

**Not Self, But Others.**

God's world is very large,  
Ours is so small;  
Our love is for our own,  
His love for all.  
Father's light and love  
No change can dim;  
Why have His children grown  
So unlike Him?  
  
Faces care-worn and hard,  
Hearts of unrest,  
Hand swift to snatch and hold  
For self the best,  
Insatiate greed of Gold,  
Luxury, ease—  
What do the sons of God,  
Craving for these?

Oh! for the love of God,  
Keep love to man;  
Study the Father's will,  
Further His plan.  
Self-love is never joy,  
Never knows peace.  
Aye, in the God-like soul  
Self love must cease.

Children of love divine,  
Learn larger ways;  
Cherish the nobler life  
Filled with God's praise.  
Sorrow will lose its power,  
Morning will break,  
If the heart love itself  
For love's dear sake.  
MARIANNE FARRINGHAM.

**Brightened to Brighten.**

BY THE REV. J. R. MILLER, D. D.

Christ is the light of the world. Followers of Christ are described also as lights, kindled from the great central Light. Christ shines upon us that we may shine. In Christ's life the love of God broke like a glorious sunrise into the darkness of the earth. We all know how Jesus lived. He was a benediction wherever He went. He blessed the people by His words, which told them of God's compassion, love and truth. He blessed them by His life, in which the bitterest enemy could find no fault—a life full of sweetness, gentleness, sympathy, purity, and whatsoever things are lovely. He blessed them by His deeds—He went about doing good, healing, comforting, helping, lifting up, cleansing lepers, opening blind eyes, scattering kindnesses everywhere. Christ has passed into Heaven, but He wants us to continue His life, with all its goodness, its beauty, its sweet service. He kindles the light in us that we may shine as He did.

One way we can shine is by simple goodness. One writes: "There are different kinds of greatness. There is the greatness of the poet, of the artist, of the statesman, of the inventor, of the merchant, of the financier; then there is that rarest of all, the greatness of goodness, the more needed than all the rest, as upon it depends the salvation of humanity. Oliver Wendell Holmes said of a lifelong friend that wherever he went his path was marked, like that of a stream which carries verdure with it, by the growth of the thought and character of those about him. It is thus that simple goodness blesses the world. Wherever it goes it leaves the fragrance of love. One writes of a quiet man,

"In the desert, where he lies entombed  
We made a little garden, and left there  
Some flowers that, but for him, had never  
bloomed."

That made his life worth while—some flowers planted and tended by him, and left to shed their fragrance on the air—some flowers which, but for his thought and care, had never bloomed.

Again, to brighten the world is also to try to make it better. It is not enough for us to be good; our life should be a force, an influence for righteousness. Light means holiness, purity. If our light is really shining, it will help to make the spot in which we move a little heavenlier, a place in which it will be easier for men to do right and harder for them to do wrong. In the cities they say that a bright light burning all night is worth half a dozen policemen for the security of the neighborhood. Every Christian life which shines brightly in a community is a menace to all evil things and an encouragement to whatever is good.

Light is also the emblem of comfort. The world is full of sorrow and need. It is well to sing and pray and read the Bible and sit down at the Lord's Table. Such services warm our hearts, and put holy thoughts into our minds. But rapture is not the end of devotion. The object of religious services is to send us out to show our earnestness and spend our enthusiasm in doing good. In our devotions we sit in the light of Christ; then we should go forth to shine for Christ, as a diamond kept for a time in the sunshine and then carried into a darkened room diffuses its radiance.

The disciples would have built tabernacles on the Mount of Transfiguration, and would have stayed there, enjoying the blessed rapture. But that same hour, down at the mountain's foot, was a case of pathetic suffering, a demoniac boy, waiting for Jesus to heal him. So it always is. While we

are reading our Bible, bowing in prayer, sitting at the Lord's table, close to us, near to our Mount of Transfiguration, are cases of suffering, sorrow or sin, which are waiting for us, to which we ought to hasten with eager love.

If Christian people would go out among the poor, the sick, the sinning and sorrowing, they would carry untold blessings with them. There is much talk these days about organization in Churches. Organization is a good thing, but we must keep human hearts and human hands in our organization. What the suffering world needs is not a committee, but love. A Church visitor called on a poor woman in the country, one who lived alone and far from neighbors, to leave her a little money. Her reply was pathetic: "Thank you for the money. I need it. It helps me. But what I want more is folks. I want sympathy. I want somebody to talk to." We should not forget that inimitable touch in our Lord's word, "I was sick and ye visited me." It is the visit the sick one craves. A Church may have its crowds of devout worshippers, its fine music, its eloquent preaching, its large gifts, but if it would truly be Christ to those about it it must send out its living messengers, with their gentle touch, kindly sympathy and cheering word, to visit the sick, the poor, the troubled. Money has its place—is needed; but what is needed more is "folks."

The parish priest  
Of Austerly  
Climbed up in a high church steeple,  
To be nearer God,  
So that he might hand  
His word down to his people.

And in sermon script  
He daily wrote  
What he thought was sent from  
Heaven;  
And he dropped this down  
On his people's heads,  
Two times one day in seven.

In his age, God said,  
Come down and die;  
And he cried from out the steeple,  
'Where art thou, Lord?'  
And the Lord replied,  
'Down here among my people.'

The minister who gets up into the church steeple, away from his people, and thinks he is thus getting nearer to Christ, is mistaken. He will find his Master always down among the people. It was said of a great preacher:

Where he trod  
Love of God  
Blossomed into sight.

It is a great thing for a Christian to live so that in his life men see the love of God thus blossoming into visibility. It is thus that the light in us should always shine—those who see us should see God.

It is not an easy thing to be a shining Christian. "To me to live is Christ," said Paul. He not only lived for Christ, but his very living was the Christ life repeating itself in him. A true Christian life is never easy. Christ calls his followers to exhausting and costly service and self-denial. We should never forget what it cost Jesus himself to save the world. Shall we not join him in it? If we love Christ, we must follow him in the path of service which his feet have tracked with their blood-marks across the world. Our prayer should be—

Lead me, yes, lead me, deeper into life—  
This suffering human life wherein thou  
livest  
And breathe still—and hold'st thy way  
divine,  
Tis here, O pitying Christ, where Thee I  
seek—  
Here where the strife is fiercest, where the  
sun  
Beats down upon the highway throug'h  
men,  
And in the raging mart. Oh, deeper lead  
My soul into the living world of souls  
Where Thou dost move.

Church Entertainments—Why Not?  
1. The entertainment idea is in itself foreign to the distinctive mission of the church. Whatever their moral character, the church is manifestly without a divine commission to engage in them, hence can do so only by digressing from the pathway of heaven-appointed duty.

2. They are without Scriptural precedent. Nothing of the sort was known or needed in the days of the apostles. They must, therefore, be regarded as an innovation of a later period.

3. They are incongruous with the genius and spirit of the Christian religion. Says Dr. A. T. Pierson, editor of The Missionary Review of the World: "These worldly expedients have proved very successful in secularizing the church, but have sadly failed in evangelizing the world. They do not draw the people, except so far and so long as their novelty attracts curiosity seekers or feeds the morbid appetite for excitement. The fact is, Zion's attractions are unique; like her Lord they are not of the world—they belong to another order of beauty, 'the beauty of holiness.' When the Church robes herself in the charms of worldly attire and adornment, she not only fails to draw the world to herself and to Christ, but she actually takes

the infection of the 'spirit of the age,' which, however disguised, is hostile to God."

4. They divert attention from and unfit the participants for the more important work of soul-saving, and are therefore inimical to the best interests of the church. On the psychological principle that no two objects can each receive at the same time, from the same mind, the same attention which either could in the absence of the other, it is evident that the entertainment business can be carried forward on the part of the church only to the neglecting of the specific work for which the church was called into existence; hence those most conspicuous in the former are as a rule least conspicuous in the latter. Says Dr. George F. Pentecost: "I am free to lay it down as a proposition not to be refuted, that in any church where these things are indulged the work of converting sinners and sanctifying believers cannot go forward except at the feeblest and most languid pace, if at all." Is it not more than possible that to the account of this system belongs, in a great measure, the credit for the palpable decline of the revival interests in Methodism recently noted?

5. They very frequently come under the ban of "such diversions as cannot be used in the name of the Lord Jesus," and are, as such, hardly in keeping with the requirements of good, wholesome church discipline.

6. They are discarded and opposed, as they have ever been, by the ablest, best informed, and most devout clergymen of all evangelical denominations as well as by the more spiritually-minded lay members everywhere.

As a means of revenue, they are:

1. Unscriptural. God has ordained, and the Scriptures teach from Genesis to the Revelation, that the Church should be supported by the voluntary contributions of his people.

2. Pervasive of the very spirit of Christian benevolence. Christ teaches us to "lend, hoping for nothing again." Luke 6:35. This system teaches us to give only as we receive an equivalent in return, thus robbing the donor of the blessing which accompanies true Christian giving in this world, and all credit in that which is to come—see the thirty-fourth verse—besides dwarfing the generous instincts of the soul.

3. Insulting to Christ. God has ever claimed—as he richly deserves—not that which has been wrung from the pockets of stingy saints and worldlings by an appeal to unallowed instincts and motives, and comes as the "proceeds" from a charity ball arrangement, with his church as the degraded beneficiary—but that which is his rightful due, the grateful offering of a thankful heart, the outward fruit of the soul's devotion. Who will say he shall not have it?—Christian Standard.

**Personal Work.**

The great effort of the evangelical Free Churches to reach the unchurched masses in England by evangelistic services conducted by their strongest and most famous men, according to the latest reports, has not proved a great success. The Christian World says: "It is not concealed that, with a few exceptions the Mission practically failed to bring in non-church-goers." The most cheering feature of the work is said to be "the house to house visitation." Why should not all Christians accept the lesson of these and any number of other facts, and set themselves to reach the non-church-goers by the personal worker?

Here is another instance which points the same way. The pastor of the Congregationalist church in Elgin, Ill., instead of planning for great meetings, to which people were to be drawn by special attractions as the way to reach people with the Gospel, districted the city, and organized his people to do personal work. This quiet persistent hand to hand work has resulted in the addition of over 200 to the church the most of them on confession of faith. We believe that great meetings have their place. But to make them the sole, or even the chief, reliance is, we are sure a mistake. It is becoming harder and harder to get a large proportion of the unsaved clas to attend services of this kind. The great congregations are almost all church members and of those who attend regular services. Those who refuse to attend upon any regular church services scarcely ever come to these great meetings. The lesson, we repeat, is plain. Cease to depend upon meetings of this kind to reach the unchurched masses. Organize for bringing the Gospel to them by the personal worker. The sooner we change our method from attempting to draw people in the mass, and plan to seek them one by one, the better it will be for the cause of Christ.

It is not strange that God should so order it that nothing but the work of man with man should be most effective. He desires that the work of saving men be accomplished in the way that will most help those who are already saved. For this reason He makes demands upon our purses, to give helps to make us Christ-like. For this reason, too, among others, He has so ordered it that it is only by the personal effort with the unsaved, that the greatest results in soul-saving can be attained. There is nothing which will more surely clarify a man's own views of saving truth and confirm his own faith than to attempt to guide another to Christ. There is nothing which will more quicken the inner life and make it grow into the likeness of Christ than to stand face to face with an unsaved soul and seek to win him. How the sadness and danger of his condition will grow upon one, how the blessedness of the new life will be magnified, how the love of Christ appeals with new power, how do these considerations and others react upon the heart of the one who is pleading face to face with a man to be reconciled to God. How does it also make him feel that only God can do the work, and lead to a firmer and more self-abasing trust. Yes, we can see the goodness of God in making the best results in soul-saving depend upon this kind of work being done by all. But we cannot pursue this subject further in this article.—Can. Baptist.

**Keep at Your Work.**

Has God given you work to do? Then keep at it. Others may disapprove and criticize you. Keep at your work. Obstacles may be cast in your way. Keep at your work. Men may ask you to surrender your work to other hands. Keep at your work. Persons may wish to co-operate till they co-operate everything out of your hands and into their own. Keep at your work. Men may threaten to hinder if you do not come under their rule. Let them hinder; you keep at your work. If God has given you a work to do, he will give you strength to do it, and will bless you in the doing of it. Many a good man has allowed his work to be taken from his hands, and wrecked by incompetent men who never could or would begin such work themselves, but seem on the watch to capture and control what others have begun. Many a man has idly wasted years of life and work by surrendering work which God has given him, into the hands of men whom God had neither called nor qualified to undertake it. Many a man has been obliged to stand by and see his work neglected or wrecked by men who were paid to attend to it; feeling that he could not regain and resume it without a struggle, which might result in trouble and defeat. Let the man of God beware in season. Let him receive his work and his charge from his Master, and let him do the work God has given him until that Master bids him rest from his labors. Let others object, suggest, propose, or oppose, if they will, but "Thou, O man of God, keep at thy work."—The Armory.

**Serving by Suffering.**

Sickness is discouraging. It is disheartening not to be able to do the heroic things that the spirit yearns to do. Life seems to be useless. The days seem lost in which no active service can be done for the Master. Sometimes persons suffering thus from illness, laid aside or broken so as to be equal to but little, lose out of the heart the joy, the peace, the hope, the enthusiasm, and become depressed, unhappy, cast down, sometimes almost despairing.

But this is not victorious Christian life. The lesson for such is that the noblest thing in life is always the doing of God's will. That is greater than any heroism, greater than the largest service one can render, greater than any toil and sacrifice. Let us accept our limitations. Let us not repine and chafe when God shuts us in a sick-room.

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**An Acrostic Exhortation.**

BY FRED COMBER

"Fight the good fight of faith."—1 Tim. 6: 12.  
"Resist the devil and he will flee from you."—James 4: 7.  
"Earnestly contend for the faith."—Jude 3.  
"Endure hardness as a good soldier."—2 Tim. 2: 3.  
"Be ye steadfast unmovable."—1 Cor. 15: 58.  
"Abhor that which is evil."—Romans 12: 9.  
"Prove all things."—1 Thess. 5: 21.  
"Teaching them to observe all things."—Matt. 28: 20.  
"Incline your heart unto the Lord God of Israel."—Josh. 24: 23.  
"Study to shew thyself unto God a workman."—1 Tim. 2: 15.  
"Take unto you the whole armor of God."—Eph. 6: 13.  
"Preach the Word."—2 Tim. 4: 2.  
"Reprove, rebuke."—2 Tim. 4: 2.  
"Exhort with all long suffering."—2 Tim. 4: 2.  
"Abstain from all appearance of evil."—1 Thess. 5: 22.  
"Cleanse ourselves from all filthiness of the flesh."—2 Cor. 7: 1.  
"Hold fast the form of sound words."—1 Tim. 1: 13.  
"Eschew evil, and do good."—1 Pet. 3: 11.  
"Reckon yourselves to be dead indeed to sin."—Rom. 6: 12.  
"Stand fast in the faith, quit you like men be strong."—1 Cor. 16: 13.

—The Free Baptist.

The man who faithfully discharges duty need no solitude for his reputation always it takes care of itself. It is the weakling who strives to raise himself up by pulling others down, whose reputation needs protection.

**IF YOU CATCH COLD.**

Many things may happen when you catch cold, but the thing that usually happens first is a cough. An inflammation starts up in the bronchial tubes or in the throat, and the discharge of mucus from the head constantly poisons this. Then the very contraction of the throat muscles in the act of coughing helps to irritate so that the more you cough the more you have to cough. It is, of course, beyond question that in many cases the irritation started in this way results in lung troubles that are called by serious names. It is in this irritated bronchial tube that the germ of consumption finds lodgment and breeds.

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