

Duty

Speak in the word God abides thee. No other word can reach The chords that wait in silence The coming of thy speech.

Do the work God bids thee. One, only one, still loom Awaits thy touch and tending In all this lower room.

Sing the song God bids thee. The heart of earth's great throne Needs for its perfect solace The music of thy song.

Christ's Prisoners.

BY REV. THEOPHORE L. CUYLER, D. D.

These two words, when read together, sound like a singular pair of bedfellows. For to be behind the bars of a jail in our day commonly indicates an accomplice of Satan. But in apostolic days imprisonment often was a badge of honor.

The essence of imprisonment is to be confined to one place, without the permission or possibility of going where one chooses. In this sense, there are a great many good people, who are Christ's servants and yet are prisoners.

Some of them are unable to get into God's house or the Sabbath, though the Lord of the house comes to them. Some have been confined within the walls of one room for long weary years. During my pastorate, I used to visit, year after year, a lovely and cultured young lady who knew nothing of the out-door world except the glimpse she got from her bed-room window.

What sermons that brave girl used to preach to me on the beauties of Christ a patience! I learned from her what a sweet rest there is in the "Everlasting Arm." She never uttered to me one syllable of discontent during the whole fourteen or fifteen years of her imprisonment in that sick chamber!

When I read to her some cheering passage from God's Book or gave her a sip of honey from that inexhaustible honey-comb, a joyous smile passed over her face which was sadly distorted by long disease as if she were saying "Oh, how good that tastes!" If there was one room in Brooklyn that the Master "oft times resorted to" it was that in which this bright sunny-souled girl spent all her youthful years as a "prisoner of Jesus Christ."

Just why it is that the all-wise and loving Master permits some of His choicest servants to be laid aside from all active service and to be tortured often by sharp bodily pains, I can no more understand than I can understand why he permitted the brilliant and beloved Dr. Badcock to cut the cord of his own precious life under a sudden stroke of delirium.

up at Philippi; but in a few hours, he had the very jailer at his feet crying out "What shall I do to be saved?" At Rome he preached the gospel to those around him until there were many converts in Caesar's household. He wrote seven of his inspiring epistles while he was Nero's captive—one of them was the letter to Philippi which is the especial epistle of gratitude for divine mercies and exultant joy under sharp afflictions.

As canary birds sometime sing when their cages are covered to prevent it, so this old hero, when caged at Rome, furnished to the world some most sublime melodies of faith and victorious courage. I need not remind my readers of the case of John Bunyan who would probably never have written the immortal "Pilgrim's Progress" if he had not been an inmate of Bedford jail.

Afterward.

Paul says: "No chastisement, for the present, seemeth to be joyous, but grievous; nevertheless afterward it yieldeth the peaceable fruits of righteousness to them that are exercised thereby." The contrast here between "for the present" and "afterward," it matters not how the affliction comes it is not joyous for the present. It may be a visitation from our enemies. It may be persecution from the wicked. It may be from our Father. Still it is grievous. Pain is always unwelcome.

Nevertheless afterward." Let these words be repeated over and over until the impression they make is deep and lasting. After the pain and sorrow and the disappointment there is joy. It is not merely respite from pain that we anticipate. That we shall have, and more. Each pain is a seed which shall spring up and bear fruit. The fruit is good. "It yieldeth the peaceable fruit of righteousness. Already the Christian begins to reap the harvest. He does not wait till death to find some good fruit of affliction. Even in this life the peaceable fruits of righteousness begin to appear.

There is another "afterwards" in the Bible. The psalmist says: "Thou shalt guide me with thy counsel, and afterward receive me to glory." It requires a struggle to submit fully to the guidance of the Almighty. Most men fight against it for years. They prefer their own way. It is not always the most pleasant way. To flesh and blood it is often undesirable. It is rough and steep and thorny. Other ways are more attractive to men of the world. But there is something beyond. There may be crosses here, but "afterward" there shall be glory. Those who will have their glory here cannot have it hereafter. Those who will have their own way here shall eat the fruit of their doings hereafter. Those who are willing to take whatever lot the heavenly Father may appoint here shall have what he shall appoint afterward. We cannot have our own way here and His way there. We must choose His way here if we will have His way hereafter.

Most men are too much concerned about the present. They seek their good things now. They are in haste to enjoy life. They eat the fruit while it is yet green. They will not wait. The future is nothing to them. They will have pleasure now, whatever may come afterward. They are

not wise. The wise man looks forward. He lays up a good foundation against the time to come.

"At Jesus' call we gave up our all; And still we forego, For Jesus' sake, our enjoyments below. No longing we find for the country behind; But onward we move, And still we are seeking a country above.

"The rougher our way the shorter our stay, The tempest that rises Shall gloriously hurry our souls to the skies; The fiercer the blast the sooner 'tis past; The troubles that come Shall come to our rescue and hasten us home."

—Chris. Advocate.

The Whole Gospel.

Half truth will build no perfect life and construct no enduring institution. The Bible is a complete book. No more was written than was necessary for man's salvation and "instruction in righteousness." Each book has its place and object in the "inspired canon of Scripture." There is no redundancy and no omission from the declaration of His will. God knew the need of the human family, and, as a divine Father, undertakes to supply all that need. "My God shall supply all your need." As each of the sixty six books of the Word of God has its separate message and place in the whole of revelation, so each doctrine of law and gospel has its relative scope and import in the divine message. The Bible is a well-balanced book. It does not consider and enforce one phase of truth to the disparagement or neglect of another equally important. It is necessary that, as ministers and religious teachers, in order to "edify the body of Christ" to properly correlate and enforce all the doctrines of the Word.

At various periods in the history of the church, different doctrines have been neglected, abused, or ignored, and brought about widespread corruption and decay in religious activity and spiritual power. Reformation and revivals have many times only been the return of the church to the truth of doctrine and practice on the part of the church. "Justification by faith" was the battle cry of the Reformation of the fifteenth century, and around this doctrine the fierce battles were waged. By the power of the proper conception of this doctrine was brought about the resurrection "from dead works to serve the living God."

Out of the formalism and rationalism of the eighteenth century grew the stirring message of the Wesleys, Whitefield, Otterbein, and others, that led to the revival of the importance of the inner consciousness in religious life, based upon the Word of God and made manifest by the Holy Spirit. When outward form and mere ceremony and intellectual assent to the facts and doctrines of Scripture take the place of the conscious operation of the spirit of God in the soul of man, religion becomes frigid and lifeless as the marble statue.

The power of the great evangelists has been in preaching the whole gospel. The doctrines of total depravity and of the deadly nature and just culpability of sin, the necessity of the new birth for the sinner and holiness for the believer, the vicarious atonement and man's personal accountability, have given to the world Knox, Edwards, and Tennant, Finney and Hammond, Moody and Chapman, and many others who have moved the multitudes to seek Christ and the larger things of Christian experience. "The blessed hope," as Dr. A. J. Gordon styled the doctrine of the second coming of Christ, has stirred the churches to greater efforts to "bring Christ to all the world."

A partial and easy-going view of sin and its just punishment, of the atonement and Christian perfection, of regeneration and the baptism of the Holy Ghost, will not produce the type of religious character that is needed to combat the commercialism and worldliness of the age. The growing materialism of the age demands a revival of Pietism and the larger factor of religious consciousness, or the subjective in religious life. The rationalistic tendencies revived under the banner of higher criticism are best combated by exalting the heart element and thus obviating the congestion of the brain or intellectual element in religion. "With the heart man believeth unto righteousness, and with the mouth confession is made unto salvation."—Rel. Telescope.

Why We Believe the Bible.

Why, then do we believe this Bible? because it has been handed down to us by our fathers? No, no. Because the church has authoritatively ordered us to believe it,? Not at all. Because experts in scholarship have declared it sufficiently safe to believe some parts of it? Nay, verily. Because it pur-

ports to be a revelation from God? By no manner of means. Then upon what does this Bible rest for its ultimate authority over the hearts of men? Because the fruits of this word of God have been such as they are. That is the simple, final test. Sinful and sorrowing men have come to this word of God and have found the way of forgiveness and peace. They have been transformed from an old evil life to a new and beautiful life of righteousness. The cross of our Lord Jesus Christ which stands in the midst of it, illuminates it every-where, and has again and again proved to be the power of God unto the salvation of men. The quality of its perennial fruits commends the Bible to us, and judged by its fruits, there is no other such book in the world. This book we believe because the fruits of it have been utterly beneficent. This book we believe because it has been dynamic in revolutionizing lives. This book we believe because in it we find the vision of God, of a redeemed and rejuvenated society. We believe it not because of its canonicity, not because the ages have accepted it, not because men hold it before us and say, You must believe it or perish, but we believe it because in our own hearts and in our own study of human history we have found that its fruits are of God. It is the supreme test which Jesus Christ applied. It is the test to which every society, every church, and every school must submit.—N. E. Wood, D. D.

Gratefully Rejoicing.

Robert Moffat, the great missionary to Africa, tells this story:—

Not long ago a woman came to me, having travelled fifteen miles, and said that she wished for a New Testament. I said to her, "My good woman, there is not a copy of it to be had."

"What! Must I return empty?"

"I fear that you must." "Oh, said she, "I borrowed a copy once, but the owner has come and taken it away, and now I sit with my family sorrowful, because we have no Book to talk to us! Now we are far from anyone else. We are living at a cattle outpost, and have no one to teach us but the Book. Oh, go and try to find a Book for me! Surely there is one to be found; do not let me go back empty."

I felt deeply for her, for she spoke so earnestly, and I said, "Wait a little, and I will see what I can do."

I searched here and there, and at last found a copy and brought it to the good woman.

Oh, if only you could have seen how her eyes brightened, how she clasped my hands and kissed them over and over again!

And she went with the Book, rejoicing, with a heart overflowing with gratitude.

Better Than Being Loved

Loving is better than being loved. This is so surely as that doing good is better than trying to get good. We get more by giving than by striving to secure gain from having. This is the same in every relation of life, even the most sacred. One who wants to be married in order to be made happy is likely to fail of securing the desired object; and it is well that this should be so, for the object is an unworthy one. On the other hand, one who marries with the purpose and desire of making the other person—whether he be husband or wife—happy, is likely to find marriage a success. At all events such a person will live a worthy life, and will have happiness, or, what is far better, will have joy, in the ennobling endeavor to give it. Giving is the only sure way of getting, and it is the only satisfactory way.

If You Catch Cold.

Many things may happen when you catch cold, but the thing that usually happens first is a cough. An inflammation starts up in the bronchial tubes or in the throat, and the discharge of mucus from the head constantly poisons this. Then the very contraction of the throat muscles in the act of coughing helps to irritate so that the more you cough the more you want 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 lodgment and breeds. Great numbers of people disregard cough at first, and pay the penalty of neglect. Cough never did any one any good. It should be dispensed with promptly. Adamson's Botanic Cough Balsam is a well known remedy, and it is the surest and quickest cough cure known to-day. It does not deceive by drugging the throat. It soothes the irritated parts and heals them, then the cough stops of its own accord. The action of this medicine is so simple that it seems like nature's own provision for curing a cough. Every druggist has it. 25 cents. Be sure to get the genuine, which has "F. W. Kinsman & Co." blown in the bottle.

Hints for Young Preachers.

- 1. Avoid long prayers, especially at funerals. A prayer that consumes ten minutes is very long. 2. Avoid unnatural tones and ministerial airs. Be direct, plain, natural in speech and manner. 3. Avoid the use of stereotyped expressions and platitudinous phrases, so common to the cloth. Remember that you are a man talking to men—not a ghost talking to tombstones.

Pray for Your Minister.

If your minister is to preach effectively, you must pray for him during the week. His success is your concern even more than his, for if he preaches effectively it will enlarge your knowledge of God, enable you to apprehend God's will more clearly, open up to you new fountains of spiritual strength and joy, soothe your restlessness, console your sorrow, renew your courage in time of despondency, and add to your triumph in the fullness of that redemption which God has achieved for you through Christ. I have come to the conclusion, for a very long time, that if ever I preach a sermon which seems to have any special power over the conscience and spiritual life of my own congregation, it is because people in the church have been specially praying for me and my work during the week. What success I have is theirs, rather than mine. Never find fault with a sermon you may hear, if you have not been praying earnestly during the week that your minister may be filled with the Holy Ghost. You will receive as you give. This is God's own law, and it is eminently illustrated in the relation between a minister and his people.—Dr. R. W. Dale.

UNEQUALLED.—Mr. Thos. Brunt, Tyendinaga, Ont., writes:—"I have to thank you for recommending Dr. Thomas' Electric Oil for bleeding piles. I was troubled with them for nearly fifteen years, and tried everything I could hear or think of. Some of them would give me temporary relief, but none would effect a cure. I have now been free from the distressing complaint for nearly eighteen months. I hope you will continue to recommend it."

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