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Write

BY ANNIE GRIER CALLENDER. I am so tired, dear; full well I know I should be made of sterner stuff, and go Right bravely through the mist of silent

Until the pathway narrows down, and nears God's pasture green.

But I am tired, dear, and all the way Seems to wind up and up-I may not stay To lean against you, nor to touch your hand.

Tis hard to journey on alone to that strange land-

The rest unseen.

It must be just beyond; I will be strong-I shall not faint now. The way is long, The path is rough, but one can rest and

God will not let me falter by the way-I need not fe r.

-The Interior.

### Christ and the Dance.

A pastor complains that his young people have become enamored of the dance and to such an extent that they are neglecting their duties as Christians, and are obliterating the distinction between Christians and the ungodly. Consequently the church is weak, and few souls can be gathered into the kingdom of grace and glory.

The complaint of the pastor is not his only, though such is the general sentiment among our Baptist churches that it is taken for granted that to become a Christian and a church member is to forego the pleasures and practices which have long been de nominated worldly, and which seem to be contemplated by the apostle when he said that "the grace of God which bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously and godly in this present world." We once heard of a pastor to whom came young woman, asking him whether was consistent with the rules of hi church for its members to engage in dancing, etc. She was not a Christian, but was seriously considering the question, and the thought that if she united with the church she would have to give up dancing was standing right in her way, and her peril was constantly increasing. The pastor was a wise man, and he did not repel her by at once saying Yes, she must give up dancing if she became a member of his church. But he said to her: "My friend, it is not a question whether you give up dancing, nor whether you unite with this or any other church it is a question of the salvation of your soul. If you give your heart to Christ and become his indeed, as you must do, if you are to be saved from eternal death, after that you may dance as much as you please."

Of course, the young lady was taken by surprise; but the pastor repeated his language and solemnly reaffirmed it. He caused her to understand that to become a Christian is to become a new creature, or as Paul has it, "a new creation;" it is to enter into new life, with changed tastes and sympathies and sources of enjoyment. When the soul has been renewed and the life of Christ, the Hely Spirit, becomes its tenant, "old things have passed away, and behold, all things have become new." The young woman finally saw it and accepted it, and, giving her heart to Christ, she found for the general results. Thus one that she no longer desired to dance, but found far more pleasure in "the

things that accompany salvation.' We are not now denouncing the dance as a thing of the devil, claiming that for a Christian to dance is to renounce the faith and to go over to the enemy of Christ and of souls. We do not say that. But we do say that there is something about "the dance of modern society" which seems to be incompatible with an earnest, faithful and profitable Christian life. We do not say that for a Christian family to allow its young people to spend an honesty here is an offence that nothing to pray standing in the synagogues. hour or two in a dance in the parlor, the eyes of parents, is altogether inconsistent with Christian experience truths committed to him he could and Christian living. We do not say easily do grave injustice to his mas-Christian family in either head or erty. members. But we do say that parents who bring up their children in the mind as to the evil atmosphere of the must use that ability. ball room. In almost all cases it is A steward must be industrious. The 5:22; in Revelation 1:17 and 7:11. trusted with the virtue of the sexes, one undertakes there is always much of God of a position of sitting upright applied outwardly.

are produced with a purpose to excite | ing to undo what he is trying to ac- posture is obviously unseem'y in that and unnerve the habitues. The music, complish. the attire, the whirl, the maze, the contact-all are adapted to produce a condition most favorable to further "chats," the unusual attention of the sexes to each other, are adapted to arouse thought and feeling which endanger the integrity of the participant. It is a place of imminent peril, and all who frequent it must be aware of

the danger.

other things sadly true, which might be said, and which can be conjured by This is a great responsibility, and by shun the ball room as they would shun from his responsibility by simply iga pesthouse. It might be said, in word, that more lives have been sacrificed in the ball room than in the lazar houses-the sacrifice of all that makes two thousand young women in Cincinnati who can testify to the loss suswith the ball room; and nearly all of score. It must also be true that a these are from "the country" or counry villages.

When, therefore, young men and oung women, professing to hope in brist, to have experienced repentance of sin and regeneration by the Holy the forces that are against him. Spirit, confess that they find such pleasure in the ball room and its associations that they can not and will not forego it, they beget in us a very a steward of that gift. He is a serious doubt whether they are what they have professed to be; whether and he must be faithful, and wise, and would that the popular Christianity of they have ever known the grace of hat Christ lives in them, as he does over his influence, and in the use of in the New Testament Christianity and in the renewed soul. It is not simply his influence he must be "blameless as did not talk so exclusively about a encouragement of hope and in the recognition of a new life in the soul. Christ in the soul is a barrier against that our money is our own to do what 'the desires of the flesh and of the that the dance is "no worse than certain games, etc.," practiced by young people. That may be true, but probably is not true. There are other pleasure, or sense of security, instead improprieties in which young people of administering it for the glory of may indulge and from which they may God, whose stewards we are, the day get harm; but they will not be protected from these by indulgence in On the other hand nothing could be that which the experience of the wise and good has so generally condemned. - Journal and Messenger.

# Christian Stewardship.

A steward is one who takes charge of and administers the property of another. The property does not belong to the steward, but to his master. At the same time the steward is made responsible for the use to which the property is put, for the master gives to him the right and the duty to judge what is best to do, and to act according to the verdict of his judgment. Abraham had his steward, as also had Joseph, and they handed over to these men the right to use their property to the best of their ability, at the same time holding themselves responsible side of the steward's position places upon him a grave responsibility.

There is also another side. If he looks after his master's property, his master is under obligation to take it generally is. This being clear, we particularly- the steward's standing and the steward's responsibility.

can atone for. Whatever other qualiwith some approved friends and under ties the steward may have he must first of all be faithful, for with such that a family where such a thing is ter, having such frequent opportunities it was in a kneeling posture. In deed, no other way is safe with young occasionally practiced can not be a to misappropriate his master's prop- Ephesians 3:14, Paul says: "For

Again, a steward must be wise. It is not enough that a man should be "kneeled upon his knees," in prayer practice of promiscuous dancing, in honest, although that means a great what are denominated "balls" and deal. There is also need of wisdom, (Luke 22:41) kneeled down. In social dance parties, with no limit to the so that the best results may be obhours, are not only imperiling the tained with the means available. There future of their children, whether male may be a sum of money to invest. The or female, but are bidding defiance to steward must be wise, so as to put it posture that is adapted when the the best sentiment of the Christian where it will be safe, and yet yield the suppliant most strongly feels the world-a sentiment not simply pro- largest honest returns. There may be duced by the pulpit, but the result of a portion of his master's estate that is or sin. In the fourth and fifth of large experience on the part of those unproductive because it needs atten. Revelation we read that the four and who have been most familiar with the tion in the way of draining, or fencing, twenty elders "fell down before the ball and its accessories. There ought or in some other way. The steward Lamb." This posture is associated to be no question in the thoughtful must have ability to see this, and he with worship in Numbers 16:4, 22,

Are Christians regarded in the also fails to cultivate reverence. are. It is true that the number of under control during prayer, lest they temptation. And not only the dance passages where the word is directly form a means for the entrance of over the New Testament. To name the true spirit of prayer, yea, lead us no other, we may refer to what the into wandering thoughts-in itself a Apostle Paul says to the Corinthians, | sin. - Chris. Observer. "Ye are not your own."

If then Christians are regarded as stewards, it is clear that they are mide We do not say more. There are responsible for the use of what our Master has placed at their disposal. the thoughtful mind, and which ought it real power is put into the hands of of the lame, life to the dead. And to cause parents and young people to the Christian. He cannot be free noring it. The time will come when operative upon us than they did, who we shall all have to "give an account only had the contact of his finger, of our stewardship." And the present and only derived corporeal blessing. is the time to make ready for that day | For we can draw near to him, and in life worth living and gives peace to of account. It follows also that the unison with him by faith and love the death-bed. There are probably Christian as a steward will have his and obedience can have his Spirit in own needs provided for by his Master. This is the privilege of his standing, tained, the ruin wrought in connection and he can make his mind easy on that for every task. Brethren, that touch Christian must be faithful in administering his talents; that he must be wise in seeking for them the most productive investments; and that he must be constantly at work in order to meet

to be exercised? The man who has any ability to present Gospel truth is "steward of the mysteries of God," of a mighty re-awakening. There is we like with it. But this is not the as His stewards; and if we use it to promote our own ease, or ambition, or of awakening will be sad and bitter. sweeter than the words that will be spoken to the faithful steward: "Well done, thou good and faithful servant : things, I will make thee ruler over many things: enter thou into the joy of thy Lord. '-- Can. Baptist.

# Posture in Prayer.

A Correspondent asks for light as to posture in prayer.

The essential matter is that our posture must be such as to express the reverence which we feel toward God. At different times, and in different circumstances, this may differ. In sickness a man may pray while lying on his back; in sudden temptation a man may rightly pray as he walks on the street; in secret prayer we may prefer one posture, and in public service we may rightly use another, provided it be expressive of the reverence for God which we feel.

The standing posture has scriptural warrant. In the eighteenth of Genesis we read that Abraham "stood before care of him and supply all his real the Lord;" in 1 Kings 8:22 we read wants. The steward has his own that at the dedication of the Temple living provided for, and a good living | Solomon "stood . . . . and spread forth his hands toward heaven." The may leave it, and pass on to look at Pharisee in the Temple was doubtless what we are now concerned with more following the custom of Christ's day when he "stood and prayed;" we may infer as much from the language of A steward must be faithful. Dis- Christ in Matthew 6:5: "They love

The kneeling posture has a like abundant warrant. Part of Solomon's prayer was in a standing posture; as we learn from 2 Chron. 6:13 a part of this cause I bow my knees unto the Father." Daniel (see ch. 6:10) at home. Jesus in his private prayer prayer Paul (Acts 20:36 and 21:5)

"bowed upon his knees." Prostration is recognized as the greatness of God and his own weakness and 45; in Ezekiel 1:28; in Mark

All the accessories of the ball room that is pulling the other way and tend- in the time of prayer. Indeed such a said The Evil of Dissension. it utterly fails to express reverence and

scriptures as God's steward's? They | Especially let the eyes be kept itself, but the waiting, the corner used is smaller than we might at first worldly thoughts into the mind and suppose. But the idea is found all, thus sever entirely between us and

## The Healing Touch.

Christ's touch, when he was or earth, brought sight to the blind healing to the sick, vigor to the limbs you and I can have that touch, far more truly and far more mightily close contract with our spirits, and strengthening us for all service, and which gives strength is a real thing It is no mere piece of mystical exaggeration when we speak of our spirits being in actual contact with Christ's Spirit. Many of us have no clear conception, and still less a firm realization, of that closer than corporeal Over what things is this stewardship | contact, more intimate than any possible physical union, which is the great gift of God in Jesus Christ, and brings to us, if we will life and strength according to our need. industrious, in administering them. of this day had a far larger infusion of God. We cannot think it possible The man who has influence is a steward the sound mystical element that lies because of the fact of dancing that our the steward of God." The Christian Christ that is for us as to have all but churches raise a voice of warning and who has means is held responsible for lost sight of the second stage of our declare it incompatible with church his use of those means. What has he relation to Christ, and lost a faith in membership. It is because of the fact that he did not receive? And why a Christ that is in us. Brethren, he of such indulgence on the part of a has he received these means? Certain- can lay his hand upon your spirit hand professed Christian is good evidence by not to please himself, but to do He can flash light into your spirit's that there has been a mistake in the good. Upon this matter there is need eye from his eye. He can put breath and eloquence into your spirit's lips too frequently a disposition to imagine from his lips, and his heart beating against yours can transfuse-if I may so say-into us his own life blood, mind." It is not an answer to say Christian view. Our property is God's, which cleanses from all sin, and fits and He has given us control over it, for all conflict. - Alexander McLaren,

# Folly of Being Powerless.

If an electric car stands motionless on the tracks, it is nothing against the power of electricity. If an invalid has no appetite, and cannot go out of doors at night, it is no argument against things good to eat and the joy of thou hast been faithful over a few starlit air. If a man does not know a flower by name, nor a poem by heart, shattered the infidelity of his heart. it is no indictment of the beauty of a S.l. rose or the charm of some poem. If we bear the name of Christ, but give no other sign of him, if we go through the forms of godliness but live powerless lives, it is a thousand reproaches to us. To be powerless when Christ has all power, and we can have all we want, is an arraignment to which we can make no answer that is not selfincriminating .- S. S. Times.

> The man who says he would like to get rid of his bad heart, but is not willing to get rid of his bad business, probably only means that he is willing to have a better reputation, if it will not require him to have a better character.

### CROUPY COUGHS OF CHILDREN.

The tendency to croup is a foe that parents have to fight. Croup omes in the night, when the help must be right at hand if it is to be help at all. Adamson's Botanic Cough Balsam is a blessing to all famies where there are children subject to attacks of croup or any mean cough It has a wonderful reputation for its efficiency and fully deserves it.

You cannot tell what night your child may wake up choking to death with croup. In such a case what do you do? Send for a doctor and wait an hour, or perhaps two hours, while the child is grasping for breath? How much simpler where the true specific for croupy coughs and all throat troubles is right at hand. In-

children in the house. Adamson's Cough Balsam is a most delicate medicine for children, relieving the little throats at once. Its action is soothing and certain. It clears out the phleam, which produces the croupy condition, and is a safeguard which no mother who knows about it will dispense with. All coughs and inflammation of the throat or bronchial tubes are cured by the Balsam with promptness that surprises. All druggists sell it, 25 cents. The genuine has "F. W. Kinsman & Co." blown in the bottle.

EXCELLENT REASONS exist why Dr. Thomas' Eclectric Oil should be used by persons troubled with affections of the throat or lungs, sores upon the skin, rheumatic pain, corns, bunions, or external injuries. The reasons are, produced by those who can not be world moves quickly. Whatever any- There is no recognition in the word able, whether taken internally or

It is noticeable that while in the Epistles of St. Paul "perilous times" are often prophesied, the only perils Paul dreaded were those which arose from within the body of the Church itself. He never feared the greates of the Caesars as he feared the weakest of the saints "gone wrong." The wolves he warned against, as he told the Ephesian elders, were those "from your own number." Persecution only solidifies a Church, but dissension disintegrates it. The fruit of our orchards and the sweetest roses in our garden are blighted by the worm in the core, the canker in the heart. One sinner destroyeth much good, but nowhere so much as in the Church. A faultfinding Church member will do the cause of Christ more harm than a profane and ribald infidel. The member who must rule or ruin usually finds that he rules only to ruin .-- The In

More Than Riches. Zaccheus was rich, but he seems to have awakened, suddenly, to a realization of the fact that his riches could not raise him high enough to see Jesus; and, like the sensible man that he was, he got down from his pedestal of dignity, ran before the multitude, and climbed into a tree. Many of the rich men of to-day could learn a valuable lesson from the con duct of Zaccheus. They seem to hope that, by using and bestowing of their riches in a way to secure the applaus. of men, they will attract the notice of Christ and receive his commendation and forgiveness. Alas, they are doomed to disappointment. He who would attract the notice of the lowly Nazarene must earnestly desire to see him and, forgetting for the time his dignity and riches, must improve the best means at hand for coming into his presence.—The Telescope.

### A Skeptic Converted.

Years ago there was in a certain village a young physician who seemed t, be a confirmed skeptic. At last, to the surprise of good people, he presented himself to the church committee as a candidate for church membership, and when asked what called his attention to the personal claims of Christ, he answered, "For years I have sat by my office window, and each Friday evening in storm and fair weather I have seen good Deacons G---- and P----- walk past to the Church prayer meeting, and their constant 'going' made me think."

It was not what they said, for he had not heard them say anything, but it was their "keeping at it" which

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"I had no energy and was in a able state of health. Milburn's Heart and Nerve Pills I got at Richard's Drug Storehere wha me from a condition of misery to health. They built up my system, str ened my nerves, restored brisk circ of my blood, and made a new mano "I heartily recommend them to a suffering from the after effects of G or any other severe illness."

as tired as when I went to bed.

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