

I Need Thee.

THREE A. HOLDER.

As the hart panteth after the waterbrooks,
so panteth my soul after Thee, O God!"

In the morning, Lord, I need Thee,
As I see the new day's light,
That in ways where Thou wouldst guide
me,
I may set my steps aright.

In the morning, Lord I need Thee!

In the noontide heat I need Thee,
That I faint not in the strife;
Let me feel Thy hand still leading
In the upward march of life.

In the noontide, Lord, I need Thee!

I shall need Thee in the even,
When the toil of day is o'er;
Then shall turn my weary footsteps
Toward the peaceful heavenly shore.

In the evening, Lord I need Thee!

But death's stream is still before me,
And I cannot cross alone;
Jesus, Master, still uphold me,
Through the waters lead Thine own!

In the hour of death I need Thee!

—Herald.

Mastery by Ministry.

There are two sorts of mastery over men. One is exercised by lordship; the other is attained by ministry. The one is held by the accidents of power, wealth and position. The other is of personal power, a mastery not demanded, yet freely acknowledged. Two of the disciples requested that Christ would give them high place in His kingdom. Jesus replied by enunciating the law of elevation in His realm: "He that will be chief, let him be servant of all." This is the true mastery, best illustrated by Christ Himself. "For even the Son of Man came not to be ministered unto, but to minister." Not by the majesty of His divinity, not by the display of miraculous power, not by the authority of kingship, did Jesus assume mastery among men; but by serving men in a spirit of love, by sympathizing with them, by identifying Himself with them in all their experiences whether of joy or of sorrow. What mastery Lincoln exercised over men! Why? Not because of his position, nor on account of his intellectual superiority, but because he thrust himself like a strong arm beneath the needy, and made all who came to him feel the tender might of his heart. He became chief because he became servant of all; and this law of supremacy stated by Christ finds illustration right about us every day. Who have shaped and influenced your life? Are they not those who have invested themselves for us? Who have given to our interests their constant endeavor? Their mastery we recognize when instinctively we turn to them in our overburdening cares and perplexities. Not to the most talented, to the wisest, but to those who have bound us to them by their self-denying ministries we go in the critical hours of life.

The attainment of such mastery among men should be the purpose of every Christian. An aggressive spirit, dominated by only selfish motives, may exert power, but it is not the power of personal influence. It is due to wealth or position or other medium of lordship. When these are lost the power vanishes. But true mastery is like that which Livingstone held over the native Africans, a mastery abiding as the memory of his kindly face and loving deeds among them. By this mastery through ministry the kingdom of God shall be extended. By it the humblest disciple may reign as a king in the realm of his life, however narrow.

But what can hold us to the pursuit of such mastery? For we shall be tempted again and again to turn aside. When we have expended every resource in the effort to help another, and only failure and ingratitude respond to our endeavor, the temptation to give up all attempts at service becomes almost irresistible. And we shall say in our discouragement, Why should we give ourselves for others? Why should we bear the burdens and woes of those who misjudge and scorn our sympathy? Pleasures invite us to turn aside. The increasing cares which thrust themselves upon us in our business and domestic life warn us to cherish our strength for ourselves. Then only one motive can hold us true to our ministry for others, and that is the cross of Christ. When we stand before the crucified Saviour and realize something of the love which led Him to death along the way of rejection and self-sacrifice; when we appreciate in some measure the blessed ministry which has mastered us, the "love of Christ constraineth us" and sustains and intensifies our purpose not to please ourselves, but Christ. In no other way, neither by love of power, nor by a sentimental enthusiasm, can we persist in the seeking of true mastery.—Christian Advocate.

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

Proving the Lord's Goodness.

The thirty-fourth psalm was written by one who had proved the Lord's goodness. Remembering the troubles from which he had already been delivered, David began by declaring that he would bless the Lord "at all times"—in every future trial and emergency (v. 1).

He joyfully added his testimony as to his personal experience of God's goodness (verses 4 and 6). The inference which he drew from God's dealings with him was that "the angel of the Lord"—"the angel of his presence" (Isaiah 63: 9)—"encampeth round about them that fear him, and delivereth them" (v. 7.) So confident was he that such manifestations of the divine goodness as he had enjoyed were possible for all, and intended for all, that he broke out: "O taste and see that the Lord is good: blessed is the man that trusteth in him" (v. 8). In other words, the blessings which men need, those which will make their lives happy and contented, are placed within their reach like food upon the table, and they are invited to "taste and see"—to have a proof in their personal experience—"that the Lord is good."

This invitation is given not to individuals alone, but to communities and churches. The Lord called upon his people as a whole to "prove" him, if he would not "open the windows of heaven" and pour them out a great blessing (Mal. 3: 10). He wanted them all to prove his goodness by fulfilling the conditions on which it might be manifested in blessing them. To those who are living in sin the goodness of God is shown in his efforts to lead them to repentance (Rom. 2: 4), even though this be done by thwarting their plans and bringing them into trouble. But when men fulfill the conditions laid down by David (Psalms 34: 12-15) and Malachi (ch. 3: 10), God is able to manifest his goodness in a way, which is far more satisfactory to both parties.

Religion is not a matter of faith alone. Indeed faith itself is only required upon a sufficient evidence God does not ask men to act blindly, but to put their eyes to good use. He asks them to trust him because he has given them good reasons for doing so. Then he invites them to test him as to find out for themselves how far they can trust him. To aid his children in thus proving him, God has made many promises to them and stated the conditions upon which those promises will be fulfilled. Those who believe him will take him at his word—will prove both his veracity and his goodness (see illustrations in John 7: 17 and 8: 12). There is no irrelevance in thus proving God. A lack of reverence is shown rather by those who treat him as if he did not mean what he said.

It is the Christian's privilege to make continual advancement in that knowledge of God which he obtains through his personal experience of God's goodness. He is to be like Peter, who said, "We have believed and know" (John 6: 69). His faith is thus to lead on through new proofs to better knowledge.

The Childhood of Jesus.

Of the first thirty years of the life of our blessed Lord, we have only one single recorded sentence, viz., that uttered when his mother, seeking him sorrowing, found him in the temple, disputing with the learned doctors and asking them questions. To the anxious enquiry of that loving mother the divine Child makes the strange answer, "Wist ye not that I must be about my Father's business?" At what age in his great life-purpose came to him we cannot know. Certainly it came not all at once, for he grew in stature and in wisdom and in favour with God and man. Doubtless his disputing with the Doctors in the Temple was concerning the fulfilment of the Messianic prophecies of the Old Testament. Doubtless more and more the wonderful truth filled his mind of his great sacrificial work in the salvation of the world, and evermore the shadow of the cross fell broader and darker over his pathway.

One of the earliest utterances of his public ministry was, "And I, if I be lifted up, will draw men unto me." Ah me! that lifting up, how much it meant! What consummation of the wickedness of man, of the boundless love of the eternal Father in the gift of his Son, of the fathomless sympathy of him who came from the heights of glory not to be ministered unto but to minister, and to give his life a ransom for many. How gloriously the promise has been fulfilled in the drawing of all men unto him. Throughout the ages, throughout all lands of Christendom, how it has lifted sorrowing, suffering, sinning souls out of darkness and misery and death into the life of sonship with

K. D. C. Relieves Distress After Eating

God and heirship with our Lord Jesus Christ. How the eagles of Rome, how the crescent of Mahomet, how the dead and buried paganism of antiquity have waned before the power of the uplifted cross. Never so potent was the attraction of the cross as at the present day. As we stand near the threshold of the twentieth century we seem to see the whole world looking thereto and lifted thereby up nearer to the heart of God.

How can young children, how can the oldest of us, who are but children of a larger growth, imitate the example of the Divine Child, and "be about our Father's business?" By looking to the cross and to the Crucified, by realizing his love to us and feeling a responsive love to him; by counting it all joy that we are permitted in any wise to do anything for him who has done so much for us.—Omnard.

The Necessity of Discipline.

The accomplishment of God's purpose in the development of the human race involves the necessity of discipline. We do not know why. It is a mystery. There are plenty of mysteries, even in the material world, lying so closely about us and apprehended so immediately by the senses. Can any one say why the rose has a thorn and pricks the tender finger of a child? or why the beautiful sun blinds the eye that turns to look upon it? Where everything, even nature, with its most familiar processes, is a mystery, is it strange that God's providence should be a mystery? We do not know why the working out of the Divine purpose should involve the discipline and suffering of mankind, but we know that it does. This is the fact which confronts us.

Now it would be foolish to try to explain this fact, thoroughly, on rational grounds. The explanation lies in this—in our recognition of the truth that the light and the shade, the up and the down, the joy and the sorrow of human life, are not a fatalistic mixture of good and evil, but that determinate texture of experience which is the necessary pattern and working-out of each individual life. Discipline is the method of the working-out of God's purpose for us, and therefore it is good. It is not the why of the suffering we should dwell on, but the fact that thereby God's purpose is accomplished.

To illustrate: God is working out His plan just as man and nature work out the plan of a harvest. No doubt if the seed could feel and think, it would consider it a hard thing to be buried in the earth, and by-and-by to burst asunder by some strange inward force, and then to die as a seed. But we, who understand the philosophy of reproduction, can comprehend the necessity of this process in the history of vegetable life. We explain it by reference to the greater fact of the harvest. So the discipline which we undergo in life explains itself by the very fact that it enters, and enters necessarily, into the working-out of God's plan. That is the chief thing, that is the thing to be considered—not our suffering, or even a vindication of the necessity of our suffering, but of the fact that God's purpose is being accomplished in and through our experience. If there are joys in life, and if there are sorrows in life, both of them are from God; and it is of less account that a life should be either joyful or sorrowful, than that it should be God's.

The Gospel in the Home.

If the Gospel does not influence our homes, it is little likely to make headway among the community. God has made family piety to be, as it were, a sort of trade-mark on religion in Europe; for the very first convert (Lydia) brings with her all her family. Her household believed and were baptized with her. You shall notice in Europe, though I do not mean to say that is not the same anywhere else, that true godliness has always flourished in proportion as family religion has been observed. They hang a bell in a steple, and they tell us that it is our duty to go every morning and every evening into the steple-house, there to join in prayer; but we reply that our own house is better for many reasons; at any rate it will not engender superstition for us to pray there. Gather your children together, and offer prayer and supplication to God in our own home. Every man should be a priest in his own household and in the absence of a godly father, the mother should lead the devotions. Every house should be the house of God, and there should be a Church in every house; and when this is the case it will be the greatest barrier against priestcraft and the idolatry of holy places. Family prayer and the pulpit are the bulwarks of Protestantism. Depend upon it, when family

K. D. C. Cures Midnight Dyspepsia

piety goes down the life of godliness will become very low. In Europe, at any rate, seeing that the Christian faith began with a converted household, we ought to seek after the conversion of all our families, and to maintain within our houses the good and holy practice of family worship.—Spurgeon.

Keeping the House in Order.

Mrs. Fairchild was sick, and as there was no help in the kitchen, there was nothing for Mr. Fairchild to do when he came home at night but turn in for an evening at housework.

There are always an accumulation of dishes to wash, rooms to sweep, and selves to arrange, to say nothing of meals that must be either bought or cooked.

He did not mind the work for a few nights, it seemed only a relief from his office work; but what puzzled an annoyed him was that nothing stayed in order. There were just the same dishes to wash, and just the same rooms to sweep night after night; there was no change, no variety in the work. After a week of it he became heartily tired of housework, but he had to keep at it just the same.

In time Mrs. Fairchild's health returned, and household matters ran again in the smooth, comfortable ways as of old, with this difference, that Mrs. Fairchild noticed that her husband never asked her when she was going to do this, or why she had not done that.

She was surprised to find that he was even wearing some of his clothes un-mended.

She chided him gently for not having told her of his wants, and he replied: "Why, dear, I never realized how hard your work, even your sewing, was until you were sick and I had it to do. I tried to mend the lining of my coat one day; it took me an hour to do it, and I was actually tired when it was done. I never realized what heroines good wives and mothers are, to do the drudgery of housekeeping uncomplainingly and unflinchingly for months and years together, with often never a word of appreciation from those for whom they work."

Dear, tired housewife, don't get discouraged because the house will not stay in order. Said an old housekeeper who had learned to select what she could let go: "If it were not for the delusion women have that sometime everything would be done, they would not have the heart to keep on. This delusion is a mirage that keeps them always working."

A housekeeper's work can never be finished. She is always working at it. Let her realize that there is no nobler work; no work that has a wider or more far-reaching influence, humble as it may seem.—N. Y. Advocate.

Care of the Eyes.

1. If the eyes are tired and hot, it is a sign that they have been used too long. Stop until they are rested.

2. Do not try to read when there is not light enough. If the light is dim, the book will be held too near the eyes. This tires them and causes too short sight. Reading by a faded twilight is particularly bad.

3. The light should not be too glaring. If it is, the nerve is stimulated too much. This tires it. Besides when any nerve is over-stimulated, it loses its sensitiveness after a time; and then the book will be held too near, and short-sightedness may result. For the same reason, the light should, if possible, fall over the left shoulder on the page. Then it will not be reflected into the eyes, as when it comes from the front.

4. The light should be steady. A flickering light keeps the eyes annoyed, and it tires it with constant changes.

5. The book and the eye should be steady. It is wearisome to the eye to have the page or the head in constant motion as to have the light flicker. Reading in the cars is trying to the eyes.

6. The upright position is the natural and easy one for the eyes. To read when lying down, or with the head hanging over the book tries the eyes and tends to shortsightedness.

7. Any serious trouble with the eyes should be attended to at once. It is better never to open a book than to lose the use of the eyes. If study cannot be continued without ruining the eyes, abandon study.

Home and Mother Influence.

I once heard a learned man remark: "Many mothers have ruined their boys by their fretful, oft-repeated 'don't's.' 'Don't make so much noise, Johnny.' 'Don't put your feet on the furniture, Charley.' 'Don't leave the door open, Willy,' etc. Suppose we endure a little more noise, if harmless noise is natural to Johnny. We will

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

some day look back upon his boyish prattle and chatter as the sweetest music of by-gone years. Let us put into our family living room furniture for our comfort and use, upon which Charley's feet may rest. Has Charley a "footrest"—one of those essentials to man's comfort? If not, give him one, with a mild suggestion as to its use. If careless Willy leaves the door open, suppose we close it; boys will forget sometimes. I would not make our boys selfish and extravagant—far from it! But if by patience, reasonable indulgence, and constant thought and watchful care, we may throw around our boys a home influence, and give them a heart-felt love of home, as the coziest nook, the brightest, dearest spot in all the earth, is it not worth while? God bless our boys, and God bless the mothers, and give them strength and wisdom to discharge their missions, "for there is no sanctuary of virtue like home.—Ladies' Home Journal.

A Target for the Devil.

"A man who wastes his time and his strength in sloth offers himself to be a target for the devil, who is a wonderfully good rifleman, and will riddle the idler with his shots; in other words, idle men tempt the devil to tempt them. He who plays when he should work has an evil spirit to be his playmate, and he who neither works nor plays is a workshop for Satan. If the devil catch a man idle he will set him to work, find him tools and before long pay him wages. Is not this where the drunkenness comes from which fills our towns and villages with misery? Idleness is the key of beggary and the root of all evil. We have God's word for it that "the drunkard and the glutton shall come to poverty;" and to show the connection between them it is said in the same verse, "and rags shall be a man's clothing."—O. H. Spurgeon.

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10.00 A. M.—For Fredericton Junction, St. John and points east, McAdam Junction, 7.00 10.00, a. m.; 2.00 p. m.; 5.35, 7.45, a. m.; St. Andrews, 6.50, 8.20.

4.40 P. M.—For Fredericton Junction, St. John, St. Stephen, St. Andrews, Houlton and Woodstock.

RETURNING TO FREDERICTON.

From St. John 6.25, 7.36, 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.; Vancouver, 9.40 a. m.; St. Stephen, 5.35, 7.45, a. m.; St. Andrews, 6.50, 8.20.

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