

Blessed are the Peace-Makers.

"Blessed are the Peace-Makers!"
Would the birds might sing it,
And the merry mountain streams
Over pebbles ring it.
Would the musc-laden breeze
Through the land might bear it,
Till in study, church and home
Every one should hear it.

"Blessed are the Peace-makers!"
True, for Jesus said it!"
Yet it seems that only eyes
And not hearts have read it.

Preachers, teachers, writers, seers,
Do not all receive it.
Even some of Christ's own men
Do not believe it.

"Blessed are the Peace-makers!"
Many wordings doubt it.
Strife we know, and wranglings. Peace?
Most men do without it.
If this rule of Jesus has
Any virtue in it,
Will not His disciples prove,
And themselves begin it?

"Blessed are the Peace-makers!"
Oh, let all who know it
Help us, teach us, let us see
Your example show it!
We do long and pray for peace;
Asking who will give it,
Men will know Christ's word is true
When our teachers live it!

Marianne Farningham.

Characteristics of a Live Church.

1. A live church is possessed of spiritual power. Life is a force. Spiritual life is spiritual force. Force produces motion, activity. Consequently a live church moves and is active. In this respect it is the very opposite of a church that is spiritually dead. John, in the book of Revelation, speaks of a church that had a name to live, but was dead. So to-day there are churches that appear to be alive—churches that, viewed from a worldly standpoint, make a good appearance, but so far as spiritual life is concerned, they have none of it—they are really dead.

2. A live church makes its power felt. As a living force it gets hold of and makes lasting impression upon the unconverted. These it wins and gathers into its fold. It does this through its live pastors and living, active members. It goes out into the shops, stores, manufactories, among the laboring masses, and even among the drunken and fallen, and wins them to salvation and a better life. And the fact that comparatively so little of this is done by large, wealthy, city churches of to-day is evidence that they are not overcharged with spiritual life—that they are among those who only have a name to live, and in reality are dead. If all the churches of all the cities of America were to-day alive with the life and power of the Holy Spirit, how the "streets and lanes," "the highways and the hedges" would be canvassed and the unsaved compelled to come in.

3. A live church has live Sabbath schools. The children and the parents and the young people are assembled each Sunday, and the exercises are so interesting, both as social gatherings and as places where God's praises are sung and his word studied, that the school has a mighty drawing power—a power that draws so hard that the boys and girls never get too old to attend Sunday school. As a result of the faithful work done in these live Sabbath schools, the children are converted to God, received into the membership of the church, and become the most active and successful workers in the Lord's vineyard.

4. A live church has an active, energetic, working young people's organization. It seems to it that the vim and enthusiasm so natural to young hearts are marshalled and directed to the great work of reaching out after and saving the young people of the community. Much loss has been sustained in other years by the Church because of its failure to recognize the possibility and the practicability of utilizing this important factor for the glory of God, the good of the Church, and especially for the benefit of the young people themselves. But that day is past, and a live church now sees that if it would hold and develop its young people it must put them to work, and in so doing it makes them a mighty arm in pushing on the work of the Lord.

5. A live church has live prayer and praise meetings. The prophet says, "Then they that loved the Lord spake often one to another, and a look of remembrance was kept." In the prayer and praise meetings the members of the church speak one to another. They do this in their prayers; they do it in their songs; they do it in narrating their religious experience, and in this way stimulate each other to greater diligence and aggressiveness in the work of the Lord. In this way they multiply their power and renew and increase the life of the church. Show us a church that has live, well-attended prayer meetings and we will

The worst disease—Dyspepsia. The Best Cure—K. D. C.

show you a live church. On the other hand, the cold, formal, dead churches have no such thing as a live prayer meeting.

6. A live church has a live ministry. "It pleased God by the foolishness of preaching to save them that believed." Sinners are saved by grace through faith. But "faith cometh by hearing, and hearing by the word of God." Nothing so truly and so forcibly evidences the genuine life of the church as the conversion of sinners. And when the word of God is intelligently, forcibly proclaimed by a preacher whose soul is endued with power from on high, and who is deeply impressed with the importance of the message he proclaims, then sinners must and do yield, and souls are converted. But only the truly live minister of the Gospel does this. Such were Paul, Peter—all the apostles. Such were Luther, Wesley, and Otterbein, and such are the truly live preachers of to-day. Every truly live church has a live ministry, and the church whose ministry is cold, and dead spiritually is always a cold dead church.

7. A live church has a missionary society through which it is ever pushing out into the unoccupied fields, home, frontier, and foreign. In this important work it keeps everything at high pressure. The work is great, the calls so urgent, the opportunities so many that it cannot do otherwise. Because it is truly alive to this great work it taxes its ability to the utmost, and devises all the ways and means possible by which to do its full share of the great work of giving the Gospel to the heathen and winning the world to Christ. To this end it is, through its appointed officers, ever on the alert to do and to dare, calling on Christian men and women to come up with their liberal contributions and aid in the prosecution of the work to which God has called it.

Nor does it leave this work wholly in the hands of the male portion of its membership. The truly live church is alive in all its parts. Its women, as well as its men, are alive and working; especially are they working in the cause of missions. That is not considered a very live body whose better half is paralyzed. So the women, being more than the half of the Church numerically, and the better half morally, that is not and can not be a very live church in which the women take no active, organized part in pushing the great enterprises of the church. On the other hand, in the live church the women are organized and actively pushing the great work of missions with all that zeal, modesty, persistency and humble assurance and trust that is so characteristic of the woman nature. Dear reader, read and ponder these lines, and wherein you see that yours comes short of being truly alive church, go into your closet and, on your knees, devoutly ask God to help you to do your full share toward making it truly alive. If every member would fully consecrate himself and herself to the great work of making the Church so truly alive in all respects as it should be, how soon would our Zion put on her full strength in the Lord and go forth, terrible as an army with banners.—Telegraph.

The Business Man's Friend.

The incident which I am about to relate formed a chapter in the history of a New York business man of whom I once heard the Editor of the *Christian Advocate* say: "He is as fine an accountant as I have ever known."

For years the subject of my story, whom I will call T. C., held a lucrative position in a large manufacturing concern having its headquarters in New York city. He was a Christian; had saved his money, invested it carefully, and was known as a wealthy man.

Believing that he could better his conditions he resigned his position and, joining with another, entered upon a business which in a few years utterly failed, leaving him bankrupt, with a large family. From his comfortable home in New York city he moved his family into small quarters in Brooklyn and began life anew.

No business offered itself. Weary weeks of earnest seeking for any kind of work closed their unfriendly time upon a heartbroken family, a foot-sore and despondent man.

Another week had nearly gone; Saturday afternoon had come with no money or provisions for the Sabbath; a husband and father in New York city, without friends and without sufficient money to cross the ferry to his destitute home. Such were the circumstances which might well have caused him to stagger in dismay.

Reflecting upon the past, with its hosts of friends and many pleasures, and contrasting it with the present, his soul burned with indignation at the thought of the perfidy of his former friends, when, as if by magic, his per-

K. D. C. CURES MIDNIGHT DYSPEPSIA.

turbed spirit was calmed by a voice audible only to the inner consciousness, which said to him: "T. C., you are a Christian. You have one friend left; isn't He able to care for you? Dare you trust Him?"

Immediately all care ceased. He determined to trust God and was sure He would care for him.

New life possessed him, and turning up Broadway he walked amid the throng as unconcerned as though he were a millionaire. He had nowhere in particular to go, and no definite plan in mind. Yet so happy was he in his assured future that he was hardly conscious of the crowds about him or the direction he was taking. At last he was attracted by the sign of an old friend, one whom he had not seen for years, and who knew nothing of his trouble. With no thought of asking his help, he crossed the street and entered the door. The friend saw him as he entered, and grasped his hand, exclaiming: "T. C., as sure as I live! I have been thinking of you all the afternoon, and wishing that I might see you. Have you ten minutes to give me? I have a scheme in which I want to interest you."

A manufacturing enterprise was proposed. The friend was to furnish the capital, a third party the experience, and T. C. was to introduce the business and act as general manager, with salary and commission. The contracts were signed immediately, and the business was to be undertaken on the following Monday.

As he was about to leave, not a word having been said relative to his stranded condition, the friend placed a check for one hundred dollars in his hand, and said: "This is the first installment upon your salary; draw upon me whenever you desire for the balance."

With the Doxology in his heart he found his way home to surprise his dear ones.

Monday morning found him ready for business. Success attended him from the first, and at the end of three weeks he had to his credit over two thousand dollars.

Years afterward, again in his old position, a prosperous man and earnest Christian, he related this story to the writer, and added: "I have trusted Him and He has cared for me. I shall trust Him ever." Did it pay him? Reader, will it not pay you—*Advocate*.

How They Gave.

They were a company of poor and afflicted Christians of Macedonia assembled to hear the apostle Paul, who was for a time among them. They were Paul's converts, and they had been instructed by him in the grace of Christian stewardship. Though in deep poverty, they were ready to aid their needy brethren at Jerusalem.

They prayed the apostle, therefore, with much entreaty that he would receive their offering. Before they presented their gold and silver, an amount so large that the apostle, who knew their poverty, seems to have hesitated about accepting it, they bowed at Paul's feet and "first gave their own selves to the Lord." That was true Christian giving. How much of themselves, their toil, their prayers, their self-denial, were represented in their gift only they knew. But that made their contribution, indeed makes any contribution, of highest value. Tried by a monetary standard their gift would not be large, but according to the moral or spiritual standing it was immeasurably rich. So were the widow's two mites greater than the rich men's gifts, for they represented all that she had, her self-giving, while they cast in their abundance. What folly, what injustice it is, then, to apply a monetary scale in the estimation of Christian benevolence!

Christian giving is a finishing grace. Paul, in commanding to the Corinthian Church the Macedonian method, urges that "as they abound in everything, in faith, and utterance, and knowledge, and in all earnestness, and in your love to us, see that ye abound in this grace also." Thus should they "prove the sincerity of their love." Was not this the demonstration of God's love? "For ye know the grace of our Lord Jesus Christ, that, though He was rich, yet for your sakes He became poor, that ye through His poverty might be rich." True giving is not begun until self-giving precedes, self-giving is not complete unless it is continued in giving of one's substance, according as God has prospered us. "They first gave themselves unto the Lord, and unto us by the will of God."

The cultivation of this grace is demanded among Christians by every consideration. Opportunities such as never before appealed to the church to-day await this answering grace. The Macedonian cry is more pitifully pleading than ever; for at home and abroad the needs of our brother men confront us. The temptations which endanger

K. D. C. Restores the Stomach To Healthy Action.

Christian character in a period dominated by the mercantile spirit demand the practice of this grace of giving, that consecration may not yield to covetousness. The other graces of the Spirit demand the activity of this grace also; for in its exercise all other graces find strength and beauty. The law of Christ demands it. "Give, and it shall be given unto you." Remember also the words of the Lord Jesus, how He said: "It is more blessed to give than to receive."

The Christian Sabbath.

The Sabbath—God's designated day for holy rest and worship—is to be upheld by assigning moral reasons, by seeking through divinely wrought convictions to preserve its sanctity, and not alone by the authority of civil statutes.

Conviction, that which comes from an intelligent knowledge of all that God has spoken in regard to his Sabbath, is the great need of the hour. It is this that will triumph, and this only. No form of aggression from without, no subtle corruption within the social compact, can withstand conviction.

It becomes our duty, therefore, to adhere to the one divine plan in all our efforts to preserve the Sabbath. God, the home the Church, and our republic commands us to boldly defend it as His chosen day, a period of time which He has blessed for the highest spiritual welfare of the human race throughout all ages. Arguments drawn from mere expediency, or physical health, or present comfort, are insufficient. Certainly the mere arm of law will utterly fail. Truth lodged in the soul, truth affecting the conscience, will alone win.

This is no time for fruitless lamentations. Faith is the watchword, action is the duty of the hour. God's people may be in the minority, but with God on their side and with the spirit of obedience in their hearts they will ultimately become the majority. Depression, inaction should be unknown. There is the sacred trust of the Gospel. Never let them betray that trust. There is the noble heritage of civil and religious freedom. Never let them prove unworthy of the blessings which our Christian forefathers bequeathed.

"TO-DAY."

The time of the Holy Ghost for human salvation is "to-day." "To-day, if ye will hear His voice," is the potential command. And the *Divine to-day*, brought in contact with the human to-day, makes a wonderful conjunction—the result, salvation, inevitably.

A holy woman became agonized for the salvation of her worldly, ungodly husband. One morning, in private prayer, she became sublimely importunate, and in the exercise of an overmastering faith, she cried out: "To-day, Lord, let him be saved to-day!"

She left her plea at the foot of the throne, and went about her domestic duties. All day long the Adversary pursued her, saying, "Now you have done it—you have said 'to-day,' and you know your husband will not be converted to-day; he is worldly, and no sign of his conversion; you will be filled with confusion." "No matter," said the resolute, saintly woman; "I have opened my mouth unto the Lord, and will not go back!"

Was her faith honored? Indeed it was. That night, as they went to their room, and were about retiring, her husband burst into tears, and asked her to pray for him. They knelt in prayer, and he was gloriously converted. Call it presumption, will you? We style it a sublimely conquering faith.

Unconscious Influence.

A laboring man, with whom I was conversing in reference to religion, remarked to me, in answer to the query what led him to think about his soul: "I worked three years along-side of Mr. B.; I thought if Christianity could do so much for him I wanted to have it." O friends, there is the power of a holy life! I would not deprecate the value of the more stirring efforts and conspicuous endeavors, but I would emphasize the need of cultivating that deep and vital piety within which flows out in noiseless but convicting example, winning men to the Master. Let me close with a simple incident. There lived in an English town a little old woman, seventy years of age, poor and feeble. A sermon on Foreign Missions so fired her enthusiasm she went and offered herself as a missionary for Africa. The rector gently told her that her work was at home. She might pray for the cause and send her alms. So she began saving her pennies from her scanty earnings, anxious to do something for the missionary work. In that same place lived a rich young nobleman, who cared more for his dogs than for religious enterprises. He at length heard of the old lady and of her

F. D. C. Relieves Distress After Eating.

singular zeal and self-denial; for it became the talk of the community. He went to see her one day. He found her in tears, utterly disappointed and discouraged. She said that people only laughed at her, and what she had gathered together as the fruit of so much pains amounted to but a few shillings. "My barley loaves are worthless" was her despairing cry. That very night she died. The next day found the young man alone, with his head bowed between his hands. The Spirit of God was moving upon his heart. The result was that he that night wrote a letter offering himself as a missionary for Africa. Thus was the faith and love of the now sainted woman rewarded and the power of a living belief illustrated.—*Homiletic Review*.

THE WONDERFUL BOOK.—A few days ago I was calling on an old Japanese woman who was formerly a madam in our school. A son in whom she trusted had lately brought disgrace to his old mother. Troubles of various kinds have gathered thick and fast about her. Sitting on the floor in her bare little room, with signs of poverty on every side, she unconsciously preached a sermon to me. She told me what a comfort her Bible was to her in these dark days. She said: "I have only a Bible and a temperance tract to read, and not having much to do, I read the Bible most of the time. It is such a wonderful, wonderful book! Such rich promises! I feel as if I should die but for the Bible." Tears filled her eyes, and I knew every word she uttered was from her heart. She said: "I have been reading the book of Job. I have a fellow sympathy for him. Like him I have lost my property and good name, but I thank God that my condition was better than his, for I have not his sores."—*Mission Field*.

The everlasting arms uphold, enfold protect, defend, uplift. And this is the whole mystery of life and death. What firmer ground do we need for a resting place than this? "Underneath are everlasting arms!"

What an amount of good work might be done in every congregation if each member was doing something to help, strengthen, and encourage, and gather in "those that are out of the way?"

It is not enough to have great qualities; we should also have the management of them.—*La Rochefoucauld*.

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1.35 A. M.—For Fredericton Junction, St. John and points east, Vancboro, Bangor, Portland, Boston, and points West; St. Stephen, Houlton and Woodstock.
3.00 P. M.—For Fredericton Junction, St. John, etc.

RETURNING TO FREDERICTON.

From St. John 6.00, 10.00, a.m.; 4.30 p.m.; Fredericton Junction, 8.35, a.m., 12.15, 6.25 p.m.; McAdam Junction, 10.50 a.m., 2.50 p.m.; Vancboro, 10.25 a.m., 2.30 p.m.; St. Stephen, 9.00, 10.30 a.m.; St. Andrews, 8.00 a.m.

ARRIVING IN FREDERICTON.

9.35 a.m., 1.25, 7.20 p.m.

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