

"Thy Burden."

BY MARIANNE FARNINGHAM.

To every one on earth God gives a burden to be carried down The road that lies between the cross and crown.

No lot is wholly free; He giveth one to thee.

Some carry it aloft, Open and visible to any eyes; And all may see its form and weight, and size.

Some hide it in their breast, And deem it thus unguessed.

The burden is God's gift And it will make the bearer calm and strong,

Yet, lest it press too heavily and long, He says, Cast it on Me, And it shall ease be.

And those who heed His voice, And seek to give it back in trustful prayer, Have quiet hearts that never can despair; And hope lights up the way Upon the darkest day.

Take thou thy burden thus Into thy hands, and lay it at His feet, And whether it be sorrow or defeat, Or pain, or sin, or care, It will grow lighter there.

It is the lonely load That crushes out the life and light of heaven; But, borne with Him the soul restored, forgiven, Sings out through all the days Her joy, and God's high praise. —Christian World.

Christ Our Life.

As bread supports the life of the body Christ supports the life of the soul. It is written, "Man shall not live by bread alone." Jesus said, "I am the Life." Life is a mystery, and the process by which life is supported is mysterious. Even physical life is beyond our power of comprehension. We can use certain terms by which science has taught us to explain the process of converting bread into flesh and bones, but after we have done this the mystery remains. We know that food is transmuted into flesh and blood and brain, but how it is done no one can say. Neither can we understand the process by which the life of the soul is nourished. The soul cannot eat bread. There is no nourishment for the soul in bread. It has no material organs whereby material substance can be digested and assimilated. But it can take in truth, love, sympathy, righteousness, and goodness. These it can digest, assimilate, and incorporate into its own nature. By these it can live and grow.

These principles may be communicated from one intelligent being to another. One good, strong, manly man can impart his courage, his love, his kindness, his sympathy, his manliness to his neighbor, if that neighbor has an open heart to receive them. One soul can infuse its spirit and life into another soul. It is a mystery, but it is true. By conversation, by instruction, by daily association, a good man can breathe his spirit into the life of one far below him. Even human beings possess a strange power by which they can enter into the heart of others and live there. One may do this even when absent from the friend whom he wishes to influence. Communicating with him by letter and by tokens of friendship and interest, he may produce a profound impression upon his mind and change the current of his life. He puts into the heart of his friend, not his words and doctrines only, but himself also. And shall not Jesus do the same? Nay, He will do more. He will nourish and support the life of the soul by infusing His spirit, by implanting His character, by entering in and dwelling there Himself. Though absent in body, He communicates His love, His truth, His gentleness, His righteousness, His life. "Behold, I stand at the door and knock: if any man hear My voice, and open the door, I will come in to him, and will sup with him, and he with Me." This is the promise of our Lord. He came to give Himself for the life of the world. He is our life.

Men lead different lives, and the life is dependent on that which nourishes it. One attempts to live by bread alone. He seeks no nourishment for his soul. One of the temptations with which the adversary assailed our Lord was based on the strong desire of men for bodily nourishment. This is all some men seek. Satan came to Jesus when He was very hungry, and taking advantage of this emergency pressed on Him the great temptation to which men readily yield, "Command that these stones be made bread." This is the type of a large class of temptations through which men are induced to overlook the wants of their higher nature. They live an animal life.

Another nourishes himself on vile sentiments, and low gratifications. How base the life produced by such soul-food! It is a life of vice, shame, and wretchedness. Another seeks to live on his possessions. His idea of life is wealth and glory. Jesus also

was tempted in this direction. But "a man's life consisteth not in the abundance of the things which he possesseth." Those who live on them do not live well. Their life is low and narrow. Their higher wants not being satisfied, their higher nature starves. Some seek to nourish their life with intellectual pursuits, some with social pleasures, and some with religious ceremonies. But these are not meat indeed and drink indeed.

When one takes Christ into his life a change takes place. There is a change in his desires, in his thoughts, in his convictions, in his affections, in his principles, in his aims, in his hopes, and in his influence over others. Take the case of Matthew the publican. What a change came into his life when Christ entered in! Peter furnishes another example, Saul of Tarsus another, and John Bunyan another. How broad, noble, useful, grand, and glorious the lives of these men, and all because Christ had entered in.

Christ imparts strength. The strength which men receive from bread is inward strength. It is not that which comes from external fortifications or foreign allies, but from inward life. It is our own in a high and important sense. When one has a heavy burden to bear, and is not able to bear it because his strength has been depleted by starvation, his neighbor may come and put his own shoulder to the burden. He would thus be strengthened for the emergency, but the strength would not be his own. His neighbor brings it, keeps it, and carries it away. But if his friend should furnish him with wholesome food, so that his energy should be renewed until he could bear his burden alone, then the strength he receives is his own. It is a part of his being. In this sense Jesus is our life. When He enters in the strength He imparts is a part of our life. "Strengthened with might by His spirit in the inner man." Here is strength to resist temptation, to discharge duty, to do good, to mount up on wings as eagles, to run and not weary, to walk and not faint —Chris. Advocate.

Religion in the Home.

What is our Christian religion in its onward spiritual movements without the influence of a pious home? What is a home without the sanctifying power of the religion of our Lord Jesus Christ? What a heavenly scene to behold and enjoy—the two united in the bond of love and peace. The earliest period of family life revealed the beauty and blessing of an abiding religion in the home circle. No sooner was the one established than the other commenced, for the good and perpetuity of both. Neither can claim priority as to time, for both have God as their author. The abode of our first parents was one of happiness and purity (interrupted by sin), and was also the dwelling-place of Heaven's best gift—the religion of God. So that from the beginning these two are joined in holy wedlock, never, in the truest sense, to be divided. The spiritual tie is eternal and cannot be broken by time or death.

What do you mean by religion? or, rather, what does God, as taught in the Holy Scriptures, mean? It has the thought of fearing God, being pious, and offering worship to our Heavenly Father. The ancient homes of Jewish faith were largely under this influence, as were also the families of our Puritan Fathers. It was as much a part of their life as the eating of daily bread. The instruction of Moses was, "Thou shalt teach them diligently unto thy children, and thou shalt talk of them when thou sittest in thy house," or in the home. This was religion that became a part of the child life, which resulted in good men and women.

Religion in the home, in early life, is one of the safeguards for our children when they arrive at manhood or womanhood. We have a beautiful incident in Paul's testimony of the life of his son in the gospel, Timothy. "When I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice; and I am persuaded in thee also." How could it be otherwise? The true religious spirit instilled into the child mind, under the divine blessing, abides and brings about glorious results. What was true in bygone days is true now. Family devotions constitute an important part in the Christian development of family life. What a halo of glory surrounds the old fireside as memory carries back to childhood time! It is a question whether a home can be good and religious without the altar of God for daily prayer and praise, for it is the opening hour's devotions that give a day of peace, good cheer, and prosperity. No growling, scolding, or quarreling. Oh, for more of the spirit of Christ in our home life, such as will accompany us into our vocations with a joyful heart and spirit.

Religion in our home is protection to her members. One of the fundamental principles of our national life is protection for our own industries and people. So, also, in our religion. Our boys and girls are in need of protection. Sin, in various forms, presents itself to win, poison, and destroy. The gilded saloon, brilliant ball-room, gambling-dens are the devil's agencies to draw into evil paths these boys and girls. Are we, as parents, fully awakened to the dangers about us? Are we doing our best to protect these of our home circle? Are we making our homes so attractive as to give them a love to be there?

Home religion looks ahead. The growing church receives her numbers and strength from these homes, and because of religion in the home, our churches, in their various departments, are the more aggressive in spiritual work. To keep in touch with the spirit of Christian work in the mission field, church-building, young people's, and other sections, we must have church literature in the home. How so many church families can exist (well, it is a mere existence) without good literature is a problem. We, as pastors, soon discover the most aggressive and benevolent people. Go to the homes of church literature, and you see opened hearts and unstrung purses.

Religion in the home creates a musical spirit that reaches our little tots. How they delight in singing. How bright they shine. While, on the other hand, in a Christless home there is harshness, scolding, no prayers, no music, no church-going. Go into those places, and you will behold gloom and darkness.

"Home is the resort Of love, of joy of peace, and plenty, where Supporting and supported, polished friends, And dear relations 'mingle into bliss."

All because our Heavenly Father, by the Holy Spirit, seals the pious home with his own sweetest blessings, which are as fragrant flowers in life's journey.—S. S. Times.

The Kindling of Church Love.

It ought never to be forgotten that church membership imposes obligation. The Master says: "Go work to-day in my vineyard." He places one, two, five or ten talents in the hand of every one, and says: "Occupy; employ this well until I come." The range of activity is so wide that every one can find something to do, and it is wonderful how the doing of something elicits interest and kindles church love. When people are not active in church work they are easily disappointed, irritated, or turned from their Christian profession.

A minister was seated in his study one Saturday afternoon finishing his sermon for Sunday, when a caller came in, a man who was an irregular attendant at the church services, and said: "Pastor, I have come to ask you to take my name off the church book. I don't want to belong to the church any more. It seems to me our church is such a cold place, and I don't know many of the members, and for other reasons I want to be out of the church."

The minister replied: "I am very busy to-day and have not time to talk the matter over with you, but before you leave the church I want to ask a favor from you. I must leave the city on Monday morning and will not return for two weeks. There is a poor family over on H street which I am very anxious about, and I want to know whether you will be kind enough to look after them during my absence."

The man said: "I never did such a thing, but if it will be any accommodation to you, pastor, I will try and look them up."

Monday afternoon he climbed up three flights of stairs, on H street, and upon knocking at the door he heard a faint voice say: "Come in."

He walked in upon the bare floor and found two occupants, the one a little girl with hollow, famished cheeks and red eyes, and the other the child's mother, lying on a poorly furnished bed, burning up with fever. The little one said that she had not been able to get a bite for either of them all that day. The man stood in the middle of the room an instant, turned quickly, went to the nearest grocery, filled a basket with provisions and delicacies, sent it at once to the room he had left, and then sent for a physician. He repeated his visits daily, and one day was moved to tears as he overheard the little girl say: "Mamma, this good man that God sent is just like the Saviour, for you told me that Jesus healed people and fed them when they were hungry."

The moment the man heard of his pastor's return he went direct to his house, and meeting him in the doorway, said: "Pastor, I do not want my name off of the church books, and I want you to forgive me for ever asking you to take it off, even as I believe God has forgiven me. These two weeks have been the happiest of my life. And I do not believe that you

will know the congregation, the people have changed so greatly during your absence. They have all gotten so kind and so cordial, and it seems to me that we have now the best church in the world."—Herald and Presbyter.

Hast Not Fainted.

It may be a grand thing to lead a charge, to advance a line of battle, to secure a wider boundary for imperial domain, but the first blessing the risen Christ bestows upon a struggling church, that of Ephesus, is that it had "not fainted." It may not seem much to do, but it counts for the whole battle with God.

In our states alone there are twenty suicides for every day in the year. That means that some men and some women absolutely give up the struggle for a clean and calm and holy life and lie right down to die. And among these we find as many millionaires as paupers, as many merchant princes as outcast tramps. Some of them are young children, scarcely out of the warm cradle; and some are nonagenarians already trembling upon the edge of the waiting grave. Life is not without its tragedies to each and every age and class.

Few students of the Bible realize how sympathetically God deals with men who have never scored a victory but have simply "stood it through." The Frenchman who had passed the years of the Reign of Terror in Paris was asked what he did during all those dreadful days; and he replied, "I lived." There are experiences when that is all God asks of a man, the mere enduring all things without murmuring or despairing.

The great battles of the world have defensive battles; Thermopylae, Marathon, Leyden, Derry, Lexington, Sumter. A hundred years ago it seemed most certain that the Gaul would put his spurred heel upon every foot of European soil. But to-day the Teuton rules the land and the seas. In the long run mere dogged resistance is worth more than dash. It is the anvil that wears out the hammer. It is the man who never knows when he is whipped that comes at length into the kingdom.

God does not require of any of us that we should sing and shout and dance under our afflictions, but simply that we shall be found among the followers who do not give up. We shall not know the reasons of our tears perhaps this side of heaven; but we can wait. We may not understand his dealings yet; but we can hold on. We are not able to answer all the arguments of the infidel; but we can commune with our own heart and be still. Fortune is swept away but faith stands firm. Hard work and ceaseless grind is all that many of God's children know of this present world; but they hold fast their integrity; and when they come to die God will write for their epitaph the words with which he commended the church at Ephesus—"I know thy works, and thy patience—thou hast not fainted." That is enough. Heaven is opened by that word. Not to faint in this world is to conquer.—The Interior.

"The Hearer that I Want."

1. One who has prayed for the preacher and for the Holy Spirit's influence on all the congregation, in the closet, and if head of a household, at the family altar.
2. One who is punctually in his fixed place in the church, so as to be recognized by me from the pulpit and with his family beside him.
3. One who has a good Bible in his pew, and who devotedly follows the reading of Scripture as hearing God speak to him.
4. One who has his hymn book and joins in the singing as earnestly as does the leader of the music.
5. One who follows and in heart joins in the thanksgiving, confession of sin, and the prayer and intercession.
6. One who bears himself with reverence of manner suggesting devoutness to those round about him.
7. One who looks for divine impress in the sermon, and not for rhetoric, elocution or startling statements.
8. One who keeps his eye on the preacher except when called upon to look up a text quoted and being explained.
9. One who takes the impress to himself and in his heart looks out for God's blessing with it.
10. One who has a look and a word of Christian courtesy for those near him in the church, after the solemn close of the service.—John Hall.

"SOME DEVILS inside of me, tickling my throat with a feather, said a good deacon with a sad cough. 'Well, this is the holy water that will cast the devil out,' said his wife, as she produced a bottle of Adamson's Botanic Cough Balsam. 25c. all D.uggists.

Love Without Service.

Love without service is like a sun-beam without light. The mother must minister to her child. A friend must seek to be helpful to his friend. The first recorded word of Christ was, "Wist ye not that I must be about my Father's business?" and his last, "It is finished." What lies between these words? Constant ministry. When he said, "Let him that is chiefest among you be the servant of all," he outlined the form the Christ-life must take. "Ah, but," you say, "that was all very well for him who came for the accomplishment of a special work, but it has no meaning to us." No meaning for us? Are there not as great evils to-day as when he came? Do not millions bend beneath indescribable sorrow? Have all men even yet the truth? Do all know that they are the children of God? Have the doors between the and the spirit life been thrown open? The very work which faced the Master still remains. He began that which his followers must complete.—Dr. Amory H. Bradford.

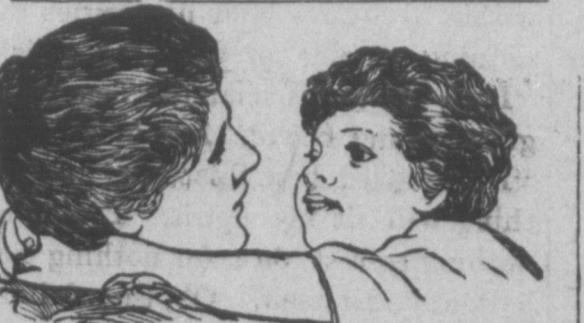
When to Pray.

The time when you are tempted not to pray is most likely the very time when your need of prayer is greatest. If your mind is full of secular cares, and your hands are burdened with many and difficult tasks, you cannot afford to dispense with the benefits which come from frequent communings with God. Under such circumstances, if you are a wise Christian, you will say to yourself: "My danger is much increased. Therefore, I will keep close to the only source of my help and strength." As long as the vital bond of your fellowship with the Eternal remains unbroken, the world, the flesh, and the devil will seek in vain to sway you from your moral steadfastness. It is only when you forget to converse with the Father of your spirit that you run the risk of falling away from the firm standing-ground of your integrity. Lay this thought to your heart, and do not fail to act upon it.—Nashville Advocate.

FOR NINE YEARS.—Mr. Samuel Bryan, Tredford, writes: "For nine years I suffer with ulcerated sores on my leg; I expended over \$100 to physicians, and tried every preparation I heard of or saw recommended for such disease, but could get no relief. I at last was recommended to give Dr. Thomas' Electric Oil a trial, which has resulted, after using eight bottles (using it internally and externally), in a complete cure. I believe it is the best medicine in the world, and I write this to let others know what it has done for me."

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