

A Prayer of Consecration.

BY REV. M. E. DUNHAM, D. D.

Jesus, wash me; cleanse, refine
This poor, sinful heart of mine;
Take all love of sin away;
Teach me how to watch and pray;

Give to me more love for Thee,
More of willingness to be
Humble, teachable, and mild;
More the spirit of a child;

Fill my soul with truth divine;
Bend my stubborn will to Thine;
Make me wholly pure within;
Leave no lingering taint of sin;

Guide my feet each passing day,
Safely in the perfect way,
Till the welcome call is given,
Bidding me from earth to heaven.

—Z. Herald.

The Soul's Cry and the Saviour's Answer.

Lord, be thou my helper.—Psalm xxx
10.

Fear not, I will help thee.—Isaiah xl
13.

O Lord, I am in trouble.—Psalm xxxi.
9.

Call upon me in the day of trouble, I
will deliver thee.—Psalm l. 15.

Wash me thoroughly from mine iniquity,
and cleanse me from my sin.—Psalm li. 2.

I will: Be thou clean.—Matt. viii. 3.

Keep the door of my lips.—Psalm cxli.
3.

I will be with thy mouth, and teach
thee what thou shalt say.—Ex. iv.
12.

God be merciful to me a sinner.—
Luke xviii.

Christ Jesus came into the world to
save sinners.—I. Tim. i. 15.

What must I do to be saved?—Acts
xvi. 30.

Believe on the Lord Jesus Christ and
thou shalt be saved.—Acts xvi.
31.

Oh that I knew where I might find
him.—Job xxiii. 3.

Ye shall seek me and find me when
ye shall search for me with all
your heart.—Jer. xxix. 13.

Behold, I am vile; what shall I an-
swer thee?—Job xl. 4.

Though your sins be as scarlet, they
shall be white as snow.—Isaiah
i. 18.

Create in me a clean heart, O God.—
Psalm li. 10.

A new heart also will I give you.—
Ezekiel xxxvi. 26.

I am weary with mourning.—Psalm
vi. 6.

Cast thy burdens upon the Lord, and
he shall sustain thee.—Psalm
lv. 22.

Leave me not, neither forsake me, O
God of my salvation.—Psalm
xxvii. 9.

I will never leave thee nor forsake
thee.—Heb. xiii. 5.

Who is sufficient for these things?—
II. Cor. ii. 16.

My grace is sufficient for thee.—II.
Cor. xii. 9.

My soul thirsteth for God, for the
living God.—Psalm xlii. 2.

Thine eyes shall see the King in his
beauty.—Isaiah xxxiii. 17.

My soul waiteth for the Lord more
than they that watch for the
morning.—Psalm cxxx. 6.

They that wait upon the Lord shall
renew their strength.—Isaiah
xl. 30.

The terrors of death are fallen upon
me.—Psalm lv. 4.

He that believeth in me, though he
were dead, yet shall he live.—
John xi. 25.

Come, Lord Jesus.—Rev. xxii. 20.

Surely I come quickly.—Rev. xxii. 20.

Our Master's Summons.

BY REV. THEODORE L. CUYLER.

This is a restless world. Every-
thing is in motion. Life is not a stag-
nant pool; it is a running stream, and
will grow purer and stronger every
hour if it flows towards heaven. A
Christian life is not a swing in a ham-
mock; it is a steady march, with
brief bivouacs and many a hard battle.
There is too strong a tendency to
make long halts, to shirk sharp en-
counters, and to settle down into self-
indulgent inaction. We need con-
tinual stirring up; and O how often
we hear the Master's peremptory com-
mand "Arise, let us go hence!"

When our Lord first uttered these
words in the upper room at Jerusalem
on the night of the Paschal Supper,
He addressed the summons to Him-
self as well as to His disciples. He
had just instituted the sacrament of
the Lord's Supper, and pronounced
that marvellous discourse which fills
with heavenly fragrance the fourteenth
chapter of John's Gospel. The time
for words was past; the time for
action and suffering had come. "Here-
after I will not talk much with you,"
He says, "for the Prince of this
world cometh, and hath nothing in
me. As the Father gave Me com-
mandment, even so I do. Arise, let
us go hence." As the man Christ
Jesus, He obeys the everlasting Father,
even while He realizes what fearful
agonies that obedience shall cost Him.
There is no drawing back, no evasion
of the terrible trial he has to face.
Those very disciples have yet to be
redeemed by His precious blood, and
for the joy set before Him, He must
endure the Cross.

The summons of the Master to Him-
self and to the little band in the up-
per chamber, is still sounding as a
trumpet-call in our ears. If we are
true disciples, we will hear and heed
the summons, for the primary princi-
ple of genuine piety is obedience to
Christ. Is the authority of parents
thoroughly acknowledged in all our
families as it ought to be, or even as
it used to be? It is the very core of
household life, and every child can-
not learn too soon the difference be-
tween "you may" and "you must."
Much is said in these days about
"elective studies" in our colleges and
universities. Under certain limitations
it is a wise arrangement that a col-
legian should select the course of
study which shall fit him best for his
special vocation. But to the great
mass of young people, the studies
which are most essential are those
which authority prescribes, many of
which they would never choose of
their own accord. In Christ's school
there are no elective studies. Our
Master does not give us the
pick and choice, for we would be cer-
tain to shirk the lessons that we need
most, the lessons that cut down our
pride and mortify our lusts and start
the tears—yes, and sometimes draw
the heart's blood. "Follow Me" is
our marching order. The cardinal
rule of all discipleship is to find out
what Christ wants, and then do it.

In a thousand ways Jesus is saying
to us "Arise, and go hence." Chris-
tians fall into bad habits, which are
as mischievous to them as they are to
the ungodly. Habit tightens about
one as the poisonous ivy tightens
about a tree, until it kills. Many a
church-member's spiritual life is im-
perilled, and his or her influence is
destroyed from this very cause.
Character is tainted as bad liquors
taint a wooden vessel.

Not only from evil habits, but from
dangerous associations in business and
in social life, does the Master give
the short, sharp injunction to arise and
depart. When Lot had become so
intimate with the "first families,"
that his own family was rotted through
and through with vice, the order was
"Up, get you out of this place." No
snare is more subtle or more danger-
ous to a child of God, than undue
intimacy with worldlings. Conformity
implies resemblance. Holiness is not
contagious, but sin is as catching as
varioid. Christ draws sharp lines,
and commands His disciples to come
out and be separate from the world's
ethics and the world's sinful indul-
gences. If a Christian goes over the
line to scold and taunt the votaries of
sinful pleasure, he offends them to no
profit; if he goes in order to partici-
pate, he offends his Master. Where
a Christian cannot carry Christ and a
clean conscience with him—whether it
be in politics, society, or amuse-
ments—he has no right to set his foot.
And when Jesus discovers His pro-
fessed followers in such corrupting
companionships, His loving rebuke is
"Arise, let us go hence."

These words are also a trumpet-call
to a higher and holier style of char-
acter and conduct. We all have a
sad tendency to lower the standard of
life, and then drop down to that stan-
dard. When a regiment were giving
way before the enemy, the colonel
called out to the flag-bearer to fall
back, or the colors would be captured;
but the heroic reply was "No, no;
bring your men up to the colors!"
Paul recognized this danger of being
satisfied with low, spiritual attain-
ments, and therefore he cries out
"This one thing I do, I press on to-
wards the goal, unto the prize of the
high calling of God in Christ Jesus."
So whenever our Master discovers
that we are settling down into a self-
satisfied state, or dropping asleep in
inaction, He arouses us, sometimes
with a discipline that makes the ears
tingle and the heart ache. There
are multitudes who are trying to see
how little they can do or be, and yet
save their reputation as followers of
Christ. The trumpet-call of Jesus
to you, my friend, if you are in this
condition, is to arise and take a new
departure.

There is one more lesson to be
gathered from those solemn words
spoken at midnight in that sacramen-
tal chamber. Our Lord might (if He
chose) have remained there all night
in loving converse with His disciples.
He might have waited for His enemies
to find Him. He might even have
stolen away under cover of the dark-
ness out of the city, and escaped their
clutch. Instead of that, He calmly
faces the tremendous trial, says to His
followers "Let us go hence," and then
goes straight to that Gethsemane
where He expects to meet the traitor
and the powers of darkness. What
a sublime example to us! How He is
saying to us, There is your duty;
face it! There is your bitter trial;
face it! Yonder is your tremendous
task, or your appointed work; grapple

with it, and lo, I am with you in it al-
ways! It is a glorious thought that
our Leader never sends us off alone,
and never summons us to a duty, un-
less He promises to stand by us. The
command always is "Arise, let us go
hence." He is ever ready to go with
us.

And so it will be when the hour
comes for our departure from this
world to the Better Country. In-
stead of leaving you and me to grope
our way alone into the unknown, un-
tracked eternity, He will be close at
our side, and His loving word will be
"Arise, and let us go hence. I have
prepared the place for you; I now
come again to receive you unto My-
self, that where I am ye may be also."

Worrying Christians.

Worrying Christians are of two
classes,—those who worry over the
past, and those who worry over the
future. One sort are always mourn-
ing over their old misdeeds, and re-
gretting their old mistakes. They
are sure that if they had done differ-
ently in this thing or that, they—or
somebody else—would now be a great
deal better off. So they waste their
time in vain regrets that their past is
just what it is, and just what it must
remain forever; for all the worrying
in the world will never change the
past in the slightest particular. The
other sort of Christians are in a worry
over what is before them. It is not
the old burdens, nor yet the present
ones, which are crushing them hope-
lessly; it is those burdens which are
just ahead, and which they are sure
will prove heavier than they can bear.
What they worried over yesterday,
they will admit came out better than
they anticipated; and the thing now
in hand could be done, if that were
all of it; but those things which must
follow this are a very different mat-
ter. To-morrow is to bring the load
under which they must inevitably
sink. So they fail of doing their best
work in the present, because of their
dread of a work which at the worst is
not yet upon them—and which possi-
bly never will be; for they may never
see to-morrow's dawn.

As a matter of fact, we never have
more than one duty at a time, and
that is the duty of the present minute.
Whatever that duty is, it ought to be
done; and in doing that duty, we
can not by any possibility neglect any
other duty; for "duties never conflict."
The duty of the present has its bear-
ing on both past and future. Past
and future enter into the question of
what is present duty. But, with the
duty of the present clearly defined in
our mind,—and commonly there is
little difficulty in so defining it,—we
ought to leave past and future out of
thought for the time, that we may
give ourselves utterly and absolutely
to the one duty of life; the only duty
of life,—the duty of the present and
passing minute.

There ought to be comfort in the
thought that we are living one minute
at a time, and that our only duty of
now is with the business of now. Its
hearty acceptance will put an end to
most of the causes of our worry in life.
What is my duty for the present
minute? That is the point which we
are to have in question. The instant
that question is settled, the recognized
duty is to be done—done, if we die
for it.—Star.

The Cup of Cold Water.

Much Christian work is left undone
because Christians, however uncon-
scious they may be of it, are disain-
terested in little duties and small oppor-
tunities, or perhaps skeptical of their
value. The "power of little," so
greatly respected by Dr. Chalmers,
fails to make any impression upon
them. Many a man withholds the
time that he can give, because it is
not the dollar that he would like to
bestow; and many a warm, sympathiz-
ing visit to a poor, sick neighbor,
that might brighten and do him such
good as no medicine could reach, is
denied, because the hand is not filled
with what might seem the more
valuable material. How great
the mistake! As long as the Lord
himself deigns to honor the cup of
cold water given for his sake, and
attaches to it his rewards, no gift,
fragrant with love to him, is too small
for his notice; no service too insignifi-
cant for his recompense. And the
law of his service is so plain and
simple that all can understand and
practice it. "According to what a
man hath shall he give, and for that
alone shall he be held accountable."

If, in the hurry-burly of life, we
would pause oftener over our spiritual
affairs and "take account of stock,"
we would be amazed to see how fear-
fully we had managed the liberal share
of the Lord's business with which we
had entrusted. And upon narrow in-
spection of our conduct, we would
find our unskillfulness and failure
easily traceable to a neglect of every

day attention to small cares and
apparently trifling advantages. It is
very different in secular matters.
The world knows the power of little
in its business, and daily demonstrates
the amazing results wrought by the
accumulation of almost infinitesimal
items. Just as truly, far more cer-
tainly in God's service, every particle
has its place in the carrying forward
of his infinite purposes. And if we
would secure any share in the estab-
lishment of his kingdom in the earth,
let us seek close around us for the
opportunities of doing it. Believe
me, they lie directly in our path,
springing up at every step that we
take, and the nearest at hand should
be the first chosen.—St. Louis Evan-
gelist.

Character.

On "ordination Sunday" during
the recent session of the New York
Conference at Kingston, N. Y.,
Bishop Fowler, in his Easter sermon,
said: "After all, there is nothing in
this world but character."

This great truth he illustrated by a
graphic picture of the days of the war,
when Lee and his generals met on one
of the streets of Chambersburg, Pa.,
and after consultation decided to
march to Gettysburg instead of Harris-
burg. A plain farmer's boy heard the
conversation from a second-story win-
dow overlooking the scene below, and
then following the column, to see that
they took the road to Gettysburg, he
hastened to a telegraph office and tele-
graphed to Governor Curtin, saying
that Lee had gone to Gettysburg. Cur-
tin sent for the boy, who was
taken to him by a special engine, at
the rate of ninety-five miles an hour.
As they stood around him, the Govern-
or said:

"I would give my right hand to
know that this lad tells the truth."

A corporal at headquarters knew
the boy, and said:

"Governor Curtin, I know that boy.
I lived in the same neighborhood, and
I know it is absolutely impossible for
him to lie! There is not a drop of false
blood in his veins!"

In five minutes the news went to
headquarters, and fifteen minutes
from that time the troops were push-
ing on toward Gettysburg. Character
said the Bishop, is the core on which
this world turns. It is the pivot of
destiny. Let us not worry about re-
putation, but let us see to it that our
characters are right. Reputation is
the dust at which swine become fright-
ened in the street. Character is the
jewel that blazes on the brow of
royalty. Reputation is the breath of
the heated mob! Character is the
verdict of the eternal Judge!

The Blessing in Work.

To forget ourselves, our cares,
our anxieties, in our daily work,
is one of the best receipts for happi-
ness. Many who are constantly re-
mining at their lot, need more than
anything else to get loss of self in hard
work. The most unhappy are those
who have nothing to do; next to them
are those who have little to do. The
hard toilers find no time to complain
or to lament; no time to be unhappy.
The keenest unhappiness is a self-
torture which the idle inflict upon
themselves. Nothing to do means
nothing to enjoy. God means that we
shall find our joy in work; in hard
work, in that kind of work which
seizes and possesses us. The idle soul
is thrown back on itself; having no
external occupation, it must work in-
ward. If a man has nothing else to
thrust, he will yield the fall on his
own heart. An ox can be idle without
inward sorrow; a man cannot—his
mind must wrestle with something....

The dissatisfied man who can find
nothing fit for him to do, and there-
fore has nothing to do, is the author
of his own unhappiness. If he had
done what he found to do in the first
place, better work would have come....

Many a man kills his opportunity
because it is not a large opportunity.
It is so hard for us to learn that we
have to learn how to do things, and to
find things to do, by doing what first
comes to our hands....

To work is our blessing of blessings,
and we cannot expect to find another
as sweet as this. It is our Lethe—
oblivion of care and trouble. While
we work we can forget. As soon as
the task is dropped, trouble comes in
to play the unhappy guest. Insane
wishes always run toward idleness.
To have nothing to do is the veritable
fool's paradise. "What would you
do if you were rich?" was asked of two
workmen. "One said, I would never
lift a hammer again." The other said,
"I would build me a neat shop, and
work every day at my trade." Perhaps
neither was right, but the latter had
nearer an honest man's ideal of happi-
ness. No; you do not want to be
released from work. You do want to
fall in love with your work—to find in
it the joy of it, and to forget in it all

the hardship of it and all other hard-
ships of life. No other device for for-
getfulness of trouble can match the
old invention called work. Above all
other benefits of work rises its useful-
ness in repressing vain and foolish
thoughts and desires—the vanities and
egotisms of idle souls. To find a bet-
ter and happier self, most men need
to be carried away from their old
selves; and no vehicle will carry them
so far and so safely as hard work and
plenty of it. Let the unhappy try
work as a remedy for their disorder.
If they already have work let them try
more work until their heads and hearts
get full of it.—D. H. Wheeler, D. D.

Power from Heaven.

Dr. Cuyler truthfully sets forth the
kind of sanctification the church of this
day needs, and the only way in which
it is to be attained. "There is a clam-
or for certain machinery and rival
methods, for this evangelist or that.
It is not from such sources that deliv-
erance can come. What we want is the
power from heaven, that comes from
and with the Holy Spirit. This trans-
cendent gift is offered to each of us;
but as the person, who would be charg-
ed with electricity must isolate himself
from all surrounding objects by stand-
ing on a glass stool, so must we be dis-
associated from wilful sin, if we would
feel the incoming of this heavenly
power. Holiness means separateness;
it means insulation from the world and
sinful living. Such holiness not only
has power but is power."—Good Way.

Many are apt to imagine that re-
pentance is nothing but a concern
and sorrow for having done amiss,
and trusting that God, for Christ's
sake, will pardon them; and too
many place repentance in protesting
to be sorry for their sins, and promis-
ing not to repeat them; and are
satisfied with this, without any serious
endeavors of amendment. Most
Christians, too, imagine that repen-
tance is in their own power; that they
can set about it and perform it when
they please, and do not know that
it is the gift of God, and that it must,
as all other graces, be asked of God
with earnestness, humility, and with
a sincere desire of forsaking every
evil way.—Bishop Wilson.

If a father should bid a child do such
and such a thing, would he answer him,
"I hope to do so after a while?"
What would the father say to him if he
did? What could he do but punish
him for impudent disobedience? And
you who put off the Lord Jesus till a
more convenient season, what are you
doing? Is not your procrastination
flat rebellion? I cannot make any-
thing else out of it. Do you think
that God will?—Spurgeon.

Excitement is always ephemeral.
This should be carefully avoided. In
preaching, or teaching, aim at a full
conviction of the intellect and a ration-
al change of the heart. Conversions
produced in that way will be real and
genuine. Persons starting under such
instructions will finish their course and
keep the faith.—Western Record.

FREE TRADE.

The reduction of internal revenue
and the taking off of revenue stamps
from Proprietary Medicines, no doubt
has largely benefitted the consumers,
as well as relieving the burden of home
manufacturers. Especially is this the
case with Green's August Flower and
Boesche's German Syrup, as the reduc-
tion of thirty-six cents per dozen, has
been added to increase the size of the
bottles containing these remedies,
thereby giving one-fifth more medicine
in the 75 cent size. The August
Flower for Dyspepsia and Liver Com-
plaint, and the German Syrup for
Cough and Lung troubles, have per-
haps, the largest sale of any medicines
in the world. The advantage of in-
creased size of the bottles will be
greatly appreciated by the sick and
afflicted, in every town and village in
civilized countries. Sample bottles for
10 cents remain the same size.

FACTS WORTH KNOWING.—This is
the season of the year when the blood
needs to be cleansed and purified.
The best preparation that we know of
to accomplish this is Gates' Life of Man
Bitters and Invigorating Syrup, they
extract the water and purify the blood,
regulate the bowels, increase the ap-
petite, excite the liver to action and re-
novate the whole system. A dozen
bottles only cost five dollars and fifty
cents, if every person should use this
quantity each spring we are sure that
they would save pounds in the long run
as it will certainly ward off disease and
save many a sickness.

FOR CHILDREN STARVING TO DEATH.

On account of their inability to digest
ordinary food, Scott's Emulsion can be
digested and give strength and flesh
when all other food fails. See what
Dr. A. H. Peck, Penn. Med. College,
Petitcodiac, says: "I have used and
prescribed Scott's Emulsion of Cod
Liver Oil, and find it an excellent pre-
paration, agreeing well with the
stomach, and its continued use adding
greatly to the strength and comfort of
the patient." Put up in 50c and \$1
size.

THE MOST EXQUISITE handkerchief
perfume—"Lotus of the Nile."



Modern Ways.

THE TENDENCY of modern
manufacturing is to have machinery
at work where-ever practicable, because
machine work is of greater average
excellence and uniformity than hand
work.

The best appointed Mower, Plough
and Carriage Factory, will now make
all the varied parts of their productions
so that thrown into heaps, each kind
in its own pile, enough pieces to make
up the completed article may be taken
at random and put together with
precision, with very little time lost in
fitting the parts together.

Besides insuring accuracy and ease
of duplication of worn out parts, this
way of doing is the most economical.
Fancy a carpenter trying to make a
door as good, and at the same time as
cheap, as Ristein's Factory. You
note the absurdity at once. Well, it
is just as absurd to think that one
man, or a few men, can make Mowers,
or Ploughs, or Carriages, as well and
cheaply, as the big factories full of
modern machinery.

During the past six years large
factories have absorbed the business of
hosts of small shops through the
country. The facilities of transporta-
tion give these great establishments
opportunities for sending their products
at low rates to whole sections, which,
under the old order of things, they
could never have reached except at a
cost greater than the possible profit.

We have an exclusive control in this
Province of Farm Machinery and
Carriages, made by some of the largest
and best factories in Canada. If you
will examine our stock on its merits,
and compare prices, we believe that
we will get your custom when you
need to give it to anybody.

JOHNSTON & Co.,

DIRECTLY OPP. CITY HALL STEPS.

FREDERICTON,

And with Local Agents in every

County in the Province.

May 4, 1887.

Notice of Sale.

TO William Rosborough, at present of
the City of Fredericton, in the County
of York, mason, and Elizabeth W. Ros-
borough his wife, and all others whom it
may in any wise concern:

Notice is hereby given, that under and
by virtue of a Power of Sale contained in a
certain Indenture of Mortgage bearing date
the twenty-fifth day of May, in the year
of our Lord one thousand eight hundred
and eighty-one, and registered in Book Q 3 of
the York County Records, pages 46 to 50,
under No. 31533, Isaac between the said
William Rosborough therein described as
of the Parish of Kingsclear, in the County
of York, mason, and Elizabeth W. Ros-
borough the one part and Mary McLean, therein
described as of the Parish of Saint Marys
in the County of York, widow, of the other
part, there will, for the purpose of satisfy-
ing the moneys secured by the said Inden-
ture of Mortgage, default having been
made in the payment thereof, be sold at
Public Auction at Phoenix Square in the
City of Fredericton, on Saturday, the
Fourth day of June next, at twelve o'clock
noon, the Lands and Premises described in
the said Indenture of Mortgage as follows:
"All that certain piece or parcel of land
situate lying and being in the Parish of
Kingsclear, known as being called the
Woodworth Place, and is abutted and
bounded as follows, viz:—On the front by
the River Saint John, on the lower or
easterly side by land owned and occupied
by Robert Forsey, on the upper or West-
erly side by land occupied by the heirs of
the late Stephen Lowell and on the rear by
the highway road leading to Woodstock,
the same containing seventy-five acres more
or less," being the same lands deeded by
Lettitia Mills and Betsy Ann Mills to the
said William Rosborough by deed dated
October 8th, A. D. 1880. Also all that
certain other piece or parcel of land situate
lying and being in the Parish of Kings-
clear, known as being called the Mills
Homestead, and is bounded as follows,
viz: "On the front by the River Saint
John, on the lower or Easterly side by
Land owned by Isaac Kilburn, on the
upper or westerly side by land owned by
Allan Palmer and on the rear by the
Queen's Highway road leading to Wood-
stock, the same containing thirty acres by
estimation more or less," being the same
Lands deeded by John Mills to the said
William Rosborough by Deed bearing date
the twenty-eighth day of March, in the
year of our Lord one thousand eight hun-
dred and eighty-one.

Together with all the buildings and im-
provements, rights, privileges and appur-
tenances to same belonging or appertaining.
Dated the twenty-ninth day of April,
A. D. 1887.

W. H. BRADLEY,
GEO. E. VAN HORNE,
Executors of the Estate of the late Mary
McLean.

J. A. & W. VANWART,
Solicitors for Executors.

JUST RECEIVED

—AT—

ELY PERKINS.

GRASS SEED, Northern Red Clover
Seed, Alsike Clover Seed. For sale low.

NOTICE.

ALL persons indebted to the Estate of
A. Whittier & Hooper, are requested to
make immediate payment to the under-
signed at the office of the late firm or the
office of J. A. & W. Vanwart.

ARTHUR P. TIPPET, Trustee
JAS. A. VANWART.