

## NOT AS I AM.

Not as I am, but with this plea,  
That I might more like Jesus be.  
And follow him who died for me:  
O Lamb of God, I come!

Not as I am, O heart of mine,  
While walking in the light divine,  
With life becoming more like Thine:  
O Lamb of God, I come!

Not as I am—not tossed about,  
But rising over sin and doubt;  
No foes within, no fears without:  
O Lamb of God, I come!

Not as I am, but free from fear,  
With peaceful visions calm and clear,  
Fortresses of heaven drawing near:  
O Lamb of God, I come!

—N. Y. Evangelist.

## "COME, HOLY SPIRIT."

As we came out of church after the familiar hymn, "Come, Holy Spirit, heavenly Dove," had been sung, a venerable Christian said, "I used to join in that hymn, but I cannot any longer; I have been studying my Bible in regard to the work and mission of the Holy Spirit and I am driven to the conclusion that he is here with us all the time, and that when we don't enjoy the blessed consciousness of his presence it is not because he is far away, but because we bolt and bar our hearts against him. What would you think of a man who should turn his wife of old doors, and when he knew that she was standing cold and heart-broken on the threshold, should cry, 'Come in, come in, my beloved, yet should not offer to open the door. There he sits weeping her through the key-hole; singing to her the love songs of old, and holding the key in his hand; but failing to use it as he could at any moment and let her in. That is the way I used to sing, 'Come, Holy Spirit, heavenly Dove.' I was a miserable hypocrite, and did not know it. I kept the patient, waiting loving Spirit out by my cruel unbelief, and yet was asking him to come in."

And then, beginning with the prophets, that godly man expounded to us in all the Scriptures the things concerning "the Comforter, which is the Holy Ghost."

Joel was inspired to tell of a time when God would pour out his Spirit upon the flesh. To this promise John represents Jesus as referring (see John vii. 39.) "But this he spake of the Spirit which they that believe on him should receive." Up to this time, and from this time on to the day of Pentecost, it was right for the church to pray, "Come, Holy Spirit." That was the burden of supplication during the ten days' prayer-meeting after our Saviour's ascension. The prayer was answered on that memorable morning when "there was a sound from heaven as of a rushing, mighty wind." The desire of ages, the longing of pious men and women for many generations was met. The prophecy of Joel was fulfilled. The Spirit was poured out. Then Peter went down into the street and said, "This is that which was spoken by the prophet Joel."

Now what does our Saviour teach us in regard to this gift of the Spirit? He said to his disciples, "I will pray the Father and he shall give you another Comforter that he may abide with you forever." When the Spirit came he came to stay; he was not a visitor descending and ascending like the angels under the old dispensation. But he was to dwell in the hearts of believers and to make even their bodies his temples; (see John xiv. 17 and I Corinthians vi. 19.) Read carefully the 8th chapter of Paul's epistle to the Romans. Are not all its statements and exhortations based upon the fact of the permanent indwelling of the Spirit? If we have not the Spirit we are none of his (v. 9). "By his Spirit that dwelleth in you" (v. 11). "Led by the Spirit" (v. 14). "The Spirit beareth witness" (v. 16). "The Spirit helpeth our infirmities" (v. 26), etc., etc. Then turning to the last page of the Bible we read, "The Spirit and the Bride say, come." The Spirit is in the church and is ever repeating and emphasizing the invitation of the church—its invitation to sinners to come and take of the water of life freely; its invitation to believers to drink whenever they are athirst—to receive through Christ all the grace they need. We do not have to stand by an empty cistern, and cry for the Holy Spirit to return and fill it. But he represented us as standing by an overflowing fountain, and crying, "Come." If we are not blessed it is not because the Spirit does not come to us, but because, though invited and entreated, we do not go to him.

And did you ever ponder such references to the Holy Spirit as that of Stephen, recorded in Acts vii. 51: "Ye do not always resist the Holy Ghost"? He does not say, "You neglect to seek or to invite those divine influences that accompany the gospel under the new dispensation, but you are in the position of men that push against some one who is pressing his way into their hearts." As it was then, so is it now. The Spirit will come, nay, has come, and only they who resist

him fail to enjoy the peace and joy of his conscious indwelling.

And did you ever ask why Paul wrote to the Ephesians, "And grieve not the Holy Spirit of God whereby ye are sealed unto the day of redemption?" A seal in ancient times was an impression in wax upon a deed or other instrument to authenticate its genuineness. The Holy Spirit comes to us in his great love, and impresses himself upon us, fastens himself to us, as wax to the parchment, that by his presence he may assure us of our acceptance with God. As Paul says in Romans, "The Spirit beareth witness with our spirit that we are the children of God." Now, when we have this witness—this divine seal upon our hearts—suppose that we begin to sigh and moan, and say that we have no assurance, no hope that it is full immortality. Must not this grieve the Comforter? Must he not say to us with inexpressible sadness, "Do you not believe me? Do you not trust me? Why, I am here, clinging to you, like wax, on purpose to give you assurance and hope." Surely this exhortation of the apostle does not read as if the Spirit was far away, and needed to be wooed to visit us by plaintive song. Instead of praying for the presence of an absent Comforter we ought to be rejoicing in one who abides with us forever.

And read the exhortation in I Thess. v. 19: "Quench not the Spirit." Here the figure is that of a fire. The Holy Spirit is in our hearts all ablaze with light and warmth. But we can withhold the fuel that feeds the flame. We can pour water upon it, or cover it with ashes. Think of a man standing before the fireplace in his home dashing water upon a few live coals that are trying to warm him and his family and singing,

Kindle a flame of sacred love  
On this cold hearth of ours?

We could not answer this Scriptural argument. We were silenced by it, it not convinced. Can it be that the church in these latter days—in this dispensation of the Spirit—does not realize its blessedness? Instead of rejoicing in an ever-present Comforter, does it ignore his presence and grieve him by calling for him as if he was far away? It is not strange that on Mount Carmel the priests of Baal cried aloud hour after hour, "O, Baal, hear us." They did not believe, as we do, in an omnipresent God. By imitating their plaintive cries we show our want of faith in the fulfillment of Christ's promise: "He will give you another Comforter that he may abide with you forever."—Interior.

## HELPING THE MINISTER.

Many church members seem to suppose that the reason for going to church is simply to be taught and inspired; and that, if one does not feel like going, the loss is all his own. But this is far from being true. You go to church not only for the good you can get, but for the good you can do. You go to help to kindle, by your presence in the great congregation, that fire of sacred love which makes the souls of those who listen sensitive and mobile under the touch of the truth. You go to help others to listen; to help to create the conditions under which they can listen well. You go to help the minister preach; to add vitality and warmth and convincing power to his words. Good preaching cannot be produced by one man; it is the fruit of the combined power of an inspired preacher and an inspired congregation, acting upon one another. If the people fail to supply their part of the power, the work of the minister will be much less effectively done.

If the people of the church generally stay away from the preaching services, or from any of them, those who come in naturally infer that the church members do not highly value these services. Their habitual absence disparages the minister's work. But, even if outsiders should not draw this inference, they will certainly fail to receive that positive spiritual influence which the presence of the church members in large force would be likely to impart. The fact that the members of the church can do so much by their presence in the sanctuary to make the preaching of the Word effective, and the service of the Lord's house impressive and useful to all those who come, is a fact that should be well considered before devoting the best part of Sunday to ease and recreation.

What has been said of the Sunday services is even more true of the social meetings for conference and worship. For exactly the same reasons a large attendance at the prayer meeting kindles the interest and increases the usefulness of the meeting. This is not because of any spiritual reliance upon members or external help; it is the working of a law of mind which any body can understand. True it is that God can work by few as well as by many; that is to say, he can work miracles; but he does not encourage us to ex-

pect that he will work miracles. He means that we shall understand and conform to the laws which he has impressed on our own nature. The law of his working is to accomplish more by many than by few. According to the ordinary methods of his grace, we should say that more spiritual power would be found in an assembly of two hundred disciples than in an assembly of one hundred. And just as ten fagots will make a fire more than ten times hotter than one fagot, so the increase of members in an assembly of worshippers more than proportionately increases the enthusiasm of those assembled. The leader of the meeting, who is generally the pastor, always feels this influence, and the earnestness thus awakened in him will be reflected on the meeting.—Washington Gladden.

## FOR THE BOYS.

BY C. H. PARKHEUST, D. D.

There is only one time to begin to be a man, and that is before you get to be a man. You will be and do after you get grown up, just what you begin to be and do before you get grown up. An apple tree does not suddenly begin to be an apple tree after it is a dozen or fifteen years old, but it is an apple tree after that time because it had begun to be one before that time, and all the way from the start. A young fellow whom his companion was trying to draw into some scrape or other, answered him, "No, I won't; what you do as a boy you do as a man. No, I won't." There is a good deal said about turning over new leaves, but I notice that after all not a great many new leaves really ever get turned. The little crook that you see in the twig, you will find year after year in the branch, only grown larger. As the boy once gets fairly started he will probably go through life. If he begins lazy, he will die lazy; if he begins tricky he will leave off tricky; if he is silly the first fifteen years, he will be silly the last fifteen.

Now I do want that these lads should get started right. You understand I am not asking you to give up the fun and jollity of life, but there are a great many earnest things in life as well, and you want to begin to be getting on the earnest and manly side of them. You cannot afford to live only on the surface of things. On the surface you will get what is sunny, and you want that; but you want not only what is sunny and funny. If your life is to grow strong and manly, you have got to have it fed also out of the things that lie a little deeper. A plant needs sunshine, but you know it won't live on sunshine. If you have seen an acorn sprout after it is planted, you have noticed that when the sprout has grown a little way it divides, and a part of it grows up into the air and sunshine and becomes the tree, and the other half grows down into the ground and becomes root. Now it is that down there that I want for you; you may call it root, or call it strength, or call it manliness, or call it Christian character, any other name you like; it is what is going to make a success of you if you succeed; it is what is going to build you up into handsome manhood little by little, as the root builds up the tree; it is what is going to keep you from being toppled over by temptation, just as the root keeps the tree from being blown down by the wind. When you stand by the river on a bright, breezy day, you see the little waves flashing and playing in the sunshine, sporting out in the bright sun exactly as you do amid the happy, jolly things of life; but don't forget, my young friend, that down beneath those sportive, flashing waves, there is a deep, slow, quiet current setting toward the sea.

## THIS GRACE ALSO.

BY REV. ALEXANDER BLACKBURN.

Whoever has any interest in the work of winning the world to Christ must be convinced that one of the greatest drawbacks is lack of money. This is true, whether we look into the condition of the poor, or of the church, or of our great missionary enterprises. The call for money comes from every quarter, and every call is backed by an imperative demand. May we not profitably consider in a little space the causes of this?

The first general cause is lack of power to give. No one can give what he does not possess; and often Christian people find themselves with nothing to give. We generally credit ourselves with a good excuse whenever we can say, "I can not give." The credit is not quite so sure. Lack of industry and enterprise may be at the basis of our poverty. Christ measures our responsibility, not only by what we have, but by what we ought to have. The power to get wealth is a gift, and if unused, God will call the offender to judgment, as in the Parables of the Pounds and the Talents.

Laziness may lead to poverty, in which case the old adage, "No disgrace to be poor," is not true. To be "diligent in business" is as binding as to be "fervent in spirit." Or our inability to give may arise from lack of economy. It is easy to be always poor, even when most industrious in habits and enterprising in business. Our houses, our stomachs and our backs never cry "enough." Instead of giving the Lord the first-fruits, or baking for him the "little cake first," we satisfy ourselves first, and then, in all honesty, say, "We have nothing." Ability to give depends on thrift and economy. Have we considered him first?

A second cause of empty treasures is lack of will to give. By will here is meant a real downright determination. Some one has called it a conviction. No matter about names. When a man robs his brother, it is in most cases a sin of commission; when he robs God, it is a sin of omission.

The calls of duty are unheard, not because they are not made, but because ears are closed. All sorts of excuses are made for not giving as God prospers, and the result is, that the cause of Christ is supported by a minority of church-members. This lack of will can be overcome only by persistently cultivating intelligence concerning the needs of the cause of our Master, and learning from the word of God what our duty is in the case. Perhaps the ministry is somewhat at fault, but we can not lay the blame all on their shoulders. If we will do our part, we shall find some way.

A third lack, and perhaps the one most common of all, is the lack of method in giving. We are methodical in dealing with every one else but God. We pay a per cent. of our property to our Government in taxes. Those who serve us we pay wages according to their earnings. We do not depend on the eloquent appeals of the tax collector to draw out our moneys, or on our moods to pay our butcher and grocer and doctor. Yet it is very largely so in the Lord's work. Abraham gave to Melchisedec the tenth, Jacob promised the tenth. Israel gave tithes and offerings, in all about one-fifth of the gross income. Under the gospel there is no measure except to give as God prospers. God measures our giving by what we have left. There must be some proportion to our means. A good method is to lay by each week what belongs to the cause of Christ. It may be the tenth, or in some cases of the poor, less than that; but with all it ought to be something. The nickel-a-week of some poor brother or sister is as much the Lord's due as the five or ten dollars of the rich. In many cases the tenth may be increased to the eighth or fifth. Of this each must be his own judge; only remember that we are stewards, not absolute owners, and we must render an account. A good method is to pay into the church treasury each week a stipulated sum, of which the treasurer shall keep account. This should be a fair proportion of our reasonably expected income, leaving some margin for other calls. For these a strict following out of Paul's rule—to lay by on the first day of the week—would give a fund to draw upon for missions and charity. If every Christian had a mission treasury, the larger treasuries would be easily kept full.

The Master said, "With what measure ye mete, it shall be measured to you again." God measures out the whole of his gifts, but if we measure nothing back, what claim have we on his larger bounty? He is the "silent partner" in the firm, and has a right to be regularly heard.

My brother, my sister, let us seek light in the word of God. We have the unspeakable gift; our return, so meagre at best, has been wonderfully blessed. Yet it would be hard to find a church, and impossible to find a missionary or educational or charitable Christian enterprise that would not be greatly strengthened by our abounding in "this grace also."—Journal and Messenger.

## ADVANCE OR RETREAT.

There is no standing still in Christian work, or Christian life. It is either advance or retreat. If the life is not gaining strength and becoming more established, it will surely lose ground. Faithfulness will give that helpfulness that ensures development and final victory. The neglect of duty will result in weakness and leads to spiritual death. The "Follow me" spoken by our Lord means more than to make a profession of religion and then live in forgetfulness of its obligations. If one follows Christ they will find work to do.

The same is true of the life of the church, that is true of the individual Christian. A church must use the means that tend to develop her spirituality, that lends strength to her influence, or she will fail to maintain her standing with God and men. There are but two ways open before her. She must either

advance in her work, becoming more and more a power for good in the community, or she must see her forces retreating before the world, her spiritual life becoming dim and her influence for good losing its hold upon the people. Because she has once seen the display of divine power in her midst is not enough. The church has either accomplished the work God gave her to do or she should be pushing forward in the accomplishment of the same.

Now there are many sections of the field where the question, Shall we go forward, is calling for attention. Let it be remembered that if it is not forward it is backward. A little extra effort on the part of a few would give the desired encouragement to the many, and the march would be forward without delay. Some churches are only needing a little revival spirit on the part of the pastor to see a precious revival. Sometimes a faithful pastor is overburdened and gives up the work in discouragement from the lack of sympathetic support of a few members that hold important positions in the church. Whatever may be the hindering cause, that prevents success, let it be hunted up and got out of the way.

It is a fearful thing not only to stand in the way of some Christian success, but to cast the influence that turns the tide of spiritual life backward. Every life helps or hinders the cause of Christ.—Free Baptist.

## TRUE MANLINESS.

Every young man considers it high praise to be called a "manly fellow;" and yet how many false ideas there are of manliness! Physical strength is not the test. Samson was endowed with tremendous bodily powers. He was a grand specimen of humanity. See him rending the lion as he would a kid, or carrying away the gates of Gaza! But he was a wicked creature after all, unable to resist the wiles of an artful woman. Great intellect is not the test of true manhood. Some of the most intellectual men who have ever lived were not manly. Lord Francis Bacon was a prodigy of intellect. The sciences sat at his feet extolling him as their benefactor; yet we see him led down Tower Hill, a prisoner, for swindling.

Fast living is not true manliness. Some men think that to strut, and puff, and swear is to be manly. To some the essentials of manliness are to "toss off their glass like a man," "spend money freely like a man," "smoke like a man;" "drive a fast horse like a man," forgetting that virtue is true manliness. Temperance, chastity, truthfulness, fortitude, and benevolence are the characteristics and essentials of manliness.

To be manly is to be honest, generous, brave, noble, and pure, in speech and life. The highest form of manliness is godliness. Some one has said "An honest man is the noblest work of God," but the man who is honest toward God and toward his fellow man—in short, a Christian man—is the noblest work of God.—John B. Gough.

## A TOUCHING SCENE.

One of our exchanges relates that a missionary physician of the Women's Foreign Missionary Society was called to see a west China woman dying in Kiukiang. It was too late to do more than point her to Christ, who gave his life for all. "But not for me, a poor Chinese woman—no one could care so much for us," was her moan. Again and again she was assured that even a poor Chinese woman might have salvation. Gathering her last remnant of strength, she cried, "Why doesn't some one tell the women of my province?" and her soul had fled. There were four million of women in her province, and not a missionary among them!

Dr Johnson wisely said, "He who waits to do a great deal of good at once, will never do anything." Life is made up of little things. It is but once in an age that occasion is offered for doing a good deed. True greatness consists in being great in little things.

How are railroads built? By one shovelful of dirt after another; one shovelful at a time. Thus drops make the ocean. Hence we should be willing to do a little good at a time, and never "wait to do a great deal of good at once."

If we would do much good in the world we must be willing to do good in little things, little acts one after another; speaking a word here, giving a tract there, and setting a good example all the time; we must do the first good thing we can, and then the next, and the next, and so keep on doing good. This is the way to accomplish anything. Thus only shall we do all the good in our power.

The tinsel must be seen at a distance, or it will be discovered to be counterfeit. We may gaze on goodness, and the more we gaze the more it shines.

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