

More Like Jesus.

More like Jesus! Every day  
This the silent prayer to say  
While we pass along our way.

More like Jesus! As we go  
Something good may we bestow,  
He'll put in another's shoe.

More like Jesus! Meek and mild,  
Holy, harmless, undefiled,  
Gentle as a loving child.

More like Jesus! This our request  
Till in mansions of the blest  
Perfect peace shall fill the breast.

More like Jesus! O that all  
Ruin'd in the bitter fall  
On the name of Christ may call.

—Thomas MacKellar, Ph. D.

Hindered Prayers.

If all prayers offered by those who profess to believe in God were answered, what a different world this would be, and how different our churches would be! Many prayers have been answered, and the answers have been so definite, so specific, so positive, that the most skeptical witnessing them have been convinced. Other prayers have been answered in a different way. God has sent a response, not in the precise form indicated in the petition, but in another and better form. He determines the form of His answer. When Paul prayed for the removal of the thorn the answer was, "My grace is sufficient for thee." When the Son of man prayed in the garden, being in an agony, and saying, "Let this cup pass from Me," an angel was sent from heaven to strengthen Him.

In such cases what takes place is not always recognized as an answer from God. Yearning souls have sometimes waited long, looking still for the answer to their prayers after it had actually come upon them. Perhaps some who wait and wonder why they have been denied will never know that they have already received an abundant answer to their prayers until the fact shall be revealed to them in the light of eternity. We should not be in haste, in any case, to declare that our prayers have not been answered.

There still remain multitudes of prayers which have not prevailed. Something has hindered. They have gone up from the lips of men and women, often in the best form, but they have brought no blessing down. What has hindered? Why do we not at this time witness far more wonderful things in the world in answer to the prayers of Christians?

In the time of the prophet Isaiah it was necessary for the people who called themselves the people of God to be informed that their cruelty, oppression, and murders had hindered their prayers. The hand of the Lord was not shortened, nor was His ear heavy, but the sins of the people had separated between them and their God so that He would not hear them. It is not necessary to tell Christians in this day that murder, cruelty, and tyranny will hinder prayer. We all know full well that it is useless for the bloody and deceitful man to call on God so long as he continues to live in sin and wickedness. We are not liable to forget this. But there are hindrances which we may forget.

An unforgiving spirit hinders prayer. "If ye forgive not men their trespasses, neither will your heavenly Father forgive you your trespasses." It is vain to approach God for the forgiveness of our own sin or for any other good while we indulge in a spirit of revenge and hate. Many heavy-hearted men and women are now crying to God for help, which they shall not receive because they cherish a spirit of resentment against those who have wronged them. O, the bitterness that professing Christians carry with them to the throne of grace! No wonder that the windows of heaven are closed. This bolt must be removed before the showers for which they cry will fall.

The Bible clearly teaches that the prayers of those who are deaf to the cry of the poor shall not prevail. Our heavenly Father has showered His bounty on us, not that we may use it selfishly, but that we may imitate Him, bestowing on others the good they need. He has given us the opportunity to imitate Him by surrounding us with those who are needy. When we cherish a selfish and niggardly disposition with regard to the bounty He has bestowed on us, we shall pray in vain. Only an unselfish, open heart can offer an acceptable prayer. A hard, penurious, unkind spirit hinders prayer.

Secret sins hinder prayer. Sin is deceitful. It often hides successfully. Men who appear to be living a life of prayer may be living a life of sin. In some cases their dishonesty and impurity are not discovered or even suspected by their neighbors. They may hide the real life they are leading from

their most intimate friend. But God, who seeth in secret, will not hear them. So exceedingly sinful is sin that it often deceives those who indulge in it. They think themselves to be in the right way. They believe their hearts are right with God. They flatter themselves that they are on the way to heaven. When they pray it is not a mere pretense. They believe in prayer and in the Bible. They earnestly desire the things they ask of God. But sin has deceived and blinded them. They are covetous, or dishonest, or cruel, or unjust, or in some way living in sin, and know it not. Let no one think there is no danger. Every wise man will pray to be delivered from secret sin.

"One thing alone, dear Lord, I dread;  
To have a secret spot  
That separates my soul from Thee,  
And yet to know it not."

Surely this is an evil to be dreaded. Is not this the secret of so many fruitless prayers?

Prayers are often hindered by indifference. How often does the suppliant approach the throne of grace with a listless spirit. He does believe in God, but his faith is so weak that it makes little impression on his mind. He does desire the good he asks, but his desire is so feeble that he can scarcely feel it. It is not a burning desire, consuming his spirit. He is much more interested in the trifling things of the world than in the spiritual good of which he speaks to God. Prayer is on his lips, but something else is in his heart. His knees are bended, but his heart is lifted up. It is the prayer we do not feel that fails to reach the ear of God.

These are only a very few of the most common hindrances which neutralize our prayers. The disciples requested the Lord to teach them how to pray. How few persons know how to pray! How little real prayer God hears! We pray outwardly every day, but how seldom do we pray inwardly! We need the spirit of prayer. We have been taught to pray in the Spirit. If our prayers were offered in the Spirit, if the Holy Ghost were permitted to teach us what to pray for, and to make intercession for us with groanings which cannot be uttered, the arm of God would awake, and Jerusalem would put on her beautiful garments.—Chris. Advocate.

Spiritual Aprils.

A dear friend whom we knew intimately some years since was greatly troubled each recurring spring-time by repeated attacks of the grip. Some years these bronchial affections became pulmonary and it was only with difficulty he escaped pneumonia. At other times he would suffer long convalescences, so that the summer would be well on its way toward a conclusion before he would be quite himself again. Being wealthy, and something of a valetudinarian, he determined within himself that he needed better advice than he could get from his own family physician; consequently he made a trip to the East where he consulted an eminent specialist who was supposed to know all about one's throat and lungs. It was some days before he could obtain an audience; but when at last it was granted he was put through a rapid fire of certain very pointed questions. He was asked about the time of his attacks, his methods of treatment, his manner of life, his personal habits of dress, and so on.

At last the renowned physician said: "I understand your case perfectly, sir. Go home, and whenever you hear your neighbors talk about taking off their winter flannels, you double yours." That was all, except a fee of \$100.

We asked our friend how he liked the treatment, and he replied with perfect frankness: "It was worth the money. I followed his direction and I have not been down with a cold of any kind since." And when we remembered what he had passed through in previous years we were glad to get his \$100 prescription so cheap.

There can be little doubt about it; our first warm days are our most dangerous days. There was such a day only a week ago. Everybody we met had his overcoat upon his arm, if he had it with him at all. Men wore their hats as far back on their heads as they could hang them, and doubtless half of them would have changed their underwear the next morning had not the change proven too transient; for before nightfall the wind was in the northeast, and then in the northwest; and the thermometer ran rapidly down more than thirty degrees in forty minutes. That was just the time in which to contract pneumonia.

How many times did our Savior warn his disciples of the dangers of over-confidence. How many times did he entreat them to be watchful, alert, prayerful; for it is exactly in such time of least apparent peril spiritual dangers lurk. The men who

think their habits "perfectly established," the ministers who "trust to the inspiration of the moment" because they have acquired such readiness and fluency of speech; these are but a few of the foolish disciples who think to safely substitute confidence for caution. As for ourselves, when tempted to let down the bars we always think of the advice of the great physician; and when others throw off their soul's protection, we double ours.—The Interior.

Right Conceptions of Christ.

Most men have gained their ideas of God largely from tradition, and tradition is based upon what some former man has thought and taught. We have drawn our conceptions of the Almighty too much from human sources, forgetting that, however wise and instructive Augustine and Calvin may have been, they were not inspired and their declarations have no such authority as has been claimed for them.

God has taught us how to regard Him by the relation of father and child which He has ordained in human life. It is primarily and chiefly as our Father, with all which that precious title involves, that He would have us think of Him. We are to draw our conceptions of Him also from His word. As we read holy writ we are to interpret His character and His relation to us from what is revealed to us about Him there.

Our heavenly Father also has shown Himself as He is to mankind in the person of Jesus Christ. This is one chief reason why our Lord became man and dwelt upon earth, that He might, as He declared, show us the Father. From what we know of Jesus, in His own holy character, in His sympathies and friendships, in His aims and endeavors, in His abhorrence of sin and His tenderness for the sinner, in every department and characteristic of His life, we can now see that He was revealing God to men.

Right conceptions of God, then, are only to be gained in the manner which God Himself has indicated and made possible. But when they have been formed the perplexing features of His character and government mostly fall naturally into place and find explanation. We see how He is compelled to maintain the dignity of His law because He loves us too much to expose us to the perils of a lawless life. Each of the different attitudes which He adopts toward us, as our conditions shift, is justified, and we learn, if we are willing to learn, to love and trust and obey Him. He who has an idea of God which is repellent may be sure the trouble lies with himself, not with God.—Congregationalist.

Some Examples of Restitution.

REV. E. W. CURTIS.

When Jesus came to the home of Zaccheus, the redeemed publican began to talk about property rights and restitution in cases of wrong and of benevolent contributions.

The gospel of the same Jesus, since so widely and so deeply sown in the hearts of mankind, still calls for restitution to accompany repentance, and for benevolence, as a fruit of the newly-found love in conversion.

In reading and observation, I have noted some striking examples of confessing wrongs done and of deeds of restitution connected with the same. These have usually occurred in revivals of religion, though sometimes the result of reading, or otherwise.

One fall about twenty years ago, a certain farmer in western Iowa had his turkeys stolen. No clew seemed to exist as to whom the theft was to be attributed until the revival meeting came. A general awakening ensued. One of the converts came forward confessed the theft and made the wrong right. In this case the family owning the turkeys was irreligious, and was deeply impressed by the voluntary confession so nobly made; and the converted man that made such a clean breast of matters is to-day a minister of the gospel.

Recently, at Allyn Brothers' Bank, at Mt. Ayr, Iowa, some money was wrongfully obtained, and, undetected, was brought in. The matter had stood many years. The firm, in part, had changed hands, but compound interest had been computed, and the original sum was nearly quadrupled. The matter was confessed voluntarily and returned cheerfully.

In another case, a tenant took one hundred bushels of corn too much when he took out his share of the crop. In the revival the wrong was confessed and the corn restored.

In a revival about ten years ago, one man had to make wrongs right with three different persons before he found peace with God.

At another time, a man was at the altar seeking God. He could find no peace until he gave up to return a

horse he had won by betting at the election. In this case the only horse of a poor man had been won and taken. God shown as an inner light to this brother when he fully decided to restore the horse.

Connected with the United States Treasury is a "Conscience Fund."

Such confessions and restitutions are fruits worthy of repentance, and the surest evidence of true religion. And this applied gospel making men honest silences infidelity and compels respect. It ennobles the individual, it harmonizes society, it exalts the nation.—The Telescope.

Paul's Four Anchors.

A pleasant writer, in speaking of Paul's shipwreck, quotes the verse which speaks of the captain casting out four anchors when he waited for the day. He says that Paul cast out four anchors, also, as shown by his testimony, and that these anchors steadied him amid the storms of his life. They are:

"I believe God."  
"His I am."  
"Him I serve."  
"God hath given me those who sail with me."

He who has these four anchors out can calmly wait for the day to dawn. More than one reformer has comforted himself with the declaration found in the first line of our creed, which we often carelessly repeat, "I believe in God, the Father Almighty."

Peter received his name, which means "rock-man," after his declaration, "Thou art the Christ, the Son of the living God."

The second anchor is hardly less important. The blessed sense of relationship which comes when we say, "I belong to Him," ought to make Christians as different from other men as the prince is different from the peasant.

Do you say it when you are discouraged and beaten down? Do you say it when you are glad and happy? And does it comfort your sadness and sing in all your gladness?

"Whom I serve." Out of our belief in God, and sense of belonging to him, comes the beautiful certainty that he gives us his work to do. "Backsliders" are those who have never reached the position of service.

The fourth anchor is the realization that none of us lives to himself. Somehow, the destiny of other lives depends upon us, and this thought, with the tremendous responsibility which it involves, with the blessed privilege which it offers, holds the Christian to the path of duty.—Epworth Herald.

THE HACKING COUGH.

One of the meanest things to get rid of is a hacking cough. There is apparently no cause for it. No soreness no irritation at first; but the involuntary effort of the muscles of the throat to get rid of something is almost constant. Of course, with many coughs is a habit, and should be stopped. When you realize this and try to stop it, you find you can't, for by that time there is an actual irritation, which will never get better without treatment.

It is a curious thing that nearly all treatment for cough actually makes the cough worse. Then, too, most medicines for cough have a bad effect in the stomach. This is especially true of so-called cough remedies that contain a narcotic. The true treatment for cough is one that heals the irritated surface. This is what Adamson's Botanic Cough Balsam does. It protects the throat also while the healing process is going on. When this remedy was first compounded our old men were young boys, and all this time it has been doing a steady work of healing throats. The most obstinate hacking cough will quickly show the effect of the Balsam. People who have been trying for years to break up the mean little cough, will find a sure friend in this old-time soothing compound made from the barks and gums of trees. All druggists sell Adamson's Botanic Balsam, 25 cents.

Religion.

There is abroad a vast amount of confusion as to the true meaning of the word "religion" and its application to human affairs. Many thoughtful men have undertaken to define it, each according to his own notion, and so they have the more confused it, since they have used it in so many different senses. It is said that the word has "one meaning to Jews, another to Christians, another to Mohammedans, another to Buddhists"; that "lexicographers have defined the word timidly and haltingly, drawing no clear distinction between religion and theology." The present writer would not assume to do what so many others have failed to accomplish; but he has been accustomed for many years to regard the fundamental idea in the word "religion," as man's conscious relation to a superior and unseen being. The man who recognizes himself as subordinate to and under obligations to some superior being has a religion, even though he is indifferent to the

duties which he himself recognizes as involved in such a relation. It is not religion which the human race lacks, which the most abject and degraded lacks. It is the observance of the duties which the least intelligent recognizes as enjoined by his religion. This lack is as evident in the savage as in the sage. The existence of the religious sense is witness to the consciousness of ill-desert. He who has no knowledge of a written law is yet "under law," mainly that of his own conscience, which bears witness to his failure to keep the law which he himself has framed for himself. "For when the Gentiles which have not the law do by nature the things contained in the law, these not having the (written) law, are a law unto themselves, which show the work of the law written on their hearts, their consciences also bearing witness." If there has ever yet been found a race, or clan, or tribe, or some individual without any consciousness of a superior being—some person or thing recognized as able to harm or profit those acknowledging him, such tribe or person was a giant in wickedness.—Journal and Messenger.

Pleasure Before Business.

After a brief business career, which at the first promised well, a young man ended in a particularly bad failure.

"The trouble with him was," that he never knew exactly what he was trying to do. He took the road ostensibly to work up trade for his house, but he planned the trip that he might take in lakes, and mountains, and all sorts of attractive places. He stopped to visit some old college friends, and never allowed business to interfere with any social pleasure within his reach. The fact was, being a business man was only incidental with him."

The case reminded me of the Christian who made a failure of his Christian profession. He started out to follow Christ, but following Christ was never more than a side issue with him. It was not that it would have been impossible for him to be a Christian and a business man, or a Christian and an agreeable fellow; the trouble was that he put these latter things first.—Selected.

God is not a crutch coming in to help your lameness, unnecessary to you if you had all your strength. He is the breath in your lungs. The stronger you are, the more thoroughly you are yourself, the more you feel need it, the more you need of Him.—Phillips Brooks.

"IT IS A GREAT PUBLIC BENEFIT."—These significant words were used in relation to Dr. Thomas' Electric Oil, by a gentleman who had thoroughly tested its merits in his own case—having been cured by it of lameness of the knee, of three or four years' standing. It never fails to remove soreness as well as lameness, and is an incomparable pulmonic and corrective.

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Nine Boils On Neck.

Anyone who has ever been troubled with boils can sympathize with poor old Joe. There was no Burdock Blood Bitters in those days, so Joe had to suffer in silence. Now a-days no one need endure the misery of boils.

All they have to do is take B.B.B. when their blood will be cleansed of all impurities and every boil will quickly disappear.

Miss Lydia Moody, Ruscom, Essex Co. Ont., sends the following statement of her case: "Some time ago my blood got out of order that many boils appeared on my body and prevented me having any rest. I had nine on my neck at different times, and quite a number of small ones came on my shoulders and arms."

"Our next door neighbor, seeing the condition I was in, told me to take B.B.B. for my blood, and I did so. I found that some of the boils had disappeared and all the rest were getting smaller. I then got two more bottles and by the time I had these nearly gone there was not a boil to be seen. Besides this, a headache, from which I suffered greatly, left me, and I improved so much in health that I am now a strong robust girl."

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