Understood.

Thou know'st, Lord! Thou know'st my life's deep story
And all the mingled good and ill I do.
Thou seest my shame, my few stray gleams of glory,
Where I am false and where my soul rings true.

Lord, I am glad Thou know'st my inmost being,
Glad Thou dost search the secrets of my heart;
I would not hide one folly from Thy seeing,
Nor shun Thy healing touch to save the smart.

Like warp and woof, the good and ill are blended,
Nor do I see the pattern that I weave;
Yet in Thy love the whole is comprehended,
And in Thy hand my future lot I leave.

Only, dear Lord, make plain the path of duty;
Let not my shame and sorrow weigh me down,
Lest in despair I fail to see its beauty.
And, weeping vainly, miss the victor's crown.

—Henry W. Hawkes.

Why are Conversions Few?

The statement has recently been published that conversions are comparatively few in Protestant churches, and are becoming fewer still with each passing year. This complaint does not proceed from unreasonable and censorious critics, but from wise and good men whose word is entitled to great weight.

Does not careful observation prove that much less attention is being devoted to the conversion of sinners now than in former years, and that conversions are not so frequent as they formerly were? Is it not possible that Christians are losing interest in the conversion of sinners?

Many interests now engage the attention of ministers and churches. We are building and endowing educational institutions. We have several great publishing houses, from which we are sending out millions of pages of religious literature every year to bless the world. We have many strong organizations for the collection and disbursement of millions annually for religious purposes. We have an immense young people's organization, into which many thousand young men and women are being gathered for discipline and training for future usefulness. To all these Christian institutions and enterprises we say, God-speed!

But it is possible that these may divert the attention of the Church from the chief object of its mission. The early Christians devoted their energies almost exclusively to the one aim of winning souls to Christ. The early Methodist Church sought one thing, the conversion of sinners. Those heroic ministers and laymen did not think of pleasing men or building a colossal ecclesiastical structure for their own glory. They preached, exhorted, sang, prayed, traveled, and toiled for the conversion of sinners. We cannot throw off the new burdens and responsibilities of these later days, but we must not lose sight of the conversion of souls.

We hear it whispered sometimes that a man can be a good man without conversion. What is the need of conversion? Can we not build up Zion and extend the borders of the kingdom of God and do good among men more effectually and more intelligently without conversions than with them?

According to the Scriptures the conversion of the soul is the greatest and most important change that can take place in the history of a human being. It is a change of conduct, a change in the relation of the soul to God, a change of character, a change of heart. The unconverted man is traveling his own way downward to perdition. When he is converted he turns about, faces the opposite direction, and walks in God's way upward toward heaven. Some men who make no religious profession seem to be so good that one can hardly see where there is any need of conversion in their case. It is said that they are all right. Christianity has done wonders for many in Christian lands who have not united with Christian churches.

If a man is all right, his heart is right as well as his outward conduct. His heart is right with God as well as with his wife and children. He lives to please God as he lives to please his wife. If this is his case, he is a Christian whether he can point to the time and place of his conversion or not. But if he does not live to please God, he must be born again before he can see the kingdom of God, no matter how beautiful his outward conduct may be.

This work of grace is an absolute necessity. There is no other way to save a soul from sin, no other way to pull down the strongholds of wickedness and reform and purify the social order. The institutions of society will never be Christianized except as the individuals who compose society are converted to God.

Many reasons for the dearth of conversions may be given. Christian people do not expect nor desire the conversion of sinners as they should. When church members really expect and earnestly desire this thing it will not be long before they shall witness the desire of their hearts. Much of the preaching of this day is not calculated to produce conversions. The craze for entertainment and excitement in the Church cripples its energies. We do not need entertainment, but worship; we do not need sensational excitement, but spiritual excitement.

Conversions are hindered by coldness and worldliness in the Church. "I pray not that Thou shouldest take them out of the world, but that Thou shouldest keep them from the evil." This is the prayer which Jesus offered for His disciples. He foresaw the danger. If there is one door left ajar, the world will enter and tarnish the beautiful garments of the saints. Covetousness, selfishness, envy, dishonesty, impurity in the Church will bar the way to the throne of grace and to the hearts of sinners. Let Church members and ministers who have backslidden in heart repent and confess their faults one to another, and pray for one another. Then the husbandman who went forth weeping, bearing precious seed, shall return with rejoicing, bringing his sheaves with him. —Chris. Advocate.

Help Your Pastor.

If you are a sincere Christian, you will wish to do all that you can do towards lightening the heavy loads which your pastor bears, and making his work a full success. And you can do something. No matter how humble or obscure your position is, it yet lies within your power to contribute at least a small measure of assistance.

1 You can give of your substance to support your pastor, and to aid in carrying on the enterprises of the church. It may be that you cannot give much. In that case much is not required of you. But it is possible that by a little self-denial you can give more than you have thought possible. The matter is one which you should take into serious and prayerful consideration, with the fixed purpose to discharge your duty as God gives you to see it. There is one thing that you simply cannot afford, and that is to be a pauper or a "dead-beat" in the church. According as God has prospered you, it should be your settled policy to show your gratitude by laying a due proportion of your substance on His altar.

2. You can be of great assistance by never absenting yourself from the Sunday service and the week night prayer-meeting when it is at all possible for you to be present. If you have fallen into the careless habit of going to the house of God only on such occasions as are perfectly convenient, then you need to begin an instant reform. Suppose that everybody else should do the same thing, what would be the result? But no other person is more under obligation in this respect than you are. What we insist on is that you should remember that exhortation which bids believers not to forsake the assembling of themselves together, as the manner of some is, and that you should make it a matter, not of irregular impulse, but of fixed principle to heed this exhortation.

3. You can talk your pastor up in the community. Many members of the flock, without intending it, really help to talk him down. Perhaps you have thoughtlessly been guilty of this fault. We do not mean that you should go into the business of exaggerating his abilities as a preacher or his worth as a man. That would be very improper. But we do mean that you should regularly and systematically say all the good things about him that the truth will allow. If he has defects of character or method, there is no good reason why you should help to make them known. The public will find them out soon enough, without any help from you.

4. You can pray for your pastor. The weakest and poorest saint has access to the throne of grace, and may exert by his intercessions an influence for good that can scarcely be overestimated. If the man of God only knew that in his house-to-house work, and in his pulpit ministrations he were sustained by the supplications of his people, it would add a hundredfold to his courage. Have you been neglectful here? We fear that you have. When did you mention your pastor's name in your secret devotions? Your forgetfulness of him has doubtless robbed yourself of many and great personal blessings. Make the experiment. Turn over a new leaf. Do it at once, and see if God will not answer you by putting a fresh joy in your own soul.

5. You can lead an upright and consistent life, avoiding everything that brings reproach upon the name of Christ or that retards the progress of the gospel. This is a matter of supreme importance. If your example is not what it ought to be, the fact puts an unspeakable burden upon your pastor's heart. On the other hand, if you are maintaining a Christian deportment, and walking as becomes a disciple of the crucified Lord, you are making his work that much lighter and giving him an encouragement which is greater than you dream of. As a matter of course the highest of all motives for correct conduct is to glorify the Lord Christ; but this motive may include the lower one of which we are now speaking.—Nashville Advocate.

Able to Save all Sorts of Men.

Mr. Morgan, the English evangelist, related the following incident recently at Northfield in one of his sermons:

I am bound to confess there was a time in my evangelistic work that I had an idea that Christ could satisfy the man that was down there in the slums, but I was always a wee bit afraid if into the inquiry room there came a man of position or culture; and I tell you the Lord gave me one of the most wonderful illustrations of the absurdity of my fear that I ever had. I was conducting special meetings in a town in the midlands that shall be nameless, and there came into that inquiry room a rag-picker, a great, gaunt old man that had grown hoary in the service of sin and Satan, an awful character, but God had shown him his heart hunger, and had revealed the Christ to him, and there, in our inquiry room, that man knelt and I knelt by him, and I felt quite at home as I spoke to that man of the blood that cleanseth from all sin. I felt it was just what he wanted. And presently somebody touched me on the shoulder and said: "Here, won't you speak to this man?"

And I looked around, and there, kneeling next to me, was the mayor of the city, a man about as old as the rag-picker, but a man that had all the marks of culture and refinement, a man of position, and there he was, and I happened to know that six weeks before the mayor had sentenced this man to a month's hard labor, and this man had got out a fortnight ago, and there they were side by side, and I had to turn from the rag-picker and talk to this man; presently the light that had broken there broke here, and I found that the blood that was needed there was needed here, and I found that the life that was sufficient there was sufficient here. He filled them both. And the most blessed part of it is, though it really is not a part of this address, when that man got up he went over to that man, and he said: "Well, we didn't meet here last time." It was the mayor that said it, and the old fellow looked up, he had no idea who was there, and he said:

"No, we will never again meet like we did the last time, praise God." What a scene it was. It is on my heart, it is on my memory to this day. In that hour God was doing something for me, not as great as for those two men, for, in that hour, they found life, but he was giving me a great lesson; he was saying to me, as I stood and looked at them, Christ can satisfy all conditions and satisfy the hunger of all sorts of men. He sent them away filled. You get men to Christ, and he will fill them; do not you be anxious about it. Never mind where they live or what they are, or what their social position, your business and mine is to get them to the living Lord, and when they come in contact with him he is able to satisfy them.—New York Observer.

Spiritual Paralysis.

A friend who had a hand partially recovered from paralysis was talking of its condition the other day, and moralizing about it, as is his wont. "Yes," he said, "it is nearly recovered—would do almost anything as well, though not as quickly, as before. The chief difference is that I have to give strict attention to its doing. There must be conscious exercise of the will in order to any action of the member. Another thing I observe," he added, "is that the hand will not keep up its work without watching. I cannot set it to work and go off and leave it, so to speak. It will not even hold a lamp steady unless I watch it."

His condition represents one stage of experience in the life of a truly converted man. He has been recovered from the paralysis of sin, and so far made whole that he can be relied on to do whatever is distinctly commanded him. But his members do not move spontaneously. He must give special attention to, and exercise, his will for any desired doing, and watch that it be done. Moreover, he has not acquired a habit of service, so that, once started in it, he will keep on doing. If he has read, "I will run in the way of Thy commandments when Thou shalt enlarge my heart," he has not experienced either the "enlargement" or the "running." He cannot rely on himself to follow a course of action except under a direct command and oversight of the will. His powers are not trained to an habitual, may we say an unconscious or automatic, continuity of action in a once given direction. As our physical is much of it unconscious action, or depends on a sub conscious exercise of the will, which becomes conscious and requires definite volition under the disability of disease, or our moral natures halt and stumble under the paralysis of sin, and need the restoring, invigorating power and oversight of grace to keep them in constant and uniform action. There are a multitude of paralytics in Christian service.

Moreover, we are apt to give them too little credit for their work. It often appears halting, spasmodic, and jerky—anything but graceful to the observer. We little know what effort is required for the action, what concentration of will, what steadying of nerve, balancing of body, and slow and labored movement of muscle. While we cooly criticise the awkward deed they may be rejoicing and wondering not that they cannot do it gracefully, but that they can do it at all.—Zion's Herald.

'Joy Cometh in the Morning.'

We always represent sorrow and rouble as circumstances of a nighttime of the soul. We speak of the life into which they come as being darkened over. Poetry calls tears the dew of that night. But 'joy cometh in the morning.' How true is that beautiful assurance of the old Hebrew psalmist! How eternally true! You may have gazed longingly into every dark hour of the passing night for a ray of comfort and deliverance, and in vain, but the morning brought light to your soul; you may have lain down in the evening in despondency, but you rose up in the morning with hope in your heart; at dusk the world seemed a tangle and a labyrinth, at dawn its path was open wide and plain before you. Pessimism is the philosophy of night, optimism the philosophy of the morning.

'Joy cometh' with 'the morning.' The coming of joy is as certain and sure, therefore, as the morning's advent. And the morning will come. Never once has a daylight failed since God first set His light in the expanse of the heavens.

But why the night, why the weeping, why the sorrow? The physical night has its uses. Our planet could not s and unceasing sunlight on all its surface. Night is as necessary as the day to its life and economy. Neither could man endure perpetual happiness. We cannot understand why not, perhaps, but it is so. We know, at any rate, that there is beauty in contrast in life as well as in color; that if one note were always sounded in our lives there would be no music there; that doubtless we would never see and know, at least never thoroughly realize, the glad, bright joy of the morning, if there were no night in our lives. Faith has learned little until it has learned that

"Life is sweeter, love is dearer,
For the trial and the delay."

Another night will come to us, to all men. What about that night of death, so dread and dark? For it does the assurance hold good, that it will have a morning of brightness and joy. "In His favor is life." And life is light, and light is morning. O, be very sure that you live in the favor of God, through Christ His son, and then faith will tell your soul that this night of death, likewise, is only a night, that it has indeed a morning of eternal joy! —The Examiner.

"Take Time to be Holy."

On the walls of a college Young Woman's Christian Association room is the opening line of that hymn, "Take time to be holy."

Surely it is a suggestion greatly needed in a place where students are working on schedule time, and every hour is full of engagements. College students will surely be cheated out of time for prayer and Bible study unless they are very determined that it shall have a first place, as the most important. And the suggestion is needed for us all in these hurrying days.

A young woman in fashionable life, who was nominally a Christian, was asked by her pastor to engage in Christian work. She sent back this answer; "I would like to very much if I could conveniently find time. But as I am never in bed before midnight, I rise late in the morning, and spend the time before lunch either at the dressmaker's or reading the morning paper or perusing the latest fiction. After lunch I drive, or shop, or make calls, and then at dinner and for the evening there are always a great many engagements. Pray tell me, where is there any time for Bible study or Christian work? I am glad there are people who have time for it, since I suppose it needs to be done. Trusting that you will take the word for the deed,

Yours truly, ——."

It seems incredible that one who has taken the vows of any Church as a follower of Christ should so lightly regard her obligation, but the pastor vouches for this letter.

Mrs. Ballington Booth, in an address to young people, said, "It astonishes me to see how little time Christian people can find for their Master—Christian people who have given themselves and all they are and have to Christ—an hour on Sunday, perhaps the last few tired minutes of each day, if other things do not interrupt. My little children were playing with their Noah's ark. I noticed that they used all the whole animals for the procession, and the animal with the broken leg was used for the sacrifice, because it could not march in the procession anyway, and so might just as well be offered on the altar. I thought that is just the way it is with grown folks. We keep the best for the procession—the whole days of time and our most precious gifts, and then we put on the altar the broken bits which are really worth nothing elsewhere, and so can be used here to fill out the program and salve our consciences. And all the while God and humanity are calling for whole-souled workers."—Epworth Herald.

The Truth.

Phillips Brooks said to those timid souls who are afraid to preach the truth—or rather new aspects of the truth—lest somebody may take harm thereby, "My business is to seek and to find the truth, and to leave it to God to guard that it shall not ruin the lives of men." And in the same vein he goes on to say what is not less important: "No man has any right to make that which he believes to be the truth of God any less exacting, less sharp or clear, because he thinks his fellowmen will not accept it if he states it in his blankest and boldest form."

Such statements made by one who occupied the position of Phillips Brooks are entitled to double weight, implying, as they do, that he practiced what he preached. If he dared to preach plainly to ears polite—if he shunned not to declare the whole counsel of God to a fashionable congregation—if he had moral courage enough to stand up for the truth, whether they would hear or whether they would forbear, surely none need flinch from "seeking the truth" and making it "exacting, sharp and clear," and "stating it in its blankest and boldest form."

Yet, under the most favorable circumstances, surrounded by inquirers after truth, who are willing to know the truth, the whole truth, and nothing but the truth, it requires no little nerve to be faithful to one's convictions, and to preach exactly what God bids us.

Nevertheless, in the long run it amply repays the faithful preacher to be conscious of pulpit power, if not of pulpit popularity—to know that reason, conscience, Scripture and God approve his course.

It is astonishing how soon the whole conscience begins to unravel if a single stitch drops. One little sin indulged makes a hole you could put your head through.—Charles Buxton.

What shall it profit a man to be a brother-in-law to the church, if he is a stranger to Christ?

The possibilities for good in one child started right, are grerter than in an army of men who have gone wrong.

Unequalled.—Mr. Thos. Brunt, Tyendinaga, Ont., writes;—"I have to thank you for recommending Dr. Thomas' Eclectric Oil for bleeding piles. I was troubled with them for nearly fifteen years, and tried almost everything I could hear or think of. Some of them would give me temporary relief, but none would effect a cure. I have now been free from the distressing complaint for nearly eighteen months. I hope you will continue to recommend it."

FALLING HAIR RESTORED

by warm shampoos with CUTICURA SOAP, followed by light dressings with CUTICURA, purest of emollients and greatest of skin cures. This treatment will clear the scalp and hair of crusts, scales, and dandruff, soothe irritated, itching surfaces, stimulate the hair follicles, supply the roots with energy and nourishment, and produce luxuriant lustrous hair with clean, wholesome scalp.

Sold everywhere. POTTER D. AND C. CORP., Sole Props., Boston. "How to Produce Luxuriant Hair," free.

A rich man died the other day, in the very midsummer of life, and his family $1,000,000. The doctor cate show death resul typhoid fe doctor him to a friend man was a He had a constitut could have him throug stomach h sound. ruined his by hasty snatched i vals of busi

by neglect of symptoms which ha warning him a year past, that his was failing in its duties."

The symptoms of a disordered c of the stomach and the organs of d and nutrition are, among others, appetite, sour risings, heartburn fullness after eating, dull headach complexion, discolored eye, fluctu physical strength, nervousness, s ness, despondency. No one pe have all these symptoms at once, one of them calls for prompt aid suffering stomach.

The restoration of the stomach, and nutritive organs to a condition health, begins with the first dose Pierce's Golden Medical Discover cure progresses from that dose functions of the stomach and its organs are in healthy operation. nerves are quiet, the appetite healt sleep restful, the eye bright, the ion clear. In one word the body condition of perfect health.

"I was troubled with indigestion years," writes Wm. Bowker, Esq., of Latah Co., Idaho. "I tried different do remedies but to no avail, until I wro and you told me what to do. I suffere pain in my stomach and left side and that it would kill me. Now I am glad this and let you know that I am all righ do my work now without pain and I do that tired feeling that I used to hav bottles of Dr. Pierce's Golden Medi covery and two vials of his 'Pleasant cured me."

Don't let the dealer sell you a su if you want a cure. Insist on "Golden Medical Discovery."

Dr. Pierce's Pleasant Pellets sur complexion powders. They make healthy and the complexion clear.

James D. Fowl

Watches Watch

WATCHES

GOLD, SILVER,

GOLD FILLED,

NICKLE CA

—FROM—

$200 to $1.50 ea

**REMEMBER THEPLAC

JAMES D. FOWLER

Opposite Post Offic

Fredericton, N

e dericton, Dec'19, 1888.

VIRGINIA FARM FOR SA

800 ACRES. Land lays well. Well wa Large amount of hard wood timber; railroad. Dwelling and outbuil Price only FIVE THOUSAND DOLLARS, title. Write for free Catalogue.

B. R. CHAFFIN & CO., Richm

Change of Busine

The subscribers have entered into partnership for the carrying on GENERAL HARDWARE BUSIN under the firm name of

GUS TWEEDDALE & C

On the premises lately occupied by M. Wiley.

Z. R. EVERETT.
E. A. TWEEDDAL

The new firm will carry a complete of Shelf and Builders' Hardware, P and Table Cutlery, Iron and Steel, Ce and Fire Brick, Agricultural Implem Guns, Revolvers and Sporting G Carpenters' Tools, Carriage Stock, G Paints, Oils, &c., and will be up-to n prices and quality of Goods: and pectfully solicit a share of your patro

GUS. TWEEDDALE & C

o Normal School

50 YEARS EXPERIEN

PATENT

TRADE MA DESIGN COPYRIGHTS

Anyone sending a sketch and descriptio quickly ascertain our opinion free whet invention is probably patentable. Comm tions strictly confidential. Handbook on P sent free. Oldest agency for securing pat Patents taken through Munn & Co. special notice, without charge, in the

Scientific America

A handsomely illustrated weekly. Larg culation of any scientific journal. Term year; four months, $1. Sold by all newsd

MUNN & Co. 361 Broadway, New Y

Branch Office, 625 F St., Washington, D