

The Near Christ.

So far beyond the things of space—
So high above the things of time—
And yet, how human is Thy face,

Thou wast not born to fill our skies
With luster from some alien zone;
Thy light, Thy love, Thy sympathies,

Thy mission, Thy supreme estate,
Thy life among the pious poor,
Thy lofty language to the great,

Thine eyes, whose looks are with us yet;
Thy voice, whose echoes do not die;
Thy words, which none who hear forget,

Thy balanced nature, always true
And always dauntless and serene,
Which did the deeds none else could do,

And ruled itself from first to last,
Without an effort or a pause,
By no traditions of the past—

All this and thousand traits beside,
Unseen till these at least are known,
May serve to witness far and wide

Ah, none shall see Thee as Thou art,
Or know Thee for himself at all,
Until he has Thee in his heart,

And feels that in Thy sovereign will
Eternal Manhood grows not old,
But keeps its prime, that all may fill

Songs in the Night.

The Christian has his afflictions of
body and griefs of soul as well as
others, but he does not sorrow even as

others who have no hope. Out of the
depths he cries unto God, and He deliv-
ers him. His cry is not merely a

cry of distress, but rather a cry of joy.
The Christian has joy in sorrow. The
waters are never deep enough to over-

whelm him. In the darkest hour he
can sing. Songs which are born in
broken hearts and rise from the abyss

of darkness are the sweetest songs.
Miss Anna Steele, the gifted author
of some of our best hymns, was a great

sufferer. In childhood she met with
an accident which rendered her a life-
long invalid. To add to her disap-

pointments, she was engaged to be
married to a worthy young man whom
she loved with all the tenderness of

her ardent nature. All preparations
for the wedding were made, the day
arrived and the hour when the bride-

groom was expected to appear, when
a messenger came to the door with the
appalling intelligence that he had just

lost his life by drowning. Her life
was broken and crushed. All the light
of her earthly hope was quenched.

She bore her grief with Christian fortit-
ude, and consecrated her life to the
service of God in works of charity and

mercy.
Out of the depths of a wounded
spirit, crushed by sorrow but comforted

by grace, she wrote this beautiful and
tender hymn:
"Father, whate'er of earthly bliss

Thy sovereign will denies,
Accepted at Thy throne of grace,
Let this petition rise:
"Give me a calm, a thankful heart,

From every murmur free;
The blessings of Thy grace impart,
And make me live to Thee.
"Let the sweet hope that Thou art mine

My life and death attend;
Thy presence through my journey shine,
And crown my journey's end."
Can anyone except a Christian sing

like that in time of sorrow? Can athe-
ism, can paganism, can skeptical philo-
sophy, can science, can worldly pleas-

ure or worldly honor inspire such
music in the depths? We may find
polished literature, elegant poetry,

classical music in other fields, but no
God, no hope, no salvation, no conso-
lation to inspire the song and tune the

lyre.
Bunyan represents his pilgrim pass-
ing through a dark valley infested with
goblins and demons, where he was

frightened almost to death. When his
faith and hope had well-nigh failed he
heard a sweet voice not far away, and

listening attentively he discovered that
a man just before him was singing:
"Though I walk through the valley of

the shadow of death, I will fear no
evil: for Thou art with me; Thy rod
and Thy staff they comfort me." The

inger did not know that anyone was
near. Unwittingly he was inspiring
comfort and strength into a weary

spirit almost ready to faint in the
darkness. There is nothing like a
spiritual song to drive away doubt and

fear.
And when the spirit of care and
worry comes in to hinder prayer and

work and progress, there is nothing
better than a Christian song to quiet
the quivering nerves, to cool the fever-

ed brain, and lift up the hands that
hang down. It is Longfellow who
sings:
"Such songs have power to quiet

The restless spirit of care;
And come like a benediction
That follows after prayer,
And the night shall be filled with music,

And the cares that infest the day
Shall fold their tents like the Arabs,
And as silently steal away."
One reason why saints sing in the

night is, they see the morning begin-
ning to dawn. "Sorrow may endure
for a night, but joy cometh in the

morning." "The morning cometh."
The shadows soon flee away. We shall
not always dwell in the depths. There

is a better country. Better than
Canaan in its palmiest days, when
honey trickled from the rocks, when

the hills were covered with vineyards,
and flocks and herds lay down in green
pastures. Better than our own country

which we love so well. This is a good
country. It is a broad, fertile, rich,
beautiful land, inhabited by a brave,

free, intelligent, and happy people,
with the best government under the
sun. But there is a better country. It

is inhabited by a nobler people, who
dwell together in greater peace and
harmony under a better government.

Compared with that heavenly country,
this is not very desirable. It is often
dark and dreary here. The best men

often have darkness and sorrow. But
they can sing:
"We are traveling home to God,

In the way our fathers trod;
They are happy now, and we
Soon their happiness shall see."
Then let the shadows lengthen. Let

the night be ever so dark. We shall
not cease our singing. Paul and Silas
sang in the night. Those who sing

amid the shadows of this world shall
also sing amid the glories of the heav-
enly world. Let the night be filled with

music, and the journey will soon end
in a nid the immortal symphonies of that
better land.

Motives of Christian Service.
The coming of the summer season,
with its opportunities for temporary

release from the usual routine of life,
seems to be seized upon by some
Christians as a notification of release

from the ordinary activities of the
Christian life. They say that after
months of faithful attendance upon

the services of the church and the
performances of every duty devolving
upon them as members of the Church

and of the Christian community, they
think they are entitled to the release
from these duties which they are

under the impression they need. The
impression is a mistaken one, and the
idea of Christian service which the

impression illustrates is a faulty and
dangerous one. Christian service is
based upon and has its inspiration in

allegiance with Jesus Christ, and this
allegiance is conditioned upon the de-
claration, Thou shalt love the Lord

with all thy heart, and with all thy
strength and with all thy mind,"
which is reinforced by the command,

"Thou shalt love thy neighbor as thy-
self. It is, therefore, the blossom
and fruit of a profound and over-

mastering affection manifested toward
the divine Master on the one hand
and toward humanity on the other.

True Christian service is absolutely
free from selfishness. It yields rich
and abundant reward, but the secure-

ment of this reward is not in its
primary and impelling motive. The
service is rendered in response to the

command uttered by the Master when
He instituted the sacrament of the
supper, "Do this in remembrance of

Me." The example of Him who "came
not to be ministered unto, but to
minister," is constantly before the

disciple, and his service, of whatever
sort it may be, is the utterance of an
instinctive, and generally unconscious

desire to perpetuate among men the
gracious and self-sacrificing spirit of
devotement to humankind manifested

so richly and wonderfully by the Lord
Himself.
This being so, there is no justifica-

tion whatever for the desire for release
from the obligations which Christian
service entails. The consecrated

Christian, who desires above all things
else to make this calling and election
sure, as far as good works can bring

about this result, and whose meat and
drink it is to do the will of the divine
Father, will not seek an escape from

these responsibilities. He will rather
rejoice that he has been found worthy
to have a part in the working out of

any of God's beneficent plans for the
benefit of men. No greater honor can
come to him than to be designated as

a collaborer with God, and to be identi-
fied as such, and to be associated in
the great work of human redemption

with the disciples, apostles, saints,
martyrs, reformers, and leaders who
have, under the inspiration of God and

the direction of the Holy Spirit,
wrought so marvelously and success-
fully in the world.

A well-known English scientist,
when asked to indicate some of the
things that fashioned his character,

said that chief among them was Nel-
son's thrilling message to the fleet
under his command at Trafalgar,

"England expects every man to do
his duty." Now, while there can be
no doubt of the value of such a senti-

ment in inspiring men to fidelity and
to heroic exertion, yet much depends
upon the quickening motive back of

the performance of duty. One may
discharge his duty in an indifferent
and perfunctory way, and yet meet

all the legal and moral requirements
of the situation. But when the impel-
ling motive is a deep and abiding

affection the act is glorified. The
supreme test of love is sacrifice, and
the Christian in whose heart the ten-
der and all-pervading love of God has

been shed abroad, will rejoice in
every occasion that puts that love to
the test.

With one's idea of Christian service
based upon these high principles it
will not be easy for the sincere follow-

er of Jesus Christ to seek for release
from the sweet and satisfying respon-
sibilities of Christian service, for it

will be contrary to the instincts of
his spiritual nature to desire it. Rather,
he will welcome the opportunities for

service as intimations from God to
give practical evidence of the work of
grace in his own heart and life, and

as tokens of his own personal accept-
ability in the sight of God. As to the
rewards of his service he will not

greatly concern himself, being assured
that faithful performance on his part
will win for him at last that supreme

mark of divine approval, "Well done,
good and faithful servant!" — N. Y.
Advocate.

The Personal Factor.
Again and again we need to empha-
size the fact that organizations are only

the means through which vital force
expresses itself, and that, for every
kind of Christian work, the personal

factor in the problem is of supreme
importance. The method of Jesus
with his friends is the great example

of the manner in which the work of
Christian people must be done. It is
not by committees or by any of the

machinery of the church. It is by put-
ting two persons into living relations
with each other as friends, where one

gives his best to the other, that men
are to be won to the kingdom of God.
These secret of success for every church

lies in this matter of personal work,
definite, persistent and prayerful, for
others. The preacher can reach the

audience that gathers in the public
service but his message must be taken
up by the members of the church, and

carried in personal conversation and
appeal to those who are outside the
church, if it is to be finally

effective. We need to work back to
the simplicity and power of the method
of Jesus with the Twelve. A church

may have a perfect equipment, its
members may be wealthy, its pastor
may be an eloquent preacher, its pas-

tor may be all of the best and
newest sort; but unless there is a
united body of members who are will-

ing to work personally for the con-
version of individuals, even such a
church cannot make permanent gains.

The personal factor is the most im-
portant of all. No church can do its
work without the personal assistance

of every member working for definite
results with their friends who are out-
side the kingdom of God. — Zion's

Herald.

Why Do We Hesitate?
A strange reluctance comes over
many when they try to talk about the

soul and its relation to God. It is felt
by the converted and the unconverted.
Very often the gay young girl, whose

heart is running over with mirth and
fun, and whose speech sparkles with
wit and humor, has deep in her con-

sciousness the feeling that she is un-
satisfied—that she wants something
better purer and higher. She wishes

that the Christian woman who is talk-
ing with her would ask her a question,
would give her a hint, would lead the

conversation to the subject of personal
religion. The other has no thought of
the kind. She even has a faint, un-

definable dread that any effort on her
part would be received coldly or be the
subject of ridicule.

So the opportunity passes. The
souls have been within speaking dis-
tance but have failed to communicate

with each other. Each goes on its
way. The friend of Christ, who might
have won a soul to him, has been

silent, ashamed, afraid. What wonder
if to that faithless friend there comes
the sad experience that the Beloved

has withdrawn himself and is gone;
that, seeking the Spirit, it finds him
not, and calling, there comes no

answer. Can there be perfect serenity
and the full sense of communion with
God to one who refuses or neglects so

important a duty? — Margaret E.
Sangster.

The fleeting smile of the world may be
purchased at the price of eternal tears.

Readiness to do Good.
If we spend our time proposing to
do something and never do it, it will

be time lost. The claims of the
Church and of the world are on us.
We cannot be all our lifetime getting

ready, but must stand ready to put our
hand to any good work within our
reach. A comparatively little effort

done at once may be better for the
cause of religion than ten times as
much labor ten years afterward. If

one soul is saved and set on the road
to heaven, it is better than to wait in
uncertainty for an opportunity to save

ten. The condition of sinners is des-
perate; and what is done for them
must be done promptly. Like ship-

wrecked men, they must be rescued
soon, or it will be too late. When the
first alarm is given the life-savers on

the coast haste to the rescue. The
world of unconverted men is sinking
in the waves of sin, in jeopardy every

hour. What is done for the present
generation must be done now. A boy
called to a passer-by that a man had

fallen into a swamp, and to make
haste, or he would die. "How deep
is he in?" "In to his waist," was the

answer. "O, well, there's plenty of
time to get him out." "Yes, but he is
in head first." This case was desper-

ate, and did not admit of delay. So
opportunities must be seized on, or
lost forever. In almost any case,

what is done must be done quickly, if
success is to be attained. — The Pres-
byterian.

Gloomy Christians
Faith and grace stand for good cheer
courage, and contentment. Desponden-

cy is a contradiction of blessed as-
surance and the lively hope of a true
follower of the Lord. Satan has many

ways of duping the children of light
One of his most successful methods is
to hold up the dark side of things. If

he can get a Christian under a spell
of gloominess and keep him there, and
then induce him to go about sowing

seeds of discontent and discouragement
among others, he has a good emissary.
Gloomy Christians cannot grow un-

til they get out into the sunlight of
God's grace and shine for Christ, in-
stead of exhibiting a long, cheerless,

hopeless face in the name of religion.
Wake up, cheer up, and be a light-
bearer, a comfort to others, and not a

vexation to the faithful to the Lord.
Prayer and personal activity in the
Lord's work will chase away gloom,

and tend to cultivate a cheerful, hope-
ful disposition of heart and mind. To
think of God and to talk with Him,

and to study His will and His purposes
concerning the redemption of the
world, inspires faith and hope and

courage, and brings joy and gladness,
leaving no room for morbid sadness.
— Evangelical Messenger.

To be willing is a rarer grace than to
be doing the will of God. For he who
is willing may sometimes have nothing

to do, and must only be willing to wait.
— Henry Drummond.

Hard, Hacking Coughs.
Barring accidents, the person who
gets along with the least amount of

cough will live the longest. Of course,
the right time to attack a cough is at
the commencement, when it is a sim-

ple thing for the right treatment to drive
the cough quickly away. As a general
thing, however, people spend so much

time experimenting with various
remedies that the cough is well under
way before they know it. Then comes

the long siege. You feel the hard,
racking all through your system, and
get relief from nothing. You fill your

stomach with nauseating mixtures to
no purpose. Then you use compounds
containing narcotic, which deceive

temporarily, and leave you slightly
worse. Some coughs of this kind hang
on for weeks or even months, and, of

course, they frequently develop into
serious lung troubles. A true specific
for all coughs is Adams's Botanic

Cough Balsam, and it should be kept
in the house against any emergency.
With a cough that has become chronic

the first effect of this remedy is a less-
ening of the dull sensation of pain
which usually is felt with such a cough.

Then you are conscious that the sore-
ness is leaving you, and presently the
desire to cough grows less frequent.

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gist's. Got the genuine with "F. W.
Kinsman & Co." blown in the bottle.

Keeping Young
A sore temptation to the aged is a
tendency to querulousness and pes-

simism. Losses are unduly magnified
and gains are not rightly appreciated.
While we cherish and cling to many

of the things that are old, and are
all the better for having been well
tested, let us not seek to put our eyes

in the back of our heads and live only
in the past.
Keep step with the times; keep

sympathy with young hearts; keep in
touch with every new born enterprise
of charity and in line with the march-

ings of God's providence. A ten min-
utes of chat or play with a grand child
may freshen you more than an hour

spent with an old companion or over
an old book.

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