

Everywhere.

There is no thought so quieting
In all our pain and care
As this, O God, Whose name is Love,
That Thou art everywhere.

Here, where the crowd is thick, and life
Is full of strain and stress,
And yonder in the lonely wild
And far-off wilderness.

We are so limited; our eyes
See only what is near;
We cannot reach to touch and bless
Even those our hearts hold dear.

But Thou art close beside us all,
A Helper near at hand,
The wanderer further off from us
Is in our Father's land.

We cannot hear them when they cry,
Nor haste their grief to share,
Nor stand beside them though they die—
But Thou art everywhere.

And all our love, although as much
As our fond hearts can hold,
Is to Thy wondrous tenderness
But weak, and poor, and cold.

Our absence is a little thing,
Thy Presence fills all void;
For us, for them, it is enough
If Thy love be enjoyed.

Only, our Father, give us each
To know that Thou art near,
And to the sick and lonely ones
O let Thyself appear.

And make us glad, and give us peace,
And free our hearts from care,
For all is well with us and ours
Since Thou art everywhere.

A Christian's Staying-Power.

BY THEODORE L. CUYLER, D. D.

A robust Christian was the Apostle James. There is a tradition that he prayed until his knees were as hard as the knees of a camel, and that the good people in Jerusalem vied with each other in touching the hem of his robe. From Jerusalem he sent out an epistle to his dispersed brethren, which reads like a bulletin of a field-marshal, and the opening sentences have the ring of a bugle. "Hail, brethren!" he exclaims—"count it all joy when ye fall into manifold trials; knowing that the proof of your faith worketh patience. And let patience have its perfect work." The Greek word here translated "patience" literally signifies *staying*; then it came to mean persistent endurance, whether in active exertion or under acute suffering. It is the *staying power* of the rower in a boat-race, of the warrior in a fierce battle charge, and of the porter weighed down by a heavy burden.

Patience—which is one of the grandest of the Christian graces—is often dwarfed into a mere stoical submission akin to that of a savage tortured at the stake. What passes for patience with some people is rather a callousness of heart. Under severe trials the sensibilities have become as callous as the horny hands of a furnace-man in handling hot iron. A widow who after the death of her husband had lost two children, said to her pastor: "That first grief made such a huge hole in my heart that it has never held any sorrow since that time." From such sullen apathy which is fast feeling, the superb staying power of a true Christian is as far removed as faith is from blind credulity. Our blessed Lord was keenly sensitive to suffering, but how unflinchingly he endured the severe strain of dealing with the sick and the suffering, the bigoted and the ungrateful. Homeless, he never complained; under the vexations of his crude disciples and irritating opponents, he never lost temper; the most fiendish assaults of his persecutors never wrung a murmur from his lips. His silence was sublimer than any other man's utterances. At the end of his life of humiliation he leaves only a handful of acknowledged followers—calmly assured that out of that little band of disciples would germinate the Christianity which shall yet dominate the globe! Patience had its perfect work with him. It is one of the most Christly qualities in a well-developed religious life.

I have been watching the careers of young men by the thousand in this busy city for over thirty years, and I find that the chief difference between the successful and the failures lies in the single element of *staying power*. Permanent success is often won by holding on than by sudden dash, however brilliant. The easily discouraged who are pushed back by a straw, are all the time dropping to the rear—to perish or to be carried along on the stretcher of Charity. They who understand and practice Abraham Lincoln's homely maxim of "pegging away," have achieved the solidest success. It was the honest boast of an eminent New Yorker that the first dollar he ever earned was for hammering down paving-stones in the street, and that went to the captain of the sloop who brought him a penni-

less youth to the city. Oliver Wendell Holmes's couplet describes in a rather coarse and carnal fashion what is a vital Christian grace:

"Stick to your aim; the mongrel's hold may slip,
But crows can't unloose the mastiff's grip."

If staying power is indispensable in all secular pursuits, it is even more so in the spiritual life. Young converts come into our churches by platoons, especially in seasons of revival. Many fall into the fatal delusion that the main thing is done; whereas it is only begun. They have enlisted for Christ; they have, if genuine converts, won the first battle. But the life-campaign is yet before them. The hardest fighting, my young brother, will not be with the hostile forces in a wicked world, but with your own self. To stand the sneers of scoffers requires some courage; to resist the undercurrents of temptation requires the strong anchorage of godly principle. But the mastery of yourself is the great achievement. To hold temper in perfect control, to keep base passions subdued, to keep your powers and purposes true and straight to the one purpose of serving, obeying and honoring Jesus Christ—this is the secret of a strong Christian life. The Revised Version of the New Testament brings out this idea beautifully in the passage "in your patience ye shall win your souls." Before you can win anybody else's soul to Christ you must "win" your own. This can only be accomplished by steady conflict with sin, by completely joining your weakness to the almighty strength of your Saviour. Christ's mastery of you will give you self-mastery.

Paul did not claim to be a perfect man; but he had a prodigious staying power. "I keep my body under," he exclaims—as a boxer who is in a sharp encounter; he constantly beats down with steady and sturdy blows, the unruly appetites and lusts. The moment that a Christian lets the carnal nature get the upper hand, he is overthrown. Nor can he hold down the "old man" of sin except as he holds to Christ and is held by him. Let every young convert carefully and squarely count the cost of a vigorous, successful Christian life; it need not discourage or appall him; yet he will be pretty sure to become an early deserter unless he equips himself for a life-campaign under the Captain of his salvation.

Impatience is the prevailing sin of the times—impatience to be suddenly rich, impatience under restraint, impatience with slow and thorough processes. A Christian character is no more to be finished in a day than was one of Therswaldsen's statues. You have got to learn patience by some sharp disappointments. Patience, too, under God's mysterious delays. You have not learned the prime secret of acceptable prayer, if you have not learned to "wait quietly on the Lord." We cannot either scold or tease our Heavenly Father into granting our desires. Faith has nothing to do with fretting, either under a hard lot, or under the delays of prayed-for blessings. Patient prayer is powerful prayer. If thou hast come into Christ's school, submit to his lessons and his tasks; one of them is—"Not as I will but as Thou wilt."

This virtue of holding on is absolutely indispensable to all successful Christian work. How many volunteers are constantly dropping out of our Sabbath-school teacherships, and out of mission-work as soon as the novelty is off! How many begin to build and never finish! How many ministers are begging for release from "hard fields"; some of them ready to run when God may be just ready to send the shower to start the seed they have sown! The quality of too much Christian labor in our land; whether it be religious or reformatory—is that it ends in a spasmodic spirit of enthusiasm. "Well-doing" comes to nothing unless there be "patient continuance" in it. Brethren, let us remember that Christian patience is not only a waiting on God, it is a steady working for God. *Christ in us is the only staying power.* The soldier who stands fire to the last shot, wins the victory. And up yonder they who are arrayed in the white robes and wear the diadems are they who "came out of great tribulations." Of them it is proclaimed—"Here is the Patience of the saints; here are they that kept the commandments of God and the faith of Jesus!"

Do Not Be Afraid To Ask.

Many a young Christian—even if no longer actually young in years—needs spiritual advice occasionally, and is reluctant to ask for it. The minister is friendly, and undoubtedly would be glad to give the desired aid, but is believed to be much engrossed with his special duties, or in meeting the pressing wants of others. The older church members also are kind

and cordial. But some of them are constituted so differently by nature, or are situated in life so differently, that they hardly can be expected to enter into the case understandingly; and the others are as busy as the pastor, and are supposed to be in the habit of referring everybody to him for such suggestions as are wanted in this case. So the inexperienced but anxious Christian hesitates, delays, and finally goes without the help he needs; and either he gets into trouble which he might have been shown how to avoid, or else he escapes it by his own endeavors, but at the cost of very wearing and unnecessary anxiety and labor.

If you are in this case, do not be afraid to ask for the help which you desire. Do not delay, but apply for it at once. Either the pastor or some other Christian friend, whom you know to possess good sense and experience, will give it to you gladly. The interview will be enjoyable, and it will be worth more than you expect of it. The help that you especially need will be given you, if possible, and also relations of a more or less confidential and thoroughly delightful and useful nature will be established between you and the friend whom you accost. A mutual interest in each other's religious history and welfare will be created, which will continue, and will be full of blessing. You will do good, as well as secure advice and aid. Probably both of you—especially if you kneel together before parting, in order to ask the Divine favor and aid—will draw nearer than ever not only to each other, but also to Jesus himself. Do not be afraid to ask for the advice or help of any sort that you need. You will be glad when you have asked.—*Congregationalist.*

Why Should I Give To Missions?

BY J. C. HIGDEN, D. D.

1. Because, if Christianity is true, we are bound to feel interested in the well-being of every human creature. When the author of our religion was illustrating the meaning of the word "neighbor," He told a story in which a Jew and a Samaritan figure as the most prominent characters. The Jews and Samaritans were on the worst possible terms. For generations they had been trained in hereditary hatred. Now the parable of the "Good Samaritan" gets much of its point from this hereditary hatred. The humane Samaritan traveller felt the claims of a brother man who was in sore need of help, and thus he behaved in a neighborly way.

Dr. Thos. H. Skinner, of Raleigh, N. C., is said to have approached a man, and asked him for a contribution to Foreign Missions. "No," said the man, "I have enough to do to help my neighbors." "Well," said Dr. Skinner, "who are your neighbors?" "The people who live in lands with me," said the farmer. "Very well," said Dr. Skinner, "and how far down does your land extend?" "To the centre of the earth, I suppose." "All right. Now the man who joins lands with you on the other side of the globe is living in heathenism, and I want you to give me something to help to send him the gospel." Christianity teaches that every man who needs your help is your neighbor.

2. Because it will help my own soul. This is not a selfish, but a thoroughly Christian motive. Anything that will broaden our souls and open them, and expand within them the purer more unselfish instincts of our nature, is a good thing for us to do. "Charity" does not "begin at home." The comfort, convenience and happiness of your own household are so much a part of your own personal happiness, that "charity" is really never thought of when you pay for your wife's new shoes, or your daughter's new piano. But when you put your hand in your pocket to help a man who has no claim upon you, except that he is a human being, then you are doing a charitable act; and it is by training ourselves to sacrifices of this kind that a really broad and Christian charity is built up within us. If it is ever to be worth much to us, or to the world, it must be a growth; and this growth requires careful, painstaking cultivation. If this is not true, why should Paul have taken the trouble to write such a passage as the 13th chapter of 1st Corinthians?

3. Because Christ commands it. "How shall they hear without a preacher?" and "How shall they preach except they be sent?" These questions are arguments, made by one of the closest of all reasoners, and based upon the assumption that the spread of the gospel is a part of the gospel; that the good news must be circulated.

The life of Christ, as given by the evangelists, was really a missionary tour. The Acts of the Apostles is a

missionary magazine, containing little but missionary intelligence. The epistles are mostly letters written by missionaries to the mission churches they had founded. The Apocalypse ("Revelation") is full of instruction and warning to mission churches. The whole New Testament is a mission document. Can you be an intelligent, conscientious Christian and not help missions?

Where Are The Nine.

An exchange says, "It is surprising how few members are active in maintaining the services of the ordinary church. In a church of one hundred members, seventy-five could be picked out whose death would not put a check to any one department of the work. On the other hand the death of a selected ten would break up the prayer-meeting, the Sunday-school, and the finances. How the idlers can be content with themselves we do not understand."

Strange as this may seem, it is nothing new. We remember that of the ten lepers whom Jesus cleansed only one turned back to thank him for it, and he was a Samaritan. Jesus expressed his sorrow at their ingratitude in words which ought to pierce every indifferent soul: "Were there not ten cleansed? But where are the nine? There are not found that returned to give glory to God, save this stranger." Is this a true picture of the church? Is it so that only one in ten of those who have felt the power of the Lord in their hearts is earnestly engaged in his service? My brother, are you that one? Or are you one of the nine who, having received the mercy of God, are going indifferently and thanklessly on in your way? Let us not say that, since it has always been true that only about one in ten has been actively and earnestly engaged in the Lord's service, therefore it must always be so. If it has been and still is so, it is contrary to the will and purpose of Jesus, and might better be changed at once. Let every one of us resolve that, if we have hitherto been one of the nine, we will no longer train in that company, but will be one of the ten who were not only cleansed, but who returned to give God the glory. Gratitude to God for his mercy to us demands this; the magnitude of the work which God gives us to do calls loudly upon us for it; loyalty to our Christian vows should hold us joyfully to this spirit of consecration. Any man bearing the name of a Christian ought to be cast down to the depths of humiliation in his own soul, if it can be truthfully said of him that the largest place he fills in the church is on its list of members. In the public service of God on the Sabbath, in the prayer-meeting, in the Bible-school, in the general religious atmosphere of his own home and the community, in works of mercy and deeds of love, in the counsels of those who plan and pray for the spread of the gospel in all the world, in every moment for social, moral and religious reforms, in the contribution box representing the backbone of all progressive work, in some or all of these places and ways there is certainly room for every consecrated, earnest Christian worker to make himself felt; and every Christian should aim to be such a Christian.—*Sabbath Recorder.*

Hints To Church-Goers.

Well, Hugh, what was the sermon about? Inquired his father, who had been kept from church by a severe headache.

Really, father, I don't know, replied the young man. It was so very stupid I gave up listening and thought of something else.

Mr. Ryegate looked disappointed. Did I never tell you, my son, said he, what a great impression was once made on me by something a distinguished lawyer said to me? It was this, and I want you to remember it: Every time you go to hear a sermon or lecture, and allow your thoughts to wander, you lose just so much mental discipline and of the power of concentrating your mind. Why, my boy, you are studying for the law, and do you not know that gift—the ability to keep your mind on a subject—is one of the greatest helps in your or any other profession? Here is a remark on the same subject long which I clipped from a paper not ago: The concentration of the mind on but one thing at a time is the great end of education. If this habit is persisted in, it is surprising what progress can be made.

And Hugh, here interposed the sweet voice of his invalid Aunt Eunice, that is only the lowest, most selfish reason for listening to a sermon. I, too, have a quotation for you here in my scrap-book. Consider the sermon, no matter who may be the preacher, as a message to you from God, not as an effort of man.

Papa, said Hugh's sister Dorothy, after a moment's pause, don't you think it is just as important to concentrate your mind on the singing as on the sermon?

Certainly, replied Mr. Ryegate, and on the prayers as well. No part of God's public worship can be slighted. Because, continued Dorothy, I never can forget a lesson I received last

summer. A girl stood next to me at evening service when the hymn,

Father, what'er of earthly bliss
Was being sung. As I could not sing on account of a cold, and she was looking over my book, I could not avoid hearing her. She was looking around the church most of the time, hardly resting her eyes on the words at all, and this, as nearly as I can remember it, is the way she sang the first verse:

Father, what'er of earthly bliss
Why a—will denies,
Accepted at thy a—a—
Let this position rise.

Of course she was not thinking of a word she sang. It shocked me so much that whenever I find my thoughts or eyes wandering during the singing I am always brought to myself by the recollection of that girl.

A wholesome lesson, said Mr. Ryegate as the bell rang for tea; may we all remember it.—*S. S. Times.*

Can I Do It?

In the following note, Dr. Ashmore shows how every one may contribute to the cause of missions:

"Your vocation and circumstances may be such that you cannot have ready money to 'lay by in store' for the work of missions. That need not hinder you from obtaining the divine injunction. Christ said: 'Give alms and such things as ye have.' Peter said to the poor cripple, 'Silver and gold I have none, but such as I have give I to thee.' Ancient Israel gave in kind—mint, anise, and cummin, and barley and wheat, and oil and wine. Moses told them how they could turn things into money before they went up to Jerusalem that was to be. In like manner give a little of the produce of the farm, the garden, the flock, the dairy, the shop. Give a handful of corn,—it may 'shake like Lebanon.' Give a basket of fruit, of vegetables or a measure of wheat. Lay it by to be at the Lord's risk and expense. Sell it as you can and give the avails, whatever they may be, to the work of God, or give an hour or two of time each week in which you can sew or embroider.

Do some sort of handiwork for Christ's sake—working with the hands,' according to Paul's injunction 'is a thing which is good that ye may have to give to him that needeth.' An humble shoemaker pledged to benevolence one particular night of the week. All the work done on that night was consecrated to the treasury of the Lord. He said he found it more blessed to work for the Lord than to give money outright.

Pleasures Which A Christian Should Forgo.

1. Those as to the propriety of which he is in doubt. Rom. 14:23.
2. Those in which he cannot indulge without danger that his example may lead others into sin. Rom. 14:15; 1 Cor. 8:9.
3. Even those in which, if he engage, he will grieve weak Christians, who disapprove them; much more those which Christians universally condemn. 1 Cor. 8:12, 13; Rom. 14:12; Mark 9:42.
4. Those which have the taint of sin upon them. Jude 23.
5. Those which, if indulged in, would place him in a false position (1 Thess. 5:22; 2 Cor. 8:21), and which seem to identify him in taste and life with a sinful world, from which he should be separate. 2 Cor. 6:14-17; Rom. 12:2.
6. Those which might gain the mastery over him, and would interfere with anything of more importance. Eph. 5:18; 1 Cor. 7:31; Phil. 4:5.
7. Those into which he cannot carry his religion without incongruity (1 Cor. 10:31); on which he cannot ask God's blessing (Col. 3:17); in which he cannot show forth the shining graces of a Christian character, to the honor of God (Matt. 5:16); and in which he cannot breathe the atmosphere of Christ's presence.—*American.*

Doing And Being.

A young girl had been trying to do something very good, and had not succeeded very well. Her friend, hearing her complain, said:

"God gives us many things to do, but don't you think he gives us something to be just as well?"

"Oh, dear! tell me about being," said Marion, looking up; "I will think about being, if you will help me."

Her friend answered, "God says:

"Be kindly affectioned one to another."

"Be ye also patient."

"Be ye thankful."

"Be not conformed to this world."

"Be ye therefore perfect."

"Be careful for nothing."

"Be ye not wise in your own conceits."

"Be not overcome of evil."

Marion listened, but made no reply. Twilight grew into darkness. The tea-bell sounded, bringing Marion to her feet. In the fire-light, Elizabeth could see that she was very serious.

"I'll have a better day to-morrow. I see that doing grows out of being."

"We cannot be what God loves without doing what he commands. It is easier to do with a rush than to be patient, or unselfish, or humble, or just, or watchful."

"I think it is," returned Marion.

Scrofula

Is one of the most fatal scourges which afflict mankind. It is often inherited, but may be the result of improper vaccination, mercurial poisoning, uncleanliness, and various other causes. Chronic Sores, Ulcers, Abscesses, Cancerous Humors, and, in some cases, Emaciation, and Consumption, result from a scrofulous condition of the blood. This disease can be cured by the use of Ayer's Sarsaparilla.

I inherited a scrofulous condition of the blood, which caused a derangement of my whole system. After taking less than four bottles of Ayer's Sarsaparilla I am

Entirely Cured

and, for the past year, have not found it necessary to use any medicine whatever. I am now in better health, and stronger than ever before.—O. A. Willard, 218 Tremont st., Boston, Mass.

I was troubled with Scrofulous Sores for five years; but, after using a few bottles of Ayer's Sarsaparilla, the sores healed, and I have now good health.—Elizabeth Warnock, 54 Appleton street, Lowell, Mass.

Some months ago I was troubled with Scrofulous Sores on my leg. The limb was badly swollen and inflamed, and the sores discharged large quantities of offensive matter. Every remedy failed, until I used Ayer's Sarsaparilla. By taking three bottles of this medicine the sores have been entirely healed, and my health is fully restored. I am grateful for the good this medicine has done me.—Mrs. Ann O'Brien, 158 Sullivan st., New York.

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