

What I Live For.

Dr. Guthrie used to say that there were more religion, good sense and poetry in the following than in all other similar efforts he had ever read.

I live for those who love me,
For those I know are true;
For the heaven that smiles above me
And awaits my spirit too;
For all human ties that bind me,
For the task my God assigned me,
For the bright hopes left behind me,
And the good that I can do.

I live to learn their story
Who suffered for my sake;
To emulate their glory
And follow in their wake;
Bards, martyrs, patriots, sages,
The nobles of all ages,
Whose deeds crown History's pages,
And Time's great volume make.

I live to hail the season,
By gifted minds foretold
When man shall live by reason,
And not alone for gold;
When man to man united,
And every wrong thing righted,
The whole world shall be lighted
As Eden was of old.

I live for those that love me,
With all that is divine,
To feel that there is union
'Twixt Nature's heart and mine;
To profit by affliction,
Reap truth from fields of fiction,
Grow wiser from conviction
Fulfilling God's design.

I live for those that love me,
For those that know me true,
For the heaven that smiles above me
And awaits my spirit, too;
For the wrongs that need resistance,
For the cause that needs assistance,
For the future in the distance,
And the good that I can do.

—Selected.

The Hem of His Garment.

It is an interesting fact that a large number of the miracles of Jesus were wrought through direct contact with Himself. He had the power to perform His wonderful works without regard to the limitations of time or space and He exercised this power repeatedly, but His preference seemed to be to come into personal physical contact with the people. How many were thus helped by His gracious interposition it is impossible to determine, for on many occasions the multitude, on whom He had great compassion, eagerly besought Him to bless and heal them. It is stated that when He came nigh unto the Sea of Galilee and going up into a mountain sat down there, immediately a great multitude of lame, blind, dumb, maimed, and many others came and cast themselves down at His feet, and that He healed them; and they glorified the God of Israel. On another occasion when He and His disciples had come into the land of Gennesaret, the men of the place brought in from the neighboring country all that were diseased, and besought Jesus that they might be permitted to touch even the hem of His garment, "and as many as touched were made perfectly whole."

There was a marvelous potency in that touch of the Christ in the flesh; but there is as wonderful an influence in contact with the Christ in the Spirit, Men and women were transformed by His touch, and in these times they are regenerated by spiritual contact with Him. St. Paul declares a profound but mysterious spiritual fact when he says, "If any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new." This was but the recording of his own experience, since he was a most remarkable example of spiritual transformation following personal contact with the Son of God. How this change is wrought is past finding out. It is a work performed by the Spirit, and of it Jesus Himself, in endeavoring to enlighten the mind of Nicodemus said: "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth so is everyone that is born of the spirit. Spiritual re-creation is wrought none can doubt who has any knowledge of spiritual phenomena, or has marked the lives of men and women who profess to have experienced [the wonderful change commonly called "conversion."

There seems to be a tendency in some quarters to look upon conversion as a mere theological term which has practically outlived its usefulness. In others it is questioned whether, after all, conversion is an essential to salvation, in spite of the repeated declarations of our Lord Himself and of the Scriptures generally. It will not do to be too tenacious of mere terms, yet the time has not come for discarding so expressive and authorized a word as conversion; while those who spurn the word and are indifferent to the necessity for the experience for which it stands place a wrong interpretation upon the Scriptures, and invalidate

the express declaration of Jesus, hinder the work of the Church by belittling it as a center of spiritual influence and power, and place in jeopardy the salvation of many souls.

In these days much is heard and said about numbers, and some deliver themselves of doleful speech whenever the statistical exhibits of the Church show a falling off in the membership however slight. The fact is, too much is made of mere numbers. The strength of the Church does not lie in its long muster rolls. Better thousands on the Church records who know from sweet and blessed experience that they have been born again, and that their sins have been forgiven and washed away in the blood of the Lamb, than hundreds of thousands who have experienced that they have been born again, and that their sins have been forgiven, and washed away in the blood of the Lamb, than hundreds of thousands who have experienced no spiritual change, who know nothing of the mysteries of the kingdom, who cannot enter into the fellowship and communion of the saints, and who are ignorant of the holy language of heaven.

The great need of the Church of God today—in all its branches—is the reassertion with holy fervor from its pulpits of the profound spiritual essentials for which the Church stands; and the appropriation and enjoyment on the part of the people of the Church generally of those spiritual experiences which are guaranteed in the Scriptures to all who have been born again and follow their Lord in sincerity and truth. In short, there are many professing to be Christians who, on examining their spiritual state in the light of the clear declarations of our Lord on conversion, will acknowledge that they need to join that invisible multitude of the spiritually diseased that is ever crowding about the Great Physician of souls, and to touch if only the hem of His garment, in order that they may be made spiritually whole. It was the divine Master Himself who said: "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven."—Christian Advocate.

Stupid Hearers.

BY THE REV. SMITH BARKER, D. D.

George Shepard, one of the great teachers of sermon-making, used to say, "Have the individual members of your audience before you when you prepare your sermon."

It is quite as important to realize who are before us when we are preaching. Ideas are as few in a congregation as anywhere else. The preacher has the extremes of temperament, culture, and character in the same congregation, and his effort is somehow to present the truth as to interest, instruct, and move each. The most difficult work in the world and the greatest of all arts! There is much truth in the old adage, "The minister must talk and find ears, too."

In every congregation there are a few select souls who, with minds and hearts wide open, are in sympathy with the truth and the preacher's work. They appreciate whatever of instruction or helpfulness may be said. In the most commonplace sermons they find something good, and when a strong or brilliant thing is spoken they are delighted. They come hungry and with receptive minds. It is easy to preach to such persons, and they will endure poor sermons for a long while.

Some ministers think mostly of such elect ones when they are preaching, and in time they reduce their congregations to that class. There is a sense in which these select few are the least important members of the congregation. They need good preaching the least. The majority of the audience belong to other classes.

1. The physically stupid. Man is first of all an animal, and he lives in an animal nature of flesh and blood. And much of it is poor flesh and poor blood. During the six days of the week, most men are exercising their physical nature by hard work on the farm, in the shop, store or office. On Sunday morning they are tired, and after a hearty breakfast of beans and pork, they find their place in the church pew. Then comes the reaction. No work to do; muscles and nerves relaxed; they are sleepy. It is hard to keep awake. This is a perfectly natural result. We have known bright, business men to be fast asleep before the time for the sermon had come. Preachers should not blame or scold them, but remember that such honest physical stupidity makes the art of preaching still greater. Dullness will not keep them awake.

II. The mentally stupid. Good, true, sensible men and women, bright enough for all practical things but unused to special thought upon anything but their daily work, who delight in Longfellow but not in Browning, who like to read Beecher but have no in-

terest in German speculations, who do not feel like making any special mental effort, who enjoy statements and illustrations but not arguments. These comprise three-fourths of all our congregations. For them the minister must not only do the preaching but the thinking. Some line of truth which has interested him and which he has thought out with hard work, they will enjoy, if he speaks it in plain terms. Common people appreciate the best thinking, but it must be clear thinking, and so expressed they can get hold of it without any great mental effort. Ministers who prepare sermons as they would prepare essays to read to each other, will fail as preachers, for essays are not sermons, nor is reading preaching.

III. The spiritually stupid. This includes some of the most cultured and best educated persons, who enjoy a good argument and fine thinking, but who see only the intellectual side, and to whom the deepest and sweetest spiritual ideas are colder than a proposition in geometry. They know nothing of the spiritual life as an experience, and hence the profoundest spiritual truths seem dull to them. Many very bright people could see nothing to enjoy in the preaching of Spurgeon or John Hall, simply because the sermons of these great men were on a higher spiritual plane than their cold intellectuality.

Sometimes there are persons—and they are not fools, but rather some of the best of people—who are stupid in all these respects, stupid in body, stupid in mind, and stupid in heart, and when you have this combination in one person, and then bring to him a preacher who is stupid in body, and stupid in mind, and stupid in heart, then what a stupid service!

To meet all these forms of separate and combined stupidity, the preacher needs to be awake in his body, every nerve and muscle and drop of his blood alive and on fire, for the human body is the medium through which the mind speaks. His mind should be awake. It may be a very limited mind, but it must be more or less excited, for what does not excite the speaker's mind will not wake up the hearer's mind. And then he needs to have his heart red hot, for the hearer will not feel more than the speaker feels. Let not the preacher think alone of the few best hearers, for almost any most commonplace man can reach such. The test of ability is in reaching the stupid.

An old farmer once said, "Most any fool can raise a good crop of corn on a Western farm of rich soil, where all one has to do is to drop in the seed and it will grow of itself, but it takes a man of brains to raise a good crop from a down-East, rocky, hard scorable piece of land." The test of preaching on the human side is not in reaching receptive minds, but in waking up and reaching the non-receptive.

Preachers, let us remember when we enter the pulpit what the work before us is, and that it is enough to tax and draw out every faculty of our being; and even then we shall fail without the special aid of the Holy Spirit. If we would wake up our congregation we must wake up ourselves, for a stupid preacher makes a stupid people.—Morning Star.

Gladness God's Idea.

Gladness is God's idea for His children. He means them to be sunny faced and happy-hearted. He does not wish them to be heavy and sad. He has made the world full of beauty and full of music. The mission of the gospel is to start songs wherever it goes. Its keynote is joy—it is good tidings of great joy to all people.

We are commanded to rejoice always. This does not mean that the Christian's life is exempt from trouble, pain and sorrow. The gospel does not give us a new set of condition with the hard things left out. The Christian's home is not sheltered from life's storms any more than is the worldly man's home. Sickness enters with its hot breath the circle where the voice of prayer is heard, as well as where no heard adores and where no knee bends before God.

In holiest home sanctuary the loving group gathers about the bed of death, and there is the sorrow of bereavement. Nor is grief less poignant in the believer's case than in that of the man who knows not Christ. Grace does not make love less tender, the pang of separation less sharp, the sense of loss less keen, or the feeling of loneliness less deep. God does not give gladness to His children by making them incapable of suffering. This would be to make them incapable also of joy. For sorrow and joy comes of the same stalk. A heart may be so dulled in its feeling as to be insensible to grief, but then it is no longer capable of love. Divine grace makes the heart all the more tender and the capacity for loving all the deeper;

hence it increases rather than lessens the measure of grief when separation comes. But the gladness of Christian faith is something which lies too deep to be disturbed by the waves and tides of earthly trouble. It has its source in the very heart of God. Sorrow is not prevented by grace, but is swallowed up in the floods of heavenly joy. That was what Jesus meant when he talked to his disciples of joy just as he was about to go out to Gethsemane. He said their sorrow should be turned into rejoicing, and that they should have a joy which the world could not take from them; that is, a joy which earth's deepest darkness could not put out. God's gladness is not the absence of sorrow, but Divine comfort overcoming sorrow—sunshine striking through the black clouds, transforming them.—J. R. Miller. D. D.

"Feeble Saints."

"Judge not the Lord by feeble saints," was the reading an old negro, stumbling over Cowper's hymn, gave to the familiar line, "Judge not the Lord by feeble sense." However foreign to the author's thought the new rendering may be, it is by no means a needless admonition. Judging the Lord and his cause by feeble saints, and even selecting the very feeblest of them as a basis for the judgment, is exceeding common. When some weak easily tempted church member falls into sin, the first comment we hear from outside is the sneering remark: "Yes, that's just about all I supposed his religion would do for him!" When the inconsistency of some faltering disciples stands revealed, the cry is the same: That's Christianity, is it?"

"I don't pretend to go to church when I'm in town," said a glib talker the other day. "I think there's plenty of style in the city churches, but mighty little Christianity."

"Do you find more Christianity outside the churches?" was the quick reply—a question for which there seemed no answer ready. Judge not the Lord by feeble saints, nor even by the strongest ones. Acquaint now thyself with him, and be at peace.

IF YOU CATCH COLD.

Many things may happen when you catch cold, but the thing that usually happens first is a cough. An inflammation starts up in the bronchial tubes or in the throat, and the discharge of mucus from the head constantly poisons this. Then the very contraction of the throat muscles in the act of coughing helps to irritate so that the more you cough the more you have to cough. It is, of course, beyond question that in many cases the irritation started in this way results in lung troubles that are called by serious names. It is in this irritated bronchial tube that the germ of consumption finds lodgement and breeds.

Great numbers of people disregard cough at first, and pay the penalty of neglect. Cough never did any one any good. It should be dispensed with promptly. Adamson's Botanic Cough Balsam is a well known remedy and it is the surest and quickest cough cure known to-day. It does not deceive by drugging the throat. It soothes the irritated parts and heals them, then the cough stops of its own accord. The action of this medicine is so simple that it seems like nature's own provision for curing a cough. Every druggist has it. 25 cents. Be sure to get the genuine, which has "F. W. Kinsman & Co." blown in the bottle.

Walking With Christ.

We are by nature fond of companionship. We are born into the society of the home. We at once make childhood friendships. When we can, we join some organization or other that further supplies this deep social need. Jesus did not suppress this natural characteristic in men. He strengthened it. He gathered his disciples around him and kept them with him. When he went away, he told them: "I will not leave you comfortless, I will come to you." He knows that we cannot be alone and he offers to be our companion. "I will be with you always." He walks with us.

But we also are to walk with him. Now, "How can two walk together except they be agreed?" Such a daily intercourse with Christ involves a community of sentiment, of taste, of activity. Walking with Christ involves walking by Christ—that is, by his standard and rule and walking in Christ, rooted and builded up in him. This is the exaction of Christ's companionship. It is also its magnificent privilege. Such association with Jesus means resemblance to Jesus. No man can stay in Jesus' company and not be influenced by it. It stifles all that is unworthy. It is intolerant of sin. It is the power of a holy life. You cannot drag certain things into Christ's presence. They shrivel and die on the outer confines of his company. If you stay with him, you are in a charmed country, where the air is sweet and the sky

always clear and the heart of each is filled with song as the heart of a child.—S. S. Times.

Wait Patiently.

It is just as necessary that we should patiently wait for answers to our prayers as it is that we should patiently pray for what we need. Our prayers ought to be walled around with patience.

An able preacher says: "The Saviour knows how impatient we are that the blessing shall come quickly, and therefore cautions us not to faint when we do not receive it on the instant. We may not receive it in the form we looked for. It may come in a form so different that we shall scarcely recognize it as what we asked for."

If the good and great God can blessedly wait on us, ought we not to hopefully wait for His reply to our prayers? His "due season" never fails to come around.—Zion's Herald

A Desolate Land.

"Have you ever pictured the condition of a land without the Bible?" asked the Rev. Dr. Crawford Johnson, fraternal delegate from the Irish Methodist Church to the General Conference. "No twenty-third Psalm with its green pastures and still waters! No fifty-third of Isaiah with its glorious revelation of Christ as our substitute on the cross, and as our intercessor before the throne! No Sermon on the Mount with its lofty morals and sweet beatitudes! No Parable of the Prodigal Son, telling us of a God who is a father and a father who is a God! No third of John with its 16th verse, which contains the Gospel in miniature, and no fourteenth chapter, with its infallible cure for the troubles of the heart! Surely, a land without a Bible is a land in the very shadow of death."

The Bible is a sword. To be sure, it is a medicine chest, to go to when you are sick. It is a pillow, to lie upon when you are weary. It is a food to strengthen you when you are feeble. But chiefly it is a sword, to be studied for action, to be stored in mind as a weapon. And yet how little reading of the Bible is for power!

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