

A Prayer.

Father, take not away
The burden of the day,
But help me that I bear it,
As Christ His burden bore
When cross and crown he wore.
And none with Him could share it,
In His name, h. p. I pray.

I only ask for grace
To see that patient face
And my impatient one,
And that mine grow like His,
Sign of an inward peace
From trust in thee alone.
Unchanged by time or place.

Those who have so promptly
renewed have our thanks. We
hope to have reason to thank
all the others right away.

A Sermon.

PREACHED BY THE LATE WM. H. DOWNEY
AT TALMAGE, OHIO, A FEW WEEKS
BEFORE HIS DEATH.

[The manuscript was found, together
with the manuscripts of other sermons
and addresses, in his valise, which was sent
a few days ago from Buffalo, N. Y., to his
father, Rev. Wm. Downey, of Keswick.]

TEXT, John 14: 13.—"And whatsoever
ye shall ask in my name that I will I
do that the Father may be glorified in
the Son."

We believe this promise to be true.
But we often fail when we try it. We
find by actual trial that asking in
Christ's name is no such simple thing
as we had supposed.

We find that prayer has CONDITIONS
AND LIMITATIONS, that Christ is careful
of his name and will not give it to you
to help in asking unless you become his
disciple and obey his commands.

Christ offers his name to help you at
the Bank of Heaven, but you must not
try to appropriate it yourself, that is
forgery, you must get him to use it for
you, and it is for him to say what conditions
you must fulfil in order to
secure his name.

One of the most important conditions
of effectual prayer is a SENSE OF NEED
not simply an intellectual knowledge
that such a thing would do good.

Many prayers are a mere effort
of the intellect. This or that gift it
is seen is needed and prayer is only nam-
ing them over to God and coldly ask-
ing for them as a hired servant tells
his employer of the necessities of his
work.

God wants us to have some interest
in his work. We are to make it our
work. We are to make it *our* own,
not only our work of personal growth
but all the progress of God's Kingdom
everywhere. We are to feel our need
of blessings, and ask, not for something
that we wanted yesterday or last week,
but we should bring the present desire
before the Lord.

More intellectual praying will soon
stop, unless some call for public form
keeps it up, or a sense of duty, a feel-
ing that one ought to pray makes it to
be continued. The temptation will be
in any case of mere intellectual prayer
to waste strength on a multitude of
requests, passing lightly from one to
another, without gaining any. Such
prayers are pointless, and have none of
that importunity that God commands.
Thus prayer becomes a form, lasting a
certain number of minutes and when
performed a burden is disposed of.
But as no need is felt, when these
blessings have been named and coldly
asked for, the prayer, if it deserves
the name, ceases. How often we hear
those pointless prayers in the prayer-
meeting. How often they are heard
at the family altar; how often God
hears them in the closet. It is only
repeating the customary list of Gifts
that we know to be needed. How
often have you, my friends, prayed for
grace, for the descent of God's Holy
Spirit, for the conversion of the world
simply because that was the proper thing
to do? Such prayer is solemn mock-
ery. It is an index of a cold heart—
one that knows no hunger and thirst
after righteousness, and hence one
that is never filled while it remains in
that condition.

It is as if a farmer should go to his
potato field and carelessly strike his
hoe into this hill and that, just touch-
ing a dozen or two and then leaving
the field, not a blow has been of any
use because they have been aimless.
Better one hill had been well cared for,
than a dozen with pretense of care that
amounted to nothing. Better take a
section and spend a day on it until it
is finished and then go on. A CHRIS-
TIAN'S PRAYERS, like his life, should
show progress. But they will not un-
less his sense of need is strong enough
to keep him praying for one thing till
he gets it. Have you no sense of need?
Well then pray for that. Sit down
when alone and make a list of the
special blessings that you need. Note
what is most needed just now. Think
about it and try to see how barren your
life is without it—how rich that gift
would make your life, then pray for
that till you get it. But shall not
other requests come meanwhile? Cer-
tainly, if you have the time and will
to bring them, but see that you pray

for these most needed and allow
nothing else to draw your mind off from
your special need. Do not fail to
pray every day, many times, for this
one thing until you have it. You will
find that your prayers will grow might-
ier day by day—your spiritual muscles
stronger and you will become a more
successful wrestler with the Angel of
the Covenant by practice. God will
help you to a deeper sense of need and
that will bring your concentration of
thought and focus your desires.

Concentration of aim is a prime es-
sential of successful prayer.

As the marksman who would hit the
mark must see that only—he must be
blind to all else, so must the Christian
see but the one thing for which he is
asking. This will prevent the too
common waste of effort in prayer. The
mind wanders and has to be called
back to its task—for task it is, without
a sense of need or in default of any
such burning need a dozen objects are
named carelessly without effect. The
parable of the woman and the unjust
judge does not teach that by our con-
tinual talking we shall worry God into
answering and blessing us, but it does
teach that by our earnest asking, of
the one thing we most need, over and
over, we shall prevail.

Imagine such a petition as we can
easily recall from our prayer-meeting
or our closets, put side by side with
Jacob's prayer. He knew exactly what
he wanted and held the angel there all
night and prevailed. In a wrestling
match with man you must give all at-
tention to the business or you will be
thrown; how much more when you
wrestle with the angel of God!

Read the prayers of the Bible and
see how pointed they are, how like an
arrow from the bow they go straight to
the mark. See Peter's prayer, as re-
corded in the fourth chapter of Acts.
It contains but one petition. The
Publican's prayer is but one request.
Blind Bartimeus' prayer was but for one
thing. Read the 25th. and 51st.
Psalms and you will find that a few
petitions repeated and urged in differ-
ent ways make them up. Read Moses'
prayer when he saved Israel from the
wrath of God.

But you ask again, Is a man to bring
but one or two petitions before God at
a time? Yes, unless he has time to
PRESENT THEM ARIGHT. What would a
Sovereign think of a petitioner who
merely stated his request repeating it
over once or twice in no very earnest
manner and then went away? The
petitioner, if he would gain his request,
should turn it over and over, present
the need and reasonableness of it, re-
call the Sovereign's promises that gave
him encouragement to come to him
with such a petition. When you have
placed your need before God it becomes
more evident to you, if it be a real
necessity, and thus prayer becomes
more earnest by the increased intensi-
ty of desire. In the midst of the press-
ing of your request upon the Lord
many new ideas concerning it will
occur to the mind. We may thus,
sometimes be led to modify our peti-
tion. It lies in the philosophy of pray-
er, that if we want something we have
not, we must change before we come
into the possession of it, and prayer is
designed of God in a great measure to
work that change. I have seen a gym-
nast spring and grasp a ladder above
his head, he did it not to draw the
ladder down, but to draw himself up.
So prayer is designed not so much to
bring the blessing down to us as to
raise us up to where it is stored. But
no tame listless effort such as comes
from an absence of a deep sense of need
will ever work in a Christian that
change which makes great spiritual
gifts possible. God is not disposed to
waste his spiritual blessings upon the
indifferent. They are the most pre-
cious of all the favors he has to bestow
and he will not give them to those who
do not value them sufficiently to use
them properly. There must be some
assurance that they will be properly
used or granting them would be
casting pearls before swine. This in-
tense desire and earnestness indicate
that the heart is ready to profitably
use the blessing. If a man's love for
the Saviour who died for him, his
sense of peril amid the enemies of his
soul, the awful loss that failure to
reach Heaven means, the impending
ruin of his fellowmen and the possi-
bilities of a useless life do not move a
man to meditate on his situation here
till he is convinced what needs are
greatest for him and lead him to press
them with all earnestness upon God,
he gives sufficient evidence that he
would not use well the blessing if it
were given him.

Now what is the GREATEST NEED OF
OUR SOULS and of the world? Not
wealth, we serve mammon too much
already, not health or friends, or know-
ledge or life. What is the need today
that Christ came down so many years
ago to satisfy? The need of union with
God, close union, so close that God's
divine self shall be in us, fill us, and

shine through our lives like the flame
in a lantern till the world shall be il-
luminated thereby and be led to glorify
our father in Heaven. This is the
greatest need. This is what we have
a right to ask. We may bring other
requests to him but not with the per-
sistence, the claiming of promises that
this permits.

It is when we feel ourselves to be co-
workers with God that our need is seen
aright; need of the indwelling Christ,
need of the presence within us of the
Holy Spirit.

Another condition of effectual prayer
is that we PRAY IN THE NAME OF CHRIST
with a view to the glory of God. Pray-
ing in the name of Christ does not
mean that by coming in his name and
pleading his permission we may ask
anything we fancy.

It means just what is meant when a
king gives his signet ring to an attend-
ant and sends him on an errand. The
messenger is not to use that vested
authority for his selfish ends but for
the king's business alone. Our Lord
in his prayer in which he remembered
us who were to be later fruits of his
coming said, "As thou hast sent me
into the world, even so have I also sent
them into the world" again, "They
are not of the world even as I am not
of the world." How he came into the
world is evident from his words, "I
came not to do my own will but the
will of him who sent me." It is said
that "Christ pleased not himself" and
we are to have the same mind in us
"that was also in Christ Jesus." We
are to do all things for the glory of
God, of course that must include
prayer. James tells us why prayer
often fails. "Ye ask and receive not
because ye ask amiss that ye may con-
sume it upon your lusts." There must
be no selfishness in effectual prayer.
We may carry all our troubles to God
and expect relief or help to bear them,
but we must be willing to bear them if
it is his will. That which we plead
and importune God to give us as our
greatest need is the convincing renew-
ing and saving POWER OF THE HOLY
SPIRIT, which will make the name that
is above every name to be glorified by
us. Dare any of us ask special favors
for selfish purposes only, that the
heart may be glad and the days bright
with no regard for the glory of God?
Such an one is no better than Simon
the sorcerer who was ready to give
money for the gift of the Holy Ghost
hoping to make more than the pur-
chase money out of the gift. Let such
an one rest assured that he will fail in
securing his selfish ends, though he
pray ever so long and loud.

The Christian is under bonds to for-
get himself for Christ sake. When he
accepted Christ's terms of salvation he
vowed to forsake all, if necessary, and
follow him. The one object before
him should be his Lord and his glory,
above all else he should hold the glo-
rification of God. This to him is worth
more than all else. To have Christ
living in us is worth more than your
life or mine. The great need of the
world is that God may be seen in us by
it, condemning sin, encouraging virtue.
We are to let our light shine that men
may be led to glorify our father in
Heaven. Pray for God's glory and
that we may be like him. This char-
acteristic of prayer is one of the last to
be gained. But it must be striven for,
and I do not believe any one ever be-
comes truly successful in prayer who
does not gain it. And let us bear in
mind that this is useful to exclude all
unworthy objects from our petitions
and make the soul able to exercise true
faith. "If the eye be single" (i. e.)
seeing only one thing, "the whole
body will be full of light." Fix the
mind's eye upon the glory of God only.
Pray that he may be manifest to men.
Be ready to bear any loss of self if this
only can be done. Thus shall we
cease grieving the Lord with selfish
petitions, and prevail.

Another condition of prevailing
prayer is PURITY OF HEART. David
said, "If I regard iniquity in my heart
the Lord will not hear me." If I hold
to anything that I know to be wrong
and refuse to give it up my prayers
must be failures. People some times
pray very earnestly and wonder why
their prayers are not answered, when
the secret is they are holding to some
known sin, refusing to give it up.
They try to persuade themselves, against
their better judgment, that the thing is
not evil. God cannot be persuaded to
bless us in wrong going. They shut
their eyes but God does not shut his.
He sees all that hidden wickedness
that they love and no such attitude
can gain a blessing. Such prayers are
the prayers of the wicked, which God
declares to be an abomination unto him.
We must open our eyes wide in self-
searching and cast out every darling sin
though it be like a right eye for pleasure
or a right hand for profit. One sin
however small it may seem to us willfully
held will spoil a man's prayers though
he pray for a lifetime. Dear friends, you

cannot serve God and mammon. God
demands an undivided service.

If you would have a spiritual en-
riching, if you would HELP THE CHURCH
BY YOUR PRAYERS and life, it is an ab-
solute necessity that you cut loose
from every known sin. Whatever
you are holding contrary to the will
and commands of God you must give
up or God will give you up. If you
are clinging to money and its acqui-
sition you must make a choice between
the gains of this world and the gains
of Heaven, God may give you both,
but you must hold the money and its
profits ready to be given up at a mo-
ment's notice when God commands.

Another condition of successful
prayer is FREEDOM FROM ALL FEELING
OF UNKINDNESS toward all people
whomsoever. Our Lord teaches that
if we do not forgive men their tres-
passes neither will our Heavenly Father
forgive us our trespasses. The rule is
"love your enemies." Christ distin-
guishes between those that love us. You
must love your enemies, or your prayers
for a blessing on this place will go no
farther than your lips. What right
has a man to come to God and ask him
to advance the Gospel of Christ, the
centre and circumference of which is
love, while he persists in holding bitter
feelings and unkind thoughts against
any person, much less a Christian
brother. You cannot prevail in prayer
with Christ, who when he was reviled,
reviled not again, so long as you think
or speak unkindly of others.

Many of the sharp tongues of profes-
sors must become gentle if their
owners would succeed in prayer.
Many a man's inner self is so filled by
wicked thoughts and feelings that there
is no room for heaven's blessing, his
lips so defiled and polluted by foul
words that it is no wonder that prayers
that pass through them find the gates
of Heaven closed. Those undefiled
gates open only to the undefiled. A
wrong deed of the past must be right
so far as possible. "If thou bring
thy gift to the altar, and there remem-
berest that thy brother has sought
against thee, leave there thy gift before
the altar and go thy way: first be
RECONCILED TO THY BROTHER and then
come and offer thy gift. A revival is
almost, proverbially, a time of con-
fession and righting of wrongs, a time
of paying bad debts. Debts are never
outlawed in God's account book, nor
should they ever be in the calculations
of Christians. ANOTHER CONDITION OF
SUCCESSFUL PRAYER IS FAITH. This is
a condition that none can doubt who
are at all conversant with the scrip-
tures. It seems scarcely necessary to
remind you that he who prays should
believe. Yet genuine faith would
wonderfully change many of our
prayers. We ask because we have
been taught to do so, because we do
not expect the blessing to come with-
out it, because we vaguely expect that
by heaping up prayers upon prayers,
we shall by and by be heard for our
much speaking. Not because we be-
lieve that God is willing to answer
each reasonable request, if we do not
ask amiss.

We have neglected the conditions of
successful prayer so long and so few of
our prayers have really been answered
that we distrust God. So we pray
without really expecting to get an
answer, especially just now. Such a
course is very displeasing to God.
"Without faith it is impossible to
please God." If our lack of faith
arises from carelessness or from a low
spiritual condition, we offend God.
True faith recognizes the fact that God
has made distinct promises upon well
defined conditions and stands ready to
keep every promise to the letter, with
all who comply with the conditions.
Can anything be more reasonable than
this believing expectancy. Who would
think of going to an earthly benefactor
and asking a favour, at the same time
saying as plainly as actions could
speak, "I do not expect to get it?"

If that be the opinion entertained why
ask at all? But you say faith is hard
to gain. Yes; but there are ways of
gaining it. FAITH CAN BE CULTIVATED.
Study the instances of successful
prayer recorded in the Bible and in
the biographies of good men. Meditate
upon the promises. Study the condi-
tion, and endeavour to ask nothing
that does not conform to the condi-
tions of prayer, ask for the guidance
of the Holy Spirit, "we know not what
to pray for as we ought except the
Spirit entitle our petition." Pray for
faith. "It is not of ourselves, it is
the gift of God." Watch all the indi-
cations, all the pointings of the Spirit,
be not eager so much to get something
from God as to have God do his per-
fect will in and through you. Re-
member God is anxious to give special
blessings to you as soon as you will
make proper use of them.

Make prayer more a business,
STAY LONG WITH GOD, and as gift after
gift comes, your soul will be led out
in the direction in which God wills to

bless, and faith will grow in a manner
that will astonish you. And finally
let prompt action follow prayer. We
pray for wisdom not that we may
escape work, but that we may be
successful in it. We pray for light
and we should follow it just as fast as
it comes. We pray for the Holy Spirit
but he comes to set us to work, not to
do the work for us. No Christian can
be thoroughly revived without becom-
ing more a working Christian. The
early disciples were active to get the
pentecostal blessing but they were
more active after they got it. A dispo-
sition to pick and choose among God's
commands with an inclination to do
only what we can do most easily will
defeat the purposes of the prayer that
would bring the blessing. God knows
what we will do, or mean to do, and
will withhold blessings that he knows
we will not properly use. He keeps
us in the world to bear fruit, not to be
barren. He sends us into his vine-
yard to work not to be idle. A Chris-
tian who would attain to the highest
possible success in the divine life must
use what he has as fast as he gets it.
If you have any grace to-day, to-day is
the time to use it. God never made
anything except for use. Many Chris-
tians want special blessings that they
may have a satisfied feeling. God
wants no satisfied Christians, He has
no use for them. "Forgetting the
things that are behind we press
toward the mark." "Freely ye have
received freely give." Scriptural
gifts are like manna and must be used
the day they are gathered, they will
not keep till to-morrow, but to-morrow
will have its own supply. The mo-
ment we stop using God's special gifts
that moment he stops giving. If we
are desiring a special blessing on our
church and community, let us search
out the conditions and conform to
them, by building the wall over
against our own house. Let us so far
as possible prepare the way of the
Lord. Let every valley be exalted,
every mountain brought low, the
crooked made straight and the rough
places plain, then the glory of the
Lord shall be revealed and all flesh
shall see it together. "for the mouth of
the Lord hath spoken it."

May the Lord graciously teach each
of us the important secret of success-
ful prayer. AMEN.

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scriptions should reach us
each week now.**

Random Readings.
Be not satisfied with merely being
on the Lord's side; be zealous for God
and godliness.
Serenity and pure heartedness are
the kind of peace that has most of
heaven.

A holy act strengthens the inward
honesty. It is the seed of life growing
into more life.—Robertson.

Humility and pride stand at opposite
poles, and are mutually so repellant
that they can never co-exist in the
same mind.

Some people who pride themselves
upon their frankness seem to think
that frankness consists in freely saying
unkind things.—Somerville Journal.

One of the greatest services which a
man can render society is to believe
the truths of God sincerely and main-
tain them steadfastly.

To live a little at a time and keep
on at it, is the way to get the most
enjoyment and build up character.
Living by spasms is unsatisfactory and
disappointing.

Sincerity is like traveling on a plain,
beaten road, which commonly brings a
man sooner to his journey's end than
by-ways, in which men often lose
themselves.—Tillotson.

Sincerity is to speak as we think, to
do as we profess, to perform and make
good what we promise, and really to
be what we would seem and appear to
be.—Tillotson.

Kind looks, kind words, kind acts
and warm hand shakes—these are
secondary means of grace when men
are in trouble and fighting their un-
seen battles.—John Hall.

The Christian's hold on God can
never be broken, for Christ is the
swivel link of the chain. Life's casu-
alties may press on him, only to turn
him like the vane on the steeple,
round and round, never to move from
his position.

Every one must have felt that a
cheerful friend is like a sunny day,
which sheds its brightness on all around;
and most of us can, if we choose, make
of this world either a palace or a pris-
on.—Sir John Lubbock.

I find this world, now that I have
looked upon it on both sides, is but
the fool's idol. O Lord, let it not be
the nest that my soul buildeth in.
This world, in its gain and glory, is
but the great and noble deceiver, by
which the sons of men have been be-
guiled these five thousand years.—
Rutherford.



INTERCOLONIAL RAILWAY

1889. WINTER ARRANGEMENT. 1890.

ON and after MONDAY, 30th Decem-
ber, 1889, the Trains of this Railway
will run daily (Sunday excepted), as
follows:—

TRAINS WILL LEAVE ST. JOHN.

Day Express for Halifax and Cam-
bellton 7.30
Accommodation for Point du Chene 11.10
Fast express for Halifax 13.30
Fast express for Quebec & Montreal 17.00
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A parlor car runs each way daily on
express trains leaving Halifax at 7.15
and St. John at 7.30 o'clock. Passengers
from St. John for Quebec and Montreal
leave St. John at 16.20 and take sleeping
car at Moncton.

The train leaving St. John for Mon-
tréal on Saturday at 16.20, will run to
destination on Sunday.

TRAINS WILL ARRIVE AT ST. JOHN:

Express from Sussex 8.30
Fast express from Montreal and
Quebec 11.10
Fast Express from Halifax 15.50
Day express from Halifax and
Campbellton 19.25
Express from Halifax, Pictou and
Mulgrave 23.30

The trains of the Intercolonial Railway
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All trains are run by Eastern Stand-
ard Time.

D. POTTINGER,
Chief Superintendent,
Railway Office, Moncton, N. B.,
27th December, 1889.

New Brunswick Railway Co.

All Rail Line to Boston, &c. The
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ARRANGEMENT OF TRAINS

In Effect Dec. 30th, 1889.

Eastern Standard Time.

LEAVE FREDERICTON.

7.00 A. M.—Express for Fredericton
Junction, St. John, and in-
termediate points.
10.00 A. M.—For Fredericton Junction, St.
John and points east. Vancabro,
Bangor, Portland, Boston, and
points West; St. Stephen, St. An-
drews, Houlton and Woodstock.

2.55 P. M.—For Fredericton Junction, St.
John, connecting at the Junc-
tion with Fast Express via Short
Line for Montreal and the West.

RETURNING TO FREDERICTON.

From St. John 9.40, 11.20 a. m.; 4.10 p. m.;
Fredericton Junction 11.35 a. m.;
1.17, 5.37 p. m.; McAdam Junction,
11.10 a. m.; 2.00 p. m.; Vancabro,
10.45 a. m.; 12.25 p. m.; St. Stephen,
8.50, a. m.; St. Andrews, 8.05 a. m.

ARRIVE IN FREDERICTON.

12.45, 2.10, 6.40 p. m.

LEAVE GIBSON.

7.15 A. M.—Mixed for Woodstock and
points north.

ARRIVE AT GIBSON.

5.15 P. M.—Mixed from Woodstock, and
points north.

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