

The Love of God.

Like a cradle, rocking, rocking, Silent, peaceful, to and fro; Like a mother's sweet looks drooping On the little face below, Hangs the green earth, swinging, turning, Jarless, noiseless, safe and slow; Falls the light of God's face bending Down and watching us below.

And as feeble babes that suffer, Toss, and cry, and will not rest, Are the ones the tender mother Holds the closest, loves the best; So when we are weak and wretched, By our sins weighed down, distressed, Then it is that God's great patience Holds us closest, loves us best.

O great heart of God! whose loving Cannot hindered be, nor crossed, Will not weary, will not even In our death itself be lost; Love divine! of such great loving Only mothers know the cost— Cost of love, which all love passing, Gave a Son to save the lost. —Saxe Holm.

The Place of Faith in Religion.

BY GEORGE MATHESON, D. D.

"They that know Thy name will put their trust in Thee, for thou has not forsaken them that seek Thee."—PSALM ix. 10.

And so faith is not the opposite of reason. I used to think it was. I used to think it was a blind impulse. The Psalmist says it is founded on experience. "They that know Thy name" means "They that know Thy fame"—Thy reputation for cures—the number Thou hast healed in the past. Faith is not credulity. It is built, says the Psalmist, on the averages—on the study of the census, "Thou hast not forsaken them that seek Thee." We shall never get a living faith until we get back that view. We rest our faith on the command of God; we should rest it on the name of God—on the fame of God. The hypnotist puts a man into a sleep, and says, "Believe whatever I tell you!" And the man does. But we all deem him weak and few of us would like to be thought that man. Nor should I like to be thought that man, even though the hypnotist were God Almighty! I should be ashamed to be converted so unscientifically, and Christ would justify my shame. I have read of men on the Transfiguration Mount that "when they were awake they saw His glory." Ah! there it is—when they were awake He often gives his beloved sleep—often gives them hypnotic sleep rest by a mere act of gazing! But in no hypnotic sleep does He exact, would He accept, an act of faith. It is from my waking soul, from my reasoning soul, from my prudent and pondering soul that He values the expression of my faith.

Son of Man, I did not come to Thee by the gate of faith; I came to thee by the gate of faith by Thee. Men said to me, "Believe, and live!" I said, "Live, and believe!" I learnt at school that faith was the root, and knowledge the flower; I have learned by experience that knowledge is the root and faith the flower. They told me that faith was the springtime, the seedtime, and stage of the simple beginner. I have found that it is the latest phase of growth—the very summer of the soul. My faith was born of sight—born of experience. I did not first believe and then come; I came and then believed. I kept near Thee before I knew Thee; I knew Thee before I believed in Thee. It was first the look, then the learning last of all, the love, and faith the wing of love. Not in the darkness have I soared to Thee, O Christ! Not by a blind impulse of the heart have I flown to Thy bosom! Mine has been not only the wing, but the eye, of an eagle; I have seen where I was going I have known in whom I have believed. My wing has been love's wing. My flight has not been in the winter; I have been prompted by green leaves. My soaring has not been in the midnight; it has been tempted by the morning sky. My faith has been born of love, and my love is born of light, and my light is born of experience, and my experience is born of nearness; these are the golden steps on which I mount to Thee.—Christian World.

Established Facts in Religion.

It is often said that religion is in a period of transition. So many changes in the forms of expressing religious truth have come to pass, and such occasional changes have occurred in the proportions and prominence of religious doctrines, that the superficial observer sometimes concludes that there are no established facts. This conclusion is not justified. The great underlying facts and principles of the Gospel are as firmly rooted now as ever, and neither lapse of time nor shifting of emphasis nor changes of human conditions can uproot them or diminish their vital significance. Men always will continue to believe in God. The fact of the divine existence is

established. It is more difficult to demonstrate this to some minds than to others by argument, but often there is no need of argument. Probably no one ever lived who really and permanently doubted the existence of God. If there be not in every heart an intuition of the divine existence which is convincing, external evidence is sufficient.

The fact of human sin also is established. Men may argue as they like about the question of more or less responsibility for sin, and may try to excuse themselves on the grounds of heredity or irresistible temptation, but whether they succeed or not in satisfying themselves by excuses, the fact that they are guilty before their own hearts no less than before God is as certain and as safely to be depended upon in dealing with them as the fact of the existence of the universe. That salvation is offered to sinful men by a loving God is another fact unshakable and elemental in human consciousness. We cannot think of God except as a perfect Being. This means that He is just, and his justice involves an offer of redemption to every sin-stricken soul from the evil within and without, for his entrance into the atmosphere of which he is not responsible. To be God at all God must offer men an opportunity of salvation. Whether one accept Christ as the Saviour or not, whatever his theory of the divinely offered redemption may be, as to the fact of it he cannot remain in doubt after he has considered the subject.

Again, the obligation of duty is a reality to everyone. It is far more intensely, comprehensively real to some than to others, but no one lacks some of what duty involves. No one is ignorant that he cannot live to himself alone, and the moment that the existence of fellow-beings is admitted, with whom one must associate in some degree, that moment the conception of duty arises and begins to assert itself and to exert its influence.

Several other established facts in religion might be named, but only one shall be mentioned, that of the Spirit's help to striving men. We may not recognize it at once as divine, but we do know that it is holy in its nature and purpose, that it comes from outside of us, and from a higher, purer realm, and that it is a real, trustworthy power. This is a fact of the inner consciousness, and in most cases a frequent fact in the story of every soul. Let it be noted, too, that these established facts together furnish a foundation for the development of belief and character. Because these things are true it follows that everyone ought to accept them, to thank God for them, to try to live in the light and with the help of them, and to grow by means of them into the knowledge, the life, and the love of Jesus Christ.—The Congregationalist.

Do Something For Somebody.

A middle-age rich lady had many imaginary ills. Dr. Blair, her physician, at last, left a plain prescription which ran thus: "Do Something for Somebody." That prescription took her fancy, and was faithfully followed, and by it she was completely cured.

There was magic in it, there was common sense in it there was science in it, there was Christianity in it. No wonder it worked like a charm. The doctor must have been acquainted with the apostle Paul, for he gives the same prescription, "Bear your own burdens—bear one another's burdens." In bearing one another's burdens, we forget our own. Forgotten burdens are light, love burdens are lighter, burdens in the path of duty are but angel wings. They lift us whilst we carry them. Then do something for somebody.

When the cholera raged at Naples, Humbert, King of Italy, went there, and entered the hospitals and plague-stricken quarters of the city. He spent his days in their poor hovels. He nursed their sick. He held them in his arms when dying. He wept over them when they were dead. He was doing, like his Master, something for somebody.

Henry Ward Beecher once said "Gifts from the hand are silver and gold, but the heart gives that which neither silver nor gold can buy. To be full of goodness, full of cheerfulness, full of sympathy, full of helpful hope, causes a man to carry blessings of which he is himself as unconscious as a lamp is of its own shining."

The world's woes need no miracles to relieve them; the divine nature in man is sufficient, but it must work out in deeds of charity; in deeds of kindness, in deeds of love. "Blind asylums have opened many eyes, and caused people to read and work without sight. Hospitals have cured and cared for multitudes of sick and insane. Orphanages have saved the waifs of the street, and homes are provided for the drunkard, the poor and infirm.

These are not miracles, but are better than the power of miracles, as the prolonged sunshine is better than a flash of lightning. It is the working out of Christianity, in doing something for somebody.

The Outlook has well said: "Much as I have seen of the world, of its triumphs, of its gayeties, and of its luxury and magnificence, I have never been for a moment shaken in conviction that the best thing this side of heaven, the delight of life, its chief consolation indeed, the very charm of existence, is in kind affections, and it might have added, it is best seen when exercised in doing something for somebody.

Perfumes are the feelings of flowers; deeds are the feelings of love. The Christian is happy in his work. He is fulfilling his mission in the world, and, like perfume, his influence is felt more when the winds of adversity blow over some other life.

Love to God and man transfigures the commonest service. It was such service that has made the names of Nightingale, Howard, Burton, Willard, and many others, shine like stars in the sky, because they were continually doing something for somebody.—Chris. Standard.

A Fatal Sign.

One of the infallible signs by which we can tell when any man, or woman, or paper, or book, or church, or system has gone into fanaticism and is under the guidance of evil spirits, is when such person or thing claims to be the one supreme and only correct expounder of God's Word and the only true and inspired standard, ignoring God's other servants and denying the genuineness of other persons or things.

When a man claims to be the only correct teacher of Bible doctrine on earth he proclaims himself a self-concocted fraud. When a paper, magazine, or book claims to be equally inspired with the Scriptures and the only correct standard of doctrines, and denounces all other standards, it bears the imprint of the mark of the beast and the anti-Christ. When some holiness mission is started and trumpeted through the land as the only true blue, orthodox, God-inspired movement of the times, discrediting and criticizing all other missions, and workers, and churches, it is an infallible proof of self-righteousness and self-conceit, which will prove in the end to be a bloated enterprise of the flesh. Just as self-conceit, self-praise, and denunciation of others is an infallible sign of the spirit of anti-Christ, so humility, self-distrust, and charity for others is the infallible mark of the true Christ and as those persons and things which are under the sway of the Holy Spirit we must remember that God has thousands of elect children hidden away in the earth, who have as much or more truth than we, who are doing as great or greater work for him than we, who never heard about us, or our writings, or our particular mission, and from whom we could learn many a deep lesson could we be brought in fellowship with them.

To keep the favor of God we must abide in the spirit of self-renunciation and self-distrust, esteeming the good works of others, and keep at the greatest work in the world.—Exchange.

Your own Cross the Best.

There is a poem called "The Changed Cross." It represents a weary one who thought that her cross was surely heavier than those of others about her and wished that she might choose another instead of her own. She slept, and in her dream she was led to a place where many crosses of divers shapes and sizes. There was a little one, most beautiful to behold, set in jewels and gold. "Ay, this I can wear with comfort," she said. So she took it up, but her weak form shook beneath it. The jewels and the gold were beautiful, but they were far too heavy for her.

Next she saw a lovely cross with fair flowers entwined around its sculptured form. Surely that was the one for her. She lifted it, but beneath the flowers were piercing thorns which tore the flesh.

At last, as she went on, she came to a plain cross without jewels, without carving, with only a few words of love inscribed upon it. This she took up and it proved the best of all, the easiest to be borne. And as she looked upon it, bathed in the radiance that fell from heaven, she recognized her own old cross. She had found it again and it was the best of all and lightest for her.

God knows best what cross we need to bear. We do not know how heavy other people's crosses are. We envy someone who is rich; his is a golden cross set with jewels. But we do not know how heavy it is. Here is another whose life seems very lovely. She bears a cross twined with flowers. It

we could try all the other crosses that we think lighter than ours, we should at last find that not one of them suited us so well as our own.—J. R. Miller.

Personal Testimony the Best Argument for Christ.

If you have genius or tact, use it in trying to win souls to Christ. But do not wait for either genius or tact before you try to win souls with the power, or the lack, that you have. An earnest bungler in this work is worth ten times as much as a waiting, inactive man of genius and tact. Sometimes, indeed, evident earnestness is more effective than genius and tact in action. A Christian invited a guest of cultivation, who was staying with him, to attend the church prayer-meeting on a Wednesday evening. The host hoped that some of the best speakers would take part that evening, and they did so. Then one of the plain men arose in the meeting, and said hesitatingly, My friend, I haven't much to say, but I do want to say that I love the Lord Jesus Christ with all my heart, and that I wish you all had the comfort in his love that I have. The host was sorry that this man had marred the higher plane of the meeting; he was sorry on his visitor's account. As they walked home from the meeting, he referred to a more finished address of one of the speakers of the evening, and asked if the guest didn't think that that was well said. Yes, it was very well, said the guest; but that man who told of his love for Christ, he took hold of my heart. And the host found that this evening, as often before and since, a simple hearty testimony for Christ was more effective with the cultivated hearer than the most finished address of an eloquent advocate of Christ's cause. If you would win another to Christ, tell what Christ has been, and is, to you.—S. S. Times.

"We Learn To Will By Willing."

Of course, the man who is conscious that his will is weak must seek strength for it from God. But he must not neglect to bring himself in contract with the means through which God will answer his prayer. In His Word God has set before us motives enough to energize our wills and impel to right decisions. Celestial answers and inspirations breathe through all its pages.

Nor must any man expect that his will will be strengthened apart from his own activity. He must act when he is acted upon. The muscles grow strong by use. By repetition of acts habits are formed, and habits become second nature. So the will grows strong by exercise. Every time it asserts itself it takes on a fresh increment of power, until what was at first hard grows easy.

We learn to will by willing. It is a splendid sight to see a man who is moral master of himself amid all the complex problems of life, whose will asserts itself and makes deliberate choice of the right as far as God gives him to see it. In his self-conquest, and conquest over evil allurements from without, he verified the saying of Goethe, that "he who is firm in will moulds the world to himself."—Lutheran Observer.

What Makes You Cough.

Did you ever wonder just what it is that makes you cough? In a general way it is understood to be an involuntary effort of nature to eject something from the breath-pipe. As a matter of fact, merely a slight throat inflammation caused by a cold will cause cough to start, and the more you cough, the more you want to cough. If you ally the inflammation in the throat your cough will stop.

Don't lull the sensitiveness of the throat with medicine containing a narcotic, but give it soothing and healing treatment. This is difficult because the inflamed parts are in the way of the passage of food and drink. The true cough remedy is some thing that will protect the throat from the ill-effect of catarrhal discharges and also from the irritation of swallowing food. Such a remedy is Adamson's Botanic Cough Balsam, which for many years has been conquering the most obstinate coughs. It is a soothing compound prepared from barks and gums. Its beneficial effect is quickly felt and the work of healing promptly begun. If you once take Adamson's Balsam for cough, you will never be satisfied without some of it at hand for any new cough. A trial size of the Balsam can be secured of any druggist for 10 cents. The regular size is 25c. In asking for the Balsam, be sure you get the genuine, which has "F. W. Kinsman & Co." blown in the bottle.

Make a rule, and pray God to help you to keep it, never, if possible, to lie down at night without being able to say, "I have made one human being, at least, a little wiser, a little happier, or a little better this day." You will find it easier than you think, and pleasanter.—Charles Kingsley.

Search thy friend for his virtues, thyself for thy faults.

Answer To Prayer.

Dr. Marion R. Drury, Toledo, Iowa in the Brotherhood Star, gives this incident.

"One of the most notable answers to prayer I have known was in the case of a young man converted a few months ago. He had been a moralist, and thought himself 'good enough,' but in answer to prayer he came to see he was lacking the one thing needful and he confessed he was no longer 'good enough.' In a public testimony the day he decided for Christ, he attributed his change of front to three things—his mother's, the influence of a prayerful young friend, and to the prayers and efforts of the pastor of his wife and children. He lately died in Christian triumph. Prayer availed in his behalf."

In the Darkest Hour.

If we have the spirit of Christ, we can be hopeful and happy in the darkest hour. A good old commentator says:

God's people have reason to mourn over their sins, their suffering, the buffetings of their deadly enemy, their fellow men, the abominable crimes of the day, the perdition of thousands and the general blindness and hardness of men's hearts; but they can always rejoice in the Spirit in God and in Christ, in a blessed hope, in foretastes of future glory, and that their names are written in heaven.

Then let us heed the exhortation, "Rejoice in the Lord always, and again I say rejoice."

The Survival of the Fittest

What the scientists term the survival of the fittest is one of the commonest laws of God. It operates every where, and we are all subject to it. Jesus often spoke hard things just to test His followers. He sought to create character, and not appearances. One reality with Him had more force than a thousand semblances.—Presbyterian Journal.

"Alas! it is not the renunciation of our past and future selves that is difficult; it is the steady denial of our present self which makes the disciple."—Amelia Barr.

UNEQUALLED.—Mr. Thos. Brunt, Tyendinaga, Ont., writes:—"I have to thank you for recommending Dr. Thomas' Electric Oil for bleeding piles. I was troubled with them for nearly fifteen years, and tried almost everything I could hear or think of. Some of them would give me temporary relief, but none would effect a cure. I have now been free from the distressing complaint for nearly eighteen months. I hope you will continue to recommend it."

Hagyard's Yellow Oil is a useful remedy to have in any house. It is good for man or beast. Relieves pain reduces swelling, allays inflammation, cures cuts, burns, bruises, sprains, stiff joints, etc. Price 25c.

TO CLEAR THE COMPLEXION OF BLEMISHES NOTHING LIKE CUTICURA SOAP



Millions of Women use Cuticura Soap Exclusively for beautifying the skin, for the stopping of falling hair, for softening and whitening red, rough hands, for annoying irritations, too free or offensive perspiration, washes for ulcerative weaknesses, for many sanative antiseptic purposes, and for all the uses of the toilet, bath, and nursery. Sold by all Colonial Chemists, PORTER DRUG & CHEM. CORP., Sole Props., Boston, U. S. A.

SEWING MACHINES!

We will sell the balance of our stock while they last from \$25.00 upwards, for Cash Only

THE QUEEN, CLIMAX AND NEW HOME

Every one warranted, and if not satisfactory after 3 months we will refund the money. All machines sold at once as we want the room at

McMurray & Co.

Search thy friend for his virtues, thyself for thy faults.



FOR Diarrhoea, Dysentery, Colic, Cramps, Pain in the Stomach AND ALL Summer Complaints.

ITS EFFECTS ARE MARVELOUS IT ACTS LIKE A CHARM. RELIEF ALMOST INSTANTANEOUS

Pleasant, Rapid, Reliable, Effective. Every House should have it. Ask your Druggist for it. Take no other.

PRICE, - 35c.

Use the genuine MURRAY & LANMAN'S FLORIDA WATER

"The Universal Perfume." For the Handkerchief, Toilet Bath. Refuse all substitutes.

James D. Fowler

Watches Watches

WATCHES

GOLD, SILVER,

GOLD FILLED, &

NICKLE CASE

—FROM—

\$200 to \$1.50 EACH

\*\*REMEMBER THE PLACE

JAMES D. FOWLER

Opposite Post Office

Fredericton, N.

Fredericton, Dec 19, 1888.

Change of Business

The subscribers have entered into a partnership for the carrying on

GENERAL HARDWARE BUSINESS

under the firm name of

GUS TWEEDDALE & CO.

On the premises lately occupied by M. Wiley.

Z. R. EVERETT, E. A. TWEEDDALE

The new firm will carry a complete stock of Shelf and Builders' Hardware, Paints, Oils, &c., and will be able to supply Gun, Revolvers and Sporting Carpenters' Tools, Carriage Stock, Paints, Oils, &c., and will be able to supply iron prices and quality of Goods especially solicit a share of your patronage.

GUS. TWEEDDALE & CO.

Opp Normal Sch