

Clear The Way.

Men of thought! be up and stirring, Night and day; Sow the seed, withdraw the curtain, Clear the way!

Men of action, aid and cheer them, As ye may! There's a fount about to stream, There's a light about to beam, There's a warmth about to glow, There's a flower about to blow;

There's a midnight blackness changing Into gray! Men of thought and men of action, Clear the way!

Once the welcome light has broken, Who shall say What the unimagined glories Of the day?

What the evil that shall perish In its ray? Aid the dawning, tongue and pen; Aid it, hopes of honest men; Aid it, paper, aid it, type, Aid it, for the hour is ripe; And our earnest must not slacken Into play.

Men of thought and men of action, Clear the way!

Lo! a cloud's about to vanish From the day; And a brazen wrong to crumble Into clay.

Lo! the Right's about to conquer, Clear the way!

With the Right shall many more Enter, smiling, at the door; With the giant Wrong shall fall Many others great and small, That for ages long have held us For their pray.

Men of thought and men of action, Clear the way!

—Charles Mackay.

The Promise of Power.

It is an incident not to be passed unnoted that the Sabbath on which the Sabbath schools of the world have for their lesson the object above named, and as a text the opening verses of the Book of Acts, is that on which begins the Week of Prayer, an observance now become so thoroughly grounded in the customs and affections of evangelical Christians that it is doubtful whether it will ever be displaced so far that none will observe the first week in January of each year as an occasion of special self-examination, a longing outlook for the salvation of the world, and earnest prayers that He whose right it is to reign will come in mighty power to re-establish the waving, increase the faith of the faithful, and give success to earnest, honest endeavor to win men, women and young people to the Lord Jesus and the great salvation.

It is well that attention is turned to those days of waiting and the fulfillment of the promise. Those disciples had been with their Master—Teacher—for well nigh three years. They had seen him work miracles, and had witnessed the homage paid him by a great multitude of people. They had themselves gone up and down through the country declaring to the people that the kingdom of God had come nigh unto them, and that the opportunity for salvation was even then theirs. They had even wrought miracles. And yet, so far as it is told us, not one of those men had been the means of winning a single soul to Christ. Andrew and Philip had, on one occasion, brought an inquirer to Jesus, but that was all they could do for him, and we are not told that even this inquirer became convinced of the Messiahship of the Lord, or that anything was gained, except the gratification of his curiosity. It is not said that there were not true believers, no regenerated souls, before the day of grace; but we are not assured that of all those who "believed" there was one who had really passed from death to life, until that day of wondrous power, when the promise was fulfilled.

The command of the Master, "Tarry ye in the city of Jerusalem until ye be endued with power from on high," might have been said to indicate a marvelous indifference to the salvation of souls. Who could foresee how long that tarrying would continue? Day after day passed and brought no intimation that the fulfillment of the promise was nearing. The whole world was lying in the wicked one, and the men who had been trained for active service in the field were ordained to be preachers of the everlasting gospel—were pent up in a narrow city, cowed by the dark frown of the authorities and chilled by the cold salams of their aforesaid friends and associates. For ten long days they were under thick clouds, and, not knowing what was the "power" promised, they may well have been fairly discouraged, ready almost to doubt the reality of what they had experienced during the years, and especially during the last few days with their Master. Yet they waited. One day went and another came, and

almost went, but still no power, whatever that might be. It was an unknown quantity, and of its properties they had no experience. Yet they waited. Even, at the end of ten days "they were all with one accord in one place."

The business of those days (for they were not idle) was "prayer and supplication." Their prayers were even supplications. They sought intercourse with their God and their ascended Lord. They would remind him of the promise, whether of the Father, or of the Son. They supplicated divine favor upon themselves and their fellow believers. But they waited. Who led those prayer meetings, who spoke and what was said—none of these things are made known to us. They were daily assembled, composed apparently of the same persons, women as well as men. Had their gathering been before the coming and the going of the Lord, the women would not have been in their assembly. But so much had been accomplished; it had been taught that women, with men, have a place in the assemblies of the devout, and may lift up clean, holy hands, even if they may not open their mouths in audible prayer.

But our lesson. That waiting—has it significance? Does it mean any thing for us? Does it suggest anything to those who during the coming week, may assemble together and wait upon God. We are sometimes greatly shocked by the apparent absence of a thought that a genuine work of grace is in any wise dependent upon the "promise of the Father." We hear that an evangelist has gone to a certain place, and in one week—in only two to four days—a mighty work has been accomplished, and the evangelist has got to himself great glory. Sometimes it is a pastor, especially a new one in a new field, and "in less time than it takes to tell it" there is a manifestation of deep interest and a large number of souls have been not only "converted" but baptized and enrolled in the Church. We do not say that such revivals are spurious, nor that the converts are not genuine. We do not deny that the promise of power may not be fulfilled in a day as truly as in ten days; but we cannot help the feeling that there is significance in the fact that the disciples of that early day waited ten days before the promise was fulfilled. It came in answer to their prayers, as well as in fulfillment of the promise. We are slow, therefore to believe that either an evangelist or a pastor ought to set a limited time during which a series of special meetings will continue, and we are also slow to accept as altogether reliable reports that a cold and scattered church was got together, and, in one week, a great harvest of souls was gathered in. We often hear prayers for a "pentecostal" blessing. And we hear that such blessings have been enjoyed and the fruit gathered in a week or two. But we remember that it was after ten days of prayer, even "supplication," that the blessing came to Peter, and James, and John, and the others in Jerusalem.

Sometimes we hear that, in the midst of the ingathering, the meetings closed because the preacher and leader had another engagement which he was obliged to meet, and "a large number of inquirers were left at the altar." Not only the phraseology, but the idea, shocks us. How a leader can take himself away when any considerable number of souls are still inquiring the way of life, we can not understand. A pastor who remains on the ground may close special meetings while still there are inquirers, because he can still meet them and help them; but the case is different when the leader goes away to another field, five, ten, twenty miles away, not to return or do anything more for those whom he has apparently got across the sea and into the wilderness, but has not yet conducted into Canaan.

In another place it is said: "If the blessing tarry, wait for it." And though we are assured that it will assuredly come, it will not tarry, yet whether it will come in the first watch, at the cock-crowing or in the morning, it is not safe to predict. All we can say is that it will come. There is constant occasion to remember the assurance: "They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary, and they shall walk and not be faint." Such, we trust, is to be the experience of a vast multitude of God's beloved, when next week, they assemble to call upon the name of the mighty God of Jacob. Let them remember that it was at the breaking of the day that the blessing came to the intrepid wrestler at the Jabbok, and he would have been left without it, but that he said: "I will not let thee go, except thou bless me."

—Journal and Messenger.

A Comfortable Hope.

BY THE REV. DAVID JAMES BURRELL D. D.

Who would not have it? A man may reject the Scriptures and refuse the Messianic claims of Jesus, but it is hardly possible for him to be wholly blind or insensible to the charms of heaven. If an angel were to come and lay his hand upon the reader of these words, saying "God hath anointed thee to stand among his redeemed ones," would he not rejoice and shout for joy? Yet there are infallible signs and tokens by which we may know our standing before God, as certainly as though his voice had spoken it.

If a man is not accepted in the Beloved, but an alien from the commonwealth of Israel, without God and without hope, numbered among the lost, he may know it. The marks are plain. Are we living far from God? Are we refusing the offers of Salvation? Are we persisting in the neglect of known duty, above all that of confessing the Redeemer who was crucified for us? Are we putting off repentance until a more convenient season, knowing that every moment increases the burden of guilt and enfeebles our desire to turn? Or are we in the church, living, as mere formal professors, a life that is a constant falsehood? Are we insensible to the fervent appeals which are frequently addressed to us, for greater zeal and faithfulness in the discharge of duty? Are we cold, idle, self-righteous, impure in our imaginations, or ungodly in our daily walk and conversation? If to any of these questions we sadly answer "yes," there is no ground for uncertainty. The plague spot is on our garments.

"There is no way," says Flavel, "for men to gain assurance of heaven but by reading the work of sanctification written in their own hearts. I desire no miraculous voice from above. Lord let me but find my heart obeying Thy calls, my will obediently submitting to Thy commands; sin a burden and Christ my passionate desire, and I never will crave a surer evidence of thine electing love to my soul! And, on the other hand, if I had an oracle from heaven to tell me that God loveth me, I should have no reason to credit such a voice while I find my heart sensual, indisposed to spiritual things and averse to God."

What shall we do, then, if we find ourselves in this state? A prudent man will straightway seek to improve it. The Lord is ever waiting to be gracious. Will we be saved? The promise is, "Ask, and ye shall receive; seek, and ye shall find; knock, and it shall be opened unto you." Come to Him, as a child to an earthly parent, not pleading any merit of your own, but the infinite goodness and virtue of Jesus Christ. Ask not as a right, but as the bounty of infinite grace, that your soul may be accepted in the Beloved; and forthwith, by the divine veracity, it shall be done. God always meets a man more than half way, He will receive us into his family by the spirit of adoption, and will put a new song into our lips, even the song of salvation. "I love the Lord because He hath heard my voice; He hath taken my feet out of the horrible pit and planted them upon the everlasting Rock!"

But this act involves an absolute and unreserved self-surrender. He who desires a portion among the redeemed in glory must give himself, time and talents and possession, to the Master, and must assume his lot and portion among the Redeemed. This is enlistment. It begins with a "sacrament," an oath of loyalty. Whoever is willing to make this surrender may have the assurance of faith just now.

The conclusive proof of sonship is being led by the spirit. If, as quaint Thomas Adams says, "thou but find in thyself this sanctimony, thou art sure of the election. In Rome the Patries conscripti were distinguished by their robes; so thy name is enrolled in the legend of God's saints, if thy lively witness it, that thy conversation is in heaven."

If these tokens of redemption are found, it becomes us to walk circumspectly, so "making our calling and election sure." If, indeed, we are light in the Lord, let us walk as children of the light; for the fruit of the Spirit is in all goodness and righteousness and truth. Are our names written in heaven? Then let us put away the spirit of heaviness and take the garment of praise. "Ye are no longer children of the bondwoman but of the free." Stand fast, therefore, in the liberty wherewith Christ bath made you free; and be not entangled again with the yoke of bondage. Walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, endeavoring to keep the unity of the Spirit in the bond of peace; letting your light so shine before men that they may see your good works and glorify God.

But if, after an honest self-examination, you cannot find these evidences of eternal life, what then? In that event it certainly will not be wise or prudent for you to waste the opportunity of one blessed hour. Put no confidence in the voice that speaks persuasively of a more convenient season. "To-morrow and to-morrow and to-morrow!" It may find you standing at the judgement-bar of God.—Chris. Intelligencer.

True To God.

Never lower your principles to this world's standard. Never let sin, however popular it may be, have any sanction or countenance from you, even by a smile. The manly confession of Christ, when His cause is unpopular, is made by Himself the condition of His confessing us before God. If people find out that we are earnestly religious, as they soon will if the light is shining, let us make them heartily welcome to the intelligence.

Then, in order that the lights may shine with unobstruction, we must be simple, and study simplicity. This is by no means so easy as it at first sight appears; for in this highly artificial and pretentious age, all society is overlaid with numerous affectations. Detest affectation as the contrary of truth, and as hypocrisy on a small scale, and allow yourselves to be seen freely by the world around you in true colors. There is an affectation of indifference to all things, and a lack of sensibility, which is becoming very prevalent in this age, which is the sworn foe to simplicity of character. The persons who labor under this moral disorder, pretend to have lost their freshness of interest in everything; for them, as they would have it believed, there no surprise and no enthusiasm. As Christians, we must eschew untruth in every form; we must labor to seem just what we are, neither better nor worse. To be true to God and to the thought of His presence all day long, and let self occupy as little as possible of our thoughts; to care much for his approval, and comparatively little for the impression we are making upon others; to feed the inward light with oil, and then freely let it shine,—this is the great secret of edification. May He indurate us into it, and dispose and enable us to illustrate it in our practice.—Selected.

The Sin Of Fretting

There is one sin which it seems to me is everywhere and by everybody underestimated, and quite too much overlooked in valuation of character. It is the sin of fretting. It is as common as air, as speech; so common that, unless it rises above its usual monotone, we do not even observe it. Watch any ordinary coming together of people, and see how many minutes it will be before somebody frets; that is, makes more or less complaining statement of something or other, which, most probably, every one in the room, or in the car, or on the street corner, it may be, knew before, and probably nobody can help. Why say anything about it? It is cold, it is hot, it is wet, is the cry; somebody has broken an appointment, ill-cooked a meal; stupidity or bad faith somewhere has resulted in discomfort. It is simply astonishing how much annoyance may be found in the course of every day's living, if one only keeps a sharp eye out on that side of things. Even Holy Writ says we are prone to trouble as the sparks fly upward in the blackest of smoke, there is a blue sky above; and the less time they waste on the road, the sooner they will reach it. Fretting is all time wasted on the road.—Helen Hunt.

Easing The Chest.

It is the cold on the chest that scares people and makes them sick and sore. The cough that accompanies the chest cold is racking. When the cold is a hard one and the cough correspondingly severe, every coughing spell strains the whole system. We feel sure that if we could only stop coughing for a day or so we could get over the cold, but so try, everything we know of can hear of in the shape of medicine. We take big doses of quinine until the head buzzes and roars; we try to sweat it out; we take big draughts of whiskey, but the thing that has its grip on the chest hangs on, and won't be shaken loose.

If the irritation that makes us cough could be stopped, we would get better promptly, and it is because Adamson's Botanic Cough Balsam is so soothing and healing to the inflamed throat that it is so efficient a remedy for coughs and colds. This really great medicine is a very simple preparation made of extracts of barks and gums of trees, and it never deceives. It heals the throat and the desire to cough is gone. When the cough goes the work of cure is almost complete. All druggists sell Adamson's Balsam, 25 cents. Try this famous Balsam for your sore chest and you will find prompt relief.

The Prayer Meeting.

Eleven reasons why Church members should attend prayer meeting.

- 1. It is God's ordinance. All the reasons why they should attend the preaching of the word are good here.
2. The example of the apostles (Act 2. 1).
3. The example of the early Christians (Acts 2. 42; 12. 5).
4. The practice of the Jews (Acts 16. 3; Psa. 116. 18, 19; Joel 2. 15-18).
5. United prayer was a duty under both Old and New Testaments (Joel 1. 14; Luke 1. 10).
6. We need and ask help in temporal things; we should ask and give it in spiritual things (Psa. 34. 3).
7. There are special promises to united prayer (Matt. 18. 19, 20).
8. United prayer is dearer to God than private (Psa. 87. 2).
9. We are social beings; an isolated religion is not adapted to our nature (Psa. 142. 4).
10. We should use all the means in our power to become meet for heaven (Luke 13. 24).
11. The reflex influence of the prayer meeting upon the members. Put the scattered chunks together and they will burn. One stick will not burn alone. The more fuel the hotter the fire (Prov. 27. 17).—The Presbyterian.

Kind looks, kind words, kind acts, and warm handshakes, these are the secondary means of grace when men are in trouble and are fighting their unseen battles.

Let Martha be active, but let her not control Mary. Let Mary be contemplative, but let her not despise Martha.—St Francis de Sales.

Worms affect a child's health too seriously to neglect. Sometimes they cause convulsions and death. If you suspect them to be present, give Dr. Low's Pleasant Worm Syrup which destroys the worms without injuring the child. Price 25c.

MONEY SAVED and pain relieved by the leading household remedy, Dr. Thomas Electric Oil—a small quantity of which usually suffices to cure a cough, heal a sore, cut bruise or sprain, relieve lumbago, rheumatism, neuralgia, excoriated nipples, or inflamed breast.

LOSS OF APPETITE AND GENERAL DEBILITY are quickly overcome by the use of a few bottles of "The D. & L." Emulsion of Cod Liver Oil. Manufactured by the Davis & Lawrence Co., Ltd.



Face Humours. Pimples, blackheads, simple rashes, red, rough hands, falling hair, and baby blemishes prevented by CUTICURA SOAP, a sure preventive of inflammation and clogging of the Pores.

Sold everywhere. Foreign depots: F. NEWBERRY, London; J. MITCHELL, Paris; R. TOWN & CO., Sydney; PORTER, DUNN & CO., Calcutta; G. S. COLE, Singapore; H. J. WATSON, U.S.A.



TROOP OIL LINIMENT

covers a wide field. There is no better application for Cuts, Wounds, Ulcers and all Open Sores, as the soothing and healing properties of this remedy are unsurpassed. For Sprains, Bruises, Stiff Joints, Contused Corns, Bites and Stings of Insects and Painful Swellings of all kinds, bathe the parts with hot water, then apply the Troop Oil freely, and you will be surprised how quickly pain will be eased and inflammation subsided. In the case of Rheumatism, Neuralgia, Back, or muscular soreness the Oil gives wonderful relief. For Caked Breasts or Cracked Nipples such cause women so much suffering they will find nothing to equal Troop Oil. Internally the Oil may be taken with great benefit for Coughs, Colds, Bronchitis, Hoarseness, Whooping Cough, etc., in addition to the internal use of the Oil, the throat, neck, and chest should be rubbed thoroughly with it. Used as a counter-irritant, it is of inestimable value in Dermatitis, Sun Burn, Burns, and Ulcerated Sores. A large bottle 50c.

PEOPLE RECOVERING

From Pneumonia, Typhoid or Scarlet Fever, Diphtheria, La Grippe or any Serious Sickness



Require the Nerve Toning, Blood Enriching, Heart Sustaining Action of Milburn's Heart and Nerve Pills.

It is well known that after any serious illness the heart and nerves are extremely weak and the blood greatly impoverished. For these conditions there is no remedy equals Milburn's Heart and Nerve Pills. It restores all the vital forces of the body which disease has impaired and weakened. Mr. T. Barnicot, Aylmer, Ont., says: "About a year ago I had a severe attack of La Grippe which left my system in an exhausted condition. I could not regulate strength and was very nervous and sleepless at night, and got up in the morning as tired as when I went to bed. "I had no energy and was in a miserable state of health. "Milburn's Heart and Nerve Pills, which I got at Richard's Drug Store here, changed me from a condition of misery to good health. They built up my system, strengthened my nerves, restored brisk circulation of my blood, and made a new man of me. "I heartily recommend them to any one suffering from the after effects of Grippe or any other severe illness."

The D. & L. Emulsion of Cod Liver Oil

(Trade Mark.) For Lung Troubles, Severe Coughs, Colds, Emaciation, &c., &c. Few systems can assimilate pure Oil, but as combined in "The D. & L.," it is pleasant and digestible. Will build you up; Will add solid pounds of flesh; Will bring you back to health. 50c. and \$1.00 bottles. DAVIS & LAWRENCE CO., Limited.

James D. Fowler

Watches Watches WATCHES

GOLD, SILVER, GOLD FILLED, NICKLE CASES—IRON—

\$200 to \$1.50 EACH

**REMEMBER THE PLACE. JAMES D. FOWLER, Opposite Post Office, Fredericton, N. B. redericton, Dec 19, 1888.

Change of Business

The subscribers have entered into a partnership for the carrying on of GENERAL HARDWARE BUSINESS under the firm name of GUS TWEEDDALE & CO.

On the premises lately occupied by John M. Wiley. Z. R. EVERETT, E. A. TWEEDDALE.

The new firm will carry a complete stock of Shelf and Builders' Hardware, Foot and Table Cutlery, Iron and Steel, Cast and Fire Brick, Agricultural Implements, Guns, Revolvers and Sporting Goods, Carpenters' Tools, Carriage Stock, Glue, Paints, Oils, &c., and will be up-to-date on prices and quality of Goods; respectfully solicit a share of your patronage.

GUS. TWEEDDALE & CO. opp Normal School