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ierce striptions may begin at any time Of a star wal, the sender should be In pity, dear the correct address of the

Thy care m My hand cla. wishes the address of his And lead me, should give first the sent, and then Dear Father, how rough is

All bleeding and torn are my reet: And foes press around, night and day, To force me to halt or retreat. Dear Father, in pity come near; I'm weak, but I know thou art strong;

In Thine take my hand, Father, dear, And lead me, Thy child, safe along. Dear Father, how long seems the way ; My progress how toilsome and slow:

I'm weary, so weary to-day, And the pathway seems rougher to grow. I cannot go forward nor stand; My strength has been put to the test ;

I fall! Father, dear, take my hand, And lead Thy child up to Thy rest. Dear Father, the waters are desp Through which thou dost call me to go

To o'erwhelm and engulf me below. My bark is to frail to outride The storm in its fury so wild: Dear Father come close to my side. And rescue Thy perishing child.

Dear Father, how heavy the cross

And angry the surges that leap

Which daily I bear! and my soul, Esteeming earth's treasures as dross, Would peacefully rest at the goal. I sigh for a home in that land By pollution of sin undefiled; Dear Father, in Thine take my hand, And lead safe to Heaven Thy child

A Quiet Moment.

ebbing tide trickling over the pebbles

wings as he suddenly descended.

the music of the meeting house bell,

In cadence sweet,"

dory came in sight.

soft

Charms more than silence."

"Falling at intervals upon the ear

"Stillness accompanied by sounds so

If one has never thought to notice,

he will be surp ised when his atten-

tion is called to it, to perceive the

multitude of sounds that have fallen

unheeded upon his ear. Let him note

them as he sits on a hillside on a sum-

mer afternoon when haymakers are at

work in the field below, and grass-

hoppers are clicking around him.

Wherever he may think himself most

secluded let him pause and listen. Let

it be when he finds himself alone in

the heart of a forest, or even as he lies

awake at night in a house where he

Does one ever find oneself in a place

where it is absolutely still? It gives

one a strange feeling of a we and solem-

The worst disease-Dyspepsia.

The Best Cure-K.D.C.

has thought all was quiet.

BY MERCY E. RUSSELL. "Not rural sights alone, but rural Rolling and pouring up to break sounds Exhilarate the spirit and restore

The tone of languid nature.' One summer evening I went out

through the cornfield and as my cause pain and suffering. custom was, seated myself on a tuft of grass overlooking the cove, to see the sunset and watch the after glow fade from the western sky. How still it was! It seemed as if I were the only living creature in the world, and that all nature was hushed to silence. But gradually I became conscious of one sound and then another and another-as in the growing twilight we see the stars appearing one by one in spaces which a moment before seemed blank. There were the countless insects in painful. But for the novelty of it, the grass humming and chirping monotonously, and the little waves of the

and through the beach grass on the shore. A fish leaped out of the water had just been relieved. and fell in again with a splash. A puff of air lifted the branch of a locust tree over my head, and I heard the twitterus hear exactly the same things. ing of a bird as she settled herself in her nest. A tree-toad was practicing one and fill his eyes with tears, while his little trill, and there was the "week! to his neighbor it is but "as breath week" of the night-hawk circling over-

head, followed by the swish of his Close to my ear were unseen but in-

dustrious little creatures eating their There must be something in us to way into the posts and rails of the respond to what we see and hear or fence against which I leaned. In the they will have no meaning for us, and near distance I heard the sound of a the divine injunction-"He that hath going in the tops of the pine trees, ears to hear, let him hear," may be and from a half mile away came the applied not irreverently to literal as rumbling of a wagon crossing Bass well as spiritual things, to the upbuild-River bridge. With all this there was ing of our souls, the comforting of our hearts, and the increased enjoyment of the countless gifts that our Heavenly Father bestows upon us who, too and in a hidden bend of the cove the often, are unheeding or indifferent to thud of pars, and presently the voices his bounty. It is not because our ears of man and boy heard long before the are deaf, but because we are inatten tive that we miss so many of the de-All these things were made manifest | lightful confidences that nature is ever to the ear at a moment when one would ready to whisper to her lovers. She have said in his haste that silence will tell us many things of which we reigned supreme. Dear old Cowper never dreamed if we get close enough who was so sensitive, and who in his to her, and her silence is indeed day was almost alone in his companion-

"vocal if we listen well." ship with nature, writing of such an It is not a contradiction to say that it is in the quiet times that we hear most. "Be still and know that I am God," is the divine bidding, and it may be doubted if we can know it in any other way. Not in the midst of argument, or of the distraction of contact with others, does the still, small voice convince us of the great truth, but when one is alone with nature, or in the presence of death, or in the hush of a summer night lying sleepless on his bed, then he may hear the voice

> When those soothing and comforting words-"Peace be still," have been spoken to us, then we may safely go into the noise and bustle of the world, keeping in our hearts that quiet place to which we may constantly withdraw, and then we shall understand the meaning of the sweet promise-"My peace I give unto you."

nity to be where all the sounds of Every man should take time to dehuman life are out of the range of liberate; but when the hour for action hearing. To feel oneself entirely alone comes, he should lay his hand to the with nature and with God, is an ex- work.

F D.

refuge of sinners. more unite us allveal oneself to himself of her Son Jesus can; but to be alone

and in a sense without As we rear the guilty prisoner in solieyes to see nerrent, Mearing nothing but is own heart and The blood in his ears-how days (awake men suffer it and live!

speed cic explorers and travelers in an deserts speak of the awful stillness of those places, but within the experience of a atay-at-home observer nothing is more profoundly silent than a thick, feathery snow storm. A heavy blanket smothers every sound. There is no voice of bird or insect. The man who passes goes noiseless as a ghost. The feet of the horses are muffled. For a moment it seems as if we had fallen upon a time when nature is holding her breath.

I remember to have seen in some magazine a little group of sketches drawn by different artists to represent the idea of silence. One was a shattered cannon on a deserted battlefield. One pictured the dilapidated wheel of an old sawmill, another a broken bell. In each there was a suggestion of sound beautifully contrasted with its absence.

We were talking about these things ene day, and a friend said she had sometimes heard what is commonly highest good and happiness! And we called silence, when it was one grand and mighty murmur, not separable, and she had thought not definable, till she read in a poem of Helen Hunt Jackson's, a line which described it as "The mystic hum of million things that grow." The same poet and lover of nature says again:

"I lay my ear Close to the ground and listening, hear

The noiseless, ceaseless, boundless tide Of earth's great wealth, on every side At feet of God."

One can easily imagine that the hearing of our mortal ears intensified very much above the normal, would

George Ellot suggests the possibility of "hearing the grass grow and the squirrel's heart beat." I have myself experienced something not far removed from such a condition. One day after being subjected to a simple treatment for temporary dullness of hearing. was able to hear many things with surprising acuteness. The tread of my feet upon the carpet was like walking on a pebbly beach, and with every breath, I heard a rasping of the fibres of my clothing that was little short of and the assurance that the condition would be only temporary, it would have been quite as annoying as the obtuseness of hearing from which I

They tell us that no two persons see the same rainbow; perhaps no two of strain of music will touch the soul of into the air."

Longfellow says: "We see but what we have the gift of seeing. What we bring we find.

that was unnoticed before.

C. Relieves Distress K. D. C. CURES MIDNIGHT K. D. C. Restores the Stomach

last decade of the nineteenth century. But it is a grander thing to be a young man in this period of the world's history-a young man thoroughly fitted for the work of life and rightly comprehending the sublime possibilities of a true and noble manhood. Yet how many seem not to realize the privileges and obligations of living in an era in which centers all the good of all the ages. It is a fact greatly to be deplored that so many young men of our times fail to appreciate the opportunities for personal improvement and usefulness which this golden age so abundantly lar appeals to manliness fall into habits furnishes.

Recently, while passing along one of our streets, a Christian lady said to the writer. "What can be done for our young men?" After a brief conversation on this subject, she said, "I do feel so anxious about the welfare of the young men of this community;" and do you know, young friends, that there are many persons about you whose hearts throb with a kindred sympathy and solicitude! You may not be aware of it, but there is a mother, a father, a sister, a neighbor, or some friend who earnestly longs and prays for your must confess that there now swells within us similar emotions.

There is a Scripture direction which here commended to the young men who read the Telescope. It is found in I. Kings, second chapter and second

" SHOW THYSELF A MAN."

This is the dying admonition of King David to his son Solomon. Here is set before a young man just setting out in life a true aim—to be a man. No one can have a higher ideal set before him than this. There is no loftier ambition with which any life is crowned than to ton, he replied: attain to true manliness.

Ambition is an instinct of our nature, and is the basis of true greatness. It is not, therefore, a thing to be condemned or crushed out of us, but to be molded and directed into proper channels for the most wise and noble purposes. Hence, it is that he who has an ambition to be good, and diligently seeks its attainment; to be useful, and lives in a way to bless the world; to be happy, and only seeks for happiness by maintaining harmonious relations with his own nature, his fellows, and his God has within him the essential qualities of a manly character.

Think it not strange, then, that David in relinquishing the throne of Israel to his son should set before him this superior ideal-" show thuself of man." Nor is it strange that a great apostle in later times should pay a noble tribute to the spirit of ambition which God has implanted in our nature, by saying, "Stand fast in the faith, quit you like men, be strong."

John Wesley once said, "Give me ten young men who love nothing but God and hate nothing but sin, and I will take the world." What a worthy compliment is this to young men wholly consecrated to the service of God and goodness! What power, what measureless value, lies within the life of one man who has risen to the plane of true

We are aware that some of you who may read this article, indeed, many of you, have already decided upon a definite and manly course in life. We trust, therefore, that the suggestions here made may assure you anew of the wisdom of your choices, and serve to strengthen you in every good purpose and work. Others of you may be unsettled as to your future life, though deeply cherishing good desires and a worthy ambition. To such we desire that some word here uttered may come to your minds and hearts in a way that may prove inspiring and helpful.

Let us consider two great questions-What is true mantiness? and, How may it be attained? Until the question is settled, What is it to be a man? we would have you beware how you yield to any response to any appeal to your manly ambition. The world is full of false and dangerous ideals of what true manhood is. Incitements as opposite appeal, Be a man.

Two young men with the same natural ambition to attain unto true strong soup, then a lobster, then some manliness, by opposite courses in life tart, and he delutes these esculent reach opposite and wholly unlike destinies - destinies in which throughout all the cycles of eternity their separ-

requires proper direction. We are created in the image of God, save him from ruin. and it is the participation in his nature which distinguishes us from the brute over-excited nature has had time to creation and imparts to our race the traits of manhood. True manhood, recovers, the finances are in good order,

DYSPEPSIA.

down with pity onlike a mirror to reflect True Manliness, to Young Men , therefore, must consist in heart-power, | and every rural idea is effectually excluded from the mind.

conscience power, in moral rectitude, It is a grand thing to live in this the in spiritual purity—characteristic which have been lost to our race through a very nature of the case, be a Godward path. "It is the Godlike in man which digestible and misguided food. makes him a man." Hence, our choices our thoughts, and our purposes which do not tend to the cultivation and enthronement of our higher nature must tend, instead of to manliness, to brutishness. This fact sufficiently explains why many in yielding to certain popuof dissipation, profanity, irreverence, and a reckless disregard for all the claims of a truly good and pious life. The following of any aspirations, however noble in themselves, which gives to the appetites and passions loose rein, leads to the utter distruction of manhood and to the ruin of the soul. Thus you are enabled to see that to "show yourself a man" means, in the highest and truest sense, that you shall be true to the original constitution and purpose of your being. Every one, therefore, who would be a man must have his face

> within the reach of all. "You may be poor, but true manhood does not consist in the possession of wealth, nor in what a man has, but in what he is and what he does"—what he is in resemblance to the God who made him, and what he does in harmony with that character.

and not his back turned toward God.

Such manliness as is here implied is

The Power of Sincerity.

It is related that when Joseph Hume the infidel, was taxed with inconsistency on going to listen to John Brown, the godly Scotch minister of Hadding-

"I don't believe all he says; but he does, and once a week I like to hear a man who believes what he says. Why, whatever I think, that man preaches as though he thought the Lord Jesus were at his elbow." This is a story of a couple of gentle-

men who stopped at an outdoor meeting in Scotland and listened while some one delivered an elegant and polished address. "What do you think of that?" said

one of them to his fellow-"I think the man does not believe

word he says," was the reply. After the first speaker had conclud

ed, John Brown, of Haddington rose up to preach, and poured out "the rivers of living water,"which were welling within his own soul. "And what do you think of that man ?" said the traveler to his companion. "Think," said he, "I don't know

what to think. It seemed as though he thought Jesus Christ was standing by his side, and every little while he was saying, "Now, Lord, what shall I say next?"

The empty-headed, gabbling world needs now to hear the voice of men who believe that Jesus Christ stands just behind them; who believe his word, "Lo, I am with you alway, even to the end of the world!" who are willing to speak as servants and messengers of God, as men who know the blessing and power of their Master, and who speak the things they do know, and testify things which they have

Men grow weary of empty talk from empty men, and they long for men who are full, not of learning, or pride or self conceit, but who are "filled with all the fullness of God." The words of such men carry conviction to honest hearts, and men feel and know that they believe what they say, and they must have some grounds for their belief. Let Christian men stand steadfast in the strength of the Lord, and speak the words which he has given them, in the honesty of upright souls, and their testimony shall be blessed to others, and much people shall be added to the Lord .- The Armory.

A Source of Unhappiness.

"The longer I live," said Sydney and as irreconcible as heaven and hell Smith, "the more I am convinced that -the one class calculated to help you half the unhappiness of the world proup toward heaven, and the other to ceeds from little stoppages, from a lead you downward to perdition-will duct choked up, from food pressing in approach you under the all-thrilling the wrong place, from a vexed duodenum or an agitated pylorus.

"My friend sups late; he eats some varieties with wine.

"The next day I call upon him. He is going to sell his house in London ation shall continue to widen with and retire into the country. He is their growing fixedness of character. | alarmed for his eldest daughter's health, The spirit of ambition you see, then, his expenses are hourly increasing, and nothing but a timely retreat can

"All this is the lobster, and when manage this encumbrance, the daughter

To Healthy Action.

"In the same manner old friendships only attach to Godlike natures. But are destroyed by toasted cheese, and the higher marks of a true manhood hard salted meat has led to suicide. Unpleasant feelings of the body prodeparture from God, so that now the duce corresponding sensations in the path to true manliness must, from the mind, and a great scene of wretchedness is sketched out by a morsel of in-

GIVING.

Let us measure our duty in giving. What shall be the measuring rod? 1. Your capacity. "She hath done

what she could." 2. Your opportunity. "As ye have opportunity do good unto all men." 3. Your convictions. "That servant which knew his Lord's will and prepared not himself, neither did ac-

many stripes." 4. The necessities of others. "If a brother or sister be naked or destitute of daily food," etc.

5. The providence of God. "Let every man lay by him in store, as God hath prospered him."

6. Symmetry of character. "Abound in this grace also."

7. Your own happiness. "It is more blessed to give than to receive." 8. God's glory. "Honor God with your substance."

Oh that men would accept the testimony of Christ, touching the blessedness of giving.

But perhaps the great fact as to the best value of any period of existence is not clear to us until we have left it. That is very often at once our sorrow and our consolation. We shall not know what this strange, dear old earth has done for us until we stand on the far-off hilltops and walk by the river of the water of life. - Phillips Brooks

When Satan cannot get at Christians in any other way he gets the sexton to forget about the ventilation.

Ask for Minard's and take no other.

DIARRHŒA AND VOMITING. GENTLEMAN. - About five weeks ago was taken with a very severe attack of diarrheea and vomiting. The pain was almost unbearable and I thought I could not live till morning, but after I had taken the third dose of Fowler's Wild Strawberry the vomiting ceased, and after the sixth dose the diarrhœa stopped, and I have not had the least symptom of it since.

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took her to the doctor the first time, he called it Italian itch, and said he would cure her in two weeks. When the two weeks were up, he called it eczema, and in tha time she was worse than before. He doctored her

REMEDIES in the paper, and I said to my wife, "I am going to try them." Mind what I say, she was so thick with sores that we had to soak her clothes to take them off. Itch! there was no end to it. She had it all over her body, back learn was in had it all over her body, back, legs, arms, in be-tween her fingers. She did not have it on her head. But after taking your CUTICURA REMEDIES for two weeks the itch stopped, and in four weeks the sores were all gone. I enclose her portrait. I am more than pleased with your CUTICURA REMEDIES, as that pleased with your Correctal Residues, as taey speedily cured my daughter, and if anybody asks me about your remedies, I will uphold them wherever I go. CHARLES M. GRONEL, Conshohocken, Montgomery County, Pa.

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10.00 A M-For Fredericton Junction, St. John and points east, McAdam . 20 P. M. - For Fredericton Junction, St.

John, St. Stephen, St. Andrews, Houlton and Woodstock. RETURNING TO FREDERICTON. Frem St. John 6.25, 7.30, a.m.; 4.30 p.m.; Fredericton Junction, 8.25, a m, 11.45, 5.55 p. m.; McAdam Junction, 7.00 10.00, a. m., 2 00 p. m.; Vanceboro, 9.40 a. m.; St. Stephen, 5.35, 7.45, a. m.; St. Andrews, c5.10, t7.20.

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