

Prayer For The New Year.

Lord, for to-morrow and its needs
I do not pray;
Keep me, my God, from stain of sin
Just for to-day.

Let me both diligently work
And duly pray;
Let me be kind in word and deed
Just for to-day.

Let me be slow to urge my will,
Prompt to obey;
Help me to mortify my flesh
Just for to-day.

Let me no wrong or idle word
Unthinking say;
Set thou a seal upon my lips
Just for to-day.

Lo, for to-morrow and its needs
I do not pray;
But keep me, guide me, love me, Lord,
Just for to-day.
—Canon Wilberforce.

Things New and Old.

BY MARK GUY PEARSE.

"At our gates are all manner of pleasant
fruits, new and old,"—SOLOMON: SONG VII
13.

"Things new and old,"—ST. MATTHEW
xiii. 52.

We have crossed the threshold of the
old year. We stand in the portal of
the new. About are things new and
old always, but to-day we are more
conscious of them.

Christ had been illustrating the pre-
cept of the wise Scribe whom He com-
mended. It was the old truth, old as
the hills, old as eternity; but what a
new way of teaching it. He had sat
down in a fishing boat, and leaning
against the mast, His hand resting on
the rough side, the nets and fishing
gear about Him, He had talked to the
people. It was a new place for teach-
ing; it was a new attitude; it was a
new style. He pointed to the man on
the hill-side, busied on the little patch
of brown earth amidst the flowered
pasture, sowing the seed; and He
preached a sermon about it. He point-
ed to the tree, and told of its beginning
long ago, and found another sermon.
He told of the woman making her
bread, putting the yeast into it, and
that was another sermon. Then he
pointed along the shore, where the
fishermen had drawn up the net, and
were busy picking out the fish from the
refuse, putting the good into the basket,
and throwing away that which was
unfit for food. Then, according to
some expositors, He entered into a
house and sat at meat with the smaller
company, and there spoke to them the
other parables of this chapter. Some
treasure suggested one; some ornament
was the text for another. And as the
table was set with dishes, it suggested
the passage from Solomon's Song, "At
our gates are all manner of pleasant
fruits, new and old. And He said unto
them, every scribe that is instructed
into the kingdom of heaven is like unto
a householder which bringeth forth out
of his treasure things new and old."

These things of which He talked
were all old, all familiar; the people
had seen them ever since they could
remember anything. Generation after
generation had been busy sowing, and
bread-making, and catching fish, and
sitting down at the table. But as He
spoke of them, what new meanings
were in them. What new beauty
flashed and glowed in the common
matters of the daily life. Now this is
what the Heavenly Father is always
seeking to do for us in a thousand ways,
to show us the old ways lit up with new
love; to reveal to us the old stretches
of life rich with deeper and fuller mean-
ings. By new experiences He would
teach us to find a new wealth in the
old promises; new possibilities and
new opportunities of service in the old
paths.

"Things new and old." Look at life
as the blending of the two. See it in
the coming of the babe. Here is the
mystery of mysteries: the little help-
less creature lies at the beginning of
things. But beside it love stands with
wisdom and ripe experience, and
strength to wait upon it, and to minis-
ter to it. There is the perfect blend-
ing of the old and the new. See, too,
how in the young life the old stretches
away in new visions and fond hopes,
how it touches the far-off years and
grasps a thousand things to be, through
the hands of the little one. And see
how the young life rejoices in those
strong arms and the tender love, and
all through the after years that past is
lit up and made beautiful by the love
of father and mother.

Is it not the very picture and para-
ble of life? In the face of the new
year we are all of us little children,
helpless and ignorant, unable to shape
its days, to guess its secrets, to know
its demands and our wants. But the
everlasting arms do compass us. The
unfailing wisdom that shapes the ages
leads us by the hand. The old meets
us at the threshold of the new, ever
going before us to wait for us and wel-
come us.

Things new and old: this is the
beauty of the world. Think of the old,
old hills that stand the very emblem of
the abiding. The generations come
and go, but these are all unmoved, as
if time stood still at their bidding.
Yet they are never the same, always
new are they. Now they are patched
with the snow, and their heights are
wrapped about with wintry clouds.
Then they rise up sharp against the
deep blue sky; or, again, they are
blotted out by the rains that sweep
about them; or they are ablaze with
lightnings and filled with rumbling
thunders; or, again, they are change-
ful with the light and shade that chase
each other across the hollows, or they
stand glowing in ruddy glories of the
sunset.

It is the parable and picture of life.
The freshness and gladness of life lies
in its changes, its mystery, the unknown
and unproved—all that lies before us,
whither hope flies and wonder looks.
But here it is that we ever want the
assured might which has upheld the
world from the beginning; the ever-
lasting goodness, the abiding righteous-
ness that holds all things together, the
faithfulness that is as the rock beneath
our feet; the great love that is as the
heaven that doth compass us. So we
have the stability that is of the old,
with all the freshness and gladness and
music of the new.

"Things new and old." Here is the
law of true progress. Life means
growth, and what is growth but a full-
er possession of the old, that there may
be a more vigorous pushing into the
new? The law of all progress finds its
simplest expression in our walking.
We cannot fly, and at present can find
no promise of being able to. The flying
man has only made much speed down-
ward. Our only method of getting on
is to put one foot firmly on the solid
ground, then the other can be raised
and put further on. That is the law
of the pilgrim's progress of all the
world over, and all the ages through.

The history of humanity lies in three
words—growth, reformation, revolution.
Growth is the healthy balance of the
old and the new. Reformation has
come when the old has dreaded the
new and sought to silence it; but slowly
the influence of the new has gathered
until it has forced aside the restraints
and established itself. Revolution,
red-handed, fierce, with garments
rolled in blood, has come when the old
has beaten down the new with haughty
scorn and violence, and sought by any
means to kill the young child. And
the new has avenged itself upon the
old. All true and healthy progress is
the happy blending of the new with
the old.

And nowhere is this more blessedly
set forth than in the life of the Lord
Jesus Himself. He does not break
with the past, but finds in it the root
and foundation of the new truth that
he teaches. Old Simeon coming forth
to greet the young Child and take Him
in his arms and press him reverently
to his heart, whilst all the soul is glow-
ing with rapture, and he cries, "Now
lettest thou thy servant depart in peace,
for mine eyes have seen Thy salvation";
that is the exquisite picture of how in
Him there blends the old and the new.
"Think not that I am come to destroy
the law or the prophets," saith He; "I
am not come to destroy, but to fulfill."
He takes the old only to make it more
binding, more spiritual, more compre-
hensive, more complete; to give men
in the Scriptures, as in life and in
nature, new visions of the old.

In turning to ourselves there are two
or three counsels which we may take
with us into the new year.

Do not lose the new in looking on
the old. It is the tendency of some,
of most of us perhaps, to be always
exaggerating the old. This very chap-
ter contains warning for all time:
"They were offended at him." This
new Teacher, with His new methods,
cut across all the traditions and customs
of the age. "Is not this the carpenter?"
they asked in contempt. "And are not
His people all known to us? Whence,
then, hath this man all these things?"
You know how they talked, how they
have gone on talking ever since. "When
I was young, I hear them saying," the
carpenter stuck to his bench and did
not go about preaching and teaching.
And those who taught did not do it in
this new-fangled way. They taught in
the synagogue, not in a ship. Think
of Moses sitting in a ship! Think of
Elijah leaning against a mast! They
who taught when I was young, argued
and proved their point. They did not
talk of such things as a man sowing,
or a woman making bread. It was not
thought to be in keeping with the dig-
nity of the pulpit then!

He who is afraid of the new is dead
before his time. My dear sirs, were
things so perfect when we honoured
the world by condescending to come
into it that it is impossible for there to
be anything better? Was wisdom a
monopoly of our youth, and did we
really exhaust the world's methods?
Bless me, how we prided ourselves on

our superiority to our grandfathers in
everything! And now is it a grief to
us that our grandfathers should go
further than we did? Thank God, the
Christ is always coming into the midst
of us with new methods and better
ways. Do not let us be offended at
Him. Still He comes never to destroy
the old, but to fulfil it—to make it
higher, and deeper, and better, and
fuller than ever. Remember Lot's
wife, and beware of looking back too
much. There are many pillars of salt
in the plain to-day; there they stand,
for ever looking into the past that they
cannot mend, and losing the future
that they might possess. The reason
why the new breaks so often with the
old is not mostly because the new is
rash, stubborn, self-willed. It is be-
cause the old is suspicious, jealous,
distrustful, slow to yield its experience
generously; scornful of the dreams and
ambitions of the new. We can only
keep alive the past by hope and faith
and kindly sympathy with the new.

Do not brood so much over the
failings of the past as to lose hope for
the future. Shall I give you a parable?
Once upon a time there was a man
walking in the highway, and he fell
down. No doubt it was partly his own
carelessness. He, however, persisted
that it was an accident. But the trouble
was, that when he was down he stayed
there, and spent all his time in telling
everybody who would listen how it
happened. Some shook their heads
doubtfully, and that made him angry.
Some sympathised with him, and that
made him sad. At last there came a
simple man who asked, "How long have
you been here?" It was ten, twelve,
fifteen years or more. The simple man
shook his head: "I am sorry, very
sorry."

"Yes," said he who was down, "it is a
terrible thing to tumble down."

"That may be," said the simple man.
"But there's one thing a thousand times
worse."

"What is that?"

"Why, not getting up again."

"Knowing The Terror of The
Law, We Persuade Men."

"The Congregationalist" recently
made the following editorial statement:
"Whether the doctrine [eternal punish-
ment] is preached or not, it may be
confidently affirmed that if belief in
hell disappears, belief in heaven will
also disappear, so far as practical
influence on the present life is con-
cerned."

This statement is confirmed by
various indisputable facts. One is
that a large majority of the members
of the different evangelical churches,
who, after living for any considerable
period lives of sin and irreligion, have
been awakened and converted, have
assigned the fear of what awaits the
guilty man after death as the primary
source of their uneasiness, and the
desire to escape it the impulse which
directed them toward a religious life;
while very few have assigned a posi-
tive desire to reach the heaven prom-
ised to those who are sufficiently
developed spiritually to consider it
desirable; and of these few, most have
been brought to the state of mind by
bereavement. A second fact is that
Universalism, with a good proportion
of eloquent and persuasive preachers,
gained its original impulse among
persons who had already been attend-
ants at Christian churches and had
become members of them, and it has
made very small progress numerically,
though more than the Unitarians.

Another fact of a similar character is
that those who have substituted anni-
hilation, or the death of the soul with
the body, for belief in a conscious and
unending existence after death, have
made little progress in the conversion
of men.

But the most conclusive evidence of
the truth of "The Congregationalist's"
statement is that in the particular
churches of its own and other denom-
inations where the probationary char-
acter of life and the everlasting conse-
quences of the deliberate rejection of
the Gospel of Christ, and death with-
out repentance, are not preached,
whatever else is preached, the results
in clear, unmistakable conversions and
in revivals are not numerous. Mr.
Mills, who traveled through the
country, supported by the erroneous
assumption that he was evangelical in
doctrine, and was received by the
evangelical churches, for some years
made apparently a large number of
converts; but long before he was re-
vealed in his true character it had be-
come a matter of common conversation
among pastors of all denominations
that an unusual portion of them,
though by no means all, had little
grasp upon the evangelical system of
faith and effort.

Whereas those preachers of all
denominations whose natures and dis-
courses are pervaded by the sense of
the exceeding sinfulness of sin, the
reality of the final judgment, and who
emphasize the entire absence of Scrip-
ture warrant, if this life has been

thrown away, for hope of salvation in
that which is to come (and who com-
bine therewith those qualities of mind
and heart and ability for practical
administration without which no
pastorate can be permanently effective),
gather the largest number of converts.
Further, their converts from the be-
ginning are full of sympathy with all
the Scriptures and hymns which
describe the lost condition of man the
nature and need of true repentance,
and the translation from the darkness
of sin into the marvelous light of the
Gospel, and are never so happy as
when warning sinners, instructing
inquirers, comforting penitents, and
welcoming to the Church of Christ
those who have obtained like precious
faith.—Chris Advocate.

Full Salvation.

Full salvation is essential to the
passion and power for winning souls.
It is the propulsive force of the
Christian life. Its ordinary love for
souls becomes a passion for souls.
The love of Christ constrains it; a
supreme enthusiasm for the work of
salvation possesses it. The baptism
with the Holy Ghost puts into the
soul a ceaseless push; it compels it to
go; then "it will teach transgressors
thy ways."

A full salvation that does not impel
to, and put into the life of its possessor
a restless zeal for soul-saving, is not
quite full. Our observation in the
twenty-five years of labor, seeking to
promote the experience of full salva-
tion, is that those who have given
evidence of receiving it have had a
consuming love for souls, and have
given themselves to ceaseless effort in
that direction.

Full salvation is not only a propul-
sive force, but also a promotive force.
It not only moves us to rescue the
perishing, but enables us to move
men toward the kingdom. It is not
only the aggressive element, but the
achieving element in Christian life.

He who has it does not spend his
strength for naught; his labor is not
in vain for souls; "whatsoever he
doeth prospers;" "he comes rejoicing
bringing his sheaves with him;" barren
lives become abundant lives, fruitless
ministries become fruitful ministries.
As rapidly as the experience of full
salvation possesses the ministers and
the people, so great becomes the
evangelizing success of the church.
The people to-day that are in the
slums, in the rescue mission work, and
the highways and hedges of life,
searching for and saving souls in any
considerable degree, are those who
are driven on by the passion for souls
imparted by a full salvation.

The power which Jesus promised
when he said, "Ye shall receive power
after the Holy Ghost is come upon
you," is the holy, efficient energy
which completes salvation—the bap-
tism which the Holy Ghost imparts.—
Rev S. A. Kean.

Family Prayer.

I have found the most convenient
period to be at the close of breakfast.
They are all most likely to be then
present. A paragraph of Scripture
can be read, and a short petition can
be sent up to God, in a standing or
kneeling attitude, as may be conven-
ient. Of course I would prefer that
the whole family be gathered into a
room for the avowed purpose of de-
votion; but in this fast age of irregular
bedtime and late rising in town and
of early retiring and early rising in the
country, it is, perhaps, asking too
much to insist on a special place and
time for prayer in the morning.
Indeed, some good brethren omit the
morning worship altogether. But we
are then going out to discharge secular
duties, to mingle with the world and
probably to resist new trials, and may
need special grace for that day. We
are then more fresh and more capable
of devout affection than in the fatigue
of the evening. By all means, there-
fore, let us begin the day by a new
and solemn dedication of ourselves to
God.

My father, Josiah Ryland, was a
most diligent and successful farmer.
He reared and educated a large
family, and yet from extreme poverty
he accumulated a handsome estate by
the cultivation of the soil. But for
60 years I never knew him, except for
sickness, to omit morning and evening
worship with his family, or to be
absent from any meeting of his church.
He was diligent in business, fervent
in spirit, serving the Lord. His
whole history was a comment on the
words, "Godliness is profitable for all
things, having the promise of the life
that now is and of that which is to
come."—[Robert Ryland in Religious
Herald.

What a Comforter Jesus has been to
his disciples! With but little of this
world's goods, they had Jesus. The
annals of the world had never told of

three such years. But the time had
come for him to leave them. Depart-
ing, he promises, "I will not leave you
comfortless," etc. That Comforter is
the Spirit, who would comfort the dis-
ciples by showing them the truth, than
which there is no greater comfort. We
know that whenever we are willing to
know the truth as it is in Jesus the
Holy Ghost will show it unto us. This
Comforter abides with us forever, and
is the gift of the Heavenly Father in
answer to the prayer of his Only
Begotten Son.—Rev. Charles F.
Deems.

Gain to Children in Parents'
Goodness.

Godly parents are a blessed inheri-
tance for their children. Parents who
were loved in their day by their fellows
are something to be grateful for by
those who come after them. No
matter how much of a man a man is in
himself, he has an added treasure, in
time of need, when he meets those to
whom his father was dear. When
Solomon, in all his glory wanted help
from Hiram, king of Tyre, in building
a temple for Jehovah at Jerusalem, he
secured that help on account of his
father; for it is said that "Hiram was
ever a lover of David." Many a man
since that day has found how good it
is to be the son of a man whom God
loved, and was loved of God's children.
This is a truth to be borne in mind in
counting up our blessings. In serving
God and in winning men's love our
parents were laying up treasure for us
to enjoy. This is also something to
bear in mind in planning for the
welfare of our children. If we serve
God lovingly, and win men's hearts
while in God's service, we are doing
what may be a blessing to our children,
for which they will be glad and grate-
ful when they find its gain in their
earthly future.—S. S. Times.

The Great Commission.

It is something to be a missionary.
The morning stars sang together and
all the sons of God shouted for joy
when they first saw the field which
the first missionary was to fill. The
great and terrible God, before whom
angels veil their faces, had an only
Son, and He was sent to the earth as
a missionary Physician. It is some-
thing to be a follower, however feeble,
in the wake of the great Teacher and
only model Missionary that ever
appeared among men; and now that
He is head over all things, King of
kings and Lord of lords, what com-
mission is equal to that which the mis-
sionary holds from Him? May we
venture to invite young men of educa-
tion, when laying down the plan of
their lives, to take a glance at that of
the missionary?—David Livingstone.

Strength has Returned.

"My whole system was run down.
I was so weak I could scarcely get
around to do my work. I finally began
to take Hood's Sarsaparilla and after
using five bottles I found that my
strength had returned and my appetite
was better. I now feel as strong as
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A Code of Signals.

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less step and tired, weary feeling are
in the code. They show that the sys-
tem is run down and dragged out.
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Heart and Nerve Pills—they benefit
the entire system, brace the nerves,
and brighten the brain, curing nervous-
ness, sleeplessness, weakness and pal-
pitation of the heart, etc.

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Tyndinaga, Ont., writes: "I have to
thank you for recommending Dr.
Thomas' Electric Oil, for bleeding
piles. I was troubled with them for
nearly fifteen years, and tried almost
everything I could hear or think of.
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relief, but none would effect a cure. I
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