

My Life-Long Prayer.

Teach me thy love, O gracious Son of God,
The love that passeth knowledge teach
thou me!
Like living water let that love flow in,
In heavenly freshness coming straight from
thee.

Quench thou my thirst with this great love
of thine,
No other love but thine can satisfy;
No love save that that wellets from the
cross,
Can the deep want of this poor soul
supply.

Light up my spirit with this love of thine;
Let the day break and every shadow
flee;
Cast out all darkness, cast out every fear,
Let this bright love be light and peace to
me.

Prepare me for thy coming; for I know
That in an hour we think not, thou wilt
come.
Wash'd in thy blood, and cloth'd in raiment
fair,
Let me be ready for my glorious home.

Let me then dwell in love and love in me;
My guide and light thine everlasting
Word.
So shall I safely brave the perils here;
So shall I be forever with the Lord.
—Rev. Horatio Bonar, D. D.

Fallacies Of Following Feelings.

BY A. W. E.

Feelings are the most uncertain part of man. The mind can be changed only through an appeal to reason; the will acts upon choice alone; but feelings are like ripples of the waters, the straws and dry leaves of the land, blown hither and skelter by every passing breeze. A strain of music, a pathetic tale, a glance from a stranger's eye, a tear will arouse, banish or alter feelings in a moment.

Conditions of the body produce frequently deleterious effects upon the feelings. Physical weariness often kills heavenly aspirations and deadens spiritual promptings, while appetite, it is well known, again and again opens the gates to a flood of feelings, desire, passion, that sweeps away reason, and, submerging the will, bears all before it in disaster and devastation. Even the breakfast fare wields its influence upon the Christian condition and religious achievements of the day. A plate of baked beans more than once has counteracted the good effects of a sermon, while honest convictions have been drowned in a cup of coffee.

Custom and fashion extend the reign of feeling. Among some people it is "quite the thing" to act on impulse, to be swayed by fancy, flitting like butterflies or cavorting like colts before society. Even common salutations magnify feelings. "How do you do? how do you feel?" If the person addressed deems any reply in place, it consists of a detailed statement, not of deeds, not of thoughts, not of important interests, but of fickle feelings, and the telescope of critical, personal pride is straightway focused upon the evanescent experiences of an hour or a day. There was a time when in Rome, greetings took the form of inquiries after parents; when in Athens men asked, as they met, "How are the affairs of State?" In the days of Israel's kings, the Hebrews met, saying, "Peace be unto thee;" and Christ sent forth his disciples with the salutation for each home, "Peace be to this house."

Feelings are not trustworthy guides. Fireflies and will-o'-the-wisps, though near are not reliable; the moon, though large, can not serve the mariner as the little pole-star. So everywhere men must act, not on feeling, but according to fixed principle.

In his promises, God has given a remedy for discouraged feelings. "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." This is an antidote for the desponding to take. "Let us not be weary in well doing: for in due season we shall reap, if we faint not." "Lo, I am with you alway." "Underneath are the everlasting arms." These are provisions for the cure of discouragement.

Should the prayer-room be a place for analyzing, or even recognizing, feeling? Need there be "blue" Mondays? Should the Christian climb the mount of ecstasy and the next day fall into the slough of despondency? Shall Moses, in his allegiance to God, be less firm at Marah than at Eim, or at the base than at the top of Sinai?

Is it wise, or right, to sit now in the House of Mercy "waiting for the moving of the waters?" For surely God has said through his servant, "Therefore, my beloved brethren, be steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord."—Morning Star.

Prayer Answered.

"He cast himself upon the earth, and put his face between his knees"—an absorption of soul in the desire of his heart which shut the world entirely out. Now one great difficulty with our prayers is that we enter our closets with minds preoccupied with business or pleasures, and while in a sense we desire to see the glory of God in a redeemed world, yet this desire is not the ruling passion of our souls, and so, though we shut the door and take the attitude of a petitioner, and our lips articulate words unspeakably grand, our real deep concern is in the success of trade or in the anticipated enjoyment of the next hour—that is to say, we bring the world into our closets, and our prayers go no higher than the ceiling.

"And he put his face between his knees, and wandering thoughts about which so many Christians complain, were impossible with Elijah, for the one burning passion for rain crowded out every other thought."

Do you suppose that Abraham, when he pleaded for Sodom with the angel, had any trouble with wandering thoughts? Do you suppose that Jacob, when he wrestled all night with the angel, and prevailed, was thinking about the flocks and Esau, and the memories of his twenty-one years with Laban? Was Moses troubled with wandering thoughts when he interceded, with fasting, forty days for God to forgive the sin of Israel? Think you that the world was able to get into that upper room where the one hundred and twenty were praying for the promised Holy Spirit? Do you think that Peter's mind was wandering off to his boats and nets on the sea of Galilee, and that Matthew found himself counting the tax money in his old office?

When John Knox lay all night on the floor of his chamber, crying "give me Scotland or I die?" was a wandering thought able to nestle in so much as a corner of his great soul? When that loved one in your home was tossing on the sick-bed, and the physician's face grew anxious, and every step through the house was soft, and the children even forgot to laugh and play, did wandering thoughts obtrude their earthliness into your heart as you carried your burden to Jesus and begged a precious life? Ah! wandering thoughts are the tell-tale of pre-occupied mind; they are the sign hung out even at the mercy-seat, "No room for Jesus in this inn." But when we put our faces between our knees, when the passion for the rescue of the perishing fills to overflowing every chamber and corner of our souls, then the world can no more intrude upon our devotions than you can put another drop of water in a full barrel. And when the Church believes God and prays with an earnestness which refuses to let go of the omnipotent arm, then always, without a possible exception, the clouds of grace roll up, and the raindrops begin to fall. So it was with Elijah. So it has ever been with parents praying for children, with Sunday school teachers praying for scholars, with the church praying for a revival—every prayer answered, and answered at once, when faith clings to the promise and stays on Carmel till the blessing comes.—Pulpit Treasury.

"Kindling."

Somebody I have forgotten who, wrote a book a few years ago about "kindling." It was, no doubt, a learned treatise on the philosophy of spiritual quickening. But we don't need to philosophize elaborately. We know how to kindle fires in fire-places, and we must kindle them in the house of God just as we do in our own. Coming home the other day I found a heap of ashes on the hearth and a pile of dry wood near by. Knowing that there were live coals in the ashes, I soon raked them out, brought them together, and laid my kindlings over them. The coals began to glow and brighten from contact with the air and each other. Their heat made the dry kindlings still drier. But there was no blaze. Then I took a piece of paper from my waste-basket and threw it upon the coals. In an instant it flamed up and was gone, but it started the fire. The flames which it brought out of the coals kindled upon the wood, and soon the whole pile was aglow.

And then I thought how many churches need just what was needed in my fire-place. There are hearts in them that love God, and that long for his salvation. There are souls around them that are interested in the truth, but not yet kindled by it. The problem is: How to bring the piety of the church so in contact with the men and women in the congregation, or the community, that they shall be awakened and converted. The church is exerting some influence upon the people within its sphere, just as the coals on my hearth were gradually sea-

soning the wood. But this does not satisfy the true minister or the earnest Christian. He wants to see the impenitent, not merely respecting religion attending Sabbath services, but rejoicing in the hope that is full of glory. Can not the minister or the Christian do just what I did just now? Can't he start a blaze? Can't he do something that shall kindle to a glow his own faith, and that of his brethren? Can't he, by one earnest effort, make the latent piety of the church active—set its burning coals aflame? It did not require much to change my smoking brands to a cheerful fire—only a bit of paper. And it may be that a little thing, which you hardly think worth trying, will be blessed of God in the revival of his work.

It is not necessary to appoint a series of meetings, or to send for an evangelist. You have the live coals and the partially seasoned wood, and they are in contact with each other. It ought to be easy to kindle that wood. The Holy Spirit is ready to fan the flame as soon as it is kindled. He waits for us to do something in faith that he can energize for good. We are going over and over a round of duties, and asking God to bless us. He does, and he will. But if our work is formal, our prayers will be; and though the coals be kept alive, and the wood will be slowly seasoned, we will not be as happy or as useful as if we had that living faith which sets the heart aflame.—The Occident.

Burdens On Young Shoulders.

"Now, boys, you must take upon yourselves the entire responsibility of getting to school in season. I will see that your breakfast is ready on time; but I shall not find your books or your hats for you, or remind you that it is time to start. If you go through college, it will take you seven years—three for preparation and four for the college course. I will provide clothing, books, all expenses, but you must see to it that you are every day punctual in your attendance. I cannot assume that burden in addition to all the rest."

Thus spoke a mother to her two sons, who were just starting on their preparatory studies for a college course. She had a double reason for thus throwing upon them the burden of responsibility for punctual attendance upon their school studies. It was necessary that they, being fatherless, should early learn to spur themselves to duty, to hold themselves to account for their successes and failures; and she had already assumed all the burdens she could bear. From that hour she never in a single instance reminded them that they were likely to be late. She did with great care go over the monthly reports their teacher sent home, and show her gratification when their standing was high. She kept advised of their daily progress, overlooking their studies in the evening, sympathizing with their enthusiasm, and helping in the solution of their duties; but all the responsibility of their progress she made them feel rested on themselves. By the striking of the clock in their room they knew when it was time to get up, when it was time to go to bed, when the hour of breakfast arrived. If they carelessly laid down their hats and coats out of place, she did not interest herself in the least to help in finding them. It was unnecessary even to remark: "If you had hung them in place, you would easily put your hand on them;" for they had heard from earliest infancy, "A place for every thing, and every thing in its place." "A time for every thing, and every thing in its time."

As the result of this course on the mother's part, the two boys, though walking two miles to school in all weathers, were rarely if ever late; and when they entered college, to which they went daily by the train, they were uniformly and easily on time. Punctuality had become a habit, and they needed no outside prodding in keeping their engagements. This sense of responsibility continually enlarged until it embraced an increasingly wide area, and when they reached full manhood they were entirely accustomed to bearing its burdens manfully.

During all this time, of course, the school gave the law to the family life. Every arrangement was made for the easy performance of school duties. Such diversions as would suggest or demand late hours at night were avoided. The evening meal was served at such an hour as would give time for study when it was over; or an early hour for retiring was insisted on that an hour for study before breakfast might be secured without robbing the time for sleep.—Advocate.

Divinely Guided.

Faith travels in an unseen track to honor and glory, neither shall anything turn her aside. Her way may not be plain at this moment

but it shall be made so. God is with those who trust in him; and what or whom shall we fear when God is with us? In due time the hand of the Lord shall be seen.

Sometimes the way of the Lord is mysterious and perplexing. I have known the best of men say: "I long to do the right, and by God's grace I will not stoop to anything which is evil; but which out of the two ways now before me is the right way? Each of them seems to be both hopeful and doubtful; which way shall I turn?"

This is a condition which causes great anxiety to one who is deeply earnest to be right. Oh, for an oracle which could plainly indicate the path! Superstition and fanaticism shall not be gratified by either voice of dream, but yet, "The way of the righteous shall be made plain." Brother, when you do not know your way, ask your Guide. Stand still and pray. If you cannot find the way upon the chart, commit yourself to the divine guidance by prayer. Down upon your knees, and cry to the Lord! Few go wrong when they pray over their movements, and use the judgment which God has given them. The last is not to be omitted, for I know persons pray about a matter which was perfectly clear to anyone with half a grain of sense. In order to escape from an evident but unpleasant duty, they have talked about praying over it. Where a plain command is given, an unmistakable figure points out the way, and hesitation is rebellion. Sluggards make prayer an excuse for doing nothing; on the other hand, wilful people make up their mind, and then pray; and this is sheer hypocrisy.

He who is on the King's highway will come to a good end, for the King has completed that way, so that it does not fall short, but leads to a "city of habitations, whose builder and maker is God." Oh, to be right with God; yea, to be right with him in our daily life and private walk! Let that be the case and our way shall be judged of by the Lord as his own royal highway, and upon it the light of his love shall shine, so that it shall become brighter and brighter unto the perfect day.—C. H. Spurgeon.

Personal Testimony For Christ.

Let no one suppose that because his gifts are not apostolic he is free from the duty of personal testimony for Christ. The child who loves Christ can say so, and by his guileless testimony fulfil the words of David: "Out of the mouth of babes and sucklings hast Thou ordained strength." The gentle mother, the shrinking maiden, the suffering invalid,—all these can testify for Christ; and when released by the hand of Providence from the active duties of daily life, this remains the chief and sometimes the only service that they can render to their Saviour. But this is possible even to the dying, whose last song on these cold shores is often tuned to the name of Jesus, and sung with solemn joy before the soul spreads her wing for the happier clime where Jesus reigns. Such are—

"Happy if with their latest breath
They may but gasp His Name;
Preach Him to all, and cry in death—
'Behold, behold the Lamb!'"

—Rev. W. T. Adey.

Sensible Counsels.

Persevere against discouragement. Keep your temper. Employ leisure in study, and always have some work on hand. Be punctual and methodical in business, and never procrastinate. Never be in a hurry. Preserve self possession, and do not be talked out of conviction. Rise early, and be an economist of time. Maintain dignity without the appearance of pride; manner is something with everybody, and everything with some. Be guarded in discourse, attentive and slow to speak. Never acquiesce in immoral or pernicious opinions. Be not forward to assign reasons to those who have no right to ask. Think nothing in conduct unimportant or indifferent. Practice strict temperance, and in your transactions remember the final account.—Middleton.

A Prayer.

The most beautiful and efficient feature of the order of King's Daughters is "The Prayer of Consolation," which each King's Daughter offers every morning upon rising. It is this: "Each morning I seek to give myself to my Heavenly Father for the day, saying, 'Take me, Lord, and use me to day as Thou wilt. Whatever work Thou hast for me to do, give it unto my hands. If there are those Thou wouldst have me to help in any way, send them to me. Take my time and use it as Thou wilt. Let me be a vessel close to Thy hand and meet for thy service, to be employed only for thee and for ministry to others 'in His name.'"

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Statement of Accounts for '87.

INCOME.		DISBURSEMENTS.	
Premiums—Life.	\$408,768 60	Dividends on Capital.	\$6,250 00
Accident	18,550 42	Death Claims, including bonuses.	\$76,657 53
	\$427,319 02	Matured Ed'm's, including bonuses.	19,406 13
Less Paid for Re-Assurances.	\$2,543 24	Annuity payments.	1,217 8
	\$424,775 78	Accident Claims.	\$259 11
Interest.	58,038 53	Profits paid Policy-holders.	74,501 93
Rents.	1,545 23	Surrender values.	14,660 15
Profits on Real Est. and Deb. sold.	11,472 00		
			194,732 65
		Expense Account.	79,457 02
		Commission.	39,326 27
		Medical Fees.	8,206 60
		Total Disbursements.	327,972 52
		Surplus over Disbursements.	167,859 02
Total Income.	\$495,831 54		\$495,831 54

ASSETS.		LIABILITIES.	
Debentures.	\$136,762 60	Life Reserves (Institute of Actuaries Hm table, 4 1/2 per ct. in.)	\$1,125,720 47
Stock—Montreal Loan and Mortgage Co., market value	27,082 50	Annuity reserves	9,769 39
Loan on Hamilton Provident and Loan Co. Stock (market value, \$1,440).	3,000 00		1,135,489 86
Loans on Real Estate, first mortgages.	891,908 48	Less reserves on Policies re-assured.	3,905 24
Real Estate.	31,268 36		1,131,584 62
Loans on Company's Policies (Reserves on same being \$124,000).	64,388 11	Unearned Accident Premiums	9,594 10
Cash on hand and in bank.	18,280 87	Death Claims [life] reported but not proved or awaiting discharge.	17,916 20
Bills receivable.	1,444 03	Death claims resisted.	2,000 00
Office furniture.	3,330 70	Profits due Policy-holders.	6,856 66
Agents' balances.	3,379 00	Sinking Fund deposited for Debentures.	5,547 73
Committed commissions.	10,961 00		
Interest due.	6,861 66		
Interest accrued.	18,978 29	Total Liabilities.	1,174,499 31
Rents due and accrued.	222 50	Cash surplus to Policy-holders	138,005 17
Outstanding premiums in force (composed largely of amts. on which the days of grace are current).	\$68,545 29	Capital paid-up.	\$62,500 00
Deferred Premiums.	39,174 55	Surplus over all Liabilities and Capital Stock.	75,505 17
	\$107,719 75		\$138,005 17
Less 10 per cent. for collection.	10,771 97	[Including uncollected capital the surplus to policy-holders is \$875,505 17.]	
(The Reserves on these Policies included in the Liabilities are over \$320,000.)	96,947 78		
Surpluses.	388 51		
	\$1,312,504 48		
Capital stock subscribed, but not called up.	437,500 00		\$1,312,504 48
Total Assets.	\$1,750,004 48		

THOMAS WORKMAN,
PRESIDENT.

R. MACAULAY,
MANAGING DIRECTOR.

JOHN B. GUNTER, General Agent, Fredericton, N. B.