

Assurance.

MANFRED J. GASKELL.

I cannot understand, I do not know, Why those who follow here below, Most daily battle with a foe unseen, Till hearts grow sick and tottering lean, And yet I trust Him.

I cannot understand, I do not know, Why God should lead me by the path I go, Why trials thick and troubles every day, Why doubts and fears assail me by the way, And yet I trust Him.

I cannot understand, I do not know, The ecstasy with which some souls overflow, The firmness of the faith that never doubts, The clinging of God's tendrils round about, And yet I trust Him.

I cannot understand, but in my heart Where sin once reigned supreme, the better part, Assurance, rests, I am His child, His own, And though I wander, yet am not alone, And so I trust Him.

I cannot understand, but this I know, That God has planned for me the way to go, Has taken from my heart the love of wrong, And filled it with a sweet and glad song, And so I trust Him.

I cannot understand, it matters not, The debt is paid, Christ's blood my pardon bought; My soul secure, no power of earth avail, To weigh or judge, and make the balance fail, And so I trust Him.

I cannot understand, but that is well, For God is greater than man's word can tell; His mysteries deep, but deeper far His love, That died to save, and now awaits above, Love makes me trust Him.

—Presbyterian Review.

Do You Really Forgive?

Perhaps so, really and truly; possibly you do not. No doubt many think they forgive, when an analysis of the mind and heart show to the contrary. The sin of unforgiveness exists sometimes when it is least suspected, and painful surprise follows the revelation of its presence in the heart. The importance of having the true spirit of forgiveness cannot be overestimated. It is essential to one's salvation. One must forgive even as he hopes to be forgiven, and while one cannot forgive an unconfessed sin, yet he can be of a forgiving nature, and must be, and can use all scriptural methods to bring about such a confession, so that this grace may become active.

No one has any right to harbor ill-feeling or seek revenge for any sort of offence, regardless of the provocation. The pattern set us is divine, and it must be followed. There is no evasion. If not, we pray for our condemnation in saying, "And forgive us our debts as we forgive our debtors."

Jesus seems to put peculiar emphasis upon this petition in the Lord's prayer since he follows the prayer with these words: "For if ye forgive men their trespasses, your heavenly Father will also forgive you; but if ye forgive not men their trespasses, neither will your Father forgive your trespasses" (Matt. 6: 14, 15.) It is the only petition so emphasized. The same idea is expressed in many, many other places in the New Testament.

Now, let us look at some examples drawn from daily life, and see if the writer is justified in expressing any doubt as to the prevalence of a forgiving spirit.

It is the rule of politicians not to forgive. Favors are shown to none but those who extend favors. This seems to be a matter of course. When one favors an antagonist or departs from the tenets of his party, he is done for, and endless punishment, which is an exhibition of an endless withholding of power, is meted out to him. If he has office, he loses it, and the offended ones know why. If out of office, he petitions for it in vain. Political success seems to be secured on this line. Let a legislator advocate a law that is unpopular and urge its passage,—even if it is, per se, a righteous law and constitutional, he digs his political grave. The writer has a case in mind. A bright young lawyer, the peer of any in the legislature of a great commonwealth, antagonized a popular law which he knew was unconstitutional, and he did so conscientiously. By that act, however, he was buried politically, and has never had a resurrection. Politicians are not forgiving, as a rule.

Amongst business men this same unholy spirit prevails. No reference is had to a legitimate spirit of business rivalry. An illustration will serve the writer's purpose. A clerk robs the cash drawer, and is discovered, or discovers himself by an honest confession. The merchant says, "I will forgive you with all my heart. You need fear no prosecution. We'll end the matter here, and I'll keep your sad secret.

But I can't employ you any longer." Has the merchant forgiven the offending but penitent clerk? By no means. Why, say you? Because he sends the clerk away, thus punishing him for his offence, and punishment is not forgiveness. Divine forgiveness restores the penitent offender to the place forfeited by the sin which has been forgiven. If the merchant forgave as he wants God to forgive him, he will restore the fellow to his clerkship.

"But, says one, "I can't trust him any more." Then you have not forgiven, for there is no restoration to confidence. Remember God's pattern is to treat one as if he had never sinned. He says, "I, even I, am he that blotted out thy transgression, and will not remember thy sin."

This merchant has something to remind him of this clerk's sin every time he sees his successor.

Again, sometimes those who were longtime friends fall out and bitterness succeeds affection. By some means a reconciliation is effected at least this far: they make up and shake hands, but they say, "We can never be what we were before." Or one may say, "You go your way and I'll go mine." Both disclaim any and every remnant of the old bitterness, and yet they have not really forgiven. Suppose God would say, "I forgive but we can't be what we were before," (i. e. the place lost by the fall), or you go your way, and I'll go mine." When God forgives, he takes one into his heart and confidence, and instead of saying "You go your way and I'll go mine," he says, "Come, let's go together." The forgiven man walks, like Enoch of old, with God.

The writer is of the opinion that the unforgiving spirit goes still further and is perhaps less noticeable. Let a minister be the least bit discreet, or let him antagonize some man or measure with any degree of ardor, and it is often held against him, and often made to color his life. Instead of being recommended to a church, or for some position, it is held against him to keep him from the church or position. The position taken by the unfortunate(?) preacher has made a difference in the feelings of certain others, and it is against him. This feeling is not called malice. That is too severe. It is not recognized as unforgiveness, but it is that, pure and simple. The writer knows whereof he speaks. Without multiplying illustrations, the writer adds that it would be well for all of us to examine most prayerfully and scripturally our feelings toward our fellows and see if we do really forgive, remembering that our pattern is God himself who, when he forgives, does so really and restores the forgiven one to the place forfeited by the offence.—Christian Observer.

The Steward.

How best to use the money that has been made is becoming a problem worth considering. For many years the problem has been how to make money, now some men have to think what they are to do with it. To this problem there are many solutions. All however, are capable of the broad double classification of the Selfish and Unselfish. Perhaps few are wholly the one or entirely the other. Selfishness and unselfishness are blended in varying proportions in the purpose of most lives, especially where the spending of means is concerned. Unfortunately we must conclude that the element of selfishness is the basal element, the other enters as a secondary combination.

It is selfish to invest all the money that has been accumulated by years of labor in a luxuriant home, leaving nothing beyond what is necessary to furnish and to maintain it. The man did not live for this alone, if he did he has lived unworthily. Other men have a claim upon him and he has given life and the capacity to make the most of life quite as much for the sake of the other man as for his own. If after death, or in the declining years before death, we have nothing more to show for our life than a beautiful home, we have lived to little purpose.

Still more selfish is the man who has not even a comfortable home, but who has a comfortable bank account to his credit; in the home he may make himself and others comfortable but his bonds and stock are lifeless things, and merely furnish the material for the separation of his family after he is gone. He is only a shade less selfish than those who spend upon their own enjoyment all that has been accumulated by years of labor. Our Lord, with a few bold strokes, sketched the life, and the close of the life of such a one as this in his parable of the Foolish Husbandman. Yet there are many of his class in the world today.

We know men through whose hands

there passes yearly an immense sum of money, and if they were minded, they might legitimately retain an amount that would make them millionaires within a reasonable time! They are not concerned to become millionaires, they recognize that God has other work for them to do. As the head of an immense business, the life of one of these men is full of the care that is inevitably connected with large enterprises, yet he finds time to carefully consider what God would have him do with the portion of his wealth that is regularly set aside to do his Lord's work. That man is a steward who is about his Master's business every day, who lives for what he can accomplish in life, not for what he can get out of life.

In our measure we all are stewards of God's substance. It may be that we do not handle much ready money, but we do handle character, an infinitely more precious thing, and of it we are expected to make the most for our Master. In the humble home, where the means to purchase the daily food may be scanty, there is found sometimes a character in which the image of the Master is more clearly seen than in any other home. More than once we have heard of the minister of Christ visiting such a home when he needed a spiritual tonic. It was John Hall who used to say that when he had been away from his own people for some time he invariably visited the homes of some of God's humble saints, who were members of his flock before he felt able to preach on the Sabbath. If he returned on Saturday evening he made his visit before he entered his study. We are stewards of the grace of God, and faithfully fulfil our stewardship only when we seek every opportunity to give out freely of that which we have received so freely. If the channel for distributing this be the giving of our money, that becomes our responsibility, if we have not gold then some other channel will assuredly be prepared. Only let the stewardship be recognized, and the opportunity to meet its responsibilities will not be wanting.—Dominion Presbyterian.

Unbroken Zeal.

Anything worth doing is worth doing well. Half-hearted, happy-go-lucky, disinterested and cold-blooded service is a reproach upon what is worthy of a man's life and energy. Especially is this so when considered with respect to service given to Christ and in His name. There is everything of good about Christian possessions, life, and service that proclaims them something worthy of our best and unbroken zeal. The lack of zeal which is so often prominent in the lives of men and women is frequently the secret of failure in what otherwise might be successful. And the possession of zeal is just as frequently the secret of success in the midst of what appear insurmountable barriers and overwhelming difficulties. The man of commerce who believes himself to be in possession of a good thing for the people pushes it with all the energy of his genius and life, and causes others to think it good, to the increase of his own welfare and emolument. The man of State affairs, believing that his principles are of untold benefit to the citizens of the country, on every possible occasion, gives utterance to his convictions, and at length multitudes of the people become his followers. It does not require much argument to convince the people of God that the possessions, life and service peculiar to the followers of Christ are "good things"—good things that have enriched them beyond computation, and good things of priceless value to those who will receive them at the price of faith. And yet it is lamentable that so little zeal possesses those who believe that they have received from a loving Saviour what is better than life and more lasting than anything temporal. Old Testament saints who, compared with Christians of to-day, walked in darkness, often manifested a zeal for God and for humanity that should put to shame many present day followers of Christ. New Testament saints, those who lived in Christ's day, and those who followed Christ and did His bidding in the early centuries of this dispensation, manifested a zeal which convinced their fellow beings that they were in possession of something good. In view of our possession in Christ in these days when we have not only the blessing of the Old and New Testaments, but also the heritage of the centuries since the time of the Apostles, it becomes us to examine how we are affected by them, whether our zeal for them is what it should be. Does the atonement of Christ which has brought reconciliation, peace, joy and hope, move us but little in the way of genuine fervency of spirit and of determined and enthusiastic effort?

Is that life, of which we believe ourselves possessors, that life of the soul which has come to us as we have received Him who is the light and life of God—hat life so blessed in the present and so glorious in the future—is that life an unfervent and cold thing? Is that service which Christ expects, and in which he gives His presence and help, something which we feel may be left undone or done just as we happen to feel about it? God forbid! Enthusiasm for God and Christ and salvation is one of the things needed by every child of the kingdom—zeal or enthusiasm out of a warm and patient heart—an enthusiasm kindled by love divine in contemplation of the unmeasured good contained in the Gospel of Christ. And this zealous affection which is possible and desirable is something to be desired in an unbroken and unflagging way. The Galatian Christians once experienced great zeal and manifested it to such a degree in the presence of Paul that had it been necessary they would have plucked out their very eyes for him and for the Gospel of Christ. But on his removal from their midst they seemed to forget for the time being the great and good things which demanded their continued interest and their unbroken zeal. Because of this the Apostle exhorts them to bear in mind that it is good to be zealously affected always in a good thing. It is good that even at times some of God's people are made to feel the peculiar and unspeakable value of the riches of His grace, and are forced to manifest abounding zeal in the affairs of the king. But how much better would it be could we always be held by the thought of the necessity of continuous and fervent zeal in all that pertains to the Kingdom of God—the zeal that would always abound in the work of the Lord, knowing that our labor is not in vain in the Lord.—Canada Baptist.

True Revivals.

The Revivalist says:

"Where souls whose hearts are aflame with the love of God meet to pray and sing and testify to the wondrous love of Jesus, their accompaniments are:

- "1. A free, glad welcome to all. 'Whosoever will, may come.'
"2. A spirit of deep, earnest prayer.
"3. The recognized leadership of Father, Son, and Holy Ghost.
"4. The freedom and liberty Jesus gives.
"5. No prearranged program or sated time of closing.
"6. Sinners crying out, 'What must I do to be saved?'
"7. Backsliders returning unto their Lord.
"8. Believers seeking the baptism with the Holy Ghost.
"9. The shouting and rejoicing of new-born souls mingled with the songs of mighty triumph and victory.
"10. All expenses met by the joyous freewill offerings of the people.
"11. This is God's plan for a real Holy Ghost revival, and where the conditions are met it will be sure to come. Oh, that more of them shall be precipitated!"

A Grand Old Hero.

Would you like to know a grand old hero? Then read this story of Chrysostom before the Roman Emperor, who had just threatened him with banishment if he still remained a Christian.

"Thou canst not, for the world is my Father's house; thou canst not banish me," Chrysostom replied.

"But I will slay thee," said the Emperor.

"Nay, but thou canst not," said the brave Christian; "for my life is hid with Christ in God."

"I will take away thy treasures," threatened the Emperor.

"Nay, but thou canst not, for in the first place, I have none that thou knowest of. My treasure is in heaven and my heart is there, was the reply.

"But I will drive thee away from man, and thou shalt have no friend left," continued the Roman.

"Nay, and that thou canst not," once more the noble Christian answered, "for I have a Friend in heaven from whom thou canst not separate me. I defy thee; there is nothing thou canst do to hurt me." Was he not a grand old Christian hero?

Life is noble; if to any it is not so it is because they make it otherwise. It is an inestimable privilege to live; it is greater still to live well. Each one can start a train of consequences for good that will be as the pebble cast into the water, which will extend to eternity's shore to bless or to curse man, to sweeten or to embitter life.

A man who does not know how to learn from his mistakes, turns away the best schoolmaster out of his life.—Henry Ward Beecher.

Why Croup is Fatal.

When croup attacks your child you must be ready for it. It comes as an accompaniment to an ordinary cough, or it may attack without warning. All ills of children develop quickly, and when any kind of cough appears there should be something at hand to stop it with promptness. Many a child has choked to death with croup because the right remedy was not convenient. Every one should know that the right safeguard for a child's cough or any cough is Adamson's Botanic Cough Balsam. With this soothing compound in the house, croup is always easily checked and relieved.

Flippancy is unworthy the tongue or pen of any true man. Wit and good-natured jest are wholesome, but chaffy lightness is degrading to taste and morals.

PAIN-KILLER is more of a household remedy than any other medicine. It meets the requirements of every home. Cures cramps and dysentery and is the best liniment made. Avoid substitutes, there is but one Pain-Killer, Perry Davis'. 25c. and 50c.

A little philosophy inclineth a man's mind to atheism, but depth in philosophy bringeth men's minds about to religion.—Bacon

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It is a happy fact that we cannot all be money rich, we can all be rich without money, by becoming millionaires of mind and heart, of character and of faith, possessing that Godliness which with contentment is great gain—the real gain—the greatest gain.—Rev. C. B. F. Hallock, D. D.

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