

"Master, Say On!"

Give these stanzas to four Endeavorers, who will read them in swift succession. Master, speak! Thy servant heareth, Waiting for Thy gracious word, Longing for Thy voice that cheereth; Master! let it now be heard. I am listening, Lord, for Thee; What hast Thou to say to me?

Often through my heart is pealing Many another voice than Thine, Many an unwilled echo stealing From the walls of this Thy shrine: Let Thy longed-for accents fall; Master, speak, and silence all!

Speak to me by name, O Master, Let me know it is to me; Speak, that I may follow faster, With a step more firm and free, Where the Shepherd leads the flock, In the shadow of the Rock.

Master, speak! and make me ready, When Thy voice is truly heard, With obedience glad and steady Still to follow every word. I am listening, Lord, for Thee, Master, speak, O, speak to me!

—Frances Ridley Havergal.

Kicking.

Does he kick? We were just passing a blacksmith's forge when we heard the question asked by the apprentice who was cautiously approaching the horse driven up to the door. He laid his hand upon the flank of the well-fed and well-groomed creature, watching intently the slightest motion of the head or the least deflection of his eye. "Does he kick," he asked again as he walked around to stroke his muzzle and to examine his nostrils. And as he had yet received no answer he stepped back a pace and scrutinizing the sleek gelding from ears to heels said, "He looks to me like a kicker."

We passed on wrapped in thought. That lad was unconsciously a philosopher. He had learned that the amount of kicking in this world does not depend upon the kicker's environment, but upon his disposition. The important question is not whether there is anything to kick about, but only whether it is the nature of the beast to kick. If it be in him to kick he will kick just as quickly at a house-fly as at a bull-dog. If he is "built that way," he will kick at the groom that feeds him as promptly as at the driver who flogs him. As all horsemen know it becomes at last his sole amusement even when alone; for while other horses are dozing in their well-bedded stalls, the kicker's heels can be heard playing a noisy tattoo upon the wall behind him or the partitions at his side. Treat him never so gently it matters not. If he be a "kicker" he will always and everywhere and under all circumstances find occasion to kick.

And it is just as true of human nature as of horse nature. The rumpus a man makes in his family, his neighborhood or his church, depends very little upon the kind of treatment he receives, but a great deal upon the disposition that resides in his breast. He will kick at a broiled woodcock as savagely as at a codfish-ball. His breakfast coffee is too hot or too cold, too weak or too strong, each day in succession. His daily paper, laid beside his plate, is ridiculous in its criticisms, absurd in its financial theories and idiotic in its politics. Sundays the choir is "off the key" and the preacher "off his base;" and at the close of the service, through which he has sat with his coat-collar up, he searches out the president of the board of trustees and demands that the sexton be "fired."

It is the kicker who keeps church and society in a ferment. Theoretically he may believe in popular sovereignty and the rule of the majority, but practically he believes in himself. He never surrenders an opinion and never gives up a policy. Though a minority of one, he carries his point by force of persistent agitation; since in the vain hope of securing peace, men and principles are both sacrificed to his temper or his whim.

It need not be inferred, however, that all kickers are either male or malicious. There is a great deal of kicking in this world which is merely irritable and feminine, just as there are horses that are always lifting their heels, who never strike. The most confirmed shrew is often at heart a gentle creature, and the habitual scold would go miles out of her way to do a kindness. But the disposition to find fault is seldom cured. It grows by what it feeds upon and it feeds upon whatever is near. Many a woman who would die at the stake for a great issue will keep her whole household in torment if there be a nick in a tea-cup or a stain on the table-linen. Bishop Butler used to say that "Nine tenths of religion is simply good nature." It might be truthfully added to that, that nine-tenths of the miseries of this present life are due simply to the impatient and irritable spirit which goes through the world not to see how many things may excite grateful

feeling, but how many things may be found at which to launch a spiteful beel; and the mischief wrought is out of all proportion to the real intent, for it is the sensitive souls that most easily succumb to injustice. As Cowper himself has reminded us that "A kick that scarce would move a horse May kill a sound divine."

The Interior.

Sifting Men.

God is sifting men for His kingdom. We may not be aware of it, but the process of election is now going on. After Gideon had sent home all his followers who were afraid the Lord told him that his army was still too large. Then Gideon led them down to the water to drink and marked the manner in which they drank. All those who stooped down upon their knees to drink were set apart by themselves, and all that drank bringing their hand to the mouth were placed in a band by themselves. This was a singular test. The former test was rational. It is easy to see why those who were fearful should be sifted out, but what soldierly quality is indicated by the manner in which a man quenches his thirst? Is it not a little thing?

Perhaps this is the very reason it was chosen as a proper test. Character is indicated by little things, such as eating and drinking, rather than by great things. "Whether ye eat or drink, or whatever ye do, do all to the glory of God." One is on his guard when performing some great feat, when the eyes of the whole world are fixed on him. Doing that thing which he shall do but once in a lifetime, one summons all his energies and does his best. In doing things which are done every day he is not on exhibition. He is himself, and behaves according to his real character. The manner in which a man conducts himself in his family and converses with his most familiar friends indicates just what he is.

Gideon's three hundred men did everything with reference to the service they had been called to perform. While quenching their thirst they were alert and vigilant. There were ten thousand men who were brave enough, but most of them lacked other qualities. Many brave men are selfish, indifferent to the cause that needs their aid, and bent on the gratification of their own ambitious desires. They are not good soldiers, because they would sacrifice their country for their own interests. The best soldier has other qualities besides courage. Gideon's three hundred were not only the bravest of the brave, but they were the truest of the true. They could be trusted. The true soldiers in the army of the Lord can be trusted. They understand that the Creator has provided all good things for them, and that they have a right to drink from every wholesome spring of knowledge and pleasure, but the cause of their Master has the first claim. They recognize the fact that when He calls they must sacrifice everything that stands in the way and go where He leads. "He that loveth father or mother more than Me is not worthy of Me."

Those who cannot stand this test may not be sent away, but they are not the men for emergencies. They are set apart for other service. They can never stand at the post of honor. They are not fit to be in the forefront of the army. They will do for the reserve corps, but not for the outpost. Their place is in the rear, but those who stand the test shall go to the front. The judgment of God is now proceeding, and we are all being sifted for service.

"He is sifting out the hearts of men before His judgment seat; O be swift, my soul, to answer Him; be jubilant, my feet."

When God has sifted His army for the service of to-morrow where will we stand? Will we be with the twenty-two thousand cowards who went home, or with the nine thousand seven hundred who were sent to the rear, or with the three hundred heroes who shall turn the tide of battle in favor of the right?—Chris. Advocate.

What the Church Is Not.

The church is not a house of merchandise, a bureau of amusement, or a social club. None of these things are nominated in her joint high commission, and her franchise does not contemplate in leadership the executive ability of a railroad president for administration.

Individually, her members may earn money in an honest way, but corporately they have nothing to do with money but to receive free-will offerings as an act of worship, and transmit them to the proper objects. We are plainly taught by precept and example, from Genesis to Revelation, that God approves only one method of raising money for his cause.

Christ twice purged the court of the

temple of merchandising what would he now say and do if he were to return and see the huckstering, junking and vaudeville of modern churches?

It is no function of the blood-bought church to entertain or amuse anyone, either with legitimate drama, Bible scenes, or the vaudeville of the world. Christ and his apostles never dreamed of putting the gospel on stage exhibition, or of making its administration an amusement for lost men.

The less piety a church has, the more oysters and ice cream it takes to run it, and the faster it runs from God. The church is not to cultivate the social element, in the realm of worldliness, and thus paralyze the spiritual life. These festal scenes of carnal revelry and ungodly mirth are the apostasy of the primitive Agapae and of the Methodist love-feast. The true bride does not sit down to eat and drink in fellowship with the world, and rise up to play. This carnality and frivolity is a part of the last prophetic apostasy.

We need a new crusade, not to rescue the Holy Sepulchre from the Turk, but to rescue the Holy Place from the caterer and the showman. Away with this "amusement" heresy and cooking-stove apostasy. Do not drag the royal robes of the expectant Bride of Christ through defiling church kitchen.

The early church "held the young" by spiritual forces alone and in the face of flames and lions. The Puritan and all the reformed churches of Christendom held the young better than now, before they ever employed these meretricious attractions of the world. Spiritual forces are the strongest of all. Christ said: "And I, if I be lifted up from earth, will draw all men unto me."—E. P. Marvin, in the Christian.

'A Sublime Reality.'

"About ten years ago," says Rev. L. W. Manhall, "I was holding services in a populous town. I was told that the most prominent business man there was an infidel. He was a man of intelligence and morality, but a very pronounced opponent of religion, who missed no opportunity of denouncing Christianity and its professors. To our surprise, he attended the first meeting in the Presbyterian church. We soon found, however, that he came to mock."

The sermon that night was on the heinousness of sin. He went away seriously thoughtful. He came the next night. I preached on God's remedy for sin. He remained to pray, and went home a saved man. He closed his place of business for the two weeks I remained in the place, and visited every house in the town, and apologized to the people for having ever advocated infidel views, and assured them that the religion of Jesus Christ was a sublime reality. He told them of his own conversion, and urged every one to attend the meetings. Many came on his invitation, and were saved. He lived seven years after that time, and during those years he steadfastly maintained his Christian profession. His funeral was largely attended, and there were many testimonies to the consistency of his Christian character and the earnestness with which he strove to win souls for Christ."—The Religious Telescope.

Rules For Holy Living.

- 1. Religion is the great business of life; therefore begin the day with God in prayer and reading and meditating on his Holy Word.
2. Let not a day go over your heads in which your hearts have no converse with God in heaven. Remember that so far as you suffer your hearts to retire from heaven, so far they retire from a life of Christianity and peace.
3. Aim in all things at the glory of God and the good of man.
4. Strive continually, in the daily occurrences of life, to exemplify the fruit of the Spirit, in holy tempers, kindness, meekness, patience, purity, truth.
5. Neither speak evil of others nor hear evil spoken by others, if you can avoid it.
6. Watch, on all occasions, for opportunities of doing and getting good.
7. Exercise habitual dependence on God, and trust in Christ everywhere.
8. Submit cheerfully to trials, and endeavor to profit by them.
9. Expect temptations, and look to heaven for grace and strength to overcome them.
10. Resent not injuries, but forgive them. Overcome evil with good.
11. Inquire every evening if the day has been an improvement on the day that preceded it.
12. Read these rules every morning with earnest prayer.—Selected.

It is nonsense to say that because you have a bad cough you are going to have consumption, but it is safer and better to cure it with Adson's Balm than to let it run. 25c. all Druggists.

God Heard.

Our faith is greatly strengthened by well-attested cases of answers to prayers. Mrs. C. Chipperfield, of Springfield, O., gives the following as one out of several very clear and definite answers to prayer for the supply of temporal needs, received by her during her Christian experience.

"I would like to tell you," she says, "how the Lord mercifully saved my boy from death. While I was on my knees praying for him, I was strongly impressed that some evil was about to happen to him, and while in earnest prayer for him the burden was lifted, and he was saved from a terrible death."

"In crossing the railroad, where there were many tracks, in trying to avoid one engine he was knocked down by another; and dragged a distance of a block or more, but, though his face and hands were terribly lacerated and filled with coal ashes, yet not a bone was broken. This was about eight years ago; and the next morning there was an article in the paper under the heading: 'A Most Miraculous Escape.'"

"And when the railroad men tried to explain to me that it was because the road was so smooth that he was dragged along, or if the ties had been above the ground he must have been crushed, I said, 'No; but God heard his mother's prayer.'"

"I Shall Not Want."

This version of the twenty-third Psalm, by Mrs. John R. Mott, appeared in 'Northfield Echoes.'

"The Lord is my shepherd; I shall not want."

I shall not want rest. 'He maketh me to lie down in green pastures, I shall not want drink. 'He leadeth me beside the still waters.'

I shall not want forgiveness. 'He restoreth my soul.'

I shall not want guidance. 'He leadeth me in the paths of righteousness, for his name's sake.'

I shall not want companionship. 'Yes, though I walk through the valley of the shadow of death, I will fear no evil, for Thou art with me.'

I shall not want comfort. 'Thy rod and Thy staff they comfort me.'

I shall not want food. 'Thou preparest a table before me in the presence of mine enemies.'

I shall not want joy. 'Thou anointest my head with oil.'

I shall not want anything. 'My cup runneth over.'

I shall not want anything in this life. 'Surely goodness and mercy shall follow me all the days of my life.'

I shall not want anything in eternity. 'And I will dwell in the house of the Lord for ever.'

Parental Responsibility.

"No pastor on earth, nor bench of church officers, however competent and faithful, can possibly give to Christ's babes and feeble ones the constant, daily, hourly care which they so much need. Oftentimes for weeks, and even months, there is no close, personal contact, and the knowledge which the shepherd has of his sheep is often but superficial in its character, but God has ordained, in his wisdom, that there shall be a pastor in every home, sitting at the same board and around the same fireside, and engaging in the same pursuits with those over whom he watches. He has laid a solemn responsibility on the head of every family to train the immortal souls committed to his care. The duty of setting a godly example and of maintaining the family altar is not realized as it should be in thousands of Christian homes. The Sabbath school and the church render a service of untold value, but the prime responsibility for the spiritual growth and welfare of the children rests on the father and mother.—Chris. Observer.

When God Speaks Through Man.

I have noticed that a single expression on coming from a praying heart has been sufficient to cause the conversion of a man, that is, cause a man immediately and completely to change his course. My theory about it is this, that the expression came with the influence of the Holy Spirit behind it, and that the influence of the Spirit had preceded the missile and prepared the way for its effect.

When I was a young man, before my conversion, the daughter of a clergyman once said to me: "O, if I were you, I would not talk against the Scriptures. I would just be a Christian." The expression pierced my heart like a dart and lodged in my memory. It was fifty-two years ago, and it seems but yesterday when she spoke the words. I could give hundreds of illustrations of the wonderful effect of a brief utterance—a condensed statement—of a striking simile; when the Spirit of God is with the shaft it always goes home to produce the result which the speaker desires, and when God is in it, it is with it by His Spirit.—Maj.-Gen. Howard.

Sincerity

BY MARY KNOW.

The crown jewel of character is sincerity. On that depends our ability to believe what people say not only, but to interpret fittingly their actions. An insincere person is like a flawed crystal, fatally marred, and every other brilliant or fine quality is rendered worthless by the shocking defect in the gem, which is excellence of another kind altogether.

In our own daily lives, in speech, in deed, in thought, a prime endeavor should be to cultivate a noble candor, an unshrinking fidelity to truth, and an unbroken sincerity. Temptations come in social life to be politely acquiescent in what we do not approve, to make excuses which we only half believe, to violate the truth; and we suffer insincerity to eat into our souls, as a corroding rust. Truth need never be brutally spoken. The Bible speaks of the union of truth and love in our conversation. It is worth much effort, humility and prayer to attain to sincerity in all things.—Chris. Intelligence.

In one of Schiller's poems a beautiful story is told to this effect: When God made the birds he gave them gorgeous plumage and sweet voices, but no wings. He laid wings on the ground and said: "Take these burdens and bear them." They struggled along with them, folding them over their hearts. Presently the wings grew fast to their breasts and spread themselves out, and they found that what they had thought were burdens were changed to pinions. Surrender to God and obedience to him are not grievous sacrifices, but life and growth and activity.—A. T. Pierson.

The Bible opened in the pew is an antidote for heresy in the pulpit. Thinking over our own faults makes us talk less about those of others.

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