

Why Not?

When the gentle word's so easy, And the kindly mood's so sweet, Why not make the dull day brighter, For the folk you chance to meet?

Why not, e'en though troubles thicken, Face the trial, dare the worst, With a look so brave and buoyant, That you rout it from the first?

In the world through which we're passing, We may make the feeble strong, We may cheer the lonesome pathway, With the gladness of a song.

We may vanquish fiends and goblins, If the fight we deem worth while, By the valiant front of patience, And the magic of a smile.

M. F. S.

The Church Needs Men.

REV. R. J. WHITE, A. M.

When David was entering the dark shadow, he sent for his son Solomon. He gave him his dying message. "I go the way of all the earth; be thou strong, therefore, and show thyself a man." Israel was very much in need of a leader, a true man. That is the need of the world and the church today—more men; not simply human beings that weigh one hundred and fifty pounds, who can eat good food and wear out fashionable clothing, but men of character. The following are some of the reasons why the church, and our church as a part of the church, need men.

1. Christ understands men. "He knoweth what is in man." Hence, his methods are best. He commissioned men. He said to men, "Go preach my gospel," "Go disciple all nations," "Ye are my witnesses." Men are the living epistles which are to be known and read by all. Jesus said of men, "Ye are the salt of the earth," "the light of the world."

2. The Holy Spirit convicts the world of sin. Men are born from above by the Spirit. The Spirit, however, manifests himself through men. He is the divine Energy; men are the conductors of this power. The early church for years had no cathedrals, no institutions of learning—not even the New Testament. She had Spirit-filled men, who had seen and handled the Word of Life, whose lives of love were ocular demonstrations of the transforming power of the gospel. Messengers have frequently been sent from heaven, and for aught we know, now continuously descend the ladder which reaches to heaven. We know that God sent a Moses, an Isaiah, a John the Baptist, a Peter and a Paul. The Spirit speaks to men through written word, through flowers, and through beautiful architecture. Living men are the more common chosen instruments of divine speech.

3. The personnel of a church is the measure of its influence and power in any community, as far as all earthly means go to give the church a place. The written or unwritten creed, the up or down-town location, the plain or sculptured finish of church building, are small matters in comparison with the character of the members. A life of righteousness in the social arena and in the market is the best read and understood creed. A noble example of moral courage and unselfish devotion to right, not hid under a bushel, is more potent than the best corner site, and a few godly persons more powerful than piles of brick and stone.

What kind of men does the church need? On the battle-field of Marathon it was the kind of men, and not swarming numbers, that counted. Quality, not quantity, is the great demand. Intelligence, wealth and social standing are the qualities which first attract our attention. The cultured, the wealthy, and the attractive give a church influence as a social club. In these qualities the earthly church was not rich. Christ has pictured for us the model man, who is "blessed; who shall possess both earth and heaven. These are the men whom the church needs now. We are ambitious that ours be a Christian church. She can be such only as her membership be made up of persons of the Christ-ideal. Fortunately this model character is within the reach of every man who will submit to the Spirit's transforming power.

In the sermon on the Mount Christ gives us, first of all, the description of the happy man. Eight elements of character are named. These, I think, should not be regarded as eight distinct classes of men, each possessing special qualities, and, therefore, entitled to a different inheritance; but all flowers grown in the same soil—foundation-stones for our building; the seed, the blade, the flower, and the fruit of one plant.

Hydrogen and oxygen unite to form a substance which may be a solid, a liquid, or a vapor; may pass as ice, snow, water, or steam. So the pure

gold may be fashioned into coin, ornament or useful implement. The skilled hand, directed by a trained mind, may execute a waltz, a march or a sonata. A right state of heart is the rich soil in which the Holy Spirit plants the seeds that grow the fruits of noble character.

The poor in spirit are those who mourn for their sins, who are meek who hunger and thirst after righteousness, who show mercy toward others, who are pure, who seek for peace, and who will suffer if need be. Poverty of soul, a proper appreciation of one's own real worth, a clear perception of one's own sinfulness, is the sole condition of blessedness, as Christ puts it. The fact which most impresses us is this: That Christ assures us that such rich treasures are possessed by those who are thus right at heart. The kingdom of heaven, divine comfort, material blessings, soul satisfaction, mercy from both God and men, a real knowledge of God, a reputation for Godlikeness, and a great reward in heaven. Look at the list! The man who possesses these is happy. A church made up of such persons would be a power. To such a church Christ would send no message of reproof, no awful words of warning, as he did to Sardis and to the Laodiceans. Such men our Zion needs. For them we should pray and labor, and such we all should be. Take just one pearl from that wonderful list.

Think of a church made up of people willing to suffer for righteousness' sake; of men who are falsely accused of evil for Christ's sake, yet rejoicing happy because of the hope of reward. What a pleasure to be the pastor of such a church! They would not have the sulks because not appointed to some position of honor; they would not vote for themselves; a weekly pastoral visit would not be necessary to coax or drive them into activity. Such a church would be a city of righteousness set on a hill, the pride of the country, the refuge for the weary and belated traveller. This is the dream-ladder of Jacob, which joins earth and heaven. Upon this the angels descend with blessings, and ascend for new ones. At the top of this God is seen, and at its foot his voice is heard, and the rich promises received.

One fact is of great importance; Christ came to men; veiled himself in humanity that he might save men. The personal contact was to work this transformation. So we are to go in his name, with the same purpose thrilling our souls, to rescue men. The salt will preserve the world; the light will dispel the darkness.—The Telescope.

Worship and Service.

The holy angels are not only engaged in worship, but also in service. This passage from Isaiah, descriptive of angelic homage, represents each angel as having six wings. "With twain he covered his face, and with twain he covered his feet." This is the Oriental method of expressing adoration. But it is added, "With twain he did fly."—fly to the execution of those ministries with which God charged him. "He goes to Nazareth to announce the Messiah's birth to the humble maiden destined to be his mother; or to the wilderness to minister to the Son of God; or to Gethsemane to recruit the failing powers of his humanity; or to the mount of ascension to instruct and console bereaved disciples; or to Herod's prison to liberate Peter; or to a ship's cabin on the tossing waves of the Adriatic to assure Paul of the deliverance of himself and his fellow voyagers." Truly the angels are "ministering spirits sent forth to do service for the sake of them that inherit salvation."

The indissoluble linking of worship and service is made very prominent in the Bible. The life of the church is manifested by worship and service. Jesus not only taught his disciples to pray, "Thy kingdom come," which is worship; but also gave the command, "Go ye, make disciples of all the nations," which is service. A church that divorces service from worship signs its own death warrant. The Jews had a very elaborate ritual in Jesus' time; but their worship was hollow and their church was doomed to ignominious failure, because the element of service was overlooked. The priest and the Levite were over-scrupulous about the danger of becoming contaminated, and, therefore ceremonially unclean, but, without a twitch of conscience, they would leave a poor, helpless, wounded man to die like a dog by the roadside. The church today which consumes all its energies and zeal in singing psalms to the Lord and in edifying itself is in danger of living a life of mere profession and cant.

When Jesus put Simon Peter's love

to the test, he made it very plain that Peter's life was not to be spent in adoration merely; it was to be devoted to service—"Feed my sheep." The service, tending the sheep, would be the surtest manifestation that the adoration, the worship, was heart-deep. Jesus said, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father who is in heaven."

The heavenly Father uses, as agents, his children to bring about the answers to their own prayers. Nehemiah prayed to the Lord in behalf of the restoration of the walls of Jerusalem, and, like a sensible man, who was interested in his own prayer, set about at once to accomplish that which he so earnestly desired. The great difficulty is that many Christians pray for what they either do not want or are indifferent about. What mockery to pray for the spread of the gospel and yet not lift a lazy finger toward that end! Prayer is a power, but not such prayer as this. The only prayers that God answers are those in which his children manifest some desire in being answered. Prayer must be prepaid.—Chris. Standard

The Fence Story.

An old writer tells a story of a man who prided himself on his morality, and expected to be saved by it, who was constantly saying, "I am doing pretty well, on the whole; I sometimes get mad and swear, but then I am strictly honest; I work on Sunday when I am particularly busy, but I give a good deal to the poor, and I never was drunk in my life." This man once hired a cunning Scotchman to build a fence around his lot, and gave him very particular directions as to his work. In the evening when the Scotchman came in from his labor, the man said,

"Well, Jock, is the fence built, and is it tight and strong?"

"I cannot say that it is all tight and strong," replied Jock, "but it's a good average fence, anyhow. If some parts are a little weak, others are extra strong. I don't know but I may have left a gap here and there, a yard wide or so; but then I made up for it by doubling the number of rails on each side of the gap. I dare say that the cattle will find it a very good fence, on the whole, and will like it, though I cannot just say that it's perfect."

"What!" cried the man, not seeing the point, "do you tell me that you have built a fence around my lot with weak places in it, and gaps in it? Why, you might as well have built no fence at all. If there is one opening, or a place where an opening can be made, the cattle will be sure to find it, and will all go through. Don't you know, man, that a fence must be perfect or it is worthless?"

"I used to think so," said the dry Scotchman "but I hear you talk so much about averaging matters with the Lord, seems to me that we might try it with the cattle. If an average fence won't do for them, I am afraid that an average character won't do in the day of judgment. When I was on shipboard, and a storm was driving us on the rocks, the captain cried, 'Let go the anchor!' But the mate shouted back, 'There is a broken link in the cable.' Did the captain say when he heard that: 'No matter, it's only one link. The rest of the chain is good. Ninety-nine of the hundred links are strong. Its average is high. It only lacks one per cent of being perfect. Surely the anchor ought to respect so perfect a chain, and not break away from it?' No, indeed; he shouted, 'Get another chain!'"

"He knew that a chain with one broken link was no chain at all—that he might as well throw the anchor overboard without any cable as with a defective one. So with the anchor of our souls. If there is the least flaw in the cable, it is not safe to trust it."

How to Get On.

When George Peabody, the millionaire and philanthropist, visited his native place in the year 1855, he said to the young men of the village: "Though Providence has granted me unusual and unvaried success in the pursuit of fortune, I am still, in heart, the humble boy who left yonder unpretentious dwelling. There is not a youth within the sound of my voice, whose early opportunities and advantages are not very much greater than were my own, and I have since achieved nothing that is impossible to the most humble youth among you."

I have no hesitation in saying that most eminently successful men have commenced life under unfavorable conditions. The difficulties stimulated their energies and brought out what was in them. It is rather the exception than the rule, that a youth brought up under all manner of advantages, as regards wealth, and rank,

and education, has by dint of pluck and perseverance, forced his way to the front and commanded brilliant success.

How easy to give you a list of notable men who, starting from the humblest ranks, and without a sixpence in their pockets, managed, by sheer thoroughness and perseverance, to reach a high position on the ladder of fame! The immortal Homer began life as a beggar; Aesop was a slave; Demosthenes, the son of a sword-maker; the poet Akenside was a butcher's boy; Jeremy Taylor was the son of a barber; Ben Johnson, a brick-layer; Hugh Miller, a mason; Dr. Livingstone, a factory worker; Faraday, a bookbinder's apprentice; Dr. Kitto, a shoemaker. Why, I might multiply the instances to almost any extent.

Make good use of the talents God has given you, be they great or small; apply your whole energy to the business you have in hand, and look up for the Divine blessing on your toil; do this and—no fear of you! Thain Davidson, D. D., in the Preacher's Magazine.

Give, or Stop Praying.

The colored woman who, with eyes closed, was singing, "Fly abroad, thou mighty gospel," was nudged by the collector with his contribution box, while he said, no use in singing "Fly abroad, you might gospel, wid-out you give something to make um fly."

The little son of the man who had prayed, one morning at the family altar, that the Lord would supply the wants of the destitute and needy, said, when the prayer was finished, "Father, if I had your grain-bin, I would answer that prayer myself."

It is worse than useless, it is impudent to ask God to do what he has been asking and commanding us to do ourselves. Suppose your child should undertake to work on that plan, and when you give him his tool, his work and his orders, should then kneel down and beg you to do what he was able to do, and what you had just told him that he must do for you. Such a request to a father would be an insult; what, then, must it be when made in the presence of the great God?

There has been too much of this, and it is time it ended. The Lord is not slack concerning his promise, nor negligent about his work; but he asks us to perform our promises, and to fulfil the duties which he lays upon us. And if we refuse to do what he commands us, it is vain to pray to God for money, or for help. Let us do our part, and his aid will not be withheld.—Horace L. Hastings.

Self Conceit.

No man is so important that the world cannot run without him. When a man imagines that the world would miss him, he is so full of conceit that the world pays but little attention to him. Self importance destroys any man's usefulness. Still, no man is so unimportant that he should not do his duty. God, who rules over all, has a work for every man to do, and every man should feel under lasting obligation to fill his place in the world. God requires each to do this. Insignificant as we are, each has a great work to do, and in the performance of his duties he rises to the mountain top of a perfected and consecrated life.

There is no credential for Christ like the living witness. No book can with the "living epistle" in persuading men of the presence and power of God.

Hard, Hacking Coughs.

Barring accidents, the person who gets along with the least amount of coughs 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 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 progress 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. Kissam & Co." blown in the bottle.

Argument and Example.

The Christian index gives an incident which well illustrates the value of Christian consistency in particular on all occasions. The writer of the anecdote was one of the several gentlemen, among them a lawyer and an editor of some note, who were quartered for a night in the same room at a country tavern. Before retiring to rest the editor introduced a dispute on the subject of religion, by avowing his disbelief in, and contempt for its doctrines. He indulged in a lengthened display of his bitterness and folly, with but an occasional reply from the lawyer, until the latter commenced preparations for rest, by withdrawing quietly to his bedside and kneeling in prayer. An instant hush fell on the scene. An audible rebuke from heaven could scarcely, it seemed, have interrupted the current of blasphemy with more surprise and awe. Little was said further, but the retiring of that company of travelers was a season long to be remembered by every one of them.

This single practical avowal of faith in God was worth a week of angry argument and sarcastic disputation, for it is not what men say, but what they do which works conviction in the scoffer's heart.

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It is better to be reproached and persecuted as dividers for swimming against the stream than yield ourselves to be carried down the stream that leads to destruction.—Henry.

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