

Why?
 Why carry thine own burden
 Day by day?
 Why through the thickest shadows
 Take thy way?
 A Saviour is beside thee,
 A loving Friend would guide thee;
 Therefore, pray.

Why art thou made so hopeless
 By thy sin?
 The Lamb of God has borne it;
 Let Him win
 Thy faith in His salvation,
 Thy trust in His oblation,
 Peace within.

Why are the days so shadowed
 By thy care?
 Why do thy fears pursue thee
 Everywhere?
 The dread of each to-morrow,
 The pressure of all sorrow
 Let Christ bear.

Why art thou so forgetful
 Of His might?
 Hast thou not learnt love's lesson
 Of delight?
 Thy sin and care and sadness
 Will vanish in the gladness
 Of His light.

MARIANNE FARNINGHAM.

"Now is the Accepted Time."

Few persons fully appreciate the value of the present. Many live almost altogether in the past. What their ancestors have done and what they have done in the past seems to satisfy them. Others live in the future. It is not what they have done, nor what they are doing, but what they intend to do at some future time, that constitutes the wealth of their lives. The past must not be ignored. It has made the present what it is. We owe much to the past, and may learn much from the past. The future also is worthy of our consideration. Hope gives inspiration and strength to man. If there were no future, life would be incomplete.

But the present is of chief importance. This day, this hour, this moment, should mean more to us than all the past. This lesson has been dinned into our minds from earliest childhood. Our parents, our teachers, and divine Providence have combined to teach us to prize and improve the present moment. Preachers have proclaimed it, the Bible has declared it, poets have sung it.

"The present, the present is all thou hast
 For thy sure possessing;
 Like the patriarch's angel, hold it fast
 Till it gives its blessing."

In vain we try to hold it fast. While we are fastening our grip it is gone. Our only hope is to wring the blessing from it as it flies.

Now is the time to depart from sin. Few wicked men; few immoral men, few careless men, intend to continue always to pursue the course they have been for years pursuing. They intend to forsake sin. Sin is bitter. They hate it, and hope to be free from it some day. Yet they continue from day to day, from year to year, to live as they lived a moment ago. Every day the fetters are being strengthened about their souls. Every day they are traveling farther and farther away from the good way. Why not forsake sin to-day?

Now is the time to seek the Lord. Thousands have heard the invitation to come to Christ since the new year began, and most of those who have heard intend to accept the invitation at some time in the future. But instead of calling upon Him while He is near, they are waiting till He shall be far away. Every day of delay widens the breach between the soul and God. One may not be a great sinner; he may have a good moral character and his conduct be above reproach; yet he may be traveling away from God. The wife needs not to fight against her husband openly in order to become alienated from him. She may never say a word against him, yet in her heart she may grow cold toward him, no word of love ever escaping her lips, no act of devotion ever performed by which the tie that binds true hearts in Christian love could be strengthened. Is she not drawing away from him? They live together, but their hearts and lives are diverging more and more. It is so with the soul that delays to seek the Lord, to hearken to His call and respond with loving devotion. He is not merely delaying, he is wandering, and will continue to do so until he shall seek the Lord with his whole heart. Why not seek the Lord now?

Now is the time to begin to live according to our highest ideals. Too many Christians all living on a low plane. They are not doing much for God. It would be difficult to distinguish them from unbelievers by anything that appears in their lives. They intend at some future time to begin to live on a higher spiritual plane. They intend to search the Scriptures daily, to pray in secret earnestly, to attend prayer meeting regularly, to establish a family altar,

to seek out sinners and lead them to Christ; but not now. They are ashamed of the life they lived last year. They see so many defects in it that they cannot look on it with the least degree of satisfaction. They have a high ideal of the Christian life, and hope to realize it before they go hence; but not now. Why not now? Shall the tempter deceive you as he has deceived others? See the long line of professing Christians who intended to rise to a higher spiritual experience, but never did. They saw their privilege and their duty, but died in darkness.

"Resolving, repenting,
 Still day after day,
 While angels lamenting
 Drop tears on our way.

"Could man read Time's pages,
 Record every scene,
 He'd find through life's stages,
 How oft he had been
 Too full of inventions
 To satisfy thought—
 Too rife with intentions
 That dwindle to naught!
 Still taxing to-morrow,
 Still wasting to-day,
 While angels of sorrow
 Dropped tears on our way."

Now is the time to put into practice all our good purposes. Some have had quarrels, misunderstandings, and bitter words with their neighbors. They harbor hard feelings and dark suspicions which make them unhappy and, if they continue, will make the valley of the shadow of death very dark. They hope sometime to get rid of all this bitterness and strife. It is hindering the cause of Christ in the community. It is making many prayers ineffectual. It is poisoning the fountain of domestic life. They are sick of it. They intend to seek reconciliation, to ask pardon, to make restitution. They may be in the right of the quarrel, but they will not imitate the Lord Jesus, and knock at the door of those who have wronged them. They will prevent the olive branch of peace and seek to heal the wound, but not now. Why not to-day?

"Now is the accepted time."
 Let all delays come to a speedy end. Live today. Be as nearly like Christ as possible now. Measure up to your highest ideal now. It may be now or never! Chris. Advocate.

Not to Minister, But to be Ministered Unto.

This is a modernized version of the familiar words uttered by the Son of Man, and a very popular version it has proven to be. It describes the plane in which many professedly Christian lives are moving, or rather stagnating, to-day. But what a gross and monstrous perversion of our Lord's saying it is! The Master was always and everywhere a minister, and He intended that His followers should be "even as" He was. He forgot Himself in His burning desire to serve others; He took the position, not of one sitting at meat, but of one waits upon others, and He said to His disciples, "I am among you as He that serveth." He "pleased not Himself." As the sun expends itself in light and warmth, so Jesus moved among men, ever radiating grace and goodness, even His very life.

His teaching, too, was essentially altruistic. His disciples were charged to be servants one of another, according to His example. The strong were commanded to bear the infirmities of the weak, and everyone to look, not upon his own things, but also upon the things of others, and to make it his business to please his neighbor for that which is good unto edifying. We are to fulfill the law of Christ by bearing one another's burdens. It was quite in harmony with Christ's teaching that Francis Bacon wrote, in his essay on "Wisdom for a Man's Self," "Be so true to thyself as thou be not false to others. It is a poor centre of a man's actions, himself. It is right earth: for that only stands fast upon his own centre; whereas all things that have affinity with the heavens move upon the centre of another, which they benefit."

But how far have many of His disciples departed from the Master's example, and how they have distorted His law of service! They look upon life from a standpoint He never occupied, and with a purpose He never cherished. He labored to put everything possible into His life for others; their thought is to get everything they can out of life and the life of others for themselves. He came to minister; they expect to be ministered unto. In our Lord's Kingdom that is the highest place which affords the amplest opportunity for service, and he is chief who renders the greatest good to the greatest number. The spirit of the age, however, counts him greatest who possesses the most in his own name, and commands the service of the greatest number of his fellows.

And this unauthorized version, with its damnable heresy, is evenomous

much of the church life to-day. Physicians tell us that all bodies, whatever their temperature, constantly radiate heat in all directions. That may be a law in the natural world, but it is not in the spiritual realm. There are people in almost every congregation who absorb as readily as sponges, but who radiate nothing, unless it be ill humor and discontent. There are scores of church members who neither feel nor acknowledge any obligation to minister to others. They came into the church with the idea that by so doing they were bestowing a compliment, and conferring a favor upon the whole fraternity, and they have never disabused their minds of the notion that the pastor, deacons, and all others, must dance attendance upon them. If they attend the prayer-meeting, which is quite unlikely, they will have not the remotest idea of contributing anything to the encouragement and edification of others, and they will be the first to complain that the meeting is dull and profitless. On the Sabbath they insist upon their right to be fed with the finest of the wheat, and then they proceed to lock up within their own narrow cupboards, every morsel they receive. It never dawns upon them that they are called to be almoners of divine things, and that they are allowed to receive in order that they may impart. In the way of extending a welcome to strangers, or casual attendants at church, they recognize no personal responsibility, and yet they are outspoken in their denunciation of the formality and frigidity of the church. They are deeply aggrieved because the people in the pew behind them have never given them a cordial greeting, but they ignore the fact that these same people came into the church six months later than they did, and therefore have the first claim upon their courtesy and attention. They bemoan the inhospitality of their fellow church members, and complain of being never invited anywhere; and at the same time, while they have ample homes, more leisure, and more of the social instinct than many around them, they never think of opening their homes to those less fortunate than themselves.

What is to be done for such people? They need a further conversion; they need to be cautioned again against wresting the scriptures unto their own destruction; they must be taught to place one hand in the hand of God, while they open wide the other to their neighbor; they must re-model the whole substructure of their lives, and build upon new lines; they must read and interpret the Book in the light of Christ's earthly life, and in His spirit begin at once to do something for somebody.—Canadian Baptist.

Starving Sin.

Sin grows by what it feeds upon. If it were not nourished it would die. A weed could not grow in a garden did we not give it place. Satan could not accomplish much in our hearts did we not give him place. "Neither give place to the devil." That is, starve him out. That is a wise direction the Bible gives us for getting rid of the devil.

Sin must be fed in order to grow. It is an insatiable, inappetible thing, always hungry, always ready to construct its own fibre out of the fleshly follies of the sons of men. How quickly it lays hold of our transient thoughts and turns them to its own use. Like some hideous beast, it crouches at the door of our hearts, and the very first instant an evil thought appears, it springs upon it and makes it a means toward its own unwelcome growth. Evil imaginings are also a food for evil, and sin quickly fastens upon them if unhindered. Evil desires also, if "given place," soon ripen into evil deeds.

But if evil can be fed it can also be starved. The best way of dealing with evil, therefore, is the way a nation once dealt with an invading army, cut it off from its base of supplies. Destroy sin's commissariat. Starve it out.

But how can sin be starved? For one thing, the supply must be cut off at the source. In dealing with matters of the soul this means regeneration. "Lord, give me a new heart," should be the sinner's cry. Not that any would think of actual destruction of the soul; but rather that the old nature by the gracious and divine process of regeneration might be superseded by a new nature uncongenial to sin. Then it is that evil thoughts, evil imaginings, evil desires, have but little soil to grow in. They fall, as it were, upon sterilized surfaces, upon soil fortified against their pernicious activity.

The process of sanctification also starves sin. As the process of sanctification advances in the soul of the believer, sin finds less and less to live upon. This, of course, emphasizes

the duty of watchfulness; for each Christian is in duty bound to make sure that he is not in his own heart-life providing sin with any congenial soil or the supports which assist its development and spread.

A very excellent way of getting rid of sin is by strategy. The surest protection against evil is to live in an atmosphere of good. When the heart is possessed by an overmastering love for Christ, love for the world cannot hold sway over it. When the hands are occupied with good works little leisure is left for unrighteous doings. When good fully occupies the ground evil cannot root itself and stay. That is a royal strategy the apostle suggests when he says: "Be not overcome of evil; but overcome evil with good." "Neither give place to the devil." That is, keep him out by having no vacant room for him to enter. Let him find "every room full" when he seeks to be your guest. Pre-empt the heart with grace. Fill the mind with good. Turn your imaginations toward heavenly things. Fix your desires on holy things. Occupy your hands and your heart and your time with good things, and thus may you starve sin out of your life.—Dr. Hallock.

The Prayer Meeting.

A church without prosperity and spirituality is a public nuisance; it is like an unrented building, costing taxes, losing value, bringing no income. Prosperity and spirituality depend upon the faithfulness of the members.

A church is not like an ocean steamer, where a few can do the work of running the machinery, preparing the food, and taking care of the staterooms, while most are passengers enjoying transportation. It is rather like a Roman trireme, where each rower did his share of the work—a broken oar, an unshipped oar, a sleeping rower delayed the boat.

It is the duty of each member of the church to be present at every prayer meeting so far as possible. There is no obligation on the pastor that is not on every member. First, then, plan to be present; count your presence a business obligation; let this duty push aside social functions. If neighbors call in, invite them to come with you, or excuse yourself. If a friend had telegraphed you to meet him at the station you would not urge an excuse for not meeting him that a neighbor called in just as you were leaving the house. As a member of this church you have made a weekly appointment to meet the Master at the midweek service. Make it your business to keep your appointments.

Come prepared; bring your mind with you; bring it full of thoughts. Surely the stream of time, flowing over your life for a week, must have some golden deposit of truth that you can cast into the common treasury. Think before you speak, and speak after you have thought. You expect the new convert to relate an experience—did your experience stop when you accepted Christ? You can at least bring a passage of Scripture that has strengthened you during the week and tell us what it has done for you.

Come in a spirit of prayer; come from the closet; bring spiritual power with you. You cannot promote the spirituality of the church by always seeking power from others. You have no right to expect dividends without investment. You cannot ride on the street car without paying a nickel; why should you expect to be carried to heaven "on flowery beds of ease?" Come! Come prepared! Come to help!—Dr. O. P. Gifford.

HARD, RACKING 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 simple 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 Adamson's Botanic Cough Balsam, and it should be kept in the house against any emergency. With a cough that has become a chronic the first effect of this remedy is a lessening of the dull sensation of pain which usually is felt with such a cough. Then you are conscious that the soreness is leaving you, and presently the desire to cough grows less frequent. All this process is brought about by the healing properties of the Balsam. It is a compound of barks and gums. You can test it 25 cents at any druggist's. Get the genuine with "F. W. Kinsman & Co." blown in the bottle.

A Time of Preparation.

Day by day things are passing; one by one friends are vanishing. A thousand vicissitudes impress upon our minds the inexorable truth uttered thousands of years ago by the honored patriarch, and reiterated all down the centuries. "We are strangers before thee, and sojourners, as well as our fathers; our days on the earth are as a shadow, and there is none abiding"; plainly teaching that this world is simply a place of temporary sojourn, and a passage to the next. As such they use it who use it aright. They journey on day by day in anticipation of their heavenly home. They set their affections and center their hope there. Their desires climb heavenward, and their aspirations to the immeasurable altitude where God dwells. This as time bears them onward it bears them upward. They are preparing for the holy festivities of that bright world, and are advancing toward them.—Christian Intelligencer.

Heart Failure.

We see people breaking down spiritually. What is the matter? How does it come? Here is a man who gives up his interest in religious life and activity. He is seldom seen in the house of worship. He remains away from the place of prayer. He seems benumbed or paralyzed in his spiritual faculties. You appeal to him unsuccessfully to take his place in the work of the church. You seem to be talking to the dead. He seems to have slipped out of the ranks of the living. The trouble is with the heart. He has suffered his love to grow cold, so that his heart action is very feeble and scarcely different from death. His heart needs strength. He needs revival and renewal. Right in his heart should be welcome the ministrations of the Holy Spirit. Without this divine restorative he is feeble, useless, with dull and flickering life.—Herald and Presbyter.

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