

**Wonderful Oh, Wonderful!**

His name shall be called Wonderful.—  
Isaiah ix. 6.  
The Lord of Hosts my strength shall be—  
Wonderful! oh, wonderful!  
He heeds not mine infirmity,—  
Wonderful! oh, wonderful!  
His blood has washed my sins away,  
His love led onward day by day;  
How can I such a friend betray?  
Wonderful! oh, wonderful!

He shall be called the mighty One,  
Counselor and Wonderful;  
His kingdom on the earth begun  
Everywhere is wonderful,  
Oh, come and dwell within each heart,  
Thy promised peace and strength impart;  
For ever truth and love thou art,  
Wonderful! most wonderful!

I read the story o'er and o'er,—  
Wonderful! oh, wonderful!  
What shame for you, for me, for him,—  
Wonderful! oh, wonderful!  
I'll answer now his loving call;  
Give him my heart, my life, my all;  
No more a slave to sin's dark thrall,—  
Wonderful! oh, wonderful!

—Chris. Standard.

**Counsels to Young Christians.**

In attempting the service requested of me I shall regard myself as in the midst of a group of young persons, who having recently taken upon themselves the vows of the Christian life, are seeking direction from an older brother. It is a great privilege to minister to hearts all aglow with new-born love for Christ, and full of honest longings to honor the profession they have made.

It would not be a very difficult thing to frame a set of rules for the conduct of young Christians, but I cannot regard such rules with great favor, since the young convert who is simply a keeper of rules, however excellent, made for him by others will soon become narrow and cold. He will be destitute of the freedom which Christ purchased for His followers, and gradually and unconsciously glide into the life of the established formalist. The Saviour says, "If ye love Me keep My commandments." Obedience, then, is required, but we must note that it is obedience to the commandments of the Master, and not to any substitute for them prepared by man, however wise and good. When the tendency to legalism already suggested is recognized and avoided, such rules may indeed prove measurably helpful; but I am confident that every young Christian, hoping for the best attainments and the most efficient service, must, at an early day, learn to make his own rules, after having first laid hold of and cordially embraced certain cardinal truths. My young friends will therefore permit me most affectionately to invite their attention to some considerations which are fundamental in the work of character-building.

First of all. If you are a Christian you may know that you are. Born of God, you have met with a supernatural change of heart. Often, but not always, the time and place when this great change occurred will be known. But whether these be known or not, you ought to know that you are really converted. You must not be satisfied with surmises or mere logical deductions concerning a matter of such infinite moment. The change wrought within you is the work of God. If you are regenerated you are regenerated by the Spirit of God, and you ought not to rest until you have the witness of the Spirit that you are saved by grace. It is painful to reflect upon the fact that some really converted persons bring little fruit to perfection because they rest without the witness of the Spirit. Be not content then until you are able with glad hearts to sing:

"My God is reconciled,  
His pardoning voice I hear,  
He owns me for his child,  
I can no longer fear."

The second leading thought which I commend to your attention is this: Your ideal must be grand. Multitudes fail because they set before themselves an unworthy ideal. Instead of turning studiously and prayerfully to the Holy Scriptures to learn what stupendous moral possibilities are within their reach, they, measuring themselves by themselves, and comparing themselves with themselves, are more than content to be as good as the average Christian. Permit me to plead with you to be on your guard against this sad error. Do not be satisfied simply with the approval of your own conscience, for it is quite possible that your conscience has never acquired the best tone. You cannot do better than to take up the apostle's word to the Corinthians, "With me it is a very small thing that I should be judged of you, or of man's judgment; yea, I judge not mine own self. For I know nothing by myself; yet am I not hereby justified: but He that judgeth me is the Lord." Let it be your constant and earnest prayer that God will help you to keep your eye fixed upon the

highest ideals of Christian character. Seek not only to be good, but to be as good as the largest measures of God's grace can make you. The Church has already enough, and more than enough, half-hearted members, and one of her greatest needs to-day is a generation of young Christians who are "strong because the word of God abideth in them," and whose lives are radiant with the glory of their tireless devotion to Christ.

It is time for me to say that a truly devoted life will demand your most earnest and patient endeavor. Let no one deceive you by saying that it is a very easy thing to be a Christian. On the contrary, a truly Christian life is a perpetual warfare. If we become really good we must fight for it, and "our wrestling is not against flesh and blood, but against the principalities, against the powers, against the world-rulers of this darkness, against the spiritual hosts of wickedness in the heavenly places." Worst of all, these "world-rulers," as we are solemnly warned, will sometimes assume the garb of "angels of light." In our own strength we cannot conquer such foes, but by the help of God we may always be victorious. There are few joys equal to that of the young Christian, who, after a sharp encounter, is enabled to put his foot upon the neck of his foe. The true believer need never question that the issue will be triumphant, but he will never allow himself to embrace the delusion that it is a very easy thing to be a Christian.

Once more. There is a special work for every follower of Christ to do. To each of my young friends I would say, God has created you and regenerated you that you may glorify Him in this world and the next. I feel sure that your cry is, "Lord, what wilt thou have me to do?" Do not forget, then, that while your endowments are similar to those of many others, there are some qualities of mind or heart which individualize you, and so render you unlike any other person in the universe. Few things are more contemptible than the ambition to be singular, for the mere sake of being so, but few things are more noble than daring to be singular when God calls us to be so. Now, there is a sense in which He calls every person to be singular, for we are "members in particular" of the body of Christ, and each one may build up and adorn a character, and perform active services which will render peculiar honors to Christ in both worlds. It must, however, be ever kept in mind that this unique character which each is to rear, and this special service which each is to render, are, in most cases, to be reared and rendered, not in connection with great and showy enterprises, but rather in discharge of ordinary duties, in positions quite apart from the gaze of the world. As one of the Port Royalists has forcibly said: "We need not seek to do extraordinary things, but to do common things extraordinarily well."

Once more. Seek to feel the presence of the unseen and eternal. This cannot be done in a day, nor without persistent effort, but it may be compassed, and must be if we would have strength and poise of character, and steadiness in work. "Behold," says the Master, "I stand at the door, and knock: if any man hear My voice, and open the door, I will come in to him, and will sup with him, and he with Me." Let us take that word of "the faithful and true witness" and repeat it to ourselves again and again in our closets, on the street, a score of times, a thousand times, times almost numberless, ever imploring grace to understand it, and live in the joy of it. Or let us take the one-hundred and thirty-ninth Psalm and pray our way through it slowly—clause by clause—not once or twice only, but very often, until there descends upon us, like rain upon the parched earth, the blessed assurance of the truth that the unseen and infinite Father, has "beset us, behind and before, and laid his hand upon us." I must plead with my young friends one by one, and with all possible earnestness. School yourselves—yes, school yourselves—to believe what is blessedly true, your best Friend is always near you—very near. You have to speak but a word, nay, if your surroundings forbid you to speak, just turn to Him in your thought, simply look into His face and He will guide you with His eye. This is life, joyous life! It is victory in conflict, it is success in work.

It is time for me to pause. Other counsels might be added, but if you will accept these and walk in the light of them, new dignities and glories will encompass and crown you. Let me repeat. Secure the witness of the Spirit to your adoption. Set up a grand ideal. Know that the Christian life is a conflict. Remember that you have a special work to do, and live as in the immediate presence of the unseen and eternal. If you will do these

things, at least three fourths, perhaps nine tenths of all the perplexing questions which annoy the average Christian will melt away like the mist. Whoever embraces these great root principles will be skillful in making all needful rules for the conduct of life, and will never rest satisfied with what is simply good, or even with what is better than the good. His whole soul will be ambitious to attain the best.—  
Dr. Hunt in Chris. Advocate.

**Sorrows Turned Into Joy.**

We often make sad mistakes as to what is best for us. We often hide our richest blessings under a pall, and decorate with garlands our temptations, or the sources of our spiritual sorrows and shame. The poor old patriarch Jacob was shrouded in gloom when he waited out: "All these things are against me!" Joseph is gone; Simeon is gone; and they have carried away also Benjamin, who bore in his boyish face the photograph of the beautiful Rachel. He calls his lot a sad one. But the returning caravan is almost in sight which brings to him the full sacks from Egypt's granaries, and the joyful invitation to go and see his long-lost Joseph as premier of Pharaoh's kingdom. His dark hour is just before the day-dawn. What he regarded as a sorrow has grown into the greatest mercy of his life.

We have a striking illustration of the mistakes that short-sighted people often make by turning to a verse in fourth chapter of the first Book of Chronicles. There we read that "Jabez was more honorable than his brethren; and his mother called his name Jabez, saying: 'Because I bore him with sorrow.'" For some reason or other she puts the mark of her grief on the brow of her child, and calls him "sorrowful." Yet the very child who was born in tears and christened with a sad name grew up to be the ornament and glory of her household. He outstripped all his brethren! God honored him with so many blessings, and his career was so bright and beneficent, that people must have wondered how he came to have so doleful a name. His history was like the April shower, that begins with weeping clouds, but ends in brilliant sunbursts and in rainbows painted on the sky.

We are often as blind as that Hebrew mother, and make the same egregious mistakes. We persist in naming things sorrows which turn out to be rich blessings in disguise. Whoever congratulates a man on the loss of his fortune, or the failure of his ambitious schemes? Yet, while his purse is being emptied, his soul may be filling full with God's grace. More than one man has been bankrupted into spiritual wealth. Be careful how you tell a sick friend that his sickness is a great affliction—when it may be sent of God to soften his heart, to bring him to reflection and repentance. Let us also be careful how we console with every weeping mother, whose darling child has found its angel-wings, and flown away to the arms of Jesus. If we wish to sympathize with any parent, let it be with her whose living children are fooling away life in frivolity, or are hardening into the sins that may yet break the heart of her who bore them. A thousand times over have I pitied more the mother of a living sorrow than I have pitied the mother of a departed joy. Parents, spare your tears from those who have gone up to the sinless "high school" of Christ in glory; spend them on those children who are yet alive, but are still untouched by repentance or unconverted to God. Don't stop with weeping over their impotence. Strive to win them by kind counsels and prayers and by a holy example to the Saviour; then your sorrow may be turned into joy.

The Bible is like a vast orchard, where precious fruit is often hidden behind the leaves. This story of Jabez—if you turn it out from under the leaves—has many a golden teaching. It teaches us not to be frightened by present troubles, or cast down by today's discouragements. Every true, deep Christian life begins in griefs over sin and in sharp conflicts with temptation. A religion that has too easy a birth seldom grows into a strong, victorious Christ-likeness; he who never weeps over sin will never sing for joy, or chant harvest-hymns over full sheaves of blessings. The enterprises also that cost us the most anxiety and toil and self-denial are those that, like Jabez, "enlarge their borders," and yield the after-crops of large results. There may have been some wet eyes up in that prayer-room in Jerusalem, where the little band met after their Master had left them. They were sowing in tears, to reap with joy before the next day's sun went down. Never despair of a good cause. Never despair of a great heaven-directed reform, even when the powers of hell are striving to strangle it. Never despair of a child.

The one that fills you with most solicitude, and occasions your most fervent prayers, may yet gladden your life with joys beyond your highest hopes. Never despair of a soul so long as you can plead with God for that soul, or strive to bring it into a full view of Christ.—  
Theodore L. Cuyler.

**The Saving Life.**

It is the life of Christ that saves, not His death. Christ's death was simply the means by which the saving quality of His life could become manifest to men. Just as, in the natural world, plant-life is saved by seed-death—the death of the seed being a necessary condition of the plant's development, but not the ultimate and essential thing, the life-principle by which it grows—so, in the spiritual world, Christ's death was an antecedent necessity of man's salvation, but it is not in itself the ground of salvation. Men are not saved because Christ died; they are saved because He lives. His dying was merely the method of bringing the transcendent and divine and self-sacrificing quality of His life home to the minds and hearts of men.

At this glad Easter season let us joyfully emphasize the thought that we are not saved by the Crucifixion, but by the Resurrection. It is not Christ slain, but Christ ascended, upon whom we should fix our eyes. Why dwell upon the merits of a fountain filled with dead blood, as of some slaughtered victim, when we have the grand, full contemporary life itself, throbbing with that intense vitality, that life-principle, of which the blood is but the symbol?

It takes the motive, the energy out of life, to believe that we are saved by Christ's death; that thereby Christ paid all our present obligations, as well as our original debt, to God, and cleared us eternally of all liability incurred through sin. That would make the Atonement a source of spiritual demoralization instead of a source of spiritual strength. It is our appropriation of the life of Christ that saves us. The giving of that life to men, as a spiritual force, as an ennobling, uplifting example, is the true Atonement. We celebrate to-day a risen Christ; we celebrate life, not death. It is a conception which we should carry with us throughout the year. Salvation is vital union with the living Christ. Love is the bond of that union; and character, or obedience, is its outward expression.—  
Z. Herald.

**TRUTHFULNESS.**

In our efforts to promote truthfulness we do well to begin with cultivating accuracy. We need not merely the moral aversion to a lie, but the practical habit of exactness in our words. Indeed, the latter, when once thoroughly acquired, will include the former, and much more. It will lead us to condemn and avoid many forms of untruth that are now palliated and excused. There are the supposed requirements of etiquette in expressing a pleasure that is not felt and a flattery that is not honest. It is averred that such things, with the other "white lies" of society, do not really deceive; that they are but polite nothings, which are taken for the irworth, or rather for their worthlessness. If this be so, what object do they serve, or what reason can there be for continuance? Are we not, by their repeated use, debasing the value of language and lessening the reverence for truth? It is not necessary to tell people that they bore us; that we are glad that the evening is over, or that the interview has come to an end, or in any way rudely to hurt their feelings. A little of the tact which is so abundant in social circles will enable any one to avoid impoliteness without sacrificing truth, and the result would be a most wholesome return to sincerity and to the real meaning of what we say. As it is, we have no means left to express our real admiration and our real enjoyment when they are honestly felt.

Then there is the common habit of exaggeration, so lightly censured, if at all. If accuracy were esteemed a duty how would the frequent unbridled use of superlatives be treated? Certainly not with the indulgence which is now extended to them. There would be an instinctive displeasure at the random and overdrawn language so much in vogue, and a vigilant effort to utter the exact shade of meaning by carefully selected words. Our English language is rich and full, amply providing abundant means for every gradation of thought and every shade of feeling for those who care to seek for it. To use it thus is not merely an intellectual accomplishment; it is also a moral obligation in the interests of truth, and should ever be so regarded.

There is no doubt that the earnest pursuit of knowledge in any direction contributes largely to the habit of ac-

curate truthfulness. A desire and an effort to find out the truth will tend to make us careful in uttering it. To weigh and to consider the words of others will help us greatly to weigh and to consider our own. Ignorance is responsible for much of the present carelessness in speech; those who never study shades of meaning will not be likely to exercise much judgment in selecting them. The cultivation of the senses is also a valuable aid. To see keenly and clearly what we look at, and to hear acutely and correctly when we listen, are vast helps to the memory, and clear away many of the vagaries of the brain. In recounting these things a confused and vague remembrance of them often tempts us to alter and embellish so as to hide our perplexity. Could we have the courage and honesty to repeat only that which we clearly remember, perhaps our mortification at its meager amount would strengthen our power of attention in the future.—  
Public Ledger.

**Minard's Liniment, for sale everywhere.**

AN ENTERPRISING HOTEL MAN.  
It is stated that a hotel man in Toronto has posted up a notice stating that all diners at his place who use Burdock Blood Bitters to tone up their appetite and strength, will be charged 20 per cent. extra. We do not know how true this is, but B. B. undoubtedly does the work and does it quickly and well.

THERE IS NO case of disease among horses and cattle where "Maud S." Powders are not called for, and by their timely administration will save the lives of many valuable animals.

The great demand for a pleasant, safe and reliable antidote for all affections of the throat and lungs is fully met with in Bickle's Anti-Consumptive Syrup. It is a purely Vegetable Compound, and acts promptly and magically in subduing all coughs, colds, bronchitis, inflammation of the lungs, etc. It is so palatable that a child will not refuse it, and is put at a price that will not exclude the poor from its benefits.

The Medicine for Liver and Kidney Complaint.—Mr. Victor Anger, Ottawa, writes: "I take great pleasure in recommending to the general public Parmelee's Pills, as a cure for Liver and Kidney Complaint. I have doctor for the last three years with many medicines which were recommended to me without relief, but after taking eight of Parmelee's Pills I was quite relieved, and now I feel as free from the disease as before I was troubled."

Dorancement of the liver, with constipation, injures the complexion, induces pimples, sallow skin. Remove the cause by using Carter's Little Liver Pills. One a dose. Try them.

Salvation cannot be obtained without repenting of sin and forsaking it. Revivals often make a better understanding among the churches.

The reflections on a day well spent furnish us with joys more pleasing than a thousand triumphs.—  
Thomas a Kempis.

It is chiefly through books that we enjoy intercourse with superior minds, and these invaluable means of communication are in reach of all. In the best books great men talk to us, give us their most precious thoughts, and pour their souls into ours. God be thanked for books! They are the voices of the distant and the dead, and make us heirs of the spiritual life of past ages.—  
Win. Ellery Channing.

**BAD ECZEMA ON BABY**

Head one Solid Sore. Itching Awful. Had to Tie His Hands to Cradle. Cured by CUTICURA.

Our little boy broke out on his head with a bad form of eczema, when he was four months old. We tried three doctors, but they did not help him. We then used your three CUTICURA REMEDIES, and after using them eleven weeks exactly according to directions, he began to steadily improve, and after the use of them for seven months his head was entirely well. When we began using this head was a solid sore from the crown to his eyebrows. It was also all over his ears, most of his face, and small pieces on different parts of his body. There were sixteen weeks that we had to keep his hands tied to the cradle and held then when he was taken up; and had to keep mittens tied on his hands to keep his fingers out of the sores, as he would scratch if he could in any way get his hands loose. We know your CUTICURA REMEDIES cured him. We feel safe in recommending them to others.

GEO. B. & JANETTA HARRIS, Webster, Ind.

The new blood and Skin Purifier, and greatest of Humour Remedies, cleanses the blood of all impurities and poisonous elements, and thus removes the cause, while CUTICURA, the great skin cure, and CUTICURA SOAP, an exquisite skin beautifier, clear the skin and scalp, and restore the hair. Thus the CUTICURA REMEDIES cure every species of itching, burning, scaly, pimply, and blotchy skin, scalp, and blood diseases, from pimples to scrofula, from infancy to age, when the best physicians fail.

Sold everywhere. Price, CUTICURA, 75c.; SOAP, 35c.; RESOLVENT, \$1.50. Prepared by the POTTER DRUG AND CHEMICAL CORPORATION, Boston.

Agreed for "How to Cure Skin Diseases," 64 pages, 50 illustrations, and 100 testimonials.

BABY'S Skin and Scalp purified and beautified by CUTICURA SOAP. Absolutely pure.

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Of females instantly relieved by that new, elegant, and infallible A. J. Kidney & Bladder Pain, Inflammation, and Weakness, the CUTICURA Anti-Pain Plaster.

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These pills were a wonderful discovery. No other like them in the world. Will positively cure or relieve in a manner of disease. The information around use is worth ten times the cost of a box of pills. Finest about them, and you will always be thankful. On a sick person, they expel all impurities from the blood, cleanse women and great benefit from using them. Illustrated pamphlet free. Sold everywhere, or sent by mail for 50 cents in stamps; 50 cents by R. D. J. JOHNSON & CO., 22 Carlton House St., Boston, Mass.

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**ARRANGEMENT OF TRAINS**

In Effect November 30th, 1891.

**Eastern Standard Time.****LEAVE FREDERICTON.**

6.15 A. M.—Express for Fredericton Junction, St. John, and intermediate points. Vanocboro, St. Stephen, St. Andrews, Houlton, Woodstock and points north.  
1.35 A. M.—For Fredericton Junction, St. John and points east; Vanocboro, 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.; Vanocboro, 10.25 a.m., 2.30 p.m.; St. Stephen, 9.40, 10.30 a.m.; St. Andrews, 8.00 a.m.

**ARRIVING IN FREDERICTON.**

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

**LEAVE GIBSON.**

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

**ARRIVE AT GIBSON.**

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

D. McNICHOL, Gen. Pass. Agt.

Montreal.

C. E. McPHERSON, Asst. Gen. Pass. Agt.

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