

In China.

BY MARGARET E. SANGSTER.

Forget them not, O Christ, who stand
Thy vanguard in the distant land.

In flood, in flame, in dark, in dread,
Sustain, we pray, each lifted head

Be Thou in every faithful breast,
Be peace and happiness and rest.

Exalt them over every fear,
In peril come Thyself more near.

Let heaven above their pathway pour
A radiance from its open door.

Turn Thou the hostile weapons, Lord,
Rebuke each wrathful alien horde.

Thine are the loved for whom we crave
That Thou wouldst keep them strong
and brave.

Thine is the work they strive to do.
Their foes so many, they so few.

Yet Thou art with them, and Thy name
Forever lives, is aye the same.

Thy conquering name, O Lord, we pray,
Quench not its light in blood to-day.

Be with Thine own, Thy loved, who stand
Christ's vanguard in the storm-swept
land.

—The Congregationalist.

God's Ability.

BY REV. A. C. DIXON, D. D.

The power of God is one thing. The
ability of God is another. God is all-
powerful at all times, but He may not
be all-able.

Last Summer, while a party of us
were traveling in the mountains, our
train suddenly stopped in the woods,
and we were compelled to wait in
sweltering heat for more than five
hours. The engine was full of power.
Its muscles of steel were at their high-
est tension, and with the steam escap-
ing in sudden gusts with screeching
noise, it seemed to be impatient to be
going. But it was unable to move a
car. There was power without ability.
A bolt had been broken, and until
that bolt was mended, and the connec-
tion between the engine and the cars
restored, the power could not be
utilized. Jesus Christ was omnipotence
standing among the people, but on
one occasion He could do no mighty
works because of their unbelief.
(Mark 6:5, 6.) The bolt of faith
through which His power worked, was
broken.

And the Holy Spirit is to-day God
with us, all-powerful, but He can do
no mighty works unless the bolt of
faith is in place. Three little words I
would have you write in letters of
light upon every difficulty you meet:
"God is able."

And it should be our highest ambi-
tion to enable God by meeting the
conditions through which His power
becomes ability.

"God is able"

to save. The death of Christ enables
Him to save sinners.

Luther emphasized justification by
faith, and he meant by that the justifi-
cation of the sinner before God. But
back of the justification of the sinner
is the justification of God. "Being
justified freely by His grace through
the redemption that is in Christ Jesus;
whom God hath set forth to be a propi-
tiation through faith in His blood,
to declare His righteousness, that He
might be just, and the justifier of him
which believeth in Jesus." Through
the death of Christ, God can be just,
and the justifier of the believer. He
who rejects the death of Christ as the
ground of his justification, breaks the
bolt, and cuts off the power of God to
justify at all. God's power to justify
becomes ability only through our faith.

And now that the sinner has been
justified before God, he will be saved
by the living Christ. "Reconciled to
God by the death of His Son, we shall
be saved by His life." "Wherefore
He is able also to save them to the
utmost that come unto God by Him,
seeing He ever liveth to make interces-
sion for them."

A prosperous worldly man, whose
Christian wife had died praying for his
conversion, was lying awake in the
darkness of his room, when he heard
a voice from a little bed at his side,
"Papa, it's so dark; take my hand."
He took the little hand extended in
the dark, and held it gently until the
frightened child dropped asleep. Then
this strong business man looked up
through the darkness, and said,
"Father, it is so dark; take my hand
as I have taken the hand of my dear
child. Give me rest of soul for Jesus
sake." Peace entered his broken
heart, and he rejoiced in full salvation.
The sense of helpless weakness had
led him to stretch the hand of his soul
up to God, and Jesus Christ crucified
and risen from the dead was the hand
by which God took hold and saved
him in a moment. For him to have
asserted his independence would of
course have been to break the bolt
through which God's power became
ability to save.

While Henry Richards on the Congo
preached the law and Biblical history,
no one was converted; but when he
began to preach Christ and Him cruci-

fied, at once the sad faces of the
heathen began to lighten with a new
joy, and in a short time there were
hundreds of happy converts. The
law and Biblical history does not
furnish the bolt that links us with
God's power to save.

A missionary to the Indians pro-
claimed the death and resurrection of
Jesus as the only ground of salvation,
and some wild savages were soon
tamed by the power of God. Their
chief said to him one day, "Years ago
a man came and preached to us that
there was a God, and we told him we
knew that before he came. We wor-
shipped the Great Spirit whose voice
is in the thunder. Another came and
told us that we must not get drunk
and abuse our wives, and we knew
that. But you told us that God loves
us, and showed His love by giving His
Son to die for us. This touches our
hearts. We need a God that loves us.
And thus the love of God, as manifest-
ed in the death of Christ, became the
bolt which linked these Indians with
the power of God that enabled Him to
"save them to the uttermost."

"God is able"

to succor. "In that He Himself hath
suffered being tempted, He is able to
succor them that are tempted." (Hebrews 2:18.)

The suffering of Christ on the Cross
enables God to save sinners from guilt,
but it takes the suffering of Christ in
temptation to enable Him to succor
them that are tempted. Many refuse
to accept Christ and confess Him before
men because they fear that they will
not be able to hold out against the
temptations which they know will
come. Such fear is groundless, for as
you trust the dying Christ to atone for
your sins, you may trust the tempted
Christ that now lives to succor you in
the hour of temptation. Are you
tempted to do wrong that you may
secure the necessities of life? Re-
member, that Jesus was tempted to
obey the Devil by turning stones into
bread. He chose to suffer hunger that
He might succor you in a similar tem-
ptation. Indeed, He was "in all points
tempted like as we are, yet without
sin," in order that through His suffer-
ings in these temptations He might be
able to "succor them that are tempted."

Are you fearful lest the supply of
grace and goods may be exhausted?
Listen again

"God is able"

to make all grace abound toward you;
that ye, always having all sufficiency
in all things, may abound to every
good work." (2 Corinthians 9:8.)

A Western farmer was startled to
find after a storm that the lightning
had struck the cistern in his cellar,
and emptied it of water. But a gurg-
ling sound revealed the fact that the
same stroke of lightning had split a
rock, and opened the way to a hidden-
flowing stream. He was glad to re-
move the debris of his cistern that he
might get the supply from the never-
ceasing fountain. The ability of God
to supply all grace is a never-failing
fountain. If the shattering of earthly
cisterns shall reveal to us this fountain
of supply, we shall be blessed indeed.
And God in His goodness sometimes
demolishes earthly cisterns by light-
ning strokes of Providence, that we
may be led by our sense of helplessness
and faith to enable Him to supply all
our need "according to His riches in
glory by Christ Jesus."—Sabbath
Reading.

The Indwelling Word

It is not enough to study the Bible.
An intellectual knowledge of the truth
is good, but it comes short of our
highest need. One might commit the
Bible to memory and understand all
the deep things it contains, and be
able to instruct men in its wonderful
doctrines, and yet fail to receive the
chief benefit which it is able to impart.
It must go down into the heart and
become the substance of our spiritual
life. "Thy word have I hid in my
heart." This is the right place for
the word of God. To have it in the
hand may do no good. To have it in
the memory alone may be a curse in-
stead of a blessing, for "he that
knoweth his Master's will, and doeth
it not, shall be beaten with many
stripes."

The apostle James speaks of the
"ingrafted word." The process of
grafting is exceedingly interesting. By
this art of the husbandman a living
branch is made to grow into, and be-
come a part of the stem of another
tree, and to bring forth fruit after its
kind. So the word of God may be
grafted into the human heart, become
a part of the human life, and bear
fruit unto holiness.

"Let the word of Christ dwell in
you richly." Too often other things
crowd the word of Christ into a very
small corner. This is an age of read-
ing, but much of the reading of men
and women profits little. The daily
papers should be read, but very little
time is required to get all the benefit

they can give. One who gives much
time to the daily paper does so to the
injury of his mind. Many books which
should be read require but little time.
But some time should be given to the
Bible every day. Much time may be
profitably devoted to a single passage.

There are many ways of reading the
Bible. One may read it critically. It
may be read for the purpose of prepar-
ing sermons or Sunday-school lessons.
Some read the Bible for its literary
beauty. Others read it to obtain a
knowledge of the principles of govern-
ment and law. But the best way to
read the Bible is to read it devotion-
ally. Read it to find out the will of
God and learn the way of life. Read
it with an attentive mind, to hear
what the Lord will say.

Reading the Bible devotionally re-
quires great deliberation. The reader
should be in no hurry to finish a task.
He should not drive himself through a
chapter or an entire book at a single
sitting. It may be well to do this
sometimes, but not when reading to
kindle his devotions. At such times
let him read a single verse or para-
graph, and then stop and consider
well what is contained in the passage.
Turn it over and over in the mind,
and view it in every light. Read it
again in the original, if possible, or in
some other language. Work it over,
as the ore from the mine is worked
over, in order to secure every particle
of pure gold.

Let the word have free course.
Follow it whithersoever it may lead.
Give it an open mind. Remove every
obstruction; let it run and be glorified.
Yield the conscience and the affections
to every suggestion it contains. If it
be a precept, yield ready and cheerful
obedience. If the task be difficult,
shrink not back. Give the word of
God ample room. Require daily
papers, books of science, history, and
fiction to give way to this higher truth
and light. "Let the word of Christ
dwell in you richly." Keep the precious
treasure. Hold it fast in memory and
in the affections.

When the word of God dwells richly
in the soul there will be light. There
will be no heresy. There will be no
backsliding, no lukewarm spirit. "The
entrance of Thy word giveth light."
—Chris. Advocate.

I Believe in the Resurrection of the Body.

It becomes our preachers to be clear
in their understandings. The old
foundation truths, which prop the
everlasting distinction of right and
wrong, sin and purity, must be clearly
brought out to knowledge and con-
viction.

The truth is that the body is God's;
by creation and redemption His—that
it is not the soul's prison, but the
soul's instrument; the hands to work
Christ's service, the feet to travel
Christ's way, the brain to plan and the
heart to feel for good; that so man in
the flesh is to serve God in his flesh
and by his flesh—this needs re-state-
ment again and again.

And that the body's stain is the
soul's stain, that man cannot divide
his nature and give half and Satan
half, that he bears the body's guilt,
and his soul's guilt alike, that he can-
lay his sins down in the grave to
rot with his body in which they were
committed, that his body like his soul
is a responsibility and is on probation,
that sins against the body are un-
natural, against nature, against human-
ity and against God—this needs clear-
ing, for it is largely forgotten.

And the last awful truth of all, that
before the judgment seat of Christ,
not the disembodied soul, the vague
phantom of modern necromancers, but
the man—body, soul, and spirit—the
hands that worked, the brain that
thought, the heart that conceived, the
eyes that lusted, the feet that ran to
their lust, these all, with no escape,
with no vagueness, shall stand to
answer for their deeds; this stern and
awful truth, the tremendous sanction
of Christian holiness, must be forced
on the conscience of a generation that
has drifted far from the clear cut dis-
tinctions of Christian Law.

In these days the trumpet should
give no uncertain sound when we re-
peat the Old Belief—"I believe—in
the Resurrection of the Body."—The
Bishop of Mississippi in Church News.

The Only Way.

A Missionary visiting a dying man
inquired about his soul. "Well," the
sick man said, feebly, "I think my
chance of getting to Heaven is pretty
good." "You must have some reason
for thinking so. Please tell me what
it is."

Slowly the answer came, "I have
been kind to my wife and children,
and I have not intentionally wronged
my fellowmen." "It is nice to be
able to say that; but what kind of a
place do you think Heaven is?" "I
think there is no sin or sorrow there,
and I think a good deal." Turning
to Rev. 1:5, the missionary said:

"Yes, they do sing, and I will read
you a song they sing. 'Unto Him
that loved us and washed us from our
sins in His own blood.' Notice, they
have not a word to say about what
they have done. It is all about what
He has done. Now, suppose you
were up there, and had got there be-
cause you had been good to your
family, there would be one sinner in
Heaven who had never been washed
from his sin by the blood of Jesus.
You could not join in the song they
sing, could you?"

The silence grew painful. His look,
as he answered, was as one waking
from a dreadful dream. "I never
thought of that before." "God has,
and wrote a verse for such as you.
I'll read it. It is Romans 4:4. 'Now
unto him that worketh is the reward
not reckoned of grace, but of debt.'
When you could work, you received
your wages, because you had earned
them. You could talk to your wife
about what you had done, and need
not mention the man who paid you.
Now if you could get to Heaven by
what you have done, there would be
no grace about it. You would be there
without a Saviour, and you would
have no song."

The sick man saw the truth, and
frankly confessed he was a sinner. The
missionary read 1 Titus 1:15, and the
man repeated, "To—save—sinners!"
Then the missionary read Acts 16:31,
"Believe on the Lord Jesus Christ and
thou shalt be saved."

The man did believe, and his hope
was founded, not on what he had done,
but upon what Christ had done. The
next morning, when the missionary
called, his face was bright with joy, as
he said, "Oh, I'll have a song. It will
be 'Unto Him that loved us, and
washed us from our sins in His own
blood.' A few days afterwards he
fell asleep in Jesus.—Abbie O. Morrow.

The Small Congregations.

On stormy days, or when other un-
favorable conditions dwarf a congrega-
tion to a mere handful of people, then
the question arises, or is likely to
arise, in the minister's mind, What
shall I do? What shall you do? Why,
your duty is plain. If God sent you
at that time and to that place with a
message, he knew just how many
would be present, and it is your duty
to deliver his message. Yes, deliver
it with as much unction and zeal as
though the house were full of waiting
people. Do your duty faithfully, at
all times and under all circumstances,
and leave the results with God.

Here is an incident in the life of
Bishop Randall who at one time was
announced to preach in an Eastern
church in behalf of his missionary
work in Colorado. Only six persons
appeared, and it is said for a moment
the good bishop hesitated. Finally he
concluded that it was his duty to carry
out his appointment. The question
of congregation was none of his busi-
ness. Accordingly the service went on,
and he preached his sermon to the six
people. In the collection which fol-
lowed was a single offering of two hun-
dred dollars. This amazed him. The
next day he received a note from a
gentleman asking him to call at such
an office. The bishop responded, "I
am the one," said the gentleman,
"who gave you the two hundred dol-
lars last night. But after getting home
I did not feel quite satisfied with doing
that. I propose to make up the sum
of one thousand dollars, and here is
my check for the balance."—Unknown.

Remember.

The following sentences from the
writings of Thomas a Kempis could be
read every day with profit. The
wholesome truths they teach should
be stored in the memory and practiced
in daily life:

Remember always thy end, and that
time lost never returns. Without care
and diligence thou shalt never get
virtue.

If thou begin to wax lukewarm, it
will begin to be evil with thee.

But if thou give thyself to fervor of
spirit, thou shalt find much peace, and
feel less labor, through the assistance
of God's grace and the love of virtue.

The fervent and diligent man is pre-
pared for all things.

It is harder work to resist vices and
passions than to toil in bodily labors.
He that avoideth not small faults,
by little and little falleth into greater.

Thou wilt always rejoice in the even-
ing, if thou spend the day profitably.

Be watchful over thyself, stir up
thyself, admonish thyself, and, what-
ever becomes of others, neglect not
thyself.

The more holy violence thou usest
against thyself, the greater shall be
thy spiritual profiting.

"BALM OF HURT WOUNDS," so Shake-
speare terms sleep, but irritated
breathing tubes prevent sleep through
desire to cough. Balsam is the same
word as balm, and the balm for wound-
ed lungs is Adamson's Botanic Cough
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Fretfulness.

It seems to be natural for some
people to fret. If they can find a
cause in the realm of the real they
take it, but if not in the real they call
in their imagination and search one
out somewhere in the realm of the
possible. Fret they will, and if they
have no cause they make one. They
do not limit themselves to any particu-
lar period of time in their search for
something to fret about. The past is
a favorite resort for them and they
fret about things that might have
been but are past forever quite as
freely as about things of the present.
And even more liberty is taken with
the future in their search for things
which may be (or may not be).

If in vain they search and find no
other cause they even seem sometimes
to fret because they have nothing to
fret about. Their very happiness, of
a very low order to be sure, seems to
consist in fretting. Of course, fretful-
ness causes misery to all associated
with the fretter. It is as selfish as it
is wrong in other ways. No one can
justify it. Don't fret.—Immanuel
Messenger.

Whether we like it or not, we live
in glass houses. The mind, the
memory, the soul, is simply a vast
chamber paneled with looking-glass.
And upon this miraculous arrangement
and endowment depends the capacity
of moral souls to "reflect the character
of the Lord."—Drummond.

Said a minister at a funeral service:
"Fourteen years ago to-day this corpse
joined this church!" It is to be
feared that there are a number of un-
buried corpses in every church.—New
York Observer.

The man who lives to please himself
will find that he has a hard master.

This life will mean more when we
realize that it is the pathway to the
next.

This world is too small to afford a
place of safety to the man who dis-
obeys God.

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