

What I Forgot

BY JANETTE HILL KNOX.

I saw a friend in need of just the care That I could give, but I forgot; In other worlds will it be shown to me The harm that my forgetting wrought?

I saw a timid, shrinking one pass by, To whom I might have given cheer; A smile nay, just a kindly, friendly glance Could quick have stayed the falling tear.

I knew of one weighed down with sin and shame, Whose need of help was very great, But when at last I reached my hand toward her, I found it was too late, too late!

How much of heartache I might thus have saved, If I had always really sought To give a bit of comfort to each one Whose life touched mine when I forgot!

What if God's love forgot to answer ours! What if He failed to heed our cry, And turned away until it was too late, And let our sin-stained souls pass by!

Dear Lord, I thank Thee Thou dost not forget, That thou dost pity and forgive; So hold these souls I might have comforted, That they may come to Thee and live.

—Chris. Advocate.

"He is Risen."

The whole structure of true Christian faith is founded upon the few words in which we are told Christ is conqueror over death. "He is risen." That means victory for Him and for us over sin's power, settlement once and forever of sin's penalty, full and final conquest of sin and death and hell. It means the resurrection from among the dead for all; the resurrection into glory and honor and immortality for all who believe in Christ. Our faith accepts this divine utterance about the once crucified Redeemer, and all our doubts and fears are buried in His vacated sepulcher, never more to rise, while we go on our way rejoicing. Amid whatever other shadows may fall over life's pathway, we comfort one another with these words,

"He is risen." Our faith, as it thus enters in the risen Lord, realizes the boundlessness of God's power, just as the sight of the cross enables us to believe in the boundlessness of God's pity and love. "Having given unto His Son, how shall He not with Him also freely give us all things?" is the magnificent argument of the cross. Having raised Christ from the dead, what cannot His mighty power do for us? The resurrection of his body is an easily accepted article of faith, for faith can believe a greater miracle than that, even the raising of the believer from his death in sin into his newness of life. The children of God indulge in great expectations, they revel in glorious hopes, and found all upon the fact of Christ's resurrection, for are they not begotten again into a lively hope by the resurrection of Jesus Christ from the dead?

The Great Commission.

BY THE REV. D. W. C. DURGIN, D. D.

Repentance and regeneration, the joint work of the man and the Spirit, are the first business of life. "Seek first the kingdom of God." That accomplished, there then comes to every such renewed soul, as really as to the disciples in Galilee, the imperative word, universal in its application. "Go ye into all the world and preach the Gospel to every creature." This is well denominated the "Great Commission"—great in its origin, great in its authority, and great in its object. Though coming down to us through the centuries it has lost nothing in its passage, but comes to the individual Christian to-day with all its original force and authority. The law of the kingdom is obedience: "Ye are my friends if ye do the things which I command you." From this crowning command of our Lord there can be no escape except through downright disobedience and consequent forfeiture of one's claim to discipleship; and that is an elusion at too great a cost. It is instructive and should be inspiring to observe how Christ outlined and emphasized the future activities of his disciples. Tarrying in Jerusalem "until clothed with power from on high," they were then to go forth unto all nations making disciples. The tarrying was only for the indispensable equipped—"power from on high" Making no provision for idleness, giving no warrant for the indifference that hold so many in its fatal embrace he exhorted his disciples to be awake and look upon the fields white for harvest and urged to strenuous, unremitting work.

The church is a band of believers organized for co-operation in fulfilling

the purpose for which Christ came and for which the Bible was written—to give light and life to the world. The work of these three is one. The mission of the church, divested now of all details, is two fold, (1) to bring men to Christ, and (2) to build them up in Christ. No more than the lighthouse on yonder rock does the church exist for itself. Neither has it any justification for its existence except that of the service to the world, and both have the same range for the beneficent, life-saving work—"the whole world." The object of the one is clearly cut on the base of the famous Eddystone tower in the English Channel—"to give light and save life"; that of the other is as clearly set forth in words of tremendous import in the farewell interview of the Master with his disciples. It may seem severe, but it is fair, I think, to ask, Has any organization a right to be called a church of Christ which is doing nothing in fulfillment of the crowning commission of Christ? Is it answering the end of its being? There is no worse sign than the complacent indifference and self-satisfaction with which so many professed Christians and Christian churches look upon the whitening fields and hear the Macedonian cry, and quote and print poor matters of mere external detail—Increase of numbers, improved social position, handsome chapels, freshly painted parsonages, large congregations, canceled debts, fine organ, an up-to-date quartet, and the like—to break the force of the terrible fact that the church is spiritually dead—a well dressed corpse in a splendid coffin! Now all these details are well enough for what they are, but are no substitute for life. A self-centered church is a Dead Sea, receiving in but never pouring out, and therefore giving life nowhere; while the expanding church is an overflowing Nile, bursting its banks and carrying fertility and fruitfulness wherever its waters spread. That was a significant expression once heard at an English conference when prayer was offered for the outpouring of the Spirit: "O Lord we can't hold much, but we can overflow lots." That is the ideal condition of the church—overflowing lots, the condition of the truly evangelistic church.

The growth and strength of the church are not to be measured by its numbers or by its wealth or by any of the externals just mentioned, but by its consecration and by what it does to advance the cause which the Master so nobly imitated. We are glad to believe that there is growth, that there is expansion and a gradual advance towards a realization of the true ideas of what the church should be and do; but think how slow the progress is with which the Gospel is trickling over the world, creeping from point to point, instead of pouring over it in a rejoicing flood, as it would if ever one who has named the name of Christ was alert to give a practical acknowledgement of personal responsibility to fulfill Christ's Great Commission!

New relations give rise to new obligations. When a man becomes a Christian he is brought into a new and higher relation to God and to humanity, and out of this new relation there come new duties and responsibilities, just as when parties enter into the matrimonial relation there come to them new duties and obligations. As church membership does not destroy personal identity the church can never become a "city of refuge" from personal responsibility as too many falsely imagine. Among the new obligations incident to church-membership is that of co-operation with every other member in accomplishing the object for which the church was founded—the evangelization of the world. Every Christian should be an evangelist.

The aphorism of old Robert Burton, "odious are odious," has grown into popular proverb; but, in spite of that, I ventured to give in part the statistics of a religious denomination numerically smaller and financially weaker than our own, for the year 1900; church membership, 75,000; Sunday-school membership, 50,000; money raised in the Sunday school for missions, \$46,000; money raised in the churches for the same purpose, \$67,000, making a total of \$113,000. Missionaries sent out the same year, 129. I have given only round numbers.

Now such a record instead of being "odious" ought to be a spur in our denominational sides to make a better record if we have done so already. This is an altruistic age and its altruism is especially conspicuous along the line of missions. It can be no misuse of the word to say that missions are increasingly popular with Christian churches; and we run no risk in

saying that the experience of evangelistic churches confirms the old proverb, "he that watereth shall be watered also himself." And one need not be the son of a prophet to predict that the church that fails to get into the current of the age will soon find itself "high and dry,"—beached on a barren shore.

Much in the once popular conceptions of Christianity is past or is passing; much increases that once were thought to be as fixed as the everlasting hills is crumbling to dust and being swept away. We let them go and feel no loss. But Christ and the Great Commission, unaffected by the flight of years, are "the same yesterday, today, and forever." "Go ye into all the world" is the potent word to Christians today.

I distinctly recall a previous contribution to a collection for missions, taken more than fifty years ago. It was a little slip of paper on which were written these words. "I give myself." That was the offering of Benjamin Bursleigh Smith, who for twenty years, in India, proved the sincerity and greatness of his gift. He cast into that collection infinitely more than they all—even his life. And other noble men and women have done the same, keeping back nothing. Shall we who are at home enjoying the comforts of Christian civilization give grudgingly and stingily towards the support of those who are so faithfully fulfilling the Great Commission? It is an unfair distribution of responsibility for the missionary to give himself and for the well-to-do Christian at home to dole out a diminutive dime for his support.—Morning Star.

Christianity's Coming Struggles

We believe in the kingdom of the Lord Jesus. We believe that his gospel will prevail over all the world, and that one day his name will be adored from the rising to the setting of the sun. We hold this as an abiding conviction, because we believe that Jesus is the son of God, vested with all power in heaven and in earth. We, therefore, rejoice in the success with which missionary work has been crowned and in the marvelous enlargement of the Church of Christ. We are strengthened in our assurance of final victory by a survey of what has been accomplished, but a study of the forces yet to be overcome brings to an equally deep conviction that, perhaps, the most difficult work remains to be done, and that a struggle is near at hand which will require the enlistment of all the forces of Christianity.

It is easy to give a mathematical demonstration of the early conquest of the world; such calculations are good material for platform addresses. But we are in the world of moral forces, and, if wise, will make careful study of what we must meet. The faith of Jesus is steadily gaining ground in the rationalistic world. Paganism easily falls before the gospel of divine love, and the lowest worshippers of the gods have given wonderful proof of the power of the name of Jesus to make men whole. The Roman Catholic Church for a long time the great barrier to the simple faith of Jesus, has felt the spirit of his kingdom and is undergoing great change. The wisdom of Confucius bows to the divine wisdom of Jesus. Buddhism, with its missionary spirit and five hundred million adherents, is not a world religion, and, therefore, will not be able to maintain itself even in its present territory. The Christian religion numbers multitudes of converts from its worship. But Mohammedanism stands an unseamed wall against missionary labor. We are in front of it, and have for many years been working among those about it, but, as against itself, but little has been accomplished.

The political power of Mohammedanism is rapidly waning. The sword of Islam that once filled the earth with terror has been broken, but the power of the prophet remains. There is much in the Mohammedan faith that commends it to the religious sentiment. It is far removed from paganism, and has no rational or race restrictions. It is well organized and confident. It is exclusive and self-contained. It has the elements of a world-power, is aggressive and assured. It has a strong propaganda in America, with several thousand converts. British India has sixty millions who show no signs of weakness in their devotion. Central Asia, Persia, Arabia, Syria, Palestine, European Turkey, and a large part of Africa are almost wholly Mohammedan. The success of its propaganda in Africa is an exhibition of its power.

In our forward movement we have come face to face with this strong and unrelenting enemy, and must prepare ourselves for the struggle. We believe the time is at hand, and

that all the forces of our religion will be needed to meet the issue. When the crescent falls the whole world will rejoice and sing praise unto the Lord.—United Presbyterian.

The Joy Of Preaching.

A preacher who does not love to preach ought to demit his office; his Master has discharged him. Sooner offer to eat a brother minister's dish of strawberries for him than offer to preach for him if he has a sermon newly coined and burning in his heart which he is longing to deliver to his flock. To be in good physical trim, and not to have your "head in a bag," is one essential to enjoyable work in the pulpit; therefore let no minister exhaust his energies by late work on a Saturday night.

After a refreshing night's rest, and with a message from God's Word in his heart that he feels as sure of as he does of the existence of a sun in the heavens, a true ambassador of Christ will rejoice to enter his pulpit. He sees the light of eternity flashing in the faces of his auditors. And, when in firm reliance on the aid of the Holy Spirit, he opens his lips before that assemblage, when his fervid heart pours forth a torrent of argument made red-hot by holy emotion, when every word is illustrated by the eloquence of an eager eye and vigorous right arm, when warning and entreaty and persuasion are all combined, and when the preacher becomes the beaming and burning impersonation of God's glorious truth, then preaching becomes a joy that an archangel might covet. This is no mere fiction of imagination. Such supreme delights are not confined to Whitefields and Guthries and Spurgeons and Simpsons and the masters of pulpit eloquence; they are within the reach of the humblest minister who will saturate his mind with God's truth, make himself God's mouthpiece, and let the Almighty God speak through him. Men may in these days organize "steel trusts" and "oil trusts," but there is no monopoly in gospel truth, and no exclusive limitations in the honors and the joys of proclaiming that gospel of salvation to immortal beings. Joyful preaching may cause joy in heaven over repentant sinners; and the pulpit will never lose power while re-enforced by the "power from on high."—Rev. Theodore L. Cayler, D. D.

What a Book Can Do.

In a retiring valley in India, there is a little hamlet of charcoal burners. A few years ago their manner of life was the rudest possible. There seemed no glimmer of hope for better things.

A missionary, passing through the village, spoke to the people. Two men became interested and purchased copies of the New Testament. Their employers soon noticed a change in the grade of charcoal from these two men—it was more carefully burned, was better packed, and free from stones and glass. This charcoal was looked upon as a special brand, and brought a special price. On Sunday work was suspended, and these men and their families gathered for religious worship and the study of the Bible.

Shortly after, they began to reclaim the mountain land about them; to plant wheat and garden stuff, and recently one of them has become forehanded enough to build a neat farmhouse in place of his old hut. His employers say he is the most efficient and trust-worthy man in the mountain. He himself says he owes his new vigor to his weekly day of rest, and that without it and his Testament he could not do his work.—Selected.

What Makes You Cough.

Did you ever wonder just what it is that makes you cough? In a general way it is understood to be an involuntary effort of nature to eject something from the breath-pipe. As a matter of fact, merely a slight throat inflammation caused by a cold will cause a cough to start, and the more you cough, the more you want to cough. If you allay the inflammation in the throat your cough will stop.

Don't lull the sensitiveness of the throat with medicine containing a narcotic, but give it soothing and healing treatment. This is difficult because the inflamed parts are in the way of the passage of food and drink. The true cough remedy is something that will protect the throat from the ill effect of catarrhal discharges and also from the irritation of swallowing food. Such a remedy is Adamson's Botanic Cough Balm, which for many years has been conquering the most obstinate coughs. It is a soothing compound prepared from barks and gums. Its beneficent effect is quickly felt and the work of healing promptly begun. If you once take Adamson's Balm for cough, you will never be satisfied without some of it at hand for any new cough. A trial size of the Balm can be secured of any druggist for 10 cents. The regular size is 25c. In asking for the Balm, be sure you get the genuine, which has "F. W. Kinsman & Co." blown in the bottle.

RIGHT GIVING IS REGULAR GIVING. —Though we place all our money at our Lord's disposal, and rejoice to spend it all for him, directly or indirectly, yet I am certain it is a great help and safeguard, and, what is more, a matter of simple obedience to his commands, to set aside a regular and definite proportion of our income or receipts for his direct service. It is a great mistake to suppose that the law of giving the tenth to God is merely Levitical. Search and look for yourselves, and you will find that it is like the Sabbath, a far older rule, running all through the Bible, and endorsed, not abrogated, by Christ himself.—Frances Ridley Havergal.

Beware of the man who does not become gentle as he goes toward strength, kinder and tenderer as he approaches power. For he who is intoxicated with his own success is essentially a weak man—has five talents, but not ten—and belongs not with these sons of strength whose gianthood is their simplicity, whose crown is humility, whose sweet reasonableness is the pledge of their genius.—N. D. Hillis, D. D.

Now that she has been taken away from you, do you think you ever did too much for your mother? If your father were given back to you, would you do less, or more, for him?

Habit is a mighty force and must either tend towards that which is good or that which is evil. It rests with us whether it shall be one of our best friends or one of our worst enemies.—The Christian Intelligencer.

The envious by their envy confess their inferiority; the appreciative by their appreciation display their equality; the forgiving by their forgiveness show forth their superiority.

SKETCHISM.—This is unhappily an age of skepticism, but there is one point upon which persons acquainted with the subject agree, namely, that Dr. Thomas' Electric Oil is a medicine which can be relied upon to cure a cough, remove pain, heal sores of various kinds, and benefit any inflamed portion of the body to which it is applied.

The breath of the pines is the breath of life to the consumptive. Norway Pine syrup contains the Pine virtues and cures coughs, colds, bronchitis, hoarseness, and all throat and lung troubles, which if not attended to, lead to consumption.

FOR Baby's Bath USE CUTICURA SOAP. It prevents chafing, redness, and roughness of the skin, soothes inflammation, allays itching and irritation, and when followed by gentle applications of CUTICURA Ointment, the great skin cure, speedily cures all forms of skin and scaly humours and restores the hair.

TROOP OIL LINIMENT. The subscribers have entered into partnership for the carrying on of GENERAL HARDWARE BUSINESS under the firm name of GUS TWEEDDALE & CO. On the premises lately occupied by J. M. Wiley. Z. R. EVERETT, E. A. TWEEDDALE. The new firm will carry a complete stock of Shelf and Builders' Hardware, Pottery 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: actually solicit a share of your patronage. GUS TWEEDDALE & CO. pp Normal School

Burdock BLOOD BITTERS. Turns Bad Blood into Rich Red Blood. This spring you will need something to take away that tired, listless feeling brought on by the system being clogged with impurities which have accumulated during the winter. Burdock Blood Bitters is the remedy you require. It has no equal as a spring medicine. It has been used by thousands for a quarter of a century with unequalled success. HERE IS PROOF. Mrs. J. T. Skine of Shigawake, Ohio writes: "I have used Burdock Blood Bitters as a spring medicine for the past four years and don't think there is its equal. When I feel drowsy, tired and have a desire to eat I get a bottle of B.B.B. It purifies the blood and builds up the constitution better than any other remedy."

FIRST AID TO THE INJURED POND'S EXTRACT. FOR BURNS, SPRAINS, WOUNDS, BRUISES OR ANY SORT OF PAIN. Used Internally and Externally. CAUTION! Avoid the weak watery Witch Hazel preparations, represented to be "the same as" Pond's Extract, which easily sour and often contain "wood alcohol" an irritant externally and, taken internally, a poison.

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