desirableness of the religion of Jesus. Which is it? Well, whatever story your life may have been telling in the past, what will it be during this "glad new year" upon which we are entering?

The tale that life tells is infinitely more forcible than that told by the lips. Example is better than precept. Practice is better than rules. We all know something of the influence of a wicked life to draw men down to shame and degradation. But a holy life has its influence too. "Under whose preaching were you converted?" was asked of a young society lady. "I wasn't converted under anybody's preaching, but by my aunt's practising," was the reply. She had been able to sit unmoved under the strongest sermons and most powerful appeals from the pulpit, but there was a power in her aunt's pious living, in her beautiful, consistent, Christian example, which she couldn't resist. Will that be the story—will that be the effect of our lives in this new year?—United Presbyterian.

Revising Life.

Is it not true that, sooner or later, there comes to most of us a time when life has to be revised? We get to see things in clearer lights, in more abiding relations. Hitherto we have proceeded upon temporal assumptions—theories of life which cannot stand the test of eternity. We have lived and planned as if this life were all, or at least, as if this life were the principal thing. But suddenly—or it may be gradually—the true perspective opens before us. Immediate things are dwarfed and dwindle into insignificance; the everlasting verities break upon our vision like mountains out of a morning mist.

This life-crisis usually comes when one is emerging out of youth into manhood or womanhood. It is often preceded or accompanied by some painful or trying experience, and in itself at the first it is commonly a depressing experience. We speak of it as coming to look upon the serious side of life. Yet there is no great spiritual joy possible to one who fails to make this grand life-revision. We cannot keep the childview of things always. It would not be natural. While we are young it is meet that we should speak and think as a child, but when we become men we must put away childish things. The great and impressive facts of life must be taken into the account; and so soon as we are able to contemplate them they will modify, and perhaps change altogether, our estimate of ourselves and environments.

We may determine to make this revision of our life ourselves, or God will make it for us. There is a grim neces-

sity in a man's maturer change of outlook. Strive as we may to keep the short-sighted and often foolish ideals of youth how few of us live after the pattern of our early dreams! Especially as regards our life-work, in ninety-nine cases out of a hundred the man meets life's necessity by doing that which never entered into his boyish plans. Usually it is somewhat more substantial, the work we are doing in our maturity, than that which we contemplated in our youth—better work, probably, as we realize before we finish it.

Occasionally, to be sure, a mature view of life is taken in youth—a view which needs no revision; but this is not often. Most of us have to put our early ideals away in sacred places, as we do rose-leaves and old letters and first sentiments. They are worth keeping because they were sweet and beautiful, like flowers; but like flowers, also, they could not last. The serious and abiding judgments of a mature mind displaced them. The time came when life ceased to be a romance and a dream. The realities took the place of the fancies, and life was adjusted according to its abiding principles.—Zion's Herald.

Causes of Spiritual Declension.

Perhaps you spend too little time in communion with God through his Word. It is not necessary to make long prayers but it is essential to be much alone with God; waiting at his door; harkening for his voice; lingering in the garden of Scripture for the coming of the Lord God in the dawn or the cool of the day. No number of meetings, no fellowship with Christians no amount of Christian activity can compensate for the neglect of the still hour. When you feel least inclined for it, there is most need to make for your closet with the shut door. Do for duty's sake what you cannot do as a pleasure, and you will find it become delightful. You can better thrive without nourishment than become happy or strong in Christian life without fellowship with God. When you cannot pray for yourself, begin to pray for others. When your desires flag, take the Bible in hand and begin to turn each text into petition; or take up the tale of your mercies, and begin to translate each of them into praise. When the Bible itself becomes irksome, inquire if you have not been spoiling your appetite by sweet-meats and renounce them; and believe that the word is the wire along which the voice of God will certainly come to you, if the heart is hushed and the attention fixed. "I will hear what God the Lord shall speak." More Christians than we can count are suffering from a lack of prayer and Bible study, and no revival is more to be desired than that of systematic private Bible study. There is no short and easy method of godliness which can dispense with this.—F. B. Meyer.

The "One Thing Needful."

What the Saviour means by "one thing needful," is spiritual religion—personal salvation from sin. That is our necessity, and indispensable to our welfare in this life, and in the life to come. We must be saved or perish. We can live without scholarship, though that would be a great privation; and without property, though at a great inconvenience; and without a home, though a great disadvantage; but we cannot be without religion and be happily satisfied; that is the one thing which secures happiness and insures heaven. Other good things end with the present life, that extends to the life to come, and is our supreme good.

Personal religion is the necessity of all classes. The young and the busy are prone to neglect it as something that may be deferred to a future time. This is a mistake. If you are young, you need religion all the more, to restrain and help you; besides, you will die young, as many do, and no one is prepared for death without personal spiritual salvation. If you are in the midst of business activities, your best safeguard is religion; besides, nothing is more common than for the active to be called by death in the midst of their worldly plans. If you are parents, do not excuse yourselves because of your many cares. Religion will help you to bear your responsibilities; will make you better fathers and better mothers, and, remember how many parents die and leave their children behind them. Death is inexorable, and will not consult our surroundings or state of readiness. The one direction for all is, "Seek ye first the kingdom of God and his righteousness."

Personal religion is a necessity in the emergencies of life. It bridges us over the hard and dangerous places in life's journey. No one travels the road without meeting severe encounters, disappointments, losses, temptations, sickness and bereavements. In all these, religion upholds us, and

gives us comfort; it is the one thing to abide with us when other things are gone. When we sit down amid the shadows of desolated homes, religion opens rays of light from heaven upon us. Besides, in an instant, we may fall in death, be dashed to pieces by casualties, but in such case we are ready. This is one thing needful we should seek from the first, and keep to the last, in life's perilous journey.—Rev. William Graham, D. D.

The Inward Battle.

Happy for every man that the battle between the spirit and the flesh should begin in him again and again, as long as his flesh is not subdued to his spirit. If he be wrong, the greatest blessing which can happen to him is that he should find himself in the wrong. If he have been deceiving himself, the greatest blessing is that God should anoint his eyes that he may see—see himself as he is; see his own inbred corruption; see the sin that doth so easily beset him, whatever it may be. Whatever anguish of mind it may cost him, it is a light price to pay for the inestimable treasure which true repentance and amendment brings; the fine gold of solid self-knowledge, tried in the fire of bitter experience; the white raiment of pure and simple heart; the eye-salve of honest self-condemnation and noble shame. If he have but these—and these God will give him, in answer to prayer, the prayer of a broken and contrite heart—then he will be able to carry on the battle against the corrupt flesh, and its affections and lusts, in hope, in the assured hope of final victory; "For greater is He that is with us than he that is against us." He that is against us is ourself, our selfish self, our animal nature; and He that is with us is God—God and none other; and who can pluck us out of His hand?—Rev. Charles Kingsley.

God's Chisel.

Look at the artist's chisel. The artist cannot carve without it. Yet imagine the chisel, conscious that it was made to carve, and that it is its function, trying to carve alone. It lays itself against the hard marble, but it has neither strength nor skill. Then we can imagine the chisel full of disappointment. "Why cannot I carve?" it cries. "Then the artist comes and seizes it. The chisel lays itself into his hand and is obedient to him. That obedience is faith. It opens the channels between the sculptor's brain and the hard steel. Thought, feeling, imagination, skill, flow down from the deep chambers of the artist's soul to the chisel's edge. The sculptor and the chisel are not two, but one. It is the unit which they make that carves the stone.

We are but the chisel to carve God's statues in this world. Unquestionably we must do the work. But the human worker is only the chisel of the great Artist. The artist needs his chisel. But the chisel can do nothing, produce no beauty of itself. The artist must seize it, and the chisel must lay itself into his hand and be obedient to him. We must yield ourselves together to Christ and let him use us. Then his power, his wisdom, his skill, his thought, his love, shall flow through our soul, our brain, our heart, our fingers. That is working by faith.—Phillips Brooks.

Do Good Now.

Dr. Johnson wisely said: "He who waits to do a great deal of good at once, will never do anything." Life is made up of little things. It is but once in an age that occasion is offered for a great deed. True greatness consists in being great in little things. How are railways built? By one shovelful of dirt after another; one shovelful at a time. Thus, drops make the ocean. Hence, we should be willing to do a little good at a time, and never "wait to do a great deal of good at once." If we would do much good in the world we must be willing to do good in little things, little acts one after another; speaking a word here, giving a tract there, and setting a good example at all times; we must do the first good thing we can, and then the next, and the next, and so keep on doing. This is the way to accomplish anything. Thus only shall we do all the good in our power.—Epworth Herald.

Resolutions for 1892.

The following resolutions for the incoming year are earnestly commended to the prayerful attention of all. By the help of divine grace I will endeavor to faithfully keep the resolutions hereto attached:

1. To daily walk with God during 1892.
2. To be more prayerful during 1892.
3. To be more faithful to the Church, its services and work in 1892.

K. D. C. Co., New Glasgow, N.S.

4. To study God's word more diligently in 1892.
5. To set a better Christian example in 1892.
6. To be more Christlike in temper and speech in 1892.
7. To be more careful to show the graces of the Spirit in all home relations and duties in 1892.
8. To work more earnestly than ever to bring souls to Christ in 1892.
9. To work more with a single eye for the "glory of God" in 1892.

Any one desiring to make these resolutions his own can cut them out and place them in his Bible where he may frequently refer to them, or he can write them out under the heading, "My Resolutions for 1892" and sign his name at the close. Another way would be to cut out the resolutions and paste them on a card, signing the name below. The value of entering into a covenant of this kind is readily seen. It will serve to keep the mind on the several duties named, and to stimulate to faithfulness in meeting all of one's religious obligations.

ANYEFOR NOTES.—We ought not to expend all our keen-sightedness in discovering our neighbour's little faults. By some strange perverseness in human nature we have far keener eyes for flaws and blemishes in others than for the lovely things that are in them. Not many of us go about talking to every one we meet about our neighbour's good points and praising lovely things in him. Not a few of us, however, can tell of an indefinite number of faults in many of our neighbours. Would it not be well to change this, and begin gossiping about the good and beautiful things in others?—F. R. Miller.

LIFE'S PATHWAY IS UPHILL.—He who is making true progress is having a hard time of it. Every step costs effort. If a man finds his way an easy one, he may be pretty sure that he is going down hill; and that is no direction for any man. Let no man complain, therefore, but rather take heart in the fact that his progress is toilsome.—S. S. Times.

Random Readings.

The best way to train and edify souls is to set them at work to win other souls.

Beware of the vicious man who proposes to reform his life on the installment plan.

The long winter evenings are here. What provision have you made for reading and self culture?

A string of opinion no more constitutes faith than a string of beads constitutes holiness.—John Wesley.

Behold I come quickly and my reward is with me to give every man according as his work shall be.—Rev. xxii. 12.

When you find yourselves overpowered, as it were, by melancholy, the best way is to go out and do some thing kind to somebody.—Keele.

The blessedness of youth consists in opportunity; that of old age in the golden fruit of opportunities improved.

The motto of St. Edmund of Canterbury was, "Work as though you would live forever; live as though you would die to-day."

Future! Thou art a cruel thief, for thou dost rob us of what we are and leave us pursuing, but never catching thee.—Dr. Abbott.

Minard's Liniment for sale everywhere.

"Now is the winter of our discontent made glorious summer" by Ayer's Sarsaparilla. This wonderful medicine so invigorates the system and enriches the blood that cold weather becomes positively enjoyable. Arctic explorers would do well to make a note of this.

THE "MADES." CONDITION POWDERS is as far in advance of its rivals, as Mr. Bonnar's celebrated mare is ahead of her rivals, in the estimation of the public.

Mrs. Harry Pearson, Hawtrey, writes: For about three months I was troubled with fainting spells and dizziness which was growing worse, and would attack me three or four times a day. At last my husband purchased a bottle of Northrop & Lyman's Vegetable Diacety, from which I derived considerable benefit. I then procured another, and before it was used my affliction was completely gone, and I have not had an attack of it since.

FAILING FAST.

DEAR SIR:—My mother was failing very fast after three months' suffering from dropsy, being swollen from head to foot, but after she had used one bottle of your Burdock Blood Bitters it was removed, and she felt quite well. We think there is no better medicine, and are true friends to B. B. B.

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If you had taken two of Carter's Little Liver Pills before retiring you would not have had that coated tongue or bad taste in the mouth this morning. Keep a vial with you for occasional use.

PARSONS PILLS

Make New, Rich Blood!

These pills were a wonderful discovery. No other pills in the world will positively cure or relieve in manner of disease. The information around each box is worth ten times the cost of a box of pills. Put it about them, and you will always be thankful. On a box. They expel all impurities from the blood, cleanse the system, and give new life to the weak and delicate women find great benefit from using them. Instructions pamphlet free. Sold everywhere, or sent by mail for 25 cts. in stamps; five boxes \$1.00. DR. J. F. JENSON & CO., 22 Custom House St., Boston, Mass.

INTERCOLONIAL RAILWAY

1891. WINTER ARRANGEMENT. 1891.

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

TRAINS WILL LEAVE ST. JOHN.

Day Express for Halifax and Campbellton 7.05
Accommodation for Point du Chene 10.30
Fast Express for Halifax 14.00
Express for Sussex 16.30
Fast Express for Quebec, and Montreal 16.55

A parlor car runs each way on express trains leaving St. John at 7.05 o'clock, and Halifax at 7.15. Passengers from St. John for Quebec and Montreal leave St. John at 16.55 o'clock, and take Sleeping Car at Moncton. The train leaving St. John for Quebec and Montreal at 16.55 o'clock will run to destination, arriving at Montreal at 8.5 o'clock 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 16.20
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, Moncton, N. B.
October 15th, 1891.

Canadian Pacific Railway.

ATLANTIC DIVISION.

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

ARRANGEMENT OF TRAINS
In Effect November 30th, 1891.

Eastern Standard Time.

LEAVE FREDERICTON.

6.15 A. M.—Express for Fredericton Junction, St. John, and intermediate points. Vancorb, St. Stephen, St. Andrews, Houlton, Woodstock and points north.
10.35 A. M.—For Fredericton Junction, St. John and points east, Vancorb, 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.; Vancorb, 10.25 a.m.; 2.30 p.m.; St. Stephen, 9.00, 10.50 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.
D. McNICHOL,
Gen. Pass. Agt.
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C. E. McPHERSON,
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