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AS CLARK

Abide with me, O Lord! Mayhap in youth's glad time While listening to the chime Of all the witchery Of love's sweet minstrelsy, I may not think of thee-But, oh, abide with me.

Abide with me, oh Lord! If, flushed with earth's success, I may not thee confess, Neglectful if I be When fortune favors me, These blessings come from thee-O Lord, abide with me!

Abide with me, O Lord, E en if, amidst the strife Of this engrossing life, The tempter moveth me To sin- forgetting thee, O Lord, ablde with me!

Abide with me, O Lord When sorrow broods around, And 'neath the cold, dark ground Dear eyes close-lidded be, And I moan helplessly-O Lord, abide with me!

Abide with me, O Lord, When life's short span is run, And westering sinks the sun, And I at last must tread Alone the Valley Dread-Alone, if not for thee -O Father, walk with me!

Abide to-day with me! I know, for once I gain The land where thou dost reign I shall forever be To all eternity With thee. But I ord to-day I may go far astr.y If thy dear hand in mine I feel not Lord Divine, I plead most earn stly, Abide to-day with me!

Through the Wrong End of the Telescope.

-Zion s Hereld.

The Christian who thinks that his or her work is small or unimportant is looking through the wrong end of the telescope. In the twelfth of Romans Paul has endeavored to set such people right by showing that the different members of the body of Christ are of equal importance. He has shown very clearly that no member has a small office, but that all are essential to the perfect man. The conclusion is therefore evident that all members of the body of Christ, if equally faithful, are the same in rank no matter whether they preach, farm, blacksmith or do housework.

The man who pro, erly fills his providential place, and by so doing comes into harmony with the divine plan, glorifies God, and no matter how humble his sphere or meager his talents he is as great in the sight of heaven as those who have seemed to be giants to the eyes of men. There is no greater career possible than to do well whatever God has given us to do, and whether our calling is high or low, as men judge, we may do our part so well that the Master will say, "Well done." To be a house-keeper or a shoemaker or a teacher or a preacher on Hardscrabble Circuit may be as great, from where angels see, as to be a Moses or a Daniel or a Saul of Tarsus, and it will help us much in guarding against discouragement to look through the glass of faith in a proper way to see that this is true

There are no bigger places in this world than those filled by those who closely touch the young. Being a king or an emperor may be small business in comparison with being a mother or a teacher or a preacher. Such as these fill places so big that angels would give bushels of diamonds for a chance to swap work with them. Commanding an army may often be nothing more than sweeping and dusting, as compared with holding the hand of a child. The mother of Moses it unto me according to Thy word, did more for the world than the kings and for saying it became the most who built the pyramids, and the mother of the Wesleys accomplished a work greater than that of Joan of Arc. Character building is bigger work than in the right way the woman who broke building railroads.

It was a greater thing to have had was not wasting her precious ointment. the training of a Bunyan or a Luther It was by looking aright that Stephen frightened into religion. It is not the mourn, for they shall be comforted.' or a Simpson than to have been a could look into heaven and pray for object of the Gospel to frighten men And there is still another promise, and Cæsar or a Napoleon, and to teach a those who stoned him, and by doing into the kingdom of God, but to set that the most precious. If after all child to hate to lie and love the truth is a greater thing to do than to make a flying machine that could go to the moon. The acorn is greater than the saw log. The man can never do what the boy might have done. There able Mountains may still be seen! It were giants in past time, but there will be greater giants in the time to come. God still has plenty of surprises for us in that line; never fear for those who have gone before it will about that. A button was touched in New York that fired guns all around the heavens when we find ourselves in the world, and yet the man who touched the button never heard one of them; and how much is the work of many an obscure man or woman like this. Unconsciously they set powers in motion that will never stop, and exert a silent influence for good that brings a new world out of chaos, and yet they live on as unconscious of what face was shining.

The Christian is looking through the

does not see that Christ is with him in

every good work he undertakes. Mose

endured as seeing Him who is invisible

and the only way we can have victory

all the way through life is to do the

same. Elijah got under the juniper

tree because he reversed the field glas

of faith, and began looking at things

in the wrong way. We do not con-

clude that the sun has gone out of

existence whenever the sky grows

dark, and we should not conclude that

Christ has forsaken us because succes

fails to come just as we may have ex

pected. When we have done our

prayerful best, and nothing seems to

happen, we should cry out to our

weak faith, "Go again; look toward

We must refuse to let doubt plant

the mountains be carried into the

whether the walls of Jericho have

them, we must shout with full confi-

dence that God will throw them down

Daniel had no fear of the lions' den

because he was looking through the

right end of the telescope, and could

see that the lions' mouths were bound.

Paul and Silas looked at the Philipian

jail through the right end of the teles

cope, and what they saw made them

almost shout the prison down. It wa

by looking through the right end of

the glass of faith that Abel could see

how properly to worship God, and it

was by doing the same thing that the

vision of Enoch became so clear that

he could step over the grave without

By looking through the right end of

the telescope in his distant home in

Ur of the Chaldees, Abram could see

that the best thing for him to do would

be to strike his tent and start for the

rising sun, without knowing whither

he went; and with this same telescope

closely pressed to his eye he was after-

ward able to discover a city which had

foundations, and whose maker and

builder was God. Looking through

the same glass of faith, hs heart

aughed on receiving God's promise

that a son should be born to him in

his old age; and it was by looking

again, and seeing no frown on the face

of his Lord, that he was able to offer

up Isaac, knowing that He in whom

he trusted could raise him from the

dead He staggered not at the

promises, because he looked in the

proper way, and was made so strong

by what he saw that he could always

give glory to God for what he knew

was going to happen in the distance,

no matter what was going on close by.

This made it an easy matter for him

to be fully persuaded that what the

Lord had promised He would perform,

and in doing this he kept the record-

ng angel busy in giving him credit for

It was looking through the right end

of the telescope that Moses could see

in the reproach of Christ greater riches

than the treasures of Egypt. By doing

the same thing others in later times

subdued kingdoms, stopped the mouths

of lions, quenched fire, and escaped

the edge of the sword by putting to

flight the armies that threatened them.

Others who also looked through the

glass in the right way saw such heaven

ly rewards awaiting them that mock-

ings and scourgings, imprisonment and

martyrdom were gladly welcomed for

in the right way, was able to say, "Be

the sake of Christ.

gain; to live is Christ.'

Thank God, the same great glass of

faith may still be used in the right way

by us, and whenever it is the Delect-

has not been damaged or impaired in

the slightest, but seems to grow better

with age and use. What it has done

still do, if we will but turn it toward

a tight place. "Faith is the substance

of things hoped for, the evidence of

and then live that way .- Chris. Advo-

falling into it.

when the proper time comes.

wrong end of the telescope when he It has been suggested that men do not fear God now as they did in former reported as having connected them times. Some prominent facts appear selves with churches as the result of to confirm this suggestion. The law the revival which broke out at of the Sabbath is ignored and trampled Rochester, N. Y., in 1830, under the under foot in these days not only by labors of Charles G. Finney, and worldly men and women, but also by spread throughout that region of the many professing Christians. The cor- State. Mr. Finney attributed his sucruption of municipal government in cess to the spirit of prayer which preevery city and town in the United vailed, as the following from his auto-States is notorious. The prevalence | biography will show. Is this not now of a spirit of greed is manifest. This the great need of the church? spirit overrides every restraint of conscience and law, and every rule of virtue and honesty. These things indicate that men do not fear God very much. This principle is less pronounced and less active than it was in to have a little conversation with me, former times. In the daily newspapers, in popular works of fiction, in the amusements which are tolerated and its feet upon our threshold. "Though patronized by nien and women who midst of the sea"-the most unlikely claim to represent the best circles of thing that could happen—we must go society, there are signs of the decay of straight on, trusting God for ground the fear of God. to step on. Instead of looking to see

It may be that modern biblical criti-

The Fear of God.

cism has contributed omething to this been cracked by our marching around state of the public mind. Biblical criticism should not be d sparaged. Eminent scholars who spend their lives in the study of the Bible are honest and sincere men. Their labor will, in the end, prove advan ageous to the cause of the Gospel But they are often misrepresented and misinterpret ed. The newspapers often tell us that eminent scholars have said certain things about the Bible or some part of the Bible, when they have said no such thing. But the false interpretation of their views will take a deeper hold on the public mind for the time being than the correct report. It should also be remembered that the most recent utterances of an eminent scholar concerning the Bible are not always the most mature conclusions of scholar ship. They are to be tried by further investigation. They may be modified, corrected, or set aside by the inquiries of scholars still more eminent and capable. But in the meantime multitudes are unfavorably affected toward the Bible by reports of what great scholars have concluded. Men are now saying, "Since scholarly teachers hold such loose views concerning God and His word, it surely matters little what we believe and what we reject. Perhaps the pulpit must share the plame for the decline of the fear of

God. It is the business of the preacher to declare what God has said, not what he thinks. He is not a philosopher setting forth his own speculations, but a herald proclaiming the message of the King The word of God does not always come from the pulpit with authority. It is to be feared that the love and mercy of God have been emphasized, in the preaching of our times, to the disparagement of His justice and wrath. God is love, and His mercy is everlasting; but if we dwellon His love and mercy altogether, and neglect to declare His justice and wrath, we misrepresent His character

and weaken the force of His truth.

Jesus emphasized the love of God, but He spake quite as distinctly of His wrath and indignation against sin. It was Jesus who said: "I will forewarn you whom ye shall fear: Fear him, which after he hath killed hath power to cast into hell; yea, I say anto you, Fear him." Strenuous efforts have been made to break the force of these words, but they shall stand until heaven and earth shall pass away. They teach us that fear, in the sense of dread of punishment, is a legitimate feeling. It is a religious By looking through the wrong principle, a Christian virtue. This is end of the telescope Zacharias was the principle which seems to be fading stricken dumb, while Mary, by looking out. It is fading out because the doctrine on which it rests is fading out. We are told that the doctrine of future punishment for sin is a pagan doctrine, blessed of women. By looking in the and that it has no place in modern wrong way Judas betrayed his Master | theology. Many preachers who proand Peter denied him; but by looking fess to believe that it is a true and es-

sential doctrine never say anything the alabaster box could see that she about it in the pulpit. the same Paul could say, "To die is forth the truth. One cannot be carried up the river to its source by the the current does flow downward. No ignore the current. In his effort to send vessels to the mouth of the river he will recognize the current and provide for it. Men cannot be brought is to be dreaded, and the current overcome. Fear which has torment things not seen." Let us believe it, reverence, which is a fruit of the causes them to seek His face and re-Dr. Low's Pleasant Worm Syrup is sure death to the worms every time, but harmless to the most delicate the Lord is the beginning of wisdom. child. It contains its own cathartic "Fear God and keep His commandso there is no need of giving castor

Prayer And Revivals.

One hundred thousand persons were

"When I was on my way to Roches ter as we passed through a village, some thirty miles east of Rochester, a brother minister whom I knew seeing me on the canal-boat, jumped aboard intending to ride but a little way and return. He, however, became interested in conversation, and upon find encouraged by public sentiment and ing where I was going, he made up his mind to keep on and go with me to Rochester. We had been there but a few days when this minister became so convicted that he could not help weeping aloud, at one time, as he passed along the street. The Lord gave him a powerful spirit of prayer, and his heart war broken. As he and I prayed together, I was struck with his faith in regard to what the Lord was going to do there. I recollect he would say, 'Lord, I do not know how it is; but I seem to know that thou art going to do a great work in this city 'The spirit of prayer was poured was found that he was simply stunned. out powerfully, so much so, that some persons stayed away from the public services to pray, being unable to re strain their feelings under preaching.

Hints From Pew to Pulpit.

milk, meat or medicine, the bread of text-book of the Sunday-school, and life and the water of salvation should about thirty millions of people throughlways be offered.

what will fill the pews. The evangelists understand this but others should has done more to popularize the Bible ecommend.d.)

of a sermon s evolution is uncalled for, other book published. special attention called to a forthcoming illustration takes off its edge and a David working i., a Saul's armor is painful spectacle.

Denominational interests regularly Dominion. and rightly advecated from the pulpit will not weaken a pastor's local influence and support, and in choosing candidates for pastorates, if nothing else is known of them, it is safest to choose those who are known to systematically work for missions, education and denominational literature.

Ministerial dignity may be more marked in the pulpit than elsewhere but the people always expect it to be a part of a pastor's character. Dignity does not necessarily or desirably make an unbridged chasm between pew and pulpit or pastor and people. Mutual ympathy s lees the question of successful preaching and pastorates.

The most nearly perfect pastor will keep in clee contact with the Holy Sp rit, cultivate arquaintance with his people, study human nature and needs, and be humble, courteous, studious, loyal and faithfu .- Free Baptist.

Weeping And Praying,

Dr. J. Wilbur Chapman concludes

sermon from the text, "Rivers of waters run down mine eyes," beautifully, impressively, as follows: "They that sow in tears shall reap in joy. That mother who is praying every day at four o'clock in the afternoon for her boy, let her not be discouraged; her tears are not in vain; it is one of the promises of the Book of God, that she shall reap in the greatest joy. 'He that goeth forth and weepeth, bearing precious seed, shall doubtless come again rejoicing, bringing the sheaves No one imagines that sinners can be with him.' Blessed are they that our longing for souls, our friends should still be unsaved, if when we current which flows downward. Still | reach that beautiful city there should be tears in our eyes, we are told that one thinks of sending boats upward on God himself shall wipe them all away. that current. But no wise man will Just a word in closing to those who are not yet saved. Matthew tells us that all shall be cast into outer darkness who know not the Lord. 'And there shall be weeping and gnashing to God by the fear of hell. Still hell of teeth.' In the Revelation, we are told that when he cometh, 'every eye which sweeps men downward must be | shall see him and they also which pierced him, and all the kindreds of carries men away from God, but filial the earth shall wail because of him. And Matthew tells us again, 'These Spirit, carries them toward Him and | shall go away into everlasting darkness, and there shall be weeping and joice in His fellowship. "The fear of | wailing." I think I hear that great procession moving now. Tramp tramp! tramp! And that is why I cry they are doing as Moses was that his oil or other purgative afterwards. ments, for this is the whole duty of out with David, 'Rivers of waters run down mine eyes."

Origin of Church Pews.

The congregation in the little village of H--- was in a strange commotion. They were a help but prove interesting. In the early days of the Anglo-Saxon and some of the N rman churches, a stone beach afforded the only sitting accommed tions for members or visitors. I, the year 1319 the people are spoken of as sitting on the ground or in a standing pos ure. At a later period the people introduced low, three legged stools, and they were placed in no order in the church. Directly after the Norman corquest seats came in fashion. In 1387 a decree was issued that none should call any seat his own except noblemen and patrons, each entering and holding the first one he found. From 1530 to 1630 seats were more appropriated, a crowbar guarded the entrance, bearing the initial of the owner. It was in 1508 that galleries were thought of. And as early as 1614 pews were arranged to aff rd comfort by being baised or cushioned, while the sides around were so high as to hide the occupants-a device of the Puritans to avoid being seen by the officer, who reported those who did not bow when the name of Jesus was announced .-Selected.

Saved His Life.

In a certain bottle a soldier was seen to fall, and, on being picked up, it There was a bullet-hole through his clothing but no blood could be found. Upon examination, it was found that the bullet had lodged in a Bible which was in his inside pocket, and which had therefore saved his life. This is not the firs; time the Bible has saved Preaching should vary in character a person's life. Many are being saved suit occasions and classes, but with by it every day. The Bible is the out the world are engaged in the study Practical applications of truth and of the word. Thousands and thousands command are what people need and are being saved every year through the study of the Book. The Sunday-school take advantage of the fact. (Abusive | and to increase its circulation than any languege and slang phrases are not other agency in the world. The Bible is printed in more sizes and languages Excuses are ill received, the history and more copies are sold than any PROTOGRAPH

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