

Speak Thou the Truth.

Speak thou the truth. Let others fence
And trim their words for pry;
In pleasant sunshine of pretense
Let others bask their day.

Guard thou the fact; though clouds of
night
Down on thy watch tower stoop;
Though thou shouldst see thy heart's do-
light
Borne from thee by their swoop.

Face thou the wind, though safer seem
In shelter to abide;
We were not made to sit and dream;
The safe must first be tried.

Dean Alford.

Pray for Others.

We, with many others, were on our
way to a large meeting held semi-
annually. We went the four or five
miles in the trolley and our seat
happened to be next to that of the
president of the great organization.
We spoke to the good woman and
found her ready to converse and also
found her most interesting.

In our little talk we told her that
both she and the meeting over which
she from time to time presided were
subjects of prayer with us. She in
turn related little bits about herself to
which we eagerly listened.

The meeting was held and then we
were hindered from attending like
services for a year. But the time
came when we were again a part of
the congregation over which Miss
presided. We only saw the
esteemed president as she sat upon
the platform, but to see that she was
alive and able to attend to the duties
of her office was an occasion for thank-
fulness and we lifted our heart to
the Lord in praise that He had spared
so good a person to fill the responsible
place of president over so great an
organization.

We were just about to leave the
church when it occurred to us that it
would be pleasant to speak a word to
Miss—, the president. We didn't
feel that we had any personal ac-
quaintance with her, did not expect
her to remember us, but it would be
an appropriate thing to greet her and
grasp her hand.

Filled with these thoughts we went
to the platform where she still sat.
Holding out a hand we began to speak
her, when she cried out, affectionately,
"Oh, my dear, I thought I
should see you to-day! I have been
going to write to you. Only think,"
she said to a friend who was with her,
"she—(meaning myself)—said she
prayed for me, and I valued it so
much!"

We assured her that we still prayed
for her and came away deeply im-
pressed with the incident. Here was
a woman in a high and important
office, with many friends and probably
living in affluence, and yet she so
valued the assurance that she was
prayed for by one who personally was
to her a stranger that she treasured it
up in her heart as something precious!
Was not this a spur to use intercessory
prayer frequently? We thought so
and have tried to be more faithful to
that duty.

Over and over again we have been
surprised at the gratitude manifested
by friends when they were informed
that we prayed for them. One dear
lady who lived miles away from us
came to see us one day, saying at
once, "At Uncle G—'s funeral,
you said you prayed for me and I came
here to talk it over, I was so grateful."

Another said, "I've no doubt that I
owe it to your prayers and those of
your household that I have been
furthered in certain plans."

Still another cried, "You dear, good
—, did you pray for me?"

We find that in general people take
it as a great favor done them that you
pray for them, and perhaps it is the
greatest we can do them. Oh, let us
more frequently than ever bring our
friends to the throne of grace. Let
us bring churches, societies, missionary
work, meetings, and bands, and es-
pecially missionaries. Let us bring
countries, rulers and all in authority.
We listened while a dear young lady
missionary from India spoke in a large
gathering. "Oh, dear friends," she
cried, "do earnestly pray for the help
of the Holy Spirit in our work. I
have stood before a heathen gathering
of people and have thought, 'Oh, what
can I do unless the Holy Spirit aids
me? I felt that He must be the
teacher. Do pray for His help in our
work.'"

If we have a guest it is a time to
bring that individual close to the Lord.
If we are going out to visit or to shop
it is well to go first into our closet to
pray for those we expect to meet. If
we have a sick or otherwise afflicted
neighbor they should be very especially
brought to God. If we are called to
have an interview with a stranger
bring that stranger to the Lord. Inter-
cessory prayer is taught us by exam-
ple the highest, and it is taught us by
command.—Chris] Intelligencer.

Religious Barrenness.

BY AMOS R. WELLS.

A New Zealand girl, taken to Eng-
land to be educated, there became a
Christian. Soon after, she set out to
return home. "Why not remain in
England?" asked her friends. "You
love this land: why tempt the un-
known perils of those far-away islands?"
"What!" cried the Christ-found girl,
indignantly; "Do you think, after I
have found the Christian's joy, I could
keep it from my dear father and
mother? I would go if I had to swim
there!"

Why did Christ, in this parable of
the fig-tree, and later in his more
severe miracle of the fig-tree, condemn
religious barrenness so unsparingly?
Because if a man is a Christian, he
must of necessity bring forth much
fruit. A Christian that is not making
other Christians is as much a contra-
diction in terms as a fire that is not
warming or a flame that is not light-
ing.

Sternly does Rudyard Kipling sing:
One instant's toil to Thee denied
Stands all eternity's offense.

There is no more deadly peril for a
Christian than to be content with
merely not doing wrong. Do not
dare to live on the negative side of
the Ten Commandments. "Six days
shalt thou labor." Glasgow is supplied
with water by hidden pipes running
far up among the hills to a lovely
lake. There is the health, the fulness;
down below, the need. Is it a light
matter if a Christian allows the con-
duct of Christ's health, namely, his
own life, to get clogged up?

The fruit may be very modest,
hidden beneath humble leaves. It is
fruit that Christ wants, and not
parade of fruit. George MacDonald,
in a noble sonnet, pictures a vast
cathedral, with ministering priests
busy at the altar in a gorgeous cere-
monial. In a far corner a woman is
sweeping. It is to her, and not to
the great heads of the temple, that a
quiet figure comes, saying softly,
"Daughter, thou sweepest well my
floor!"

The lowest duties oft are found
Lying on the lowest ground.

Christ bears with us, for a time, as
the vine-dresser bore with the fig-tree.
He throws around us all fruitful in-
fluences. If ever a man is to bring
forth fruit to God's glory, it will be in
this earth where God has made it so
easy.

There will come a day when it will
be too late. There will come a time
when in anguish of soul we shall pray
the "Last Prayer" of Helen Hunt
Jackson:

Father, I scarcely dare to pray,
So clear I see, now it is done,
That I have wasted half my day.
And left my work but just begun!

In outskirts of Thy kingdom vast,
Father, the humblest spot give me;
Set me the lowest task. Then hast,
Let me, repentant, work for Thee!

God grant that, when that sure time
arrives, we may have lived a life (as
Mrs. Jackson had indeed) full of
Christlike ministries, brave battles
for the right, endurance of hardness,
confidence in Jehovah.—Sabbath
Reading.

Join a Church and Help to Support It.

Doubtless many of our readers, es-
pecially the young men, will be sur-
prised at being told that the above is
the advice that successful business
man and multi-millionaire, Russell
Sage, of New York. But it is so, and
in proof of it we give his words, from
the Saturday Evening Post, as follows:

"At the very outset a young man
ought to join a church. He ought to
bear the burden of the church support
to the full extent of his ability. What
this ability is he must judge for him-
self. As in charity, he should give a
dime if he can give no more; and this
dime, if it represents the full measure
of what he can spare, is just as im-
portant as the dollar or the thousand
dollars of the rich man. Communion
with the church helps tremendously
in building up a solid character. There
will be met-clean, wholesome men and
women. Acquaintances will be formed
that are helpful in every way. It is
natural that the people of a church
should take more interest in the success
of one of their young communicants
than they do in the success of an out-
sider. That is human nature, and
human nature prevails in a church
just as much as it does outside. The
only difference is, that in the church
human nature is cleaner."

Certainly that is wholesome advice,
even if looked at only from a purely
selfish, material standpoint. But Mr.
Sage does not stop there. He takes
into consideration the motive by which
the young man is actuated in taking
that important step. On that truly
vital point he is thoroughly orthodox,
or he says: "But unless a young man
joins a church through conviction it is
far better for him to remain away. If
he utilitarian advantages are upper-

most in his mind, if he has no true
religion, church communion, instead
of helping, will harm him. He may
find success more easily, but not
happiness. The man who joins a
church simply because he can make
something out of the connection is a
hypocrite of the meanest stripe, and a
hypocrite is not only a very unhappy
man, but he must also be the most
contemptible being in the sight of the
Lord. I can conceive of no more
miserable existence than that which is
led by a pretender. And the more
carefully a boy realizes the hollowness
of shams, religious and otherwise, the
more placidly he will sleep of nights.
The man who joins a church because
it offers an easy short-cut to a compe-
tence will probably find some pretty
unpleasant experiences in his way.
There are sincere young men who may
be deterred from joining a church
from this very reason. They have
not a sufficient religious conviction, or
perhaps no religion at all. In such
cases (always providing that he is
honest and sincere), it will neverthe-
less benefit a young man to attend a
church. With most of us religion has
come as a matter of education. It is
never too late to begin this education,
and, as a purely ethical problem, it is
a fine thing for a thinking young man
to spend part of his Sunday in a place
where he can hear good, instructive
discourse on religious topics."

The above are words of wisdom.
They are from the brain and pen of a
man whose career as a business man
has been both honorable and success-
ful, and should have great weight with
the young men of to-day.—The Teles-
cope.

The Lord Shut Him In.

Noah did not close the door. There
are words that God keeps for himself.
The burden of them is too heavy for
the back of man. To shut that door on a
world about to perish would have
been to great a responsibility for a son
of Adam—the stress of it would have
borne too heavily on a human heart.
Another moment, and another, and
another, might have been granted by
the patriarch, and the door might
never have been shut at all. And
would he have done the work con-
clusively, even if he had, in the first
instance, closed the door? Who
knows but that, when the waters rose
and he heard the wailing around, and
friends whom he loved held towards
him their little ones, and shrieked to
be taken in, he might have relented,
and opened, and a rush might have
been made, and the ship that carried
the life of the world might have been
swamped? He dared not open a door
which God had shut; perhaps he
could not open it. We never hear
that he opened the door, even when
the earth was drying. God told him
when to go out.

And so it is in the ark of salvation.
It is not the church, it is not the
minister, that shuts or opens the door.
These do God's bidding; they preach
righteousness, they offer salvation,
they gather in; it is God that shuts
and that opens the door. And what a
sound was that when, in the listening
ominous hush of earth's last evening,
God shut the door! There have been
sounds as well as sighs to make the
boldest heart quail and the flintiest
heart melt; the cry has gone up from
cities given over to fire and sword,
the shuddering throes of earthquakes
which hurried myriads to death, but
except the cry on Calvary, which
corresponded to it, no more melancholy
sound has been heard by human ears
than that which passed into the even-
ing stillness when the broad, green
earth was left to be the grave of man-
kind, and God shut the door of the
ark.

Once again God will shut the door.
Man will not do it. Angels will not
do it. But, oh, what a sigh
and shudder will pass through
the listening universe when God will
shut the door of the heavenly ark up
on the lost!—Rev. Alexander Stew-
art.

Praise God.

Praise God for a home. Tens of
thousands of boys and girls will go
to sleep tonight without a mother to
tuck them into bed and without any of
the pleasures of home about them.

Praise God for food and clothes.
Millions of persons are hungry today,
and many of them are suffering for
want of clothing.

Praise God that you do not lift
blind eyes to a sky you have never
seen. Be grateful for your sight,
through which so many of your pleas-
ures come. Praise the kind Father
in heaven, too, for your hearing and
speech.

Are not the sun, the moon, the
stars, the air, the water, the rain, the
snow, the trees, the flowers, worth a
word of praise? Yet how seldom do
we thank God for these common
blessings!

Praise God for books, and for the
pleasure and power which come from
reading and education.

Praise God for the wonderful in-
ventions and progressive spirit which
make today the best time in all the
world's history to be alive. The com-
forts, the conveniences, the pleasures,
and the blessings that are possible to
all of us in these modern days are
surely worth a "thank you" to the
great Giver of them all.

Praise God for the country's pros-
perity. He has smiled upon our har-
vests and upon our factories.

Praise God, most of all, for the
blessed Bible, the holy Church, and a
wonderful Saviour. Jesus is the
theme of the praises that are sung in
heaven; shall He not be our chiefest
cause for praise here?

How shall we do all this praising?
With our lips. In our hearts. By
our lives. Just to be glad and grate-
ful is praise that pleases God. Then
to give another person reason to be
glad and grateful is still a better way
of praising God.—William T. Ellis.

Right and Wrong Use of the Tongue.

The sins of the tongue all point to
the necessity and profit of self-mastery.
So evident and so important did this
appear to James that it occurs again
and again in his epistle. "In many
things we all stumble," he writes. "If
any stumbleth not in word, the same
is a perfect man, able to bridle the
whole body also." If this confession
of failure and magnifying of the office
of the tongue seem exaggerated, let
anyone sit down quietly and think of
the sins and cruelties of human speech.
The careless words which no repen-
tance can call back again, the rash
promises which it has cost us so much
to fulfill, the expression of the lower
nature which has shamed the higher,
the confessions of evil and yieldings
to falsehood, the hot and angry words
which sober thought condemned—
these are some of the perils of the
tongue. On the other hand, like most
of the uses of the world which turn so
easily to evil, the tongue may be the
instrument of great and lasting good.

"Therewith bless we the Lord and
Father." If we can, by God's grace,
hold it to blessing, there is no better
testimony to the indwelling of God's
Spirit in a human soul than righteous,
considerate, modest, truthful speech.
The faithful Christians' manner of
words as well as of life already has the
mark of heaven's purity and truth
upon it. Speaking the truth in love,
men trust him. Seeking not his own,
men come to speak unselfishly in his
presence. Considering others, they
in turn become considerate. Cherish-
ing no resentments, he awakens no
angry feelings. Such a Christian
self control is not easily attained, but
it is worth striving for, and by God's
help it is not out of reach.—The Con-
gregationalist.

Control Your Thoughts.

Until you have learned to control
your thoughts you will never be able
to live a godly and righteous life. As
a man thinketh in his heart, so is he,
and it is because the thoughts that we
entertain in the hostility of the soul
are such worthless and vain ones that
our words and acts often bring so
heavy a disgrace on the name we love.

Well might the wise man say:
"Keep thy heart above all keeping,
for out of it are the issues of life."

When the heart is right the ear and
the eye and the mouth and the foot
will necessarily obey its promptings;
but when the heart is wrong, filled
with tides of ink, like the cuttle-fish,
it will envelop itself in the impurity
to which it gives vent. . . . If you habit-
ually permit evil things to have their
right of way through you, or lodging
within you, remember that, in God's
sight you are held equally guilty with
those that indulge in evil acts, be-
cause you are withheld, not by your
fear of him, but by your desire to
maintain your position among men.—
Rev. F. B. Meyer.

To Conquer Worrying.

Consider what must be involved in
the truth that God is infinite, and that
you are a part of his plan.

Memorize some of the Scripture
promises; and recall them when the
temptation to worry returns.

Cultivate a spirit of gratitude for
daily mercies.

Realize worrying as an enemy
which destroys your happiness.

Realize that it can be cured by per-
sistent effort.

Attack it definitely, as something to
be overcome.

Realize that it has never done,
and never can do, the least good. It
wastes vitality, and impairs the mental
faculties.

Help and comfort your neighbor.
Forgive your enemies, and conquer
your aversions.

The world is what we make it. For-
ward, then! Forward in the power
of faith; forward in the power of
truth; forward in the power of friend-
ship; forward in the power of free-
dom; forward in the power of hope;
forward in the power of God!—Bishop
J. H. Vincent.

RELIGIOUS INDIFFERENCE.—James
Russell Lowell, who admitted that he
was a liberal thinker upon religious
subjects, made this very true observa-
tion: "I fear that when we indulge
ourselves in the amusement of going,
without a religion, we are not, per-
haps, aware how much we are sus-
tained at present by an enormous
mass, all about us, of religious feeling,
and religious conviction." An upright,
admirable man, who treats religion
with indifference is not a product of
indifferentism in religion, but owes
his estimable qualities to the religious
environment of himself and his ances-
tors for generations back, whereby a
"certain moral direction has been
given to his character." If men would
seek for a genuine product of religious
indifferentism they must find it in the
midst of such environment for gener-
ations back. The center of Africa
would be a better place to look for it
than Christian America.

Peace for the past, grace for the
present, and glory for the future.
Yes, there is a glory for the future;
nothing before the true believer that
isn't glory. I think it would take the
wrinkles out of your brow if you would
just look into the future instead of
into the past.—D. L. Moody.

That is a happy day that is brimful
of good deeds. Try to crowd a day
with good, sweet deeds of love, and
see if we are not right.

If anybody knows herself to be in
a false position let her step out of it.
If anybody has been unkind or in-
considerate or self-absorbed or morbid or
ungenerous, let her quietly kneel
down and tell the Lord that she is
penitent and ask his forgiveness, and
then turn over her new leaf. But all
this should be done quietly—not with
a flourish of trumpets.—Margaret E.
Sangster, in the Ladies' Home
Journal.

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