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Who of Us Know? BY S. C. ALLEN. Who of as know The heartaches of the men we meet

Each day in passing on the busy stree The woes and cares that press them, Forebedings that distress them-Who of us know?

Who of us think Of how hot tears have chased the smiling cheek

Of some we meet who would not dare to The pangs they feel, the burdens that they ach hour that passes through the solem

Who of us think?

Who of us care To try and think and know their pain and grief,

And help to bring to breaking hearts relief, To help to bear the burdens of their care By tender word and loving look and prayer-Who of us care?

-Christian Commonwealth. Seeking Christ.

Less danger attends the duty of confessing Christ now than the early Christian encountered. Christians are still persecuted for their faith in some parts of the world, but not in our happy country. "The lines are fallen to us in pleasant places." We shall not lose our lives or our liberty by acknowledging our Saviour. We may, indeed, sustain some financial loss if we ready and fully follow in His steps. But the chief difficulty in our case is inward. The sword that shall smite us when we acknowledge our Lord is not the sword of the magistrate, but the sword of our own pride and selfish-The fire that shall burn us is the fire of our own depravity and passion, and not the fire by which the martyrs won their crowns. It requires courage still to confess Christ. To do this in sincerity is the same virtue now that it was in the beginning. But it is safe to suffer with Christ. To lose for Him is gain.

To confess Christ is to acknowledge His claims. It is an easy thing, and a small matter in our day, to speak well of Him. Infidels, atheists, and ungodly men do this. Some of the highest encomiums that have been pronounced on Jesus in these last days have fallen from the lips and pens of those who are not Christians. They tell us that the serene peasant of Palestine is worthy of our highest admiration and respect. But this is not confessing Christ. What does it signify to pay Him the tribute of our admiration so long as we deny His claims? What does He say of Himself? "Before Abraham was I am." "I and the Father are one." "He that hath seen Me hath seen the Father." "If any man love father or mother more than Me, he is not worthy of Me." These too high or too low. If Jesus is not what He claimed to be, we have no right to admire Him, for in that case He is the worst of impostors. If He is what He claimed to be, these tributes are far too low. We owe Him, not only respect and admiration, but also worship and adoration. We can do no less than say with Thomas, "My Lord and my God.

confessing h's need of Christ. This is a thing men do not like to do. All will readily confess that they are not God. perfect, that they have faults and infirmities, and that they have done

escape from them in some other way. But no one truly confesses Christ unilhe acknowledges that he is a sinner

nope. We shall never truly confess Christ until we acknowledge His benefits. This will require some experience of His grace. How can we bear testi. mony to His Salvation and consolation unless we have experience i them in say, "I will tell what He ha h done water flows. for my soul." The blind man could say, "He hath opened my eyes." This What has He done for us? If He has! done nothing, then we have no testimony worth giving, no confession

worth making. He will not be pleased with our confession unless it shall include His doctrines. We may not be able to expound His doctrines, but we must never be ashamed of them. Some men who admire the life and character of Christ are ashamed of His dectrin s, crowns and harps of gold; its robes of should ask a scorpion or a serpe not because the learning of this whiteness; in the gold-paved streets. wonderful century has demonstrated its jasper wal s; its gates of carbuncle the weakness of His teaching, but or its widely exte ded plains of light. rather because in cer ain qu rie s it i H ppm ss is from within, not from hold y as red that the derings of with ut. It comes springing up f on Christ belo. g to a former day. Me.

have been saying this for generations. | like as the artes an waters rise up | They have asserted again and again that after a few years no intelligent person would be found to believe the doctrines of Jesus. Still, as the ages go on these doctrines live. They have a stronger hold on the mind of this age than they have had on any former age Multitudes of the wisest, most learned, and thoughtful men of this generation believe the doctrines of Christ. Even if it were not so we should have no reason to forsake them. because learned men indorse them, | tread. but because we know they are true. Lat us maintain the honor of His word as earnestly as we maintain the beauty

and dignity of His character and life.

The Christian may confess Christ in

many ways. "With the mouth confassion is made unto salvation." It is vain to say that the heart is all right there. Entering, the floors were if we never speak a word in honor of covered with carpets exquisite in deof the heart the mouth speaketh," Men may confess Christ by uniting a Christian life secretly, but this is impossible, for "a city set on a hill cannot be hid." A light under a bushel will expire. So soon as one sees clearly the impossibility of living a Christian life secretly all real objection to uniting with the Church is by engaging openly in His service. moral coward omits his prayers or the place of a consistent life. Actions speak louder than words.' Confession of Christ is one of the surest and safest tests of conversion.

There is always doubt about the conversion of one who is afraid to confess Christ before men. Confession is a debt of gratitude. It is also one of the most effectual methods of persuading others to accept Christ. There is no better means of defense against the temptations of the world than open confession of our interest in Christ. Besides all this, Jesus has said, "Whosoever therefore shall confess Me before men, him will I confess also before My Father which is

# Necessity of Regeneration.

BY J. C. BURKHOLDER.

in heaven."-Chris. Advocate.

Tost was no arbitrary law laid down by our Lord when he said to Nico demus: "Ye must be born again." It was the logical outcome of man's moral and spiritual condition and of his relation to the violated law of the Infinite Lawgiver. By nature man is an alien from that kingdom - the tributes of admiration, then, are either kingdom of holiness and of God. He is unlike God. He is without God and without hope in the world. The divine image has been torn from his heart. "He is of the earth, earthy." He has no sympathy with God, neither with the things of his kingdom. He is by nature a child of wrath. Toe whole head is sick, the whole heart faint. Though religion and the truths of revelation appeal to his reason, yet One cannot confess Christ without his reasoning in regard to the things of God is faulty, while a corrupt heart prompts him to depart from the living

How, then, can man be brought back into moral harmony with God, so wrong : but to confess the infinite | that he and God may dwell together demerit of sin, and that we are hope- in blissful accord? By regeneration essly lost without Christ, is another by having a new nature implanted, a thing. Most men think they can new heart given-alone. Reformation manage their own case. They can ex- of morals, of life, is a good thing. It rlain away their sins, or cover them, bautifies, adorns character - takes make up for them by well-doing, or from it the grotesque and repulsive features. It opens the way to good society; it commends man to the respect of his fellows. But it touches liprosy remains.

there w ll not do it.

was true, genuine, valuable testimony. h.ving a new nature—a nature like with the promises themselves. unto that of God-imported.

Heaven is a prepared place for a prepared people. Jesus has gone int lis the prayer of the righteous that the heavens to "prepare a place" for | availeth much. "If I regard iniquity his followers. By the Ho.y Spirit in my heart, the Lord will not near sent down from on high he prepared me." Another condition is that we his followers for the giory that is to ask for what is right and good. It is be revealed, for the home be is fitting the son that asks bread that shall re

The j y of heaven consists not in its If he in his ignorance and simplicity.

from the heart of the earth.

comes by a law of its own, even as the sunlight from heaven comes. The world, while in right relation to the great central sun and the other worlds about it. rolls on through the depths of space, ever more bathed in light. The soul, in right relations to God above and to the world around, goes forward in the pathway of appointed We believe and proclaim them, not duty with bright face and joyous

I have betimes entered a magnificent home in some one of the great cities. On the lawn were bronze figures, wrought with exquisite skill; flowers of rich beauty were bursting into brilliant bloom. Shrubbery rare and charmful was planted here and our Lord, for "out of the abundance sign and finish, and of great value; pictures, the result of the creative genius and the cultured skill of a great with His Church. Many wish to live | Master, adorned the walls. Finely upholstered furniture in every apartment; statuettes of bewitching grace looked out from their hiding places in alcove, niche or recess. To the rear were the stables with restful and magnificent carriages; with richly caparisoned steeds; with servants in taken away. We must confess Christ | livery ready to do the bidding of their lordly masters. And as I have looked The hypocrite makes a display of his on all these evidences of elegant and religion to be seen of men, and the splendid and luxurious wealth, I have said : "Surely happiness here perpetuhides himself from his neighbors while ally reigns." Yet many such a home performing his devotions to escape is a veritable hell on earth. Why criticism. The Christian must not be | Christ is not there. The family is in ashamed to be seen or heard praying. | wrong relations to God and the great No other mode of confession will take world. Hence happiness in the very nature of the case is an impossibility.

I have gone into the humble cottage with its thatched roof; its uncarpeted floors; its scant and broken furniture; its bare walls; its evidences of poverty all about. Yet there was joy there. The old mother, her form bending and tremulous with age, her step less elastic than once it was, was full o joy, her face full of light. The aged father sat in the old arm-chair; his limbs were twisted and unshapely; the sight of his eyes had grown fim. Yet he sang, as an old warrior sings some stirring battle song, waking up memories of the past-

> My bondage here will end Bye and bye, bye and bye.

Why are they happy? Because the fountain of happiness is unsealed within. The darkness is gone, for Jesus is the light. Sadness and sorrow have gone, for Jesus, the source of joy and gladness, has entered. No difference as to rude cottage, bare floors, scant furniture. No; Jesus is there, and his presence supplies every need.

"I entered once a home of care; For want and penury were there, Yet joy and peace withal, asked the mother whence Her helpless widowhood's defense She told me, 'Christ is all.'

"I stood beside a dying bed Where lay a child with aching head Waiting for Jesus' call. I marked his smile-'twas sweet as

And as his spirit passed away He whispered 'Christ is all.' No, no; it is not the splendor of the

upper courts, it is not the effulgence of the glory that falls about the throne, that constitutes the happiness of heaven. It is found in man's fitness for heaven-his moral harmony with God. Unless man love God and walk in fellowship with him here, he never can enter heaven and have fellowship with him there. "Ye must be born again." - Journal and Messenger.

# Asking and Seeking.

promises of the Bible are unconditional. They seem to think that, according to the Holy Scriptures, anyone ndone, and that Christ is his only not the plague spot within; the hidden warranted in asking for anything at you choose, but no justice. "Nay," any time and in any way, and in ex. you will say "charity is greater than The kind of fruit produced can only potting that he shall receive. If he be changed by changing the nature of does not receive, he concludes that the the tree. Severing branches here and Bible is a false book, and that God does not hear and answer prayer. Bu The waters can only be made clear it is not so. Although every promise bottom; you cannot build upon charand pure in the stream by purifying is not accompanied with the condition ity .- John Ruskin. our own hearts? The psalmist could the fountain—the source whence the in the record, yet these conditions are scattered up and down through the Man can only be fitted to dwell wit a Bible in great profusion, and in many God in fellowship here and yonder by cases they are found in connection

One condition of prevailing prayer is that we shall be right with God. I c-ive from his father what he desires. ask for a mansion and a fortune, to or even of solicitation. It was the cents f r prospec us and ontfit. freedom from all obligations and quet, convincing argument of a holy b.rdens, but the Heaven y Father life that led to the remark ay refuse agive thes thing be a skeptic when I was FLEMING F. REVELL CO. the depths o' the heart, ever flowing t -y are nelt mr good nor necessary. a you g man," said Cecil, "but my 114 Younge St. Foronto.

Another condition is that we shall mother's life was too much for me seek as well as ask. "Ask, and it Surroundings do not make happi- shall be given unto you; seek, and ye ordained to the work of the gospel, ness, nor do they create misery. It shall find." To ask is merely to put stated publicly that one period of his up a petition. To seek is to use life he was almost an infidel. "But," diligence. It is when we add diligenc; said he, "there was one argument in and industry to our petitions that we favor of Christianity I could never are warranted in expecting our prayers to be answered. We must do what father." we can to secure the good things which

If we should ask God for our daily bread, and not put for an effort to earn our daily bread, our prayer would be in vain. If we should ask God to lead us not into temptation, and take no pains to avoid the evil way, our prayer would not avail. If parents ask God to save their children and gaide their feet into the way of righteousness, and take it for granted that it will be done merely because they have asked, and take no pains to restrain their children from evil and to set before them a good example, they will surely be disappointed.

A certain father prayed fervently for the salvation of his children, and then, going to church, sat in the front pew listening reverently to the word of God and worshiping devoutly, while his sons sat in the rear pew making a mock of their father's religion. Of course they went astray. Had the father exercised the authority which God gave him in restraining his children from evil ways and requiring them to go with him in the right way on the Sabbath and through the week, doubtless his prayers would have been answered. But his prayers were not answered because he did not fulfil the conditions. When we ask, but seek not, we prove the insincerity of our prayers and the spuriousness of our faith.—Christian Advocate.

### What is Divine Service?

People are perpetually squabbling about what will be the best to do, or easiest to do, or adviseablest to do, or profitablest to do; but they never, so far as I hear them talk, ever ask what it is just to do. And it is the law of heaven that you shall not be able to judge what is wise or easy, unless you are first resolved to judge what is just, and to do it. That is the one thing constantly reiterated by our Master-the order of all others that is given oftenest-"do justice and judgment," That's your Bible order; that's the "Service of God," not praying nor psalm-singing. You are told, indeed, to sing psalms when you are merry, and to pray when you need anything; and, by the perversion of the Evil Spirit, we get to think that praying and psalm-singing are "service If a child finds itself in want of anything, it runs in and asks its father for itdoes it call that doing its father a service? If it begs for a toy or a plece of cake-does it call that serving its father? That, with God, is prayer, and he likes to hear it; he likes you to ask nim for cake when you want it; but he doesn't call that "serving him." Begging is not serving: God likes mere beggars as little as you do-he likes honest servants, not beggars. S, when a child loves its father very much, and is very happy, it may sing little songs about him; but it doesn't call that serving its father; neither is singing for gs about Gcd, serving God. It is enjoying ourselves, if it's any. thing; most probably it is nothing; but if its anything, it is serving ourselves, not God. And yet we are impudent enough to call our beggings and chauntings "divine service:" we say, "Divine service will be performed" (that's our word-the form of it gone through) "at eleven o'clock." Alas '-unless we perform divine service in every willing act of our life, we never perform it at all. The one Some have imagined that the divine work—the one ordered sacrifice -is to do justice; and it is the last we are ever inclined to do. Anything rather than that! As much charity as justice." Yes, It is greater; it is the summit of justice-it is the temple of which justice is the foundation. But you can't have the top without the

# Preaching and Practice.

practice in ; act, and let others do the talking " "In regard to skepticism," said Phillips Brooks, "the main method of meeting it must not be an a gument, but a man." A good life is an absolutely unanswerable argument for Christianity. It is character that tells. There is wonderful power in a consistent life.

The achiest who spent a few days with the saintly Fenelon said: "If I stay here much longer, I shall become a Christian in spite of mys If' Fenewould the father give it? One may lon had used no word of controversy,

A young minister, when about to be refute-the consistent conduct of my

It was exactly this outshining piety, beautifying, elevating and transforming his character, that gave David Livingstone's example such tremendous influence over Stanley. Stanley says that Livingstone did not attempt to convert him by preaching, by exhortation, or by repeated and consistent arguments. He only lived out in his daily conduct the divine truth which he taught to the simple-minded Africans. His daily prayers; his selfcontrol: his serene and undisturbed trust in Providence; his reverential and habitual reading of the Bible; his intimation, without any pretension whatever, of his Master's disposition so gentle, so kindly, so forgiving, so full of unaffected pity for the suffering, and of love for the souls of all the erring-this it was that arrested Stanley's attention. - G. B. F. Hallock.

The spirit of the world incloses four kinds of spirits diametrically opposed to charity—the spirit of resentment, the spirit of aversion, the spirit of jealousy and the spirit of indifference. -Bossuet.

We never regret the kind words we have spoken or the retort we have left unsaid; but bitterly we recall sharp words spoken angrily, and unkind actions that may have caused tears to come to eyes that will never shed them any more.

When duty is severe, we must be more reverently dutiful. If love brings sorrow, we must love more and better. When thought chills us with doubt and fear, we must think again with fuller soul and deeper trust .-James Martineau.

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