

Pravailing Prayer.

If when I kneel to pray, With eager lips I say: "Lord, give me all the things that I desire—Health, wealth, fame, friends, brave health, religious fire, The power to sway my fellow-men at will, The strength for mighty works to banish ill!" In such a prayer as this, The blessing I must miss. Or if I only dare To raise this fainting prayer: "Thou seest, Lord, that I am poor and weak, And cannot tell what things I ought to seek; I therefore do not ask at all, but still I trust Thy bounty all my wants to fill, My lips shall thus grow dumb, The blessing will not come. But if I lowly fall, And thus in faith I call: "Through Christ, O Lord, I pray These give to me, Not what I would, but what seems best to Thee, Of life, of health, of service, and of strength, Until to Thy full joy I come at length," My prayer shall then avail, The blessing will not fail. —Christian Endeavor World.

Consecration of Pulpit and Pew.

REV. C. P. HOPKINS. Just at this time much is being said in regard to the needed revival. It is an evident fact that the world was never in greater need of a revival of experimental religion than at the morning of the twentieth century. Engrossed, as people are to-day, in the affairs of this life, pushing every business interest to its utmost, there is great danger of Christian men and women relaxing, to a certain degree, their hold upon God.

The effect of this is demonstrated on every hand. Spiritless organizations and ineffectual revival efforts are unmistakable evidences of existing wrong. The salvation of the world by means of the gospel of Christ was committed unto men. "Go ye into all the world and preach the gospel to every creature," was the command of the Master before he ascended to the Father. But before the apostles went forth with the blessed message of salvation, they, with the other disciples present, were commanded to "tarry in the city of Jerusalem until they were endued with power from on high."

In this company of one hundred and twenty persons who waited in the upper room for the fulfillment of the promise, there were representatives both of pulpit and pew. But the Word says, "They were all with one accord in one place, and they were all filled with the Holy Ghost." Now, this Spirit-filled life was an absolute necessity to those few disciples, for as they stood upon Mt. Olivet looking heavenward their gaze was to be transferred from an ascending Saviour to a sin-benighted world to be brought to Christ. And that vacillating life which characterized some of them previous to this time was transformed to one of constancy and devoutness. Instead of denying their discipleship in the hour of dark trial, they were willing to become martyrs for the truth. They became "steadfast, always abounding in the work of the Lord."

What the church needs to-day for more efficacious work in winning men and women from the kingdom of Satan to the kingdom of the dear Redeemer is not a deeper knowledge of sectarianism nor a warmer devotion to denominationalism, but to know more of God. When pulpit and pew become so concerned about their Father's business that they are willing, ye, lad to make sacrifices for the advancement of Christ's kingdom on earth, then will transgressors be taught the way and sinners shall be converted unto God." Let us not think that those who tarried in that upper room waiting for the Pentecostal blessing had no sacrifice to make. The Apostle Paul says, "I keep under my body, and bring it into subjection, lest that, by any means, when I have preached to others I myself should become a castaway." Now, while Paul was not of the number on whom fell the Holy Ghost at that time, nevertheless he was a man of like passions with them who said, "Lo, we have left all and followed thee." They were willing to endure social ostracism and to sacrifice worldly fame and popularity for the kingdom of Christ's sake. The "Well done" of the Master was sweeter to them, and should be sweeter to every child of God, than the applause of the world or the honors of state. It matters not what our church relationship may be, whether official or otherwise, the command comes to each of us, "Go work to-day in my vineyard."

No secular vocation should be allowed to supplant the work of the Lord, nor to relegate it to the background. Too many professed followers of the Lord Jesus are, to-day, allowing themselves to be captivated by worldly

enticements, and are seeking happiness where true happiness cannot be found, while the faithful ones of the church are "going forth with weeping," very often, "bearing precious seed" for the sowing of life's great harvest field. If we would hasten the coming of the revival so much desired, and so greatly needed, let us, as individuals, be satisfied with nothing short of a life thoroughly consecrated to the service of God.—The Telescope.

A Professing Christian.

There are many of them. We are told that most of them do not live up to their profession. Some have even cynically remarked that the profession has been made for business purposes; that men become members of the Church for the same reason that they advertise in the local papers. That is wide of the truth, yet it remains true that much of the profession is insincere.

The professing Christian does not mean what he says when at the family altar he pledges himself to forsake his sins and rising from his knees promptly begins to plan along the old line of action. These led him into sin yesterday; they will lead him into deeper sin to-day. He knows it, yet with the brain cells vibrating with the thought that he framed into a promise of better things, he takes up the thought of the day before, and shapes it into action.

Whom does he deceive by all this? Certainly not the One with whom he has finally to do. With him the outward act counts for nothing, the heart-movement alone is noted. He does deceive his fellows, and this is what he intends to do. The protest that he means nothing of the sort is part of the play. Of course he must protest, and has done it so often that he believes his protest is genuine. For one of the awful results of a mere profession of spiritual life is the deadening of the spiritual faculties, till utter insensibility to spiritual impulses creeps over him. He deceives but is not aware of it; he lies, but imagines his lies are truth.

Upon the real Christian the effect of such a life is actual pain, a pain that is keener in proportion as the life of the servant has come into conformity to that of the Master. To Him it is an infinite pain, whose poignancy we cannot even imagine. It is akin to the pain He felt when bidding Judas to go about the work he had to do quickly; or when He said to Him, "Betrayest thou the Son of Man with a kiss!" "But upon the non-Christian the effect is like that of the forked flames upon the green leaves that they touch. The souls of the youths and maidens about us are shrivelling because of the baleful touch of these lives called Christian.

It was meant by the Master that the lives of His followers should be winsome, so that others might be led to Him by them. The true follower of Christ often returns to Him, and so returning draws with it those whom it has attracted. Once in the presence of the Master the power of the servant is merged in that of the Master from whom it derived its power to attract. But the joy of service more than makes up for the loss of power over another. Phillip's joy was only increased when Nathaniel turned from him to Jesus, and transferred to Him what had before been all his friend's.

The life of the merely professing Christian is repellent. Noting the profession, which is usually made very patent, young lives yearning after the truth turn instinctively to them. They find beneath the soft exterior a hand hard as a mailed fist, that does not scruple to strike the weak, to bear more heavily on the oppressed to take advantage of the entanglement of the strong to despoil him. It is like a hot iron upon the sensitive flesh. We have seen young men shrink as if from a blow when the real life flashed out, and later turn with a curl of the lip from a well-phrased homily from the same lip. Is their indifference abroad? Its cause is found in the merely professing Christian.—Dominion Presbyterian.

Christian Fellowship.

Christian fellowship, the relation which exists, or should exist, between several members of a church organization, is in many ways a unique and unusual one, for it has its foundation and beginning and purpose and end, not in any human preferences and conception, or in any civil or social law or custom, but in the word of Christ himself.

It is without a parallel in all the world. There is nothing to which it can be likened. It is something in many ways superior to any other relationship to be found in human life; it is a divine institution in the midst of men; it is something also which, perhaps, can not even be adequately

defined, and yet it can not fail to be recognized, and its influence felt, and its characteristics observed.

First of all, it is not good-fellowship, although this may be one of its minor characteristics. I believe that nowhere can such profitable and delightful social relationship be found as in the church. Many in these times are crying out against the club, the secret order and the exclusive social circle; but I have no real fear of their ever endangering to any extent the social life of the church. It is superior to that of any other organization whatever, and I do not believe that it can ever cease to be held in its proper esteem among men. And yet the superior social relationships which exist in the church are not the only characteristics of Christian fellowship.

Farther, it is not friendship merely. But friendship, as the term is ordinarily understood, that familiarity and frequent association between individuals, which is the source of so much good and benefit, is not lacking in Christian fellowship, by any means. It is a frequent charge heard against church members, that they often do not appear to be friendly or even interested in one another, but cold and distant in their bearing toward one another.

Without entering upon a discussion of the truth or falsity of these accusations, is it not a fact that adversity to misfortune has again and again revealed the true relation of a seemingly disinterested church member toward a fellow associate such as the term friendship would but beggarly describe? Finally, Christian fellowship is not association solely. No other institution which brings men into relation with one another infuses into their common intercourse a spirit in any way similar to the Christian fellowship of the church. It is more elevating and uplifting, more permanent and efficient than that of any other organization.

So close and intimate and sympathetic is this bond of union, and so essential is it to the life of each, that it is likened by St. Paul to the unity of a physical body. "So we, being many, are one body in Christ, and every one members one of another." Christian fellowship is, more than anything else, the earthly beginning of that communion of saints which we believe is to be one of the unspeakable pleasures of the future life.—The Interior.

Confessing Christ.

Believing on Christ and confessing Him are intimately connected (see Rom. x: 10). The heart that would withhold confession has not truly believed, much less loved. This is why Jesus put such emphasis on confession. It is the proof of the heart's allegiance and affection. Concealment is betrayal. There are many ways of confessing Christ.

1. By a change of life. Conversion is a turning about. The adoption of Christ's rule of life transforms conduct and character. The Christian is a "new creature." The fact cannot be concealed. If he has stolen he steals no more; stops his profanity; becomes honest, kind, neighbourly; seeks the fellowship of Christians; shows love for the Bible, the prayer-meeting, the worship of the sanctuary. The entire spirit of the man has been renewed. Others see it. It is the Christian's best confession. If they cannot see, the reality of conversion must be questioned.

2. By word of mouth. The Christian owns Christ as his Saviour everywhere; in the market-place as well as in the church, before infidels and enemies as joyfully as before saints. There is usually great lack, not to say disloyalty here on the part of the followers of Christ. One who penetrates beneath the surface of society finds waiting, hungry, lonely, unsatisfied hearts in great number. They long for the word of assurance and sympathy. Were the followers of Christ warm with love and eager to win the unsaved, their tongues would be unloosed. Bishop Thoburn, at the recent General Conference of the Methodists, called for 100,000 church members who would seek the salvation of a million souls during the closing months of the new century. Forty thousand volunteers have already responded. If this new work is intelligent and genuine it will inaugurate a kind of confession of Christ.

3. Through church membership. "I can be a Christian and not unite with the church." Are you sure! One thing is certain, you cannot be a Christian and dictate terms to Christ. You cannot say what you will or will not do beforehand or at any stage in your Christian life. Why should one desire to withhold such public confession? Christ "loved the church and gave Himself for it." Can you do less? It is his historic witness; the vehicle of His truth, the method and agency by which He works. Were

the church destroyed, Christianity would not survive. Love and life demand expression. The church is the life of Christianity expressing itself. Do not trust the genuineness of your conversion or the sincerity of your love if you find yourself disinclined to unite with the church. After twenty years' experience with professed Christians of all ages, the writer has never found one who refused to take this important step who "held out" or gave satisfactory evidence of genuine conversion. True love never withholds any service or confession. It covets the closest possible fellowship with the professed followers of Christ, and in life, in speech, and public confession, bears constant testimony to His grace.—N. Y. Observer.

THE HACKING COUGH.

One of the meanest things to get rid of is a hacking cough. There is apparently no cause for it. No soreness, no irritation at first; but the involuntary effort of the muscles of the throat to get rid of something is almost constant. Of course, with many coughs is a habit, but it is, bad habit, and should be stopped. When you realize this and try to stop it, you find you can't for that time there is an actual irritation, which will never get better without treatment.

It is a curious thing that nearly all treatment for cough actually makes the cough worse. Then, too, most medicines for cough have a bad effect in the stomach. This is especially true of so-called cough remedies that contain narcotic. The true treatment for cough is one that heals the irritated surfaces. This is what Adamson's Botanic Cough Balsam does. It protects the throat also while the healing process is going on. When this remedy was first compounded our old men were young boys, and all this time it has been doing a steady work of healing throats. The most obstinate hacking cough will quickly show the effect of the Balsam. People who have been trying for years to break up the mean little cough, will find a sure friend in this old-time soothing compound made from the barks and gums of trees. All druggists sell Adams' Botanic Balsam. 25 cents.

Triumph of The Church.

The Church of Christ has often been persecuted, had terrible conflicts with her enemies, the heathen have come into her inheritance, her holy temple has been defiled, Jerusalem has been laid on heaps, the dead bodies of God's servants have been given to be meat unto the fowls of the heaven, the flesh of his saints unto the beasts of the earth, their blood has been shed like water round about Jerusalem, and there was none to bury them. She has been afflicted, tossed with tempest and not comforted; but the Lord her God will yet make her an eternal excellency, and give to her the oil of joy for mourning, and the garment of praise for the spirit of heaviness. "Though ye have lain among the pots, yet shall ye be as the wings of a dove covered with silver, and her feathers with yellow gold." She shall yet be completely triumphant over all her enemies. Jehovah has said, "The nation and kingdom that will not serve thee shall perish; yea those nations shall be utterly wasted." "The sons also of them that afflicted thee, shall come bending unto thee; and all they that despised thee shall bow themselves down at the soles of thy feet, and they shall call thee the city of the Lord, the Zion of the Holy One of Israel." Such is the sure and glorious prospect set before the Church—completely triumphant over all the powers of earth and hell, triumphant before the throne." "And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia: for the Lord God omnipotent reigneth."—United Presbyterian.

Family Worship.

Family worship was strictly maintained in the household of the late Queen, and her well-worn Bible and prayer-book accompanied her on her journeys. In the family of the Emperor of Germany the same custom is observed. Are not these great ones under better guidance because of their use of this means of blessing? And will not the same worship bless our homes and lives? The home that is built around an altar of prayer is ever the best, and we should maintain such an altar for ourselves and for our children.

We copy this paragraph from the Presbyterian Banner with the hope that it may meet the deficiencies of some people who think they cannot command their time so as to hold family prayer. If any one would have difficulty in setting apart a special hour, and keeping the appointment, it would be a king. For there are always a great number of persons, and a great number of questions of pressing importance, calling for his attention. If both these royal families can and do maintain the season of family

prayer, surely we in humbler station and with fewer cares should not fail in this duty.—Chris. Observer.

Keep Still.

Keep still. When trouble is brewing, keep still. When slander is getting on its legs, keep still. When your feelings are hurt, keep still—till you recover from your excitement at any rate. Things look differently to an unagitated eye. In a commotion once I wrote a letter and sent it, and wished I had not. In my later years I had another commotion and wrote a long letter; but life rubbed a little sense into me, and I kept that letter in my agitation and without tears. I was glad I did. Less and less it seemed necessary to send it. I was not sure it would do any hurt, but in my doubtfulness I leaned to reticence, and eventually it was destroyed.

Time works wonders. Wait till you speak calmly, and then you will not need to speak, it may be. Silence is the most massive thing conceivable sometimes. It is strength in very grandeur. It is like a regiment ordered to stand still in the mad fury of battle. To plunge in were twice as easy. The tongue has unsettled more ministers than small salaries ever did, or lack of ability.—The World's Crisis.

We are not only stewards of time, money, and opportunity, but of souls, and must give account of the influence we have exerted over them, and of that which we ought to have exerted.

No man can ask honestly or hopefully to be delivered from temptation unless he has himself honestly and firmly determined to do the best he can to keep out of it.—John Ruskin. "I longed for thy salvation." He was not disappointed. "I waited for the Lord and he inclined unto me and heard my cry."

When we are most needy, Christ is most ready.

No man can see the beauty of the divine character until he has been made a partaker of it.

Great men are they who see that spiritual is stronger than any material force.—R. W. Emerson.

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