

The Master and the Chisel.

'Tis the Master who holds the chisel;
He knows just where
Its edge should be driven sharp,
To fasten there
The semblance that He is carving;
Nor will He let
One delicate stroke too many
Or few be set
On forehead or cheek, where only
He sees how all
Is tending—and where the hardest
The blow should fall
Which crumbles away whatever
Superfluous line
Would hinder His hand from making
The work divine.

Which tools of Thy choosing, Master,
We pray Thee, then,
Strike just as Thou wilt, as often,
And where, and when
The vehement stroke is needed.
I will not mind,
If only Thy chipping chisel
Shall leave behind
Such marks of Thy wondrous working
And loving skill.
Clear carven on aspect, stature,
And face, as will,
When discipline's ends are over,
Have all sufficed
To mold me into the likeness
And form of Christ.

—Margaret J. Preston, in "The Advance."

"I Kicks Agin it, Sah."

Such was the vehement exclamation of Brother Moses. My first acquaintance with Moses began thus:

Soon after the close of the war, a neighbor said to me one day, 'I wish you would call in and see my colored man, who has recently come to me from the South. I assure you he is a character.'

I called one morning according to request, and after a pleasant introduction, I said, 'Brother Moses, I wish you would tell me your Christian experience, if you can spare time for it.'

'I a'lers has time enough for dat sah,' he replied. 'It was on the sixth day of October, 1853, at three o'clock in de morning, in massa's cornfield in ole Virginny, that the Lord spoke peace to my soul.'

'I had been a-mournin' for weeks, yet all de while more or less confidential in myself, and settin' store by de heaps of good works and prayers and repentin' I'd done. But at last dese deceitful refugees began to gib way, and de foundations of dat great deep broke up in my soul, and for three days and nights I could neither eat, drink, nor sleep, a mournin' and a wailin' for my sins.'

'At last, nigh sunrise, in the third day, out in de cornfield, I says: 'Lord, you must save dis despairing sinner, or he'll die. I know I's wicked, and vile, and rebellious, but den you's all merciful and forgiving.'

'He reached out his hand edge-ways toward me; and if dat hand had been a sharp two-edged sword, it couldn't cut me open quicker'n it did, separatin' de joints and de marrow, and layin' bare de corruption of my heart. I never dreamed what a heap of blackness dar was in dat heart till dat mornin'. Den, quicker'n I can tell, he reached out his hand agin, so kinder soft and tender, and closed me up, and didn't leave a rent or a scar or a sore place in my heart, and he says to me, 'So, dy sins, which is many, is forgiven dee.'

'Den I know'd I'd been born again; dat old things has passed away, and all things had become new. From dat day I's been surer dat I's born'd agin dan I am dat I was born'd de first time. Dat is my experience. Some folks don't believe it, but I knows it, for its what I's tasted and seen.'

'Have you any special religious interest in your church?' I asked Moses.

'No room for any interest,' he replied. 'De church is so lumbered up with fairs, and festivals, and jollifications, dat de Spirit's got no chance to work among us. Leastwise dat's my sol'm pinion, dough some says I's heady and setful. But I's sick of it, sah! I goes to church Sunday, and de fast thing de minister gets up and reads a long program of de worldly doin's and goin's for de week—de music and de supper, and de gramatic readings and what not—twenty-five cents admission, and all must come. I tell ye, I kicks agin it, sah, and will, long as I hab bres in my body.'

'What do you mean by saying you kick against it?' I asked.

'I rebukes it, sah, in de name of de Lord. Last Sunday I spoke out in meetin' and said, 'Brethren, what's ye been reformed for, and brought into de church? Didn't de Lord tell you dat you's to be de light ob de world and de salt ob de earth? Well, when I sees how much time some of you gibs to fairs and festivals, and den you can't come to de prayer meeting because you's so busy,' I says, 'If you ever was de Lord's true salt, you have lost your flavor; and if you don't look out, you'll be cast out trodden under foot of men.'

'But, Brother Moses,' I asked wishing to draw out further wisdom from this deep fountain, 'don't you think these things are necessary for making the church attractive to the masses, and inviting to the young?'

'No sah,' he replied, with great warmth, 'No sah: Christians is de salt of de world, and dey is put into de world to preserve it from corruption. But some's got de idee dat you must bring corruption into de church so as to preserve de salt, as dough de Gospel is going to die out unless it is sugared and seasoned wid carnal 'musements. Dat is de poplar notion. But I kicks agin it, sah.'

'Yes; but people say there is no harm in a social gathering and a plain supper, and a little music and reading for entertaining the people,' I continued.

'Well, dat is de question,' replied Moses. 'I takes de Scriptures for my standpoint of faith and practice, and I have searched in vain to find where de 'postels and elders ever got up suppers of turkey, and chickens, and sandwiches, and cold tongue, and den invited de breddren to come to church and eat 'em at twenty-five cents a head. No, brudder, 'musements in de church is unsanctifying, howsomever folks may think about it.'

'We had a festival in our meeting-house two weeks back. I looks in a few minutes, and sees de crowd dere and de doin's. Fast the pianny and de fiddle strikes up, and den all de young folks feet begin to shuffle and scrape under de seat, like de unthinkin' horse rushin' into battle. And, sez I, 'Take off de 'straint and how long fore dis whole company 'd be a dancin' and a waltzin' in the house of God?'

'Den dey had de guess cake, and de waffles, and waffled off a calico quilt to de one dat drew de prize; and sez I, 'What is dis but dedicating people to gamblin' and lotteries? Den de grammat reader comes on, all dressed up wid ribbons fureblows, and when I seed her rollin' her eyes and pintin' her fingers, sez I agin, 'What is dis but jus' nussin our young 'uns for de stage and de theater? I tell you, I kicks agin it, sah, and allers shall.'

'Well, next night was prayer meeting; only twenty out, and all as mum as if de Lord had never opened their mouths; and when I warns 'em about it, dey says, 'Brudder Moses, de Spirit didn't move us.' I's prayin' about it night and day. It is 'cause de Lord's children don't think, dey does so. You remember how he says, 'My people consider.'

Reader, Moses is a real character, and not a myth. He was born in slavery, and if he is able to read, it is only a recent acquirement. But his mind is saturated with the scripture as he has caught its phraseology from the rude preachers of his race. May it not be that he is one of the 'babes' to whom the Father has revealed some things which he has hid from the wise and prudent?—Dr. A. J. Gordon.

Faithful Preaching and the Result.

The Rev. Elijah Boanerges was duly called and inducted into the pastoral charge of St. John's Church, Laodicea, and preached his first sermon from Jonah 3: 2. 'Preach unto it the preaching that I bid thee.' He clearly indicated that the Christian minister has a divine message to deliver, and that the whole council of God must be de-cared regardless of the sins, opinions or whims of men. He was not there to teach philosophy, science, socialism or politics; but to exalt Christ and His doctrines. He had to please God, not men; and to say that a minister is a 'popular pastor' is often a doubtful compliment. Truth never is popular, and the man who faithfully proclaims it need not expect the applause of the world.

The racy and striking sermon startled the dignified repose of the Laodiceans, and there was quite a flutter in the religious club. Some of the venerable pillars of the church feared that Mr. Boanerges would not be sufficiently prudent and judicious; and they were right for he had no more prudence or policy than Christ or John the Baptist had. Shortly after his induction he preached from Romans 13: 8. 'Owe no man anything.' As many of them lived beyond their incomes, and had great balls, parties and social displays to no end, they were seriously offended. One good brother who was a few years behind in paying his subscription to the 'paper' and whose favorite hymn was: 'Jesus paid it all, all to Him I owe,' said that Boanerges should preach the gospel and not talk about such undignified subjects as paying debts.

When the pastor preached a powerful discourse on the words: 'Love your neighbor as yourself' nearly one half the congregation said the sermon was directly personal, and thus proved how neatly the cap fitted them. Boanerges was immediately voted down as an en-

thusiastic crank who did not make any allowance for the weaknesses of human nature. A still greater sensation was caused when he delivered an intensely practical discourse on the words: 'Speak not evil one of another brethren.' The statement that 'the slanderer is in the sight of God as bad as the thief and the perjurer,' was shocking and not to be tolerated. Such harsh statements were outrageous, and only proved that the preacher was a hot-headed fanatic. The excitement was becoming intense when Boanerges delivered a rousing sermon on the eighth commandment. Deacon Sharp, who owned a factory, and who was famous for his long prayers and small wages was greatly agitated over the wild and imprudent statements of the pastor. The worthy deacon was also known to do some smart business in the horse trade. He said that if the pastor's heart was full of mercy he would not talk so much about justice. The Church made a serious blunder in calling Boanerges, and so he attempted to raise opposition to the minister. Of course he was opposing the pastor for the glory of God and the good of the cause. Those, however, who knew the dishonest and crooked life of Deacon Sharp simply laughed at his righteous indignation—so he utterly failed to do the pastor any harm.

The climax was reached when Boanerges preached a pointed and plain sermon on the seventh commandment. As many of the Laodiceans lived dubious and double lives, and as some pillars in the church had ugly skeletons in the closets, the feelings expressed regarding the discourse were fierce. The preacher was characterized as improper, rude, and mad. The seventh commandment was not a proper subject for the dignified and stately pulpit of Laodicea. Many resolved to listen no longer to such wild and harsh preaching—still they were always in church next Sabbath for Boanerges was not only a fearless and faithful preacher, but a cultured gentleman with a powerful and magnetic personality.

In the meantime Mr. Boanerges was called to the church at Truthville which he accepted. His seven years' pastorate at Laodicea did much good. The elders, scribes, and pharisees were mad, but not a few were truly converted to God. Before leaving he was presented with an elaborate address and a well-filled purse. His friends were truly sorry to part with him, and his enemies were such smooth-faced hypocrites as to pretend to be sorry. So there was a large gathering when the address was presented. Mr. Boanerges never knew directly of the scandalous and bitter manner in which many spoke of him, for he never would listen to gossips or slanderers. Still he had the intuitive instinct of genius by which he discerned his two faced enemies, and he scarcely ever was deceived. Those who hindered the Lord's work by censorious gossip and unholiness, now said that the cause might be benefited by a change of pastor. The true explanation was that they were glad to get rid of one who so faithfully exposed their smallness and meanness.

In replying to the address he said that he 'feared the eulogistic language they used reflected on his faithfulness as an ambassador of Christ. Instead of presenting Christ with a flattering address and a purse of money they crowned Him with thorns and crucified Him between two thieves'—Pres. Witness.

Advice to Young Converts.

S. S. HOUGH, IN TELESCOPE.

First. As soon as you have accepted Christ confess him at once to those nearest you, and to the Church and world the first opportunity you have. 'Whosoever shall confess me before men, I shall the Son of man also confess before the angels of God' (Luke 12: 8). If at any time you should be overtaken by or fall into sin, confess it instantly to God, and to the persons against whom you have done wrong. 'He that covereth his sins shall not prosper; but whoso confesseth and forsaketh them shall have mercy' (Prov. 28: 13). Neither Christ nor sin dare be covered. We must confess Christ and cling to him. We must confess sin and forsake it.

Second. After we have accepted Christ, or in connection with it, comes an important step which must be taken before we can make real progress heavenward. It is the complete yielding of our whole being to God for service or suffering. Hear his word: 'Ye are not your own, for ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's' (I. Cor. 6: 19, 20). 'I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service' (Rom. 12: 2). We first receive Christ by faith—this is conversion. Then Christ re-

ceives us as we come, yielding ourselves in complete surrender to him for service—this is consecration. Have you, dear friend, made this definite surrender of your all to God and are you daily yielding yourself to his control, according to his command in Romans 6: 13? 'Yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God.' Seek a quiet place alone with God, if you have not done so, and put your life into his hands to be his instrument from this day.

Third. By consecration we cross the Jordan which brings the Christian into the land of promise and privilege. We have now a right to claim all the help of Heaven to strengthen our lives and to perform the Master's work. Be assured that the only limit to God's fullness of blessing and power in and through us is the limitation we make by an incomplete surrender or a failing to claim what he has promised. We have all the fullness of God we make room for and use.

Fourth.—Take fifteen to thirty minutes daily—in the morning if possible—for Bible study, meditation, and prayer. Accustom yourself to be alone with God in this half hour's fellowship. In addition every home should have family worship.

Fifth. Attend regularly the preaching and other church services, and stir yourself up to take some active part when the opportunity comes. Do not let timidity, seeming slights, or any circumstances whatsoever keep you on the 'outsides.' Plunge in with all your soul before you are paralyzed on the bank by doubts and fears. Pray for your pastor and apply the sermon to yourself.

Sixth. Set apart a certain definite portion of your income as the Lord's, to be used in his cause. Distribute the Lord's portion regularly and wisely. As your heavenly Father increases your income, increase your gifts to his cause. Regard yourself a co-worker with God, a steward who must soon give an account to his Lord.

Seventh. That you may acquaint yourself with the needs of the world and the progress of God's kingdom, and receive instruction and guidance in the way of life, you should read the Church paper, and, if possible, be a regular subscriber to it.

Eighth. Do not let the adversary of the cross have occasion to reproach religion on your account. Be not a speaker of evil things, neither a tale bearer, but walk as children of the light. Be not easily offended or turned out of the way. Look away from self and surroundings to Christ your Lord, and like a helpless child place your hand in his and follow homeward. Be an over-coming Christian. By faith rise above your difficulties and make them help you grow strong. You are saved to serve, therefore follow your Lord's example, 'The son of man came not to be ministered unto but to minister' (Mark 10: 45). Be willing to lose everything—life itself—rather than part company with Christ. 'He that overcometh shall inherit all things; and I will be his God, and he shall be my son.' (Rev. 21: 7).

Pathetic Incident.

Speaking of the immense amount of work waiting to be done by the church, Rev. Charles Garrett told a pathetic story in his sermon on Sabbath morning in City Road Chapel. One of the shoeblack boys of the Liverpool Mission was seen one day by his minister with a very radiant face. What is it? he was asked. Have you had a good day's work? Better than that, sir, was the reply. Has some one given you a shilling? No, sir; better than that. Then tell me what it is. Please, sir, mother's dead. Now I shall have a chance.

The three things most difficult are—To keep a secret, to forget an injury, and to make good use of leisure.—Chilo

A stimulant is often needed to nourish and strengthen the roots and to keep the hair a natural color. Hall's Hair Renewer is the best tonic for the hair.

You need not cough all night and disturb your friends; there is no occasion for you running the risk of contracting inflammation of the lungs or consumption, while you can get Bickle's Anti-Consumptive Syrup. This medicine cures coughs, colds, inflammation of the lungs and all throat and chest troubles. It promotes a free and easy expectoration, which immediately relieves the throat and lungs from viscid phlegm.

Bright's Disease Beaten.

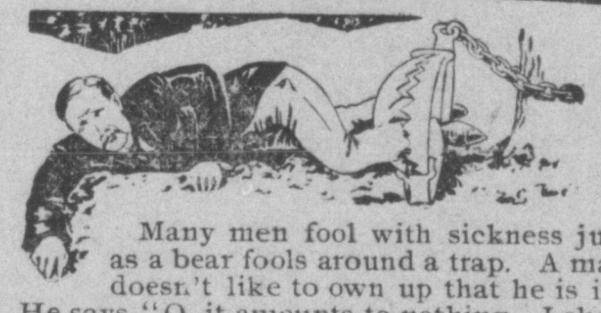
Mrs. John Hook, 3 Edward Street, St. Thomas, Ont., writes:—'Doan's Kidney Pills cured my son of incipient Bright's Disease. He had terrible backaches and night sweats, and always felt tired and worn. His nerves were unstrung, his sleep bad and appetite poor. He commenced taking Doan's Kidney Pills and is now completely cured.'

One Man's Duty.

A stoker in the hold of a great steamship, homesick, sweaty, and grimy and weary, with an insignificant shovelful of coal poised ready to be thrown into the furnace, talks with himself: Will this shovelful of coal drive this ship across the ocean? No! Will it keep the ship going one mile, one inch, one second? No; but there are other stokers and more coal; will they be faithful? I don't know; I'm not the captain of the ship, but I am the commodore of this shovel.

This ship may go to port or 'lie to' or go to the bottom, but my duty goes on, and I will. Let the captain see to the ship and the rest of his crew. But he may know that he has one stoker who will shovel square until the bell rings him off his shift.—John G. Woolley.

When we desecrate the Sabbath it is not one day, but the whole seven of the week, that we rob of holiness.



Many men fool with sickness just as a bear fools around a trap. A man doesn't like to own up that he is ill. He says 'O, it amounts to nothing. I shall be all right to-morrow.' But he isn't all right to-morrow; nor the next day. Pretty soon the trap snaps to, and he has some serious disease fastened on him.

The only sensible course is to keep away from the trap, and not allow sickness to get any hold on you. It is a frightful mistake to trifle with indigestion and bilious troubles in the belief that they will cure themselves. On the contrary they drag the whole system down with them.

When the appetite and digestion are irregular it shows that the machinery of the body is out of order and is not doing its proper work; the blood-circulation is poorly supplied and is being gradually debased by bilious poisons.

The proper alternative for this condition is Dr. Pierce's Golden Medical Discovery. It acts directly upon the digestive functions and the liver; and enables the blood-making glands to supply an abundance of pure blood, rich with the nutritious vital elements which build up healthy flesh and enduring strength.

In all impoverished and run-down conditions the 'Discovery' is far better than malt 'extracts' or nauseating 'emulsions.' It creates genuine permanent strength. It does not make flabby fat but solid muscle. It is a perfect tonic for corpulent people.

A full account of its properties and marvelous effects in many so-called 'hopeless' cases, verified by the patients' own signatures, is given in Dr. Pierce's thousand-page illustrated book, 'The People's Common Sense Medical Adviser.' This splendid volume will be sent free on receipt of 31 one-cent stamps to pay cost of customs and mailing only. Address, Dr. R. V. Pierce, 665 Main Street, Buffalo, N. Y. For a cloth-bound copy send 50 stamps.

Having suffered for several years with indigestion, writes Samuel Walker, Esq., of Parkersburg, Chester County, Pa.: 'I concluded to try your valuable "Golden Medical Discovery." After taking five bottles I was entirely cured. I also suffered from bladder trouble, which was also cured by the "Discovery." I feel like a new man.'

Spring Purification.

The clogged-up machinery of the system requires cleaning out after the wear and tear of the winter's work. Nothing will do this so thoroughly and perfectly as the old reliable

Burdock Blood Bitters.

It cures Constipation, Sick Headaches, Feeling of Tiredness, and all the evidences of Sluggish Liver and Impure Blood, which are so prevalent in the spring. It makes rich red blood and gives buoyancy and strength to the entire system.

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Commencing May 31st, the steamers of this company will leave St. John for Liverpool, London, and Boston on MONDAY, WEDNESDAY, and FRIDAY mornings at 8.45 o'clock (standard time). Leaving Boston every MONDAY, WEDNESDAY and FRIDAY mornings at 8 o'clock, and Portland at 6 p. m. Connection made at Liverpool with steamer for St. Andrews, Glasgow and St. John. Freight received daily up to 5 o'clock.

C. E. LAECHLER, Agent.

Notice to Blacksmiths.

2 cars Refined Iron and Steel, 10 Bellow Anvils, 12 Solid Box English Vices, 1 car Horse Shoes, light pattern, 25 Kegs Tce Weights steel shoes, 50 Kegs Cast Iron Steel Shoes, 50 Chaldrons Blacksmith Coal, Rasps, Files, Drills Taps and Dies
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We invite inspection of our NEW CARPETS, which are a marvel of beauty and for tasteful combination of colors, they are excellent.

Space will not allow for description but we take great pleasure in showing our carpets to customers.

All Carpets cut and matched free of charge. Orders by mail promptly attended to.

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