

## Over And Over Again.

"For precept must be upon precept, precept upon precept; line upon line, line upon line; here a little and there a little."—Isa. lxxviii. 10.

Over and over again,  
No matter which way I turn,  
I always find in the book of life  
Some lesson I have to learn.  
I must take my turn at the mill,  
I must grind out the golden grain;  
I must work at my task with a resolute will,  
Over and over again.

We cannot measure the need  
Of even the truest flower,  
Nor check the flow of the golden sands  
That run through a single hour;  
But the morning dew must fall,  
And the sun and the summer rain  
Must do their part and perform it all  
Over and over again.

Over and over again,  
The brook that o'er the meadow flows,  
And over and over again,  
The ponderous mill wheel goes;  
Once doing will not suffice,  
Though doing so be vain,  
And a blessing, falling as once or twice,  
May come if we try again.

The path that has been trod  
Is never so rough to the feet;  
And the lesson we once have learned  
Is never so hard to repeat.  
Though sorrowful tears may fall,  
And the heart to its depths be riven  
With storm and tempest, we need them all  
To render us meet for heaven.

—Josephine Pollard.

## Fifty Cents a Year.

We took our annual collection for Foreign Missions last Sabbath. Our minister pleaded earnestly for the heathen, and said it was a burning shame that the Redeemer's command to go into all the world and preach the gospel to every creature had not been fully obeyed centuries ago. His words seemed to make a deep impression upon the audience. There were tears in many eyes, and I thought, now we shall have a grand contribution. I helped the treasurer count up. The amount on the plate in cash and cards was two hundred dollars. Rev. Jones said, as he finished the count: "There, now, isn't that a fine collection?"

"I am not so sure of that. Let us go into a little calculation. You see we have 250 members in this church. None of them are very poor, and some of them are rich. There were quite a number of ten and five dollar bills on the plates, showing that nearly half of the two hundred dollars came from ten or fifteen who gave five dollars and upward, and thirty-five for the absent and the indigent, and we have one hundred dollars as the annual contribution of two hundred well-to-do members of the Church. This is an average of half a dollar each. That half dollar represents the interest taken by four-fifths of our church in the evangelization of the world. Now, I don't know just who these fifty-cent Christians are, but I can guess pretty safely as to some of them. I was going down street yesterday with my old friend Carlos Close. He is well off, you know, and lives in good style. He stopped at a cigar store and said: 'Smith, won't you take a smoke with me?' 'No,' I replied, 'You know very well that I have weeds enough at home, without coming to town for the vilest of them all. And as for smoke, as soon as it is dry enough to burn rubbish, the air will be full of it anyway.' I was just a little mad, you see. But Carlos only laughed, and bought two for twenty-five cents. And then, remembering that it was Saturday, and that he was too conscientious to buy on the Sabbath he said, 'Give me two more for to-morrow.' He then threw fifty cents on the counter, pocketed three cigars and lit the fourth. He took another half dollar out of his purse this morning and put it on the contribution plate. How much then does Carlos Close care for the Redeemer's last command and for the perishing heathen? Why, just the worth, or rather the cost of four cigars! Suppose that he would give up this habit, which is useless if not injurious, and set apart his cigar money for Foreign Missions! Can't you see that instead of half a dollar his contribution would be over ninety dollars a year. And if the same spirit of self-denial for Jesus' sake animated all the rest of our indigent Christians, our collection to-day would have gone up into the tens of thousands instead of being a paltry two hundred dollars.

And let me again give you another guess. The Widow Ames is one of the half dollar contributors. She, you know is left with a very liberal support for her and her children. But she likes to put on style. I was waiting for my wife at the milliner's. Mrs. Ames was getting a new bonnet. The price I believe, was ten dollars. But she did not think the ribbons on it were quite wide enough. The milliner said: 'I can put on wider ribbon in a moment if you say so; but they will be fifty cents extra.' 'Very well,' said the lady. She threw down half a dollar, and kept another in her purse for the collection to day. She cares just as much for the conversion of the heathen as she does for extra trimmings on her new winter bonnet, and she invests twenty one times as much in that bonnet as

she gives, in a whole year, to Foreign Missions."

Knowing these people as I do; I could multiply such cases by the score. The truth is, our church, as a body don't care as much for missions as it cares for cigars and gloves, or an extra dessert at dinner. It does not exercise any self-denial in giving to the Lord, and hence it does not give heartily. I know there are grand exceptions, and to them we owe the fact that our collections are what we call "respectable." But if the whole mass of our communicants gave in proportion to their means as a few give, we would have from ten to twenty millions a year for the Foreign Board instead of a paltry one million—a little over a dollar a head! Why, the poorest member of the Christian Church ought to be able to earn or save five dollars a year for missions. That should be the minimum. From that the gifts should go up into hundreds and thousands. What is needed is a renewed consecration of our wealth, of our competency and of our poverty to the Lord. The world will never be converted until the Church is. We don't really believe. We think we do, but it is a delusion. When we believe we will give, and when the Spirit is poured out upon us from on high we will believe.

And now I want to pass from our missions to ministers. I will put what I have to say on that subject this week under the heading,—"Sense Smith in Journal."

## His Way Of Putting It.

Dr. Nettleton had come from the evening service in some country town to his home for the night. The good lady of the house, rather an elderly person, after bustling about to provide her guest with refreshment, said, directly before her daughter, who was in the room:—

Dr. Nettleton, I do wish you would talk to Caroline. She don't care nothing about going to meeting nor about the salvation of her soul. I have talked and talked, and got our minister to talk, but it don't seem to do no good. I wish you would talk to her, Dr. Nettleton."

Saying which, she soon went out of the room.

Dr. Nettleton continued quietly taking his repast, when he turned round to the young girl and said:—

No, just tell me, Miss Caroline, don't they bother you amazingly about this thing?

She, taken by surprise at an address so unexpected, answered at once:—

Yes, sir, they do; they keep talking to me all the time till I am sick of it.

So I thought, said Dr. Nettleton. Let's see—how old are you?

Eighteen, sir.

Good health?

Yes, sir.

The fact is, said Dr. Nettleton, religion is a good thing in itself; but the idea of all the time troubling a young creature like you with it, and you in good health, you say! Religion is a good thing. It will hardly do to die without it. I wonder how long it would do for you to wait?

That's just what I've been thinking myself, said Caroline.

Well, said Dr. Nettleton, suppose you say till you are fifty? No, that won't do; I attended a funeral, the other day of a woman fifteen years younger than that. Thirty? How will that do?

I'm not sure it would do to wait quite so long, said Caroline.

No, I don't think so either; something might happen. Say, now, twenty-five or even twenty, if we could be sure you would live so long. A year from now, how would that do?

I don't know, sir.

Neither do I. The fact is, my dear young lady, the more I think of it, and how many young people, as well apparently as you are, do die suddenly, I am afraid to have you put it off another moment longer. Besides, the Bible says: "Now is the accepted time." What shall we do? Had we not better kneel down here, and ask God for mercy through His son Jesus Christ?

The young lady, perfectly overcome by her feelings, kneeled on the spot. In a day or two, she, by grace, came out rejoicing in hope, finding she had far from lost all enjoyment in this life.—Selected.

## Why Do You Not Find Peace?

It may be you are making some reservation, and you do not find peace with God. There is some little thing you are not willing to give up, or some duty you are not willing to perform, and thus you raise an issue with God. You will not go to a prayer-meeting, in a certain place, or to an inquiry-meeting, or to your pastor. There is some wrong you have done which you will not redress or acknowledge. You may be conscious what this thing is, and so have a direct known issue with God; or, you may not be conscious what it is.

Once knew an estimable lady, who attended the inquiry-meeting

night after night, and professed willingness to give up all for Christ, yet she made no progress. She remained so long in this critical and perilous condition that her pastor became alarmed for her, and went to see her at her home, where he could inquire more particularly about her, but he could learn nothing. After earnest prayer, he started to leave, and laid his hand on the door-knob, when she asked him, "Mr. S—, can anyone become a Christian while she cherishes hard feelings towards another?"

The mystery was solved. "No, my dear woman," said he, "she cannot. If you do not forgive your fellow servant five hundred pence, how can you expect God to forgive you ten thousand talents?"

That night she came to the inquiry-meeting with a shining face. She had held a grudge laid up in her heart against a neighbor. They had not spoken together for years. As soon as her pastor left her, she took her bonnet and went over, confessed her fault and sought reconciliation; the two buried it all, and Jesus came down at once and entered into her heart.

In another place, I heard a man who had been a town officer, out in his barn, pleading earnestly with God for pardon. I went in and said to his wife, "I think your husband will soon be rejoicing; I hear him praying in his barn."

"Oh," said she, "he has been doing that for six weeks. I have often heard him wrestling with God out there."

At the meeting that night I took up this matter of forgiveness and confession. The next day I overtook him in the road with his team. With a radiant face he said to me: "I have taken up a great cross to-day, and have got a great blessing. I had trouble with one of the Town Board, and I went over three miles this morning to see him—confessed my fault and forgave him, and now Jesus has forgiven me. I almost wish there was somebody else against whom I had hard feelings, that I might get another blessing."

There is a world of meaning in those words of Jesus, "Forgive, and ye shall be forgiven." These selfish, proud, jealous hearts perhaps more frequently bar out the Saviour by an unforgiving spirit than by any other evil. Any un-Christian temper, or shrinking from any cross, will keep the soul in darkness and bondage.—"Counsels to Inquirers."

## Overdoing for Children.

It is quite possible to do too much for children, though some parents do not seem to think so. It is good for a child to do all he can for himself, to amuse himself, to wait on himself, and to perform such little offices for those about him as he is well able to do. A child who is the centre of service, who does little but receive kindness, attention, gifts, is apt to become "all mouth;" his capacity for active charities and benevolences is not developed, and he loses the greater blessedness of giving.

The very first requirement of our Lord is, "Deny thyself;" then, "Take up thy cross." Children who are not taught the lesson of self-denial and of cross-bearing when young are likely to grow into selfish and exacting men and women, unchristian men and women.

Even a sickly child needs to learn to consider the welfare of those about him, to be tender of their feelings, to deny himself some things in the interest of others. The tendency in such cases is to lavish everything on the patient, to deny him nothing, to require nothing from him. The wise and judicious parent cannot fail to see that delicate children as in those that are robust. This is in their own interest not less than in the interest of those around them. Everybody is glad to help a suffering, unselfish child, and smooth the thorns from his path. The manifestation of selfishness, of indifference to the welfare of others, though in a sick and suffering child, dulls the edge of sympathy in those that serve him.

Even if the parent is quite independent of the help of the child, it is good for the child to feel that he can minister to the comfort and happiness of the parent in many ways, and to be required to do what he can to contribute to the common good of all the circle of which he is a member.

## Little Things.

Here is a little confession taken from the lips of a school-girl, and set down in her own words:

"I've begun to find such little mean streaks in myself that I'm quite frightened. Guess what I was tempted to do the other day! I was washing the dishes for mamma, and when I got to the tins and kettles I was discouraged, they looked so greasy and black, and I've always been a little vain of my hands."

"I'm going to Kitty Merrill's

party to-night, and I want to keep my hands nice for that. I'll leave this for mamma; it won't make any difference with her hands, because she can't keep them nice, anyway."

"Then something seemed to say to me: 'Oh, you coward! oh, you sneak! To be willing to have whiter hands than your mother! Aren't you ashamed?'"

"I was ashamed, and I washed the kettles pretty humbly, I can tell you. I felt as if they weren't half as black as I. Since then I've watched all my thoughts, for fear I shall grow so wicked mamma won't know me. I've learned pretty thoroughly what the minister means when he talks about the little foxes that spoil the grapes of a fine character."

## Making a Cook-book.

The best cook-book for each house-keeper will be the one she makes for herself. She may begin by stitching together two or three quires of paper, and dividing it into departments headed: Bread, Puddings, Pies, Cake, etc. Under each head may be written recipes, or those cut from journals may be pasted in. All recipes concerning sickness and health should have a place, and under Miscellaneous would fall those not otherwise provided for.

In a short time this home-made cook-book, if constantly added to, will be a treasury of great value to the compiler. She will know just where to look for any particular recipe she wishes to use, and an occasional glancing through its pages will help in suggesting an appetizing variety for the table. There might be a department, entitled "Bills of Fare," that would assist in deciding what "we shall have for dinner," or breakfast, or tea, a question sometimes very puzzling.

## To Break off Bad Habits.

Understand the reasons, and all the reasons, why the habit is injurious. Study the subject until there is no lingering doubt in your mind. Avoid the places, the persons and the thoughts that lead to the temptation. Frequent the places, associate with the persons, indulge the thoughts that lead away from temptation. Keep busy; idleness is the strength of bad habits. Do not give up the struggle when you have broken your resolution once, twice, or a thousand times. That only shows how much need there is for you to strive. When you have broken your resolution, just think the matter over, and endeavor to understand why it was you failed, so that you may be on your guard against a recurrence of the same circumstances. Do not think an easy thing that you have undertaken. It is folly to expect to break off a habit in a day which may have been gathering strength in you for years.

AN ECCENTRIC CLERGYMAN in Cornwall had been much annoyed by a way the members of his congregation had got into of looking round to take stock of late comers. After enduring the annoyance for some time he said, on entering the reading-desk, one day: "Brethren, I regret to see that your attention is called away from your religious duties by your very natural desire to see who comes in behind you. I propose, henceforth, to save you the trouble by naming each person who may enter, and I hope that the service will then be allowed to proceed without interruption." He then began: "Dear beloved," but paused half way to interpolate: "Farmer Stubbins, with his wife and daughter." Farmer Stubbins looked rather surprised, but the minister with perfect gravity, resumed his exhortation. Presently he again paused: "Sam Curtis and William Diggle." The abashed congregation kept their eyes studiously bent on their books. The service proceeded in the most orderly manner, the parson interrupting himself every now and then to name some new comer. At last he said still with the same perfect gravity: "Mrs. Symons, of the Red Lion, in a new bonnet." In a moment he felt his mistake but it was too late. Every feminine head in the congregation had turned round.

When the husband is absent from his home, his wife watches for his coming. But this watching leads to preparation for his reception. The house must be swept, the fire kindled, the supper made ready, as well as the eye directed in the direction of his coming. This seems to be the idea of the apostle Peter in the exhortation: "Seeing, then, that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hastening unto the coming of the day of God, wherein the heavens, being on fire, shall be dissolved, and the elements shall melt with fervent heat." Yes, the heart and the hand that watches properly will also prepare for the coming of the Lord.

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1878	127,505.87	773,895.71	3,374,683.14
1880	141,402.81	911,132.93	3,881,478.09
1882	254,841.73	1,073,577.94	5,849,889.1
1884	278,378.65	1,274,397.24	6,844,404.04
1886	319,987.05	1,411,004.38	7,030,878.77
1887	373,500.31	1,573,027.10	9,413,358.07
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You have only one  
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