

A Hymn of Turning.

BY AMOS E. WELLS.

God of the law, whose mighty form Bears the mountain, sways the storm, Bow'd before Thy just decree, Whither shall I turn from Thee?

I will turn, O crucified, To the refuge of Thy side. From my sins that bleed and burn, To Thy bleeding cross I turn.

I have tested human skill, Human love and human will, All devices of the brain, Reason, honor—all are vain.

From myself with all its woe, Shameful prey of shameful foes, Lo, I turn—how eagerly!— Christ, my better self, to Thee.

Field and forest, sea and air, All the earth is very fair. Keen ambition's crafty art Binds the world upon my heart.

But in Thee, O Christ I find All ennoblings of the mind. Front of all for which I yearn, Christ, O Christ, to Thee I turn.

The Other Church.

BY REV. CHARLES A. S. DWIGHT.

In many a town there are at least two ecclesiastical organizations, one of which is (as its members think) "the church," and the second is the other church. The two organizations may represent different poles of theological thought, or sad social antagonisms, or simply temperamental difference. However that may be (and whether or not that should be), the religious condition in any such community is considerably modified by the competition of the two churches in it. Each in its own estimation is "the church"; each thinks of its rival as "the other church."

In this relation and rivalry there are advantages and disadvantages. "The other church" is both a stimulant and a deterrent. It is a stimulant in so far as it fosters an unholiness of competition, not so much after sinners as after social successes, develops friction between one religious "set" and another, emphasizes the contrast between the sermons of one preacher and those of the others, divides the sympathies of the community—thus exciting the scorn of the Philistine non-churchgoers of the vicinage—multiplies expenses needlessly, and wastes the energies of a community otherwise united as a homogeneous spiritual whole.

Looked at less critically, however, from the more indulgent conventional standpoint, "the other church" becomes quite a convenience. When things do not go right it is so easy to blame "the other church;" when revivals do not occur it is, of course the fault of "the other church," which fails to co-operate; if congregations are slim, it must be due to the sensational methods employed in "the other church;" if the young men will not attend preaching services, it must be because the prettier girls go to "the other church;" if the burden of church expenses falls heavily on a few, that is because "the other church" absorbs so much of the capital of the community; or if newcomers to town fail to bring their letters, the explanation is that emissaries from "the other church" met them on their way and led them into other, if not devious, ecclesiastical paths.

Apart, however, from this somewhat questionable service as a scapegoat, "the other church" is capable of acting as a stimulant to its ecclesiastical rival. Where two people are working at the same problem a greater zest is apt to be afforded to its solution. Competition is not necessarily unhealthy. There are such things as generous rivalries. Different churches, even different local churches, stand, as a rule, for slightly variant, yet often complementary, interpretations of the Christian truth, and, by force of action and reaction frequently develop one another in those lines where each without the other would be lacking. Churches, like individual Christians, should be learners one of another. There is more real individuality in churches than is generally supposed; and the individuality need not be of the intense antagonistic and aggressive variety—it may positively assist the more symmetrical development of all the churches taken together, as each one in turns adds to its own virtue the peculiar excellence of some other congregation.

There is competition which is disastrous and destructive, and there is competition that is the life of religion as of trade. Where there is observable a holy rivalry unto all good works it becomes of comparatively little consequence into what particular groupings the buildings of the walls of Zion are divided, or under what particular denominational banners they labor. Where both sword and trowel are consecrated to the one

divine cause internecine strife disappears and the jeers of Sanballat are answered by the rising ramparts of the spiritual Salem.

"The other church" may be a thorn in the flesh of some brother—a good brother, but not yet a perfect one—who consider its continued existence an affront to his own pet views, or an unnecessary aggravation of the problem of church finance, but of broad minded and far-seeing Christians the various established denominationalism of the day, though not one of them a perfect exemplification of Christianity, represent phases of the inworking and outworking of the kingdom of God, and deserve respectful consideration as distinct contributions of that historic process by virtue of which the kingdoms of the earth shall become the kingdoms of the Lord. It is true that in heaven there is no "other church;" it is all one faith, communion, and fellowship over yonder; but we are not there yet, and meanwhile on the way thither we should not hesitate to confess that we need the people in the "other church," and that they need us.—Chris. Advocate.

You Cannot Afford It.

You cannot always get your brother to agree with you. He sees things with his own eyes, and even though they may not be as good eyes as yours are, nevertheless they are his eyes, and he has to see with them. Difference of view ought not to result in a difference of feeling. Of course if the brother is obstinately insincere and indirect in motive and method, the case becomes complex and is hard to handle. But if it is chiefly a question of judgment, you must give the other man an equal showing. He sees one side of the house and you see the front, and of course your side is better than his but he has a side, and a necessary side, for houses have to have sides, and question and house resemble in that respect.

Another thing. There may be a conflict of interest between you and your brother. What is for your best interest may not promote his. You must not expect him to throw away a rightful interest of his own just to help you along—that is asking too much. He has as sound a right to regard his business welfare as you have to foster your own. Now of course if he tries to chisel you out of your rights—to impose upon you and to rob you of your dues, that is quite a different matter. But because he carries his eggs in a different basket from yours, you must not get cross and bitter. There is sometimes in the bosom of our poor humanity a feeling of resentment against a brother who disregards our interests in the prosecution of his own.

We have seen men who were refreshingly cordial with us as long as our interests and theirs were identical, or rather as long as the two ran side by side and ours helped theirs. But after while a change came and the best thing for us did not help them. It was not hostile to them but it did not help them. They felt unhappy about it and suddenly lost the fervor out of their attachments for us. Possibly we have sometimes been tempted to travel that same cheerless path also.

Now we suppose it would look lovely indeed if we could arrange everything so that what others do would look as if it were intended to help us. But now and then it looks just the other way. What shall we do about it? That is a question to ponder. One conclusion we can settle down to in a moment—that we can never afford to be ignoble. Little things are unpardonable. Narrowness never shows to advantage. Magnanimity is a thing of universal admiration. Let things run as they may, we must take care of our character. We may have to sacrifice our business interests in order to help our character, but we must not cripple our better natures in order to help our business. We have had occasion many times in this world to make the nobility of business men—they know what business is, and will help a rival if the opportunity comes. Some preachers are tempted to stickle over trifles and easy to think they are slighted. When things go not our way, let us still be noble. Abraham gave up everything to keep peace with Lot and after Lot took the best and pulled out for Sodom, God gave Abraham everything.—Baptist Argus.

Press on to Greater Things.

BY W. W. DAWLEY, D. D.

The man who is content to "just hold his own" is a candidate for usefulness. The one who rests content in trying to keep what he has will soon find that he has lost what he had. He who does not grow in Christian experience. The law of nature in the vegetable world is that when anything ceases to grow it begins

to die. So in both the realm of mind and grace God seems to have said, "Advance or atrophy, expand or expire." This policy of holding one's own is a dangerous one, but not an uncommon one.

Dives looked on poor sick Lazarus and his needs, and seemed to say, "Well, I'll just hold my own, and let him look out for himself," and God condemned both the policy and the man. The rich farmer congratulated himself upon his affluent crops, and seemed to declare, "I'll hold my own, even if I have to enlarge my grain vaults;" and he died that night—others took what he had. Eighty-four thousand herdsmen and shepherds, with their numberless flocks and herds, had come into a country of magnificent parks, wide upland glades, and rich pasture lands perfectly adapted to pastoral purposes. The flocks had been driven out from this paradise for ranchmen, and they were satisfied to stay where they were, regardless of what might befall their fellow tribesmen on the other side among turbulent and numerous enemies. They appeared to say: "Never mind pushing any farther. Never mind what may endanger those who are crossing over the river. Let us just hold what we have, and the rest do the best they can." But their inspired leader said to these hold-your-own-policy men, "Men of Reuben and Gad, just to hold your own, and not push on any farther for greater conquests, is sin, and be sure your sin will find you out."

These men could not hold what they had without fighting for what they had not. Our intellectual powers will wane unless we keep them active in the pursuit of fresh information and the investigation of new and difficult problems. Our physical being will be depleted of strength and vigor unless we keep taking in fresh supplies of nutriment. We cannot keep strong on what we ate a year ago or in the days of our youth. No more can our spiritual life be maintained in healthfulness and growing power without constant refreshment from study and the discharge of the duties of the Christian.

God's Love Toward Us.

A gentleman of some wealth and high social position was taken ill. Being much troubled about the little love he found in his heart for God, he complained bitterly to one of his brethren. This is how the brother answered him:

"When I leave you I shall go to my residence, and the first thing I expect to do is to call my baby. I expect to place her on my knee, and look down into her sweet eyes, and listen to her charming prattle, and tired as I am, her presence will rest me, for I love that child with unutterable tenderness. But the fact is, she loves me little. If my heart was breaking, it would not disturb her sleep. If my body was racked, with excruciating pain, it would not interrupt her play. If I were dead, she would be amused in watching my pale face and closed eyes. If any friend came to remove the corpse to the place of burial, she would probably clap her hands in glee, and in two or three days totally forget her papa. Beside this, she has never brought me a penny, but has been a constant expense on my hands ever since she was born. Yet though I am not rich, there is not money enough in the world to buy my baby. How is it? Does she love me, or do I love her? Do I withhold my love until I know she loves me? Am I waiting for her to do something worthy of my love before extending it to her?"

"Oh, I see it," said the sick man, while the tears ran down his cheeks, "I see it clearly. It is not my love to God, but God's love to me, I ought to be thinking about. I love him now as I never loved him before."

We think of our littleness, when we should remember our Father's almightiness. We bewail our weakness, when we should be grateful for our Father's great love. "Herein is love, not that we love God, but that God loves us." (1. John iv. 10).

Live on the Top Floor.

The phrase belongs to Henry Drummond, but it is a modern putting of exhortation of Paul to the Colossians, "Set your affections on things above."

Every person is affected by the atmosphere that envelops him, and the effect is often greater and more serious than he knows or is willing to believe. A vigorous plant will grow feeble and die if kept in a cellar. It needs the sunlight and the open air. A human plant will likewise sicken and succumb if kept in an atmosphere that stifles every upward desire and hinders every outreach of the soul. As the plant needs the sun for its development and life, so the

soul needs the atmosphere of the Sun of Righteousness for its stimulation and growth.

There is no satisfactory growth on the lower levels of life. For the body there is only retarded development and physical distress; for the mind intellectual stagnation and enfeeblement; for the soul spiritual befogment and dissatisfaction. Only in the highest, better, purer atmosphere is there safety for body, mind, and soul; for in that atmosphere dwells God—Father, Son and Holy Spirit.

If you would hold sweeter communion with God; find an easier and surer victory over temptation, have a clear consciousness of duty; be possessed of firmer religious conviction; know more of the mysteries of the Kingdom; be more serviceable to your fellows; and have your life yield richer blessings to yourself, and a more abiding influence in the future, seek the higher atmosphere, think nobler thoughts, do worthier deeds, speak kinder words and live truer lives.

The Rebuke of Christ

We were thinking, the other day, of the "rebukes" of Christ. It might prove a very interesting study to take up the Bible and just study the instances in which Christ rebukes things or persons. He perhaps would have been glad had it never been necessary for Him to utter a single rebuke, but circumstances were such that it was necessary, and so He did it. Notice two instances in which He is said to have rebuked. First, He "rebuked wind and the sea." This showed His power in the material universe. The wind would be about the last thing that a man would think of rebuking or seeking to control. The Master Himself, in speaking of it, said, "Thou canst not tell whence it cometh or whither it goeth." One might resist but would think of bidding it cease to blow? But He did, and both wind and wave were still. He shows His power in the material world. Another "rebuke" shows His power in the world of spirit. A father came with a son who was possessed of a devil. The disciples sought to cast him out, and could not. But when Christ came He "rebuked the devil," and he departed from the young man.

These two instances show the power of Christ in the two great realms—matter and spirit—and they remind us of His own words, "All power is given unto Me in heaven and in earth." Human life is a struggle, and there are great forces against which we must contend. But the Captain of our salvation has triumphed over them, and through Him we may be victors.—Methodist Recorder.

Don't In Eating.

- Don't eat too much. Don't eat too fast. Don't eat too soon after exercise. Don't eat much when travelling. Don't eat between meals. Don't eat after ten o'clock at night.

Everywhere there is this difference. One sufferer cries, "Lord make me strong;" another sufferer cries, "Lord let me rest upon thy strength." Do you say they come to the same thing? Yes, if the doing of the task, the bearing of the pain, is everything; . . . but if beyond this there is hope and purpose, the man who does the task or bears the load shall himself become Godlike in his doing or his suffering, then no mere deposit of the strength of God can do the work—only the ever-open union of his life with God's.—Bishop Brooks.

Why Croup is Fatal.

When croup attacks your child you must be ready for it. It comes an accompaniment to an ordinary cough, or it may attack without warning. All ills of children develop quickly, and when any kind of cough appears there should be something at hand to stop it with promptness. Many a child has choked to death with croup because the right remedy was not convenient. Every one should know that the right safeguard for a child's cough or any cough is Adamson's Botanic Cough Balsam. With this soothing compound in the house, croup is always easily checked and relieved.

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A man went from New York to his home in Brooklyn "dead broke." He came home, flung himself down without eating and, said, "It is all gone. My firm has stopped payment, and we have nothing left. We are completely broken down: nothing left." And the strong man sobbed. There are trials in this life that made the strongest waver for a time. Your trust in God is tried to the very tension-point till you almost hear the strands of your trust snap with the strain. "All is gone: nothing left." And a little daughter, a little curly-headed thing, came along to the sofa, and nestled her head in her tired father's bosom as she said, "Father I am left"; then the wife came and said "I am left"; and the old grandmother from her corner, said "Son, and all the promises are left." "My God, forgive me," exclaimed the man, what a lot I have left." Yes do not grumble. Put a stout heart to a steep hill. Lift up your head, you tired man, and weary woman; your Saviour takes an interest in your daily life. He will help you; he will spread your grassy seat for you when his time comes, never fear.—Dr. John Robertson.

"Very early," said Margaret Fuller "I perceived that the object of life is to grow." She herself was a remarkable instance of the power of the human being to go forward and upward. Of her it might be said, as Goethe said of Schiller "If I did not see him for a fortnight, I was astonished to find what progress he had made in the interim."—James Freeman Clarke.

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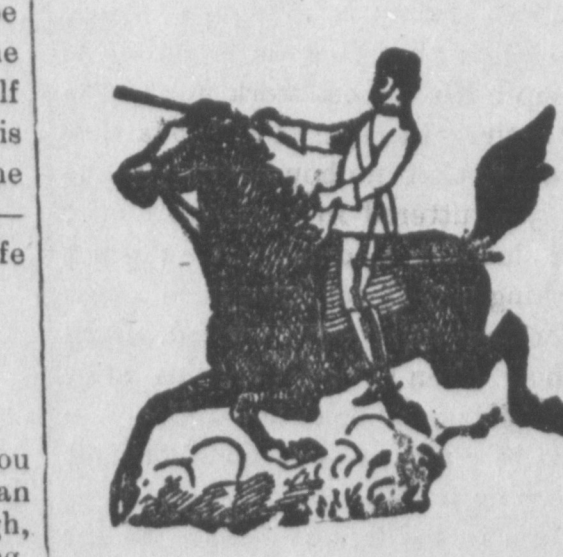
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