With God.

Where do they Gather Who see the Father, When breaks the morning After their sleep? In what house of treasure Find they the leisure For holy pleasure Who no more weep?

Where are our near ones, Ever the dear ones, Who passed and left us So lonesome here? Oh! that a gleaming Of glory streaming, Even in dreaming Our hearts might cheer!

Why do we wonder And doubt and ponder? Why should our faith become Feeble and dim? Safe our departed, The loyal brave-hearted, Who sleep in Jesus Will God bring with Him.

Who trusts Christ truly Mourns not undaly Even the absent ones, Questioning, Where? Christ has directed them Pardoned, accepted, them, They are with God, And all heaven is there. -Marianne Farningham. ---

Missionary Leadership.

The minister is the natural leader. It is for him to instruct the people whom he serves in this as in all else that relates to life and godliness. He is to set an example in giving. In most cases the pew will follow the pulpit. Professor Christlieb said that the great difference of interest in missions in different parishes comes chief-If from the different position taken by the interest of that which he believes the ministry in regard to it. That | with all his heart. was true in Germany, and is true everywhere. Dr. Pierson said, "The steam does not rise any higher than ats source, and ordinarily the measure of the pastor's interest in the world field determines the level of his people's interest and enthusiasm.' Speaking of Scotland Dr. Duff said that the greatest obstacle to the success of missions lies in the apathy and indifference of ministers. Whereever there is in the pulpit a man who is downright earnest, and who at the same time is prudent and persistent, the church will soon come to see this duty as he sees it, and will do whatever he may ask. His zeal will kindle

The leader to be effective must be intelligent. He shou'd be ab'e to point the opposer or the ignorant inquirer to the chapter and verse in which the claims of missions are set forth. When men and women professing godliness say that they do not believe in missions, they should be informed that in so far as their statement is true they do not believe in Chri-t. He is the Author of missions. This is his work and not ours. It is ours simply because he gave it to the church to do. This is the chief business of every redeemed soul. No other duty is taught with so much fullness and clearness. Not only should he be familiar with the Scrip tures, but he should have the facts in hand about the work. He should be an authority on missions. When it is said that there are no results, he should be able to dispose of that objection at once, and in such a way that it will never be repeated by the same person. When it is said that the missionaries go out to better their condition, he should be able to answer that criticism. When it is said that it costs a dollar to send a dollar to the field he should be able to appeal to authentic documents that give the truth to rest upon for support.. There lities so there is no pain. is nothing more needed now than information.

hopeful. If there is latent skepticism | sweetened the cup of Gethsemane for | spirit in our daily prayer, "Deliver us in his own heart, he cannot inspire the master. A study of his prayers from evil." others. He may be able to secure an that night shows the movement of his Again, men will honor a preacher offering, but what he does will be done heart toward peace "O my Father, if that deals with such a strong theme in a perfunctory manner, and the off | it be possible, let this cup pass from | Men long for verile preaching, preach ering will not amount to much. If he me; never heless not as I will, but as to the triumphs of the gospel on all copt I drink it, thy will be done." fields he will feel confident, and his The secret of his victory over the sorconfidence will effect all with whom he row is given in his words a little later : hand ing living seed. He is sowing | perfect acquiescence. beside all waters. Some of the seed may fal; all cannot. The wilder- which has in its uncongeniality hard- to-day ness and the solitary place shall be ship, repulsiveness, pain or cost for glad, and the desert shall rejoice and us; we can get the victory over it by

are not laboring in vain. The money the repulsiveness is gone. invested is not wasted.

refuse to respond. What then? This: Let the minister determine with God's help to win the victory. Let him go about it as a general goes about a campaign. If he is repulsed once or a dozen times he does not abandon his task. He keeps at it all summer or for a series of years till he succeeds. Thus one minister undertock to have glad acceptance. a foreign missionary rally in a church where every elder and deacon was him in the least He asked these men to assist. Each one closed his remarks with a statement that he was unalterably and everlastingly opposed to foreign missions. At the proper time he took the offer ng. Men like to see a man with convictions and with the courage to act upon them Another minister asked a prosperous man for a dollar to send the gospel to the regions beyond. The man refused to give a dollar for that purpose, but said. "I will give you a dollar for yourself.' After taking the dollor and thanking Miller, D. D. the dono, he said, ' Now give me another dollar for foreign missions.' The man was so amazed and delighted with his audacity and persistence that he gave him a dollar. That was the beginning of that man's interest in world-wide evangelism. It was the begining of a new era in his life. Nothing is more desirabe in the pulpit than a courageous performance of duty. Men may not respond in all cases, but they cannot but respect a man who is fearless, and who will not retreat a single inch, and who will be heard in

The churches that give most liberally are those that are blessed with competent leadership. Such ministers would get worthy offerings anywhere. They are in earnest; they cannot be silent when the time comes for them The testimony of our Lord should be to speak; they see that the offering is made on the day fixed for it. Others are timid and remain silent. If they a mounce the offering they do it in haf hearted manner. The people are not impressed, and they do n t give their dying day. We see their characor feel as they would if they were taught and led by a wise man. - Chris. Evangelist.

Burdens That Bear Us Up.

To-day I visited in a hospital young girl who had just submitted to upon them in another life. Just as, on the amputation of a limb. She told contemplating the sunset of a noble me that when she first learned she career, we are irres stably led to imagine must lose the limb, it almost killed its continuance and increase in glory her. But she spent a little time in for ever, so, in watching the last days prayer, and, knowing how that it was of a bad man, instinctively we paint God's will, because in no other way was | the picture of eternal woe. It seems there any hope that her life could be reasonable to believe in heaven. It is spared, she accepted the decision of not our reason, but our pity and our the surgeons quietly. From that horror, that objects to the doctrine of moment there was no further struggle. The secret of her wonderful change was her acquiescence in what she believed to be the will of God. The moment we accept a crose, it is no longer a cross.

for it changes all trial, pa n and sorrow for him who has it. There are in everyone's lot many experiences which are not easy, many of which try the spirit. It is not possible to eliminate these from our life. No alchemy of is the beginning of wisdom." The grace will change bit er to sweet, pain love of God is the end of wisdom to pleasure, grief to joy. No strength | fear must come first. The reason why of faith will make duty always easy or the church's love of God is often so battles with temptation mere play. Every life has its discomforts, its ed upon respect for his authority and losses, its disappointments, its adver- awe at his majestic power. Sinners sities, its keen pangs of anguish. The exact amount, and so put to silence an love of Christ neither saves the life assertion that never had an atom of from trouble, nor deadens the sensibi-

But when the hard and trying ex-The missionary leader should be taken out of it. It was this that we were dug. We need put more has to do and will call our liberal . The cup which my Father hath given gifts. Dr. Pentecost states that he me, shall not drink it?" The bitterwent to the Orient a doubting pessi- ness was gone. Yet, nothing had mist, and returned an incurable opti- been taken from the terrible experimist. Dr. Lawrance, summing up ence that lay before him. Not a drop what he saw of the growth of the king- had been emptied out of the cup. The dom, said, "It is more enduring than difference was that the mind of the the pyramids." The missionary is holy sufferer had been brought into

ous. Some may sleep at first; others remember then that the Master has a surances of the Gospel. Thr w may remain away; others still may set the task for us and at once it is across the very mouth of hell a ray

shrinking is immediately changed to World.

We come up to the edge of a great sorrow. It seems our heart will avowedly hostile. That did not daunt | break. As we pray, however, cur will sinks in o God's will and we have peace. The sorrow is not alleviated, but we have acquiesced in it and the bitterness is past.

The old legend says that when the r the birds complained at being com- apt to get our deserts in this world. pelled to carry the burden But when If we are intelligent and make the which our father lay upon us - when we accept it, it becomes wings .- J. R.

Is Hell Preached Enough?

of our religion in sorrow and pain and nurseries and our schoolhouses. failure are preached. Sometimes, even bearings of Christianity are preached to hell, its existence and its terrors?

And yet it should be preached. Be cause, iu the first place, hell exists. sufficient on this point. It is reinforced, however, though reinforcement is men growing worse and worse up to ters becoming absolutely fixed in evil and impenitence. Often they are unpunishment gathering slowly but surey around them, even in this life. We have no grounds in reason or revelation a for expecting any change to be forced

In the second place, hell should be preached because millions are going there. The world is growing better all the time, but it is still fearfully wicked, and no one can look abroad This is a sec et well wor h learning, over it with the thought of eternity in his heart, and not tremble to view the enormous mass of misery speeding recklessly to its infinite doom.

In the third place, hell should be preached becaus "the fear of the L rd weak is because it is not firmly found must be made to feel the terrors of the law, before they will appreciate the graces of the Gospel.

In the fourth place, even Christians need to be reminded of the peril of perience is accepted, the bitterness is hell. We need to see the pit whence

ing that has to do frankly and forcifulsaturates himself with the promises of | thou wilt." "O my father, if this | ly with the eternal truths, and not with God and informs himself with respect | cap may not pass away from me ex- | the surface reflections of them on our current history.

Finally, the church will flourish only in proportion as men are brought to deep conviction of the exceeding sinful. ness of sin. The appeal should not be: "The church needs you. See how much good you might do in the church. See how all the good people and the wise people are in the church.' But it should be ; "You need Christ. You are a poor, wretched, lost sinner. Without Christ you are ruined for time So it will be in every phase of life and eternity. Come, while it is called

We are not advocating a return to he preaching of Jona'han Edwards, blossom as the rose. God's word shall coming to it with an acquiescent mind. thou, h there was much salt in that. not return to him void; it shall ac- | There are people weido not like - | We do not care to have men fa'l swooncomplish that which he pleases, and they repel us. We try to think of ing in our churches, and women half

sent it. The men and women engaged begins to yearn to help them. Then preaching of hell in the same measure hearts draw in evil spirits, as a vacuum in which Christ preached it, and in the | draws in a r. To be occupied with A duty is distasteful. We think we same manner he used. Soften the good is the best defence against the Once more: he needs to be courage- cannot do it, it is so uncongenial. We dread cottrine with the hope and inroads of evil.-William Arnot. from the cross. But do not expect to wil be. God is here in his mag if We face se'f-denials and sacrifices win sinners till you have preached the cence to day, as he is in the courts of which it seems to us we can never whole truth, and testified, as soundly the angels. We must not dream of make. As we think of them, however, as our Saviour testified, to that terrible | postponing our heaven. We must prewe realize that Christ is calling us to alternative, the place "where their pare to enter in now by loyal service enter a little way with him into his worm dieth not, and their fire is not of God every instant - W. H. Chanown experience of suffering. Our quenched. "-The Christian Endeavour ning.

Sensitive to Slights.

"The only person in this world who is never disappointed is the one who is on the lookout for slight," once wrote a good-natured cynic.

If one has a disposition to see slights, that alone is reason enough for an unwings were brought and laid on them, happy life. In the long run we are they had accepted them, lo, their most of our opportunities, we will win burdens, which they so dreaded, lifted | social recogn tion; if we are dull and them. So it is with every burden indifferent, we will be dr pped from sight; if we are loving, we will be loved; and if we are cold and self-absorbed, we will be let alone, while if we look for slights and merit them, we will find them thick as leaves in Vallambrosa. Trackeray's words, "Life Certain'y hell is not preached. The is a mirror, and give back to every man ove of God is preached. The glories the reflection of his own face," ought of heaven are preached. The comforts to be written on the walls of our

If you have any degree of supersen to the exclusion of these, the social sitiveness, get rid of it at all cost. Call it by its right name-morbidnesss. the gospel of generosity, of honesty, of f olishness. Don't flatter yourself helpfulness. Sometimes, quite to the that you are made of finer cay than exclusion of any gospel, politics are other people and feel more deeply preached, and current his ory, and than others do, and so you somehow cience at fourth hand. But there is ought to have greater consideration no doubt that hell is very little preach- shown y u. Insist to yourself that ed. Who of our readers can remem- you imagine slights when there are ber hearing a seamon entirely devoted none. Get strong physically and morally, and banish the specters.

But are there not real slights sometimes? Possibly-let us admit it with hesitation; but they are not worth pang. Recall the oft-quoted words of the wife of the Vicar of Wakefield to not needed, by all the evidence of our her daughters : " Hold up your heads, reason and observation. We see many girls. Handsome is that handsome does!" One's self-respect should be one's shield. If our intentions are "handsome"-kindly, simple, sincere -we can hold up our heads with such conscious of it, but we can see their a righ ful dignity that we shall see no slights, because there will be none to see.—Selected.

A Prayer for the Times.

When the present blind chaplain of the United States Senate, Dr. W. H Milburn, was chaplain of the House of Representatives, he once offered the following prayer, which it seems to us should be repeated quite frequently all over this country: "We beseech thee, Almighty God, help the people of this country to learn that money gained otherwise than as thou commandest-by the sweat of the face, as the fair and honest wage of honorable. manly work of brain or hand-is gain' ed by theft, no matter how we named the stealing; that money is never converted into wealth unless it ceases to be the pander of our lusts and lifts us above the level of the animal, lift ing us to the graces of life, elevating our hearts to manly aspirations, making us kindly with our k'nd, patient to God's laws, and reverent to ourselves. Rid the land, we beseech thee, of all gamesters, whether they gamble with dice, or chips, or cards . or with wheat, or stocks, or corn, or cotton. Deliver us from the influence and power of robbers who, enticing their victims to boards of trade and stock exchanges and bucket-shops, name their practices of plunder 'shearing the lambs.' Enlighten our intel igence with thy truth : sweeten and deepen our humanity with thy love; quicken our piety with thy Spirit; and may Jesus Christ become more and more the Master and Ruler of our lives and characters and thoughts. We pray through his hallowed name. Amen. "-The Telescop .

Not all Christian peop'e bear loss, sorrow and sickness in a victorious way. Too often do we see men yielding to troub'e, not growing more beautibeauty in life's trials. This is not the w y it should be, however. Our character should ripen in life's weather, whatever the weather may be. 'Tribulation worketh patience.' The object of life is to learn to live. We are at school here, and shall always be at school until we are dismissed from earth's classes to be promoted into heaven. It is a pity if we do not learn our lessons. It is a pity if we grow no gentler, no kindlier, no more

Heaven is as present now as ever it

THE EVIL of sin ought to be taught with planness and emptasis. It is a theme which is too much neglected at the present day. Conviction of sin eads men to seek the Saviour. If one does not feel his guilt, why should he seek forgiveness? The great means of reaching conviction is a view of Christ and him crucified. That he should come from heaven to suffer and die for us pr ves the evil and danger of sin. Only by a vision of the cross, made effective by the presence and power of the Holy Spir t, are sinners 'pricked in their hearts.

Many things may hap en when you catch cold, but the thing that usually happens first is a cough. An inflammation starts up in the bronchia! tubes or in the throat, and the discharge of mucoes from the head constantly p isons this. Then the very coutrac ion of the throat muscles in the act of coughing he ps 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.

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Empty hours, empty hands, empty alue in Diphtheria, Sore Throat, Quins prosper in the thing whereunto he has them as Christ does, and our heart frantic with fear. But we do urge a companions, empty words, empty empty empty words, empty empty

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