

## Teach Me Thy Way.

The dark comes down ere it be late;  
I stand amid the shades, and wait,  
Not knowing whether left or right  
Will bring me to the open gate.  
Where I can pass to home and light.  
O God, with whom is endless day,  
Guide Thou my steps; teach me Thy way.

I am alone. But, onward borne,  
With weary feet, and banners torn,  
What hosts, have travelled where I go,  
Laden and lonely; weak and worn,  
Whom Thou hast made Thy will to know!  
Lord, be thus merciful to me;  
For as, they cried, I cry to Thee.

Bid the light shine; and call me where  
Thy presence fills the strengthening air,  
And wisdom, justice, love and peace  
Make all Thy world serene and fair,  
And righteousness and joy increase.  
This is the goal. But far I stray;  
O bring me back. Teach me Thy way.

The distant lights like beacons shine;  
The city they illumine is mine;  
The friends I love are gathered there.  
Give me Thy help, O guide divine,  
For hope and faith are in my prayer;  
And morn will break and I shall stand  
At day-break in my father-land.

MARIANNE FARRINGTON.

## My Money's my Own.

This is what Columbus Closest  
said when I urged him to make a  
subscription to our new church. He  
had said that so often in response  
to similar applications that I thought  
I would try to reason with him a  
little. So I said:—

"By your money, you don't mean,  
of course, merely your cash on hand,  
but all your property, your land,  
your crops, your stock, and so on,  
don't you?"

"Yes of course; I call them  
money because they have a money  
value."

Very well; let us see. You call  
your land your own. But how did  
it become so? Did you make it?"  
"No; but I came here in an early  
day. I found it in woods and prairie,  
with springs of water. It just suit-  
ed me, so I homesteaded it. I built  
a cabin, broke up the prairie, cleared  
the forests, and put in crops, and  
worked on for five years. Then I  
"prowled up" my claim in the land  
office, and got my title, and it's just  
as good a title as anybody's."

"So you found the land all ready  
for the plow with a deep, rich soil.  
But how did it come there? Some-  
body must have made it."

"Nobody had been there before  
me but Indians and hunters. The  
prairie had not been cleared. It  
was just as nature made it. And  
the springs had not been opened.  
They, too, were just as nature made  
them."

"Oh, then, it seems that some-  
body did prepare that farm for you."

You call that somebody nature;  
but you know very well that nature  
means God. God made all things.  
He made your farm. It was His  
before it was yours. He worked  
there, by what men call the laws of  
nature, thousands of years to fix up  
that piece of land so that it would  
be ready for you when you came.  
You just took possession of God's  
quarter section, and because you  
had worked on it five years after He  
had worked on it many hundred  
times longer than that you ignore  
His title and call the land your own."

"Well anyhow, the land was of  
no account until it was broken up  
and cultivated. The Lord didn't  
grow any wheat or corn on it. I  
have made all the crops that have  
been raised on it."

"How did you make those crops?"

"By hard work—head-work and  
hand-work both. I tell you it takes  
brains as well as muscles to make a  
good farm." "And where did you  
get the brains and muscles? Did  
you make yourself, or did God make  
you? And if you had been born  
as some are, idiotic in mind and de-  
formed in body, what could you  
have done on this piece of land?"

God gave you the intellect, the  
energy, and the splendid bodily  
health which have enabled you to  
change this wilderness into one of  
the finest farms in the country. So  
God has been a partner with you  
all these years. He has kept your  
heart beating, and without it the  
brain could not have planned or the  
hand have toiled. And God has  
been giving you sunshine and show-  
ers to help you make your crop.

What could you have done all these  
years without rain? Yet you could  
not have made even a dew-drop.  
You have, therefore, been dependent  
on the co-operation of your heav-  
enly Father for every dollar's worth of  
grain or fruit that you have taken  
from this farm. He has given you  
the use of his capital all along; and  
now what is His share of the profits?

He wants a house built over  
in W——, in order that people  
may meet in to worship Him. He  
sends me to call on you to give Him  
a part of what is His own. Whether  
you do or not there will be an  
accounting one of these days. At  
the end of life you will find these  
one hundred and sixty acres, with  
all their capabilities, charged against  
you. You will find yourself debited  
with health, intellect, education,  
rain, sunshine, and the manifold  
blessing of Providence. What will

you be able to offset these charges  
with? What have you done for  
the Lord's poor, or for His Church?  
I tell you Columbus, you may cheat  
yourself with the idea that all you  
hold with your miserly hands is your  
own, but you can't cheat the Lord.  
As He reckoned with His servants  
in the parable of the talents, so He  
will reckon with us all. We are not  
owners, but stewards, and you had  
better begin now to give an account  
of your stewardship."—*Herald and  
Presbyter.*

## A Negro's Illustration.

A celebrated Southern judge was,  
in his earlier years, skeptical as to  
the truth of the Bible, and especial-  
ly as to the reality of experimental  
religion. He had a faithful servant  
who accompanied him in his travels  
around his circuit. As they passed  
from court-house to court-house they  
frequently conversed on the subject  
of religion, the servant (Harry) ven-  
turing at times to remonstrate with  
his master for his infidelity. As the  
judge had confidence in Harry's  
honesty and sincerity, he asked him  
a great many questions as to how he  
felt and what he thought on various  
points. Amongst other things,  
Harry told his master that he was  
often sorely tempted and tried by  
the devil. The judge declared that  
he had no dealings with the devil,  
and asked Harry why, if there was a  
devil, a sinner and an infidel like  
himself should pass unmolested and  
untormented. For the time the  
servant could say nothing more than  
that he knew there was a devil, and  
that he was often sorely beset by  
him. Some time after, when the  
circuit work was over and the judge  
was on his way home, he took the  
opportunity of duck-shooting on one  
of the streams which lay across his  
road. Creeping stealthily up to a  
flock which he saw floating on the  
water, the judge fired, killing two or  
three, and wounding as many others.  
He at once threw down his gun, and  
made strenuous efforts, with the aid  
of clubs and stones, to secure the  
wounded ducks, whilst he permitted  
the dead ones to float on for the  
time unnoticed by him. Harry, as  
he sat on the seat of the carriage,  
watched his master's movements  
with deep interest, and when he re-  
turned, said to him:

"Massa, whilst you was a-splash-  
in' in de water after dem wounded  
ducks, and lettin' de dead ones float  
on, it jist come into my mind why it  
is dat de debil troubles me so much  
whilst he lets you alone. You are  
like de dead ducks; he's sure he's  
got you safe. 'I'm like de wounded  
ones, tryin' to get away from him,  
and he's afraid I'll do it; so he  
makes all de fuss after me, and jist  
lets you float on down de stream.  
He knows he can git you any time;  
but he knows it's now or never wid  
me. If you were to begin to flutter  
a little, and show signs like you  
were a-goin' to git away from him,  
he would make jist as big a splashin'  
after you as he does after me."

The illustration struck the learned  
judge with great force, and led  
him to reinvestigate the grounds of  
his skepticism; and through Harry's  
instrumentality he was finally  
brought to sit with him at the feet  
of Jesus, to learn of him.—*Church  
Advocate.*

## A Good Soldier.

Marmaduke Myers is a member  
of our church. He was a brave  
soldier during the late war—bears  
scars of the conflict on his person,  
and receives a pension from the  
Government. Of course he is a  
member of the Grand Army of the  
Republic. He belongs to the G.  
H. Thomas Post, and never misses  
its semi-monthly meetings. But  
Marmaduke doesn't come to the  
weekly prayer-meeting. I met him  
the other day, and said to him;

"You are a soldier, I believe."

"Yes, I served all through the  
war. Fought at Shiloh and Mission  
Ridge, and marched with Sherman  
to the sea."

"You were a good soldier, I pre-  
sume."

"Yes, I was. I never flinched.  
We saw some pretty hard times,  
too, I tell you."

"What are some of the character-  
istics of a good soldier?"

"Well, the first is to obey orders.  
A soldier is not to ask any ques-  
tions, but to move promptly at the  
word of command, whether it be to  
march through mud ankle deep, or  
to charge upon a battery."

"Then you would not call him a  
good soldier who heard the reveille  
in the morning, and turned over in  
his blankets, saying, 'I don't feel  
like getting up, or who heard the  
long roll summoning his regiment  
to battle, and sat still saying: 'I  
don't think it best for us to make  
an attack just now'?"

"No, indeed. A soldier who  
would do that would be severely  
punished, and would deserve to be,  
as a shirk and a coward."

"I am very glad to hear these  
answers. I knew that you would  
reply as you have, for everybody tells  
me that you were a good soldier.  
And I am gladder still that since

the war you have enlisted in a  
nobler army than that which fought  
at Shiloh and marched to the sea.  
You are now a soldier of the cross.  
You are ready, of course, to obey  
the Captain of our salvation, as you  
obeyed the captain of your company  
in the Federal army. But he says:  
'Neglect not the assembling of your-  
selves together, as the manner of  
some.' He has the reveille sound-  
ed every Wednesday evening, at  
seven o'clock, in the church on  
Second Street, and he expects to  
meet all his soldiers there. He  
doesn't summon us to a daily drill,  
as you were summoned when in  
camp, but only once a week, and  
then it lasts only an hour. Surely,  
no good soldier ought to be absent  
from any of these meetings."

Marmaduke blushed, hesitated,  
stammered, and finally said:

"The truth is, Mr. Smith, that I  
am so busy, and so tired when even-  
ing comes, that I don't feel like go-  
ing out."

"Then you ought not to try to  
do so much secular business. You  
have enlisted to serve the Lord, and  
that is now the primal duty of your  
life. You know what Paul wrote  
to Timothy: 'No man that warreth  
entangleth himself with the affairs  
of this life, that he may please him  
who hath chosen him to be a soldier.'  
Suppose that you had set up a  
work-shop in camp, and when the  
trumpet sounded, or the drum beat  
calling you to parade or to drill, you  
had said, 'Oh, I am too busy making  
shoes to respond,' would you have  
been a good soldier?"

"But I go to church every Sun-  
day."

"Yes; that we may call the  
weekly dress parade of the army.  
But do not all need the weekly drill  
also? No church can prosper with-  
out a prayer-meeting, and no com-  
municant who is loyal to Christ and  
the church can neglect the prayer-  
meeting. Without this drill and  
discipline how can you expect to  
fight the good fight of faith, and lay  
hold of eternal life?"

Marmaduke promised that he  
would try to do better. But there  
were not many who think that  
Christ has chosen them as his  
soldiers, who neglect the assembly  
of the saints? If there was a roll  
call at every prayer-meeting, reader,  
how often would you be reported as  
absent without excuse?

## Happy Homes.

As a rule the happiest homes are  
those in which the members are ac-  
customed to render personal service  
to each other. A father returning  
weary from his day's labor, or a  
mother coming home exhausted from  
a shopping-journey, is far more re-  
freshed to have slippers brought or  
bonnet removed by a child than by  
a servant. Members of the house-  
hold confined to their rooms by  
reason of invalidism or old age have  
added relish for food when brought  
to them by loving hands, and not  
served perfunctorily by the maid or  
hired nurse. Paul endeared himself  
to the Ephesians because, of his  
"own hands," he had ministered  
unto their necessities; and the tend-  
erest scenes of our Lord's life are  
associated more with his helpful  
deeds than his wonderful teachings.  
When death invades the home it is  
the one who has been most thought-  
ful in the little offices for bodily  
comfort that is missed the most and  
mourned for the longest. If for no  
other reason than because it de-  
velops the affections and is a check  
upon selfishness, children should  
have a share in the household's  
tasks.—*Congregationalist.*

## The Power of Early Training.

How often does our early training  
lay hold of our later life and hold us  
back from sin and bring us into con-  
scious covenant relations. "Train  
up a child," etc., is often here fulfil-  
ed. "There is a wonderful tendency  
on dying beds to take on afresh the  
experiences of childhood. What an  
encouragement to pious mothers!  
Infantile emotions I am sure often  
return in the last days of life, and  
a mother's advice rings in the ears of  
the prodigal son. This gives her  
greater hope in talking with those  
who, however wicked, have been  
trained for God in their infancy."

The man, who was by common con-  
sent regarded as the highest living  
exponent and representative of  
Calvinism, has said that probably  
the great majority of real Christians  
are regenerated in their infancy, so  
that their after-conversion is only  
the blossoming out into manifesta-  
tion of a life received from heaven at  
the beginning of their career. So  
the position we are urging for is not  
a novelty of the Church.

The young, growing up, have a  
strong claim for the exercise of a  
wise, loving, Christian charity, and  
a tender, sympathetic, restraining  
hand, and the Church must see that  
in the flock of Christ the lambs are  
well cared for. Let all who have  
them in charge dwell long and fond-  
ly on these blessed themes, and they  
must never forget that the children  
are to be recognized and treated as  
members of the visible Church of

Christ. In much love, and with a  
patience that never fails, show them  
they cannot break the connection  
given them without great guilt;  
that the Saviour expects them as  
the objects of all this care to act  
worthily. He hedges them round on  
every side—He throws around them  
gracious and helpful influences; so  
that if they break away from all re-  
straint they will have to break  
through the barriers which His  
grace threw around them, and go  
forth into wickedness with greater  
guilt as those who knew their  
Master's will but have not done it.  
The Jew had his position given him  
as a member of the commonwealth  
of Israel that he might learn to  
keep the law of God and receive the  
circumcision of the heart as well as  
that which was in the flesh. So have  
the young-to-day their places given  
them in the Church of God. It will  
be fatal if the young misunderstand  
this; let them be wise in time, and  
as the children whom the Lord hath  
blessed, they must care to love and  
serve Him with a true heart, and  
with a willing mind, and make their  
right of property in the covenant a  
right of possession through faith.—  
*Rev. John Thompson D. D.*

## To Begin the Day.

If you want your child to be  
sweet-tempered all through the day,  
do not drag him from bed too sum-  
marily in the morning. Call him  
early, and then allow him a few  
moments in which to become ac-  
customed to the idea of rising. A  
letter in the *Home-Maker* says:

Leaping suddenly from bed, rub-  
bing one's eyes to get them open, is  
a proceeding which reads well in the  
old-fashioned books of advice to  
young people, but it is the reverse  
of healthy.

If you will lie still a short time,  
always thinking of something  
pleasant—and nobody is so wretch-  
ed as not to have one thing comfort-  
ing to think of—you will begin  
your day good-humoredly.

One's worries are not settled by  
being cogitated at night or morning.  
People whose last or first waking  
thoughts are unpleasant, generally  
end their careers in insane asylums.  
Besides, you can't settle your  
troubles in the morning before you  
get out of bed. There's time enough  
to slay the dragons when you are  
clothed and out in the world where  
they are. Just as likely as not,  
after all your worry, the particular  
thing you dreaded won't happen at  
all. So think of something pleasant,  
and, when you are wide awake, get  
up.

## Follow Copy.

Printers have a rule that every  
compositor must follow copy in  
printing any paper or book. A  
short time ago a lad in a printing  
office received from his master a list  
of Scripture questions and answers to  
be set up and printed. In the  
progress of the work the lad turned  
aside and asked the foreman if he  
should "follow copy"—that is, set  
it up as it is written. "Certainly,"  
said the foreman; "why not?" Be-  
cause the copy is not like the Bible,  
and it professes to be the language  
of the book." "How do you know  
it is not like the Bible?" Sir I  
learned some of these verses at a  
Sunday-school ten years ago, and I  
know that two of them are not like  
the Bible." "Well, then, do not  
follow copy," but set them up as  
they are in the Bible." The lad  
got the Bible, and made it "the  
copy," his guide and pattern.

"Follow copy," boys and girls,  
whenever you find it according to  
the Bible, but do not sur a step  
when you find it differs. Through  
all your life make the Bible your  
one copy. Look to your words,  
your actions, your doctrines, and  
your practices; see that all are ac-  
cording to the Bible, and you will  
be right. Take nothing for your  
rule, either in religious or in daily  
life, but what is like that great, un-  
erring, and divinely written book.

## Minard's Liniment for sale everywhere

HAVE YOU SEEN the new Perfume,  
"Lotus of the Nile?" It is perfectly  
lovely.

Northrop & Lyman's Vegetable Dis-  
covery has worked wonders for dys-  
pepsia, and we don't think there is a  
case of Dyspepsia to be found that  
will not cure if the directions are fol-  
lowed. Mr. C. E. Williams, Druggist  
Wingham, says "The Vegetable Dis-  
covery is selling well, and I know of  
one bad case of Dyspepsia that it has  
completely cured."

Always avoid harsh purgative pills.  
They first make you sick and then  
leave you constipated. Carter's Little  
Liver Pills regulate the bowels and  
make you well. Dose one pill.

Public Speakers, Actors and Vocalists  
find, and state that Dr. Thomas'  
Electric Oil relieves hoarseness and  
irritation in the throat better than  
remedies specially advertised to relieve  
that difficulty. This Oil has a wide  
scope, since it cures external hurts,  
colds, sores, frost-bite, piles, and a  
variety of other unhealthy conditions.

## "German Syrup"

A Cough  
and Croup  
Medicine.

For children a medi-  
cine should be abso-  
lutely reliable. A  
mother must be able to  
pin her faith to it as to  
her Bible. It must  
contain nothing violent, uncertain,  
or dangerous. It must be standard  
in material and manufacture. It  
must be plain and simple to admin-  
ister; easy and pleasant to take.  
The child must like it. It must be  
prompt in action, giving immedi-  
ate relief, as children's troubles  
come quick, grow fast, and end  
fatally or otherwise in a very short  
time. It must not only relieve quick  
but bring them around quick, as  
children chafe and fret and spoil  
their constitutions under long con-  
finement. It must do its work in  
moderate doses. A large quantity  
of medicine in a child is not desir-  
able. It must not interfere with the  
child's spirits, appetite or general  
health. These things suit old as  
well as young folks, and make Bos-  
chee's German Syrup the favorite  
family medicine.

Lawn Tennis!  
Racquets! Balls! Nets! Croquet!  
Fishing Outfits!

Oiled Silk and Silk Lines for Salmon  
and Trout; Flies—best home make;  
Hooks of all kinds; Gut; Casting  
Lines; Reels; Bait Boxes; Fly Books;  
Landing Nets; Bamboo Poles; Good  
Poles.

Base Ball Goods.  
Bats, Balls, Masks, Belts, Gloves,  
Hammocks.

All of which will be sold low to close  
out stock.

HALL'S LOOK & NEWS STORE  
FREDERICTON.

BELYEA HOTEL

253, 255 and 257 Prince William St.,  
Saint John, N. B.

JAS. L. BELYEA, Proprietor.

ONE MINUTE'S WALK FROM STEAMBOAT  
LANDING.

Street Cars for and from all Railway  
Stations and Steamboat Landings pass this  
Hotel every five minutes.  
Permanent and Transient Boarders Ac-  
commodated. Terms reasonable.

NEW FALL and WINTER  
DRESS GOODS, &c.

## Tennant, Davies &amp; Co

We are now showing a fine assortment of new DRESS MATERIALS  
in the latest styles and colorings. A splendid variety of

## BLACK DRESS GOODS,

IN PLAIN, STRIPES and FANCIES—quite new.

## LADIES' JACKETS and ULSTERS,

JACKET CLOTHS and ULSTERINGS.

TENNANT, DAVIES & CO.,  
202 Queen Street, Fredericton.

## SEPTEMBER 22nd.

## DAILY OPENINGS

## FALL GOODS,

## JOHN J. WEDDALL'S.

## Sun Life Assurance Company.

## HEAD OFFICE--MONTREAL.

The rapid progress made by this Company may be seen from the following  
Statement:

	INCOME.	ASSETS.	LIFE ASSURANCE IN FORCE.
1872.....	\$48,210.93	\$546,461.95	\$1,076,350.00
1874.....	64,072.88	621,362.81	1,864,302.00
1876.....	102,822.14	715,944.64	2,214,083.43
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.....	278,378.05	1,274,397.24	6,844,404.04
1885.....	319,987.05	1,411,004.38	7,030,878.77
1886.....	373,500.31	1,673,027.10	9,413,358.07
1887.....	495,831.54	1,750,004.48	10,873,777.09
1888.....	525,273.68	1,974,316.21	11,931,300.6
1889.....	563,140.62	2,223,322.72	17,164,383.08
1890.....	574,254.96	2,911,014.10	20,698,589.92

The SUN issues Absolutely Unconditional Life Policies.

THOMAS WORKMAN,  
PRESIDENT

J. B. CUNTER, General Agent.

16 Prince William St., St. John, and Queen St. Fredericton, N. B.

R. MACAULAY,  
MANAGING DIRECTOR

The Great Church LIGHT.

FRANK'S Patent. Makes give the Most Powerful, the Safest,  
Cheapest and the Most Light known for Churches, Stores, Show Windows,  
Parlors, Banks, Offices, Picture Galleries, Theatres, Depots, etc. New and ele-  
gant designs. Send size of room. Get circular and estimate. A liberal discount  
to churches and the trade. L. F. FRANK, 651 Pearl Street, N. Y.