

## Lift me up.

Out of myself, dear Lord,  
O, lift me up!  
No more I trust myself in life's dim maze,  
Sufficient to myself in all its devious ways!  
I trust no more, but humbly at Thy throne  
Pray, "Lead me, for I cannot go alone."

Out of my weary self  
O, lift me up!

I faint, the road winds upward all the way,  
Each night but ends a weary day.  
Give me Thy strength, and may I be so  
blest

As "on the heights" I find the longed for  
rest.

Out of my selfish self  
O, lift me up!

To live "for others, and in living so  
To be a blessing whereso'er I go.  
To give the sunshine, and the clouds  
conceal,

Or let them but the silver clouds reveal.

Out of my lonely self  
O, lift me up!

Help me to feel that Thou art near.  
That though 'tis night and all around seems  
drear,

Help me to know, that though I cannot see,  
It is my Father's hand that leadeth me.  
—Methodist Protestant

## Baby Help.

"Oo want me, mamma?"

In the early morning the voice  
ran through the house, full of in-  
terest and enterprise. Little Nan  
was three months short of her  
third birthday, yet she was overflaw-  
ing with the delightful sense of  
helping mamma. Up and down  
the stairs she toiled on the little  
make-believe errands that mamma  
invented; or with a feather-duster  
almost as tall as herself, she dusted  
furniture already clean; she scrubbed  
and rubbed and swept, all the  
time singing at the top of her sweet  
voice; and if her mother disappeared  
for a moment, she called out,  
"Oo want me, mamma?"

I was interested in this little  
houseworker, and her mother's way  
of letting her "help," and all the  
mere, as I had often observed very  
opposite ways. It is very easy for a  
mother to make a child feel that  
she is a bother instead of a help;  
and very common I think for  
mothers to treat very little children  
as if they were little animals, or  
something less intelligent; scarcely  
one in a hundred realizing that  
education begins almost with birth,  
and that of all important things,  
it is most important that a mother  
should keep in perfect sympathy  
with her child. When the baby  
girl wishes to help, she is told to  
keep away from this, and to get  
out of that; she gets a slap for soil-  
ing her pinafore; a scowl for some  
other innocent accident belonging to  
the helping; a cross word for noth-  
ing at all except for being a child,  
and being present when the great  
god, Work, is being sacrificed to.

The little tender heart, as really  
anxious to serve, as full of good  
will as any grown-up heart, gets its  
first experience of discouragement,  
of ingratitude, of unsympathy—and  
from its mother. Undoubtedly the  
mother will wonder six, seven, or  
eight years hence, why the child is  
so unfeeling, so careless about help-  
ing; never noticing when she is  
worn out, and in need of help.

If you wish a vine to climb over  
your trellis, and give you blossoms  
and shade, will you persistently  
push away its tiny clinging tendrils?  
In that case it will climb up by  
some other support, and lavish its  
young, lovely life in the new direc-  
tion. A mistake of this kind can  
never be entirely remedied.—Mrs.  
F. M. Butts, in *Illustrated Christ-  
ian Weekly*.

## A Word to Young Wives.

BY ONE OF THEIR NUMBER.

A gentleman, traveling extensiv-  
ly through this country, recently  
remarked: "As I enter homes in  
one city after another, I find them  
beautiful in every way, filled with  
the evidences of culture and taste,  
with works of art and literature;  
but I miss the children. The houses  
are in perfect order, not a curtain  
ruffled, nor a chair out of place; but  
a painful silence reigns throughout  
the well-ordered apartments. The  
merry laugh and prattle of child-  
hood is never heard, and a misplaced  
toy is never found there."

Is there not too much truth in  
this statement, and have we not, as  
young mothers, a sadly neglected  
work to do for the future, a work  
which we have not begun to ap-  
preciate, or even to understand?  
Many give the excuse that they are  
not strong enough to bear children.  
With many, I fear, a great selfish-  
ness lies at the foundation of their  
sin. For a time they will be de-  
barred from many social pleasures,  
from literary enjoyments and ar-  
tistic work. Yes, for awhile these  
attractions must be laid aside; but  
for what? The grander, more satis-  
fying joys of little ones nestled on  
your bosom, and of little forms at  
your knee. Several years' experi-  
ence in one of our most beautiful  
cities has given me abundant op-  
portunity for all social enjoyments;  
yet I affirm most solemnly that the

seven years spent in my motherly  
duties, in the care of my little  
family, consisting of four precious  
children are more delightful, sat-  
isfying and happy than any spent  
in so-called social life. There are  
wearing days, and nights of anxiety,  
and hours of deep agony spent over  
the forms of the little sick ones.  
But through it all there is a God-  
given strength and comfort; and if  
one is called over into that other  
home, as one of our darlings has  
been this year, while the heart  
almost breaks at the loss, and the  
loneliness is felt more and more  
every day, yet even through our  
tears we can look up and see that  
the Father hath done it all well,  
and each day heaven grows nearer.

As I watch the ladies of our  
cities, and notice the time and  
attention paid to "style" and dress;  
as I see their forms bedecked in  
sparkling jewels and silks and  
velvets; as I follow them into the  
stores and see the eagerness over  
plushes and flosses for fancy work—  
my thoughts turn to the home life.  
Is there a sound of merry voices  
there, bright faces at the window,  
and an eager "Mamma, mamma!"  
shouted from the hall? Alas, in  
many cases I fear not. Is it pos-  
sible that these baubles of fashion,  
this craze in art, are of more value  
than the precious souls of little  
children, God's gifts from heaven?  
Oh, my sisters, do you not know  
what you are missing for this life,  
and for that to come, in banishing  
childlife from your hearth and home!

Don't cry out, "Oh, I never could  
endure it! it is not my duty!"  
From personal experience, I know  
that God will give strength if we  
but trust him, and our lives will be  
brighter and more beautiful for  
listening to his voice in this matter.  
In that far-reaching future, what  
fashion and fine art and literary  
ambition avail us, in comparison  
with a group of our own little  
angels, a circle formed in heaven,  
never to be broken? Let it not be  
said of any of us, Her house is  
charming, and the appointments  
are exquisite, but—I miss the chil-  
dren. Let us as true wives and  
mothers, ask ourselves if we are  
fulfilling God's plan for us and for  
the prosperity of our beloved nation  
giving to it noble men and women  
who shall help redeem it unto Christ.  
—Congregationalist.

## What Women can do.

I remember years ago when a  
minister of an eastern city called  
the women of his church and con-  
gregation together and told them of  
the need of a mission in a poor part  
of the city, and he asked them to  
sacrifice two buttons of their kid  
gloves for one year and give the  
difference in the price of gloves to  
carry the Gospel to the poor of this  
city. The amount of the money  
from that source alone was astonish-  
ing.

I know a work going on in a city  
not far from ours which is being  
largely carried on by the sacrifice of  
a ride in a street car once a week  
and walking instead.

The money, which is call "self-  
denial money," is put in the envelope  
and given monthly for the purpose  
of supporting a mission in a desti-  
tute part of that city and the result  
in this case has been marvellous.  
As I write this in the "solemn  
shadow of His cross," so near the  
Good Friday when we look at the  
"eternal Emblem of self-sacrifice,"  
I feel like dropping my pen and  
hiding my face in utter shame.  
"How much owest thou my Lord?"  
is the question for each of us. How  
much will we give of our money  
toward the debt we owe is what we  
must settle each for ourselves. It  
will take money to support women  
missionaries, and we women must  
do it, and we shall become interested  
in the work that our money helps.

I call to mind a beautiful woman of  
New York city who has recently  
gone to the "city that hath founda-  
tions," who some years ago in the  
earnest meeting where a friend took  
her was aroused from her life of  
self-ease to see the need of real con-  
secration to Christ, and she did it  
on the spot. After she entered the  
carriage with her friend, she said:  
"What must I do; tell me what  
next; for I have given myself and  
all I have to Christ!"

Her friend said: "Perhaps you  
had better employ a Bible-woman."  
"Do you know of one?" she asked.

Her friend said: "Yes, I do; all  
that is needed is money."

The cheque for the year's salary  
was made out that afternoon, and  
in the utmost simplicity my lovely  
friend went on in the new life that  
had dawned upon her. After a  
time her faithful Bible-reader, who  
had reported the work to her, said:  
"Mrs. —, you know the Master  
touched those whom he healed, and  
he did not need to do so; he could  
have healed them without the touch.

And I have felt it might do more  
good if you would see some, at least,  
of those whom your money helps." She  
said, "Will you take me now?"  
and ordering her carriage, she went  
with her Bible-reader, who took her  
to see a poor girl who was dying

with consumption, and who was  
seeking Christ. And as my friend  
laid back the hair on the forehead  
of the poor girl who "had sinned,"  
and kissed her, in that moment the  
peace of God filled the poor child's  
heart. She said it seemed as if an  
angel had kissed her, and a deeper  
baptism came to the soul of the  
dear woman who had never kissed  
such a one before. Both are in  
paradise to-day.

Dear women, our time is getting  
short. What we have to do must  
be done quickly. We shall soon  
meet the Master face to face. How  
can we meet Him if we have never  
presented our bodies a living sacri-  
fice, which is our reasonable service?  
What answer can we make when He  
says: "I gave my life for thee, what  
hast thou given for me?" There is  
little time left. Let us hasten with  
our alabaster boxes of precious  
ointment, our influence, our money,  
our all to help those to whom He  
says: "Inasmuch as ye did it unto  
one of the least of these ye did it  
unto Me."—Mrs. Margaret Battome.

## Worrying Christians.

Some people are always borrowing  
trouble. A good part of their lives  
is spent worrying about troubles  
that never come, and prophesying  
failures that, if they take place at  
all, are largely caused by these  
prophecies. They cherish with a  
strange satisfaction pessimistic  
views of life, and they are dis-  
appointed if their evil dreams do not  
come true. This disposition also  
comes into play in reference to the  
religious life, as well as in regard to  
business and temporal things.  
Christians also give themselves un-  
necessary worry and anxiety. In  
the first approaches to Christ some  
seekers of salvation anxiously look  
into themselves to find something  
in the state of their feelings that  
would warrant them to trust for  
salvation, instead of looking to the  
work and character of Christ.  
Generally when people are anxious  
about what they ought not to be  
worried about, they are neglecting  
some weightier matter.

There are a great many Christians  
who are troubled because their ex-  
perience is not exactly the same as  
somebody else's experience. This  
is not necessary. No one is bound  
to pass through exactly the same  
phases of experience that others of  
different mental character have  
passed through. The results are  
more important than the process by  
which they were secured. Some  
are troubled because they cannot,  
like some others, remember the time  
they were converted. But even if  
they could do so, that would not be  
anything to lean upon, as a ground  
of confidence. The main thing is,  
whether you have now peace of  
conscience, and love Christ and  
trust in him. If this is so, you  
need not worry about the time or  
place of conversion. Others have a  
fear that in some great crisis of  
temptation they will fall away from  
Christ. But we live moment by  
moment. We have only to perform  
present duties and resist present  
temptations. We do not need to  
fight the battles of the future twice  
—once in imagination, and after-  
ward in reality. In religious as in  
secular life, the evil we fear may  
never come. Every Christian may  
claim the promise made to Asher:  
"As thy days so shall thy strength  
be." We dishonor God when we  
distrust his love and care. In the  
Bible no attribute of God is more  
constantly magnified than his faith-  
fulness. "I will never leave thee  
nor forsake thee." Jesus Christ,  
"the same yesterday, to-day and  
forever."

As those that are in perfect  
health think least about their bodily  
condition, so a healthy religious  
state is not one in which much  
time and thought are spent in spiri-  
tual introspection. Our "frames and  
feelings" are not a matter of supreme  
importance. Hast thou faith in  
God? Are you using your powers  
for his glory and the good of your  
fellowmen? These are the vital  
questions. Every Christian should  
have his eye so fully fixed on  
Christ as the ground of his trust,  
and on the work of life as the  
object to which he consecrates his  
powers, that he should have little  
time to spend taking stock of his  
feelings. If you go forward faith-  
fully doing the Master's work as you  
have opportunity, joy, faith and  
love will steadily grow stronger,  
and your interest in the well-being  
of others will lift you above a use-  
less and unjustifiable worrying  
about things that are not proper  
objects of Christian anxiety.  
"Commit thy way unto the Lord,  
trust also in him and he will bring  
it to pass." "Casting all your  
anxiety on him, for he careth for  
you."

## A Loan-Bag.

It contains sheets, pillow-cases,  
towels, underwear of various sorts  
and sizes. In charge of it was a  
committee of three, who represented  
a band of ladies devoted to chari-  
table work. These ladies had found  
that very often there occurred in

their village cases of temporary  
suffering growing out of sickness  
and the interruption of wages con-  
sequent thereon. Their village was  
the center of a large manufacturing  
interest, and drew to it an army of  
workers. Many of these had noth-  
ing ahead, and a spell of sickness  
would bring them to the brink of  
utter destitution. In such exigen-  
cies the contents of the loan-bag  
were laid under tribute, and such  
supplies as were needed for present  
necessities were loaned. These sup-  
plies were returned to the lenders,  
to be sent out again when needed  
on another mission of usefulness.

The committee had charge also of  
a box containing soap, rice, corn-  
starch, jellies, etc., and these were  
given away in small quantities as  
they were needed. The recipients  
of these charities were encouraged  
to help themselves all in their power  
and to save something, if possible,  
toward a rainy day.

One young woman, who had be-  
come an expert in a cloak-making  
establishment, was persuaded to  
resign her position, and instead of  
working by the week at compara-  
tively small wages to go out sewing  
by the day in families. Her  
patroness, who was the means of  
bringing this change about, gave  
her work, and secured work for her  
among several of her acquaintances.  
The capacity and fidelity of the  
young woman, also her discretion,  
proved such that in a short time  
she had more work than she could  
do, and at good prices. Her family  
of which she was the chief support,  
was now able to live in comfort,  
and her younger brothers and sisters  
were kept at school until quite well  
educated in the common English  
branches.

To help people to help themselves  
is the sum of the wisdom of modern  
methods of benevolent work.

## The Crooked Pin.

"It's only a crooked pin—throw  
it away!" The speaker threw it  
away, but I stopped to pick it up.  
I was just then needing a pin, and  
I looked at it doubtfully, bent it a  
little straighter with my fingers,  
and used it for the purpose required.

Now I am keeping the strong,  
straight pin I was about to use for  
something else, where a crooked pin  
might not do.

Ah! here is a lesson for me to  
learn, thought I. If we were more  
alive to things around us, we should  
be always learning—there is a  
sermon even in a stone. Every  
thing has a voice, but we are so  
blind and deaf and self-absorbed  
that we do not hear.

The crooked pin told me this  
tale:  
In the church are many crooked  
pins—pins which were good and  
strong, and ready for work until  
something bent them. Then they  
were thrown aside, as unfit for  
service.

Sometimes, however, we see that  
a loving hand raises them from the  
dust, and gently bends them till  
they are nearly as strong and straight  
as before, puts them into some niche  
of service where they are as useful  
as ever, only needing a little tender  
care; not fit for the strain of hard,  
rough work, but forming, perhaps,  
the needed link in some important  
chain—holding stronger ones to-  
gether.

Let us, then, be very tender not to  
wound each other; let no hard or  
unthinking hand bend another out  
of his right course; and if we do  
find one so displaced, let us gently  
strive to set him straight, remember-  
ing there is work to be done, even  
by a crooked pin.—Selected.

## Seven Ways of Giving.

1. The careless way: to give  
something to every cause that is  
presented, without inquiring into  
its merits.

2. The impulsive way: To give  
from impulse—as much and as often  
as love and pity and sensibility  
prompt. This is uncertain and  
irregular.

3. The lazy way: To make a  
special offer to earn money for be-  
nevolent objects by fairs, festivals,  
etc.

4. The self-denying way: To  
save the cost of luxuries and apply  
them to purposes of religion  
and charity. This may lead to as-  
ceticism and self-complacence.

5. The systematic way: To lay  
aside as an offering to God a definite  
portion of our gains—one-tenth,  
one-fifth, one-third, or one-half.  
This is adapted to all, whether poor  
or rich, and gifts would be largely  
increased if it were generally  
practiced.

6. The equal way: To give to God  
and the needy just as much as we  
spend on ourselves, balancing our  
personal expenditures by our gifts.

7. The heroic way: To limit our  
own expenditures to a certain sum,  
and give away all the rest of our  
income.

We can defile ourselves, but we  
cannot cleanse ourselves. The sheep  
can go astray alone but can never re-  
turn to the fold without the assist-  
ance of the shepherd.—W. Secker.

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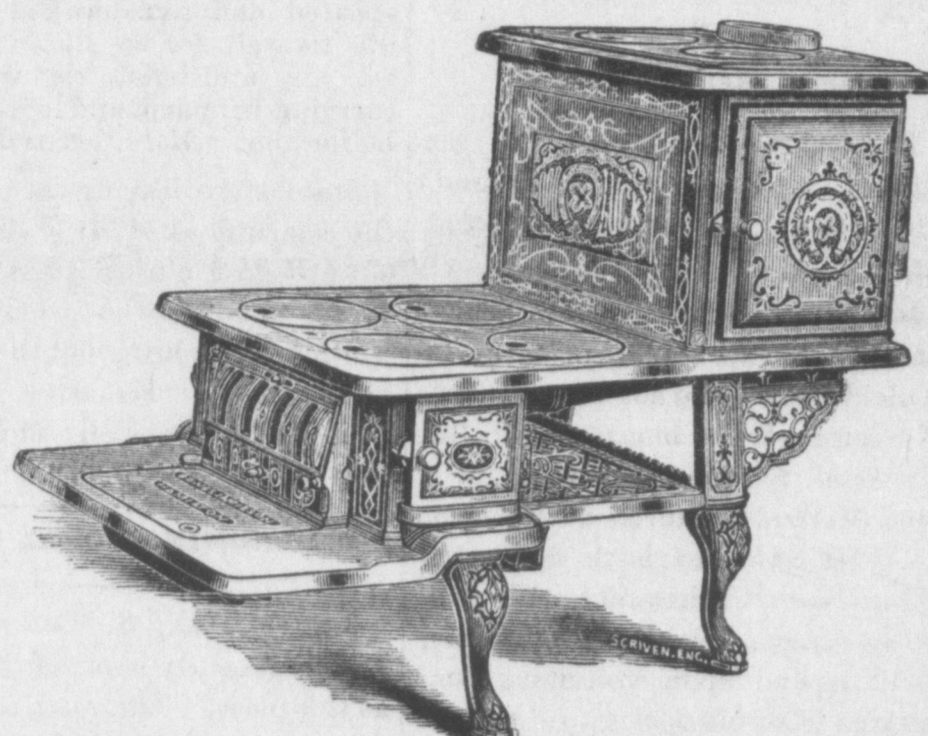
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