

The Tapestry Weavers.

BY NORMAN M'LEOD.

Let us learn a new-year lesson,
No braver lesson can be,
From the ways of the tapestry weavers,
On the other side of the sea:
Above their heads the pattern hangs,
They study it with care,
And as to and fro the shuttle leaps,
Their eyes are fastened there.

They tell this curious thing beside,
Of the patient, plodding weaver:
He works on the wrong side evermore,
But works for the right side ever.
It is only when the weaving stops,
And the work is loosed and turned,
That he sees his real handiwork,
And his marvellous skill is learned.

Ah, the sight of its delicate beauty;
It pays him for all the cost;
No rarer, daintier work than his
Was ever done by the frost.
Then the master bringeth him golden
hire,
And giveth him praise as well:
And how happy the heart of the weaver is
No tongue but his own can tell.

The years of man are the looms of God,
Let down from the place of the sun,
Wherein we are ever weaving
Till the mystic web is done;
Weaving blindly, but weaving surely,
Each for himself his fate;
We may not see how the right side looks,
We can only weave and wait!

But looking above for the pattern,
No weaver hath need to fear;
Only let him look clear into heaven—
The perfect pattern is there.
If he keep the face of the Saviour
For ever and always in sight,
His toil will be sweeter than honey,
And his weaving sure to be right.

And when his task is ended,
And the web is turned and shown,
He shall hear the voice of the Master—
It shall say to him: "Well done!"
And the white-winged angels from heaven
To bear him thence shall come down
And God shall give him for hire,
Not golden coin, but a crown.

An Important Aspect of Consecration.

Much attention is being given to-day to consecration in the life of Christian people. From many different quarters, and from many schools of religious thought, come words that eagerly press this necessity. The language used may sound very differently, but the underlying thought of all is, that in the life of Christian people there should be realized in daily experience what was in principle given when God in His infinite grace made them His children by the new birth.

To be sure, the word "consecration" is not found in Scripture as often as the average Christian imagines, but the thing itself is here from beginning to end. Perhaps it is nowhere more concisely put, in one of its aspects, than in the thirteenth verse of the sixth chapter of Romans. We say "in one of its aspects," because, since consecration has to do with the whole of man's personality, it must be concerned with the intellect and the emotions as well as the will. It is to the part that the will plays in this important matter that the Apostle here refers, and probably this is the most important part, for the will is generally the final citadel that needs to be taken.

The principle of consecration, so far as the will has to do with it, is here made very clear. Christians are exhorted to yield themselves unto God. The supreme object of Christian devotion often falls short of God. It is easy to think that the supreme object is to serve our church, or our theological views, or our own personal growth in grace. All these things are good in themselves, but they are not good enough. For the Christian there must be one great centre for his life, one burning passion in his service, and this must be nothing less than God. Toward God the proper attitude is submission. Man was made to be a master over the lower orders of creation in this world, but he was just as clearly made to have a master over him. In the properly ordered life this master is God. And toward God the proper attitude is submission, the submission of a yielded life. In many cases Christian people are just within reach of great usefulness and great spiritual development, but they miss these blessings because something is held back, and God is treated with reserve. For this there is only one cure, and that is to yield. In the principle of consecration there is a third important element. The thing that is to be yielded is ourselves. This is vastly more than what we produce in any way. This covers the source and centre of all. It is ourselves that God asks for and must have. Probably this is where most of the weakness in consecration lies, and a serious weakness it must ever be. We may give large sums of money, we may give oceans of activity, we may give wide areas of time, without giving ourselves, and yet it is ourselves that God wants.

In the words of Paul, we have also the spirit of the consecrated life, "as those that are alive from the dead." The consecrated Christian, then, is a

Christian who is alive. An impression has been fostered that the sleepy Christian, the half-dead Christian, is the highest type of Christian. Nothing could be further from the truth. The consecrated Christian is alive, and the more alive he is the more fully he realizes the purpose of his consecration. He will be alive to what is found in God's word, and he will be alive to what is going on in the present day. The larger the number of points which he vitally touches, the more true is he to the proper ideal. Furthermore, the man who is to yield himself to God is to do so with a deep sense of what he owes to Him. He is to regard himself always as one who is alive from the dead, as one who was given over unto death and who owes his life to the Giver of it. In this subduing consciousness the Christian is ever to walk. He is no longer his own, for he has been bought with a price, and therefore his duty is to glorify God in his body. Just as Robinson Crusoe's man Friday owed his life to his master, and on that very account became his devoted servant, so the Christian is ever to remember the time when the day dawned for him, and he is to devote himself without reserve to Him who caused the light to shine out of darkness. This service is the highest form of freedom known to men.

We have also given to us here an important hint as to the expression of the consecrated life. That life is to make itself felt through the earthly members of our bodies—"your members as instruments of righteousness." This is, then, not a life that is spent far away in the uncertainty of cloud-land. It is robust enough to express itself amid the jar and bustle of everyday life. The common telegraph-wire can carry the message of the commander-in-chief, and thus assist him in carrying out the plans which his military genius has laid; the common string of a violin may be made to breathe out the soul of the musician who plays upon it; the common printers' type may carry to men the inspiration of the poet whose words it sets forth. Even so the Lord God Omnipotent can express Himself, and does express Himself, through human voices and human hands and human brains. The chief question in consecration, on this side of it, is whether we shall put ourselves where He can even more freely use us.—Canadian Baptist.

Three Sacred Things of Christianity.

Superstition tends to multiply the number of sacred subjects. Certain cities have been held as sacred. Jerusalem was a sacred city to the ancient Jew. Rome has long been looked upon as "the holy city" by those who receive the Pope as head of Christendom. Mecca is sacred to the followers of Mohammed, while even great Salt Lake City has a sacredness to the eye of the modern Mormon. Some rivers, as the Jordan and the Ganges, have been held sacred. The ancient Egyptians held certain animals sacred, as the cat and the cow.

There are three things held sacred by Christianity, the Lord's Book, the Lord's House, and the Lord's Day. The Lord's Book, God's revealed truth, might have been transmitted by oral tradition, but this could easily fade out, and would, in the course of time, most likely have been corrupted. A revelation made afresh to each successive generation would involve the peril of counterfeit revelations and open the door to imposture and fraud. Revelation in the form of a book is fixed and certain; cannot be corrupted, is easily transmitted, and constitutes an abiding court of appeal. The sacredness of the Bible does not lie in the paper, ink, or binding, but in the truth itself. It is not a fetish. Yet we confess that we like to see even the outward form, the printed book, treated with reverence. Above all, we should hold its teachings, even their verbal form, in holiest regard. While we do not cling to a verbal or mechanical theory of inspiration, who dare affirm that the Holy Spirit had no skill and displayed no wisdom in the choice of words? Those who use the words of Scripture to give point to a jest or in anything like play, forget that they are making sport with sacred things.

"Within this ample volume lies
The Mystery of mysteries;
Happiest they of human race
To whom their God has given grace
To heed, to fear, to hope, to pray,
To lift the latch, to force the way;
And better had they e'er been born,
That read to doubt or read to scorn."

The Lord's House. In one sense all places are sacred. There is no spot on earth's surface that is not sanctified by the Divine presence. The time has come when neither in this mountain nor in that do men worship him who, being a Spirit, is worshipped in spirit and in truth.

"Where'er we seek Him, He is found,
And every place is hallowed ground."

But it yet remains true that the Lord honors the place sacredly set apart for him. He still loves the gates of Zion, and makes the place of his feet glorious. There are some who under the pretense of making everything sacred, really make everything secular. All religions have had their sacred places. The ancient heathens had their temples, groves, the Greeks their Parthenon and Olympus. Thrice in every year the pious Jew went up Zion's temple-crowned height, singing as he went, "I was glad when they said unto me, let us go into the house of the Lord. Our feet shall stand within thy gates, O Jerusalem." The house of God is the Christian's sacred place, yet the sacredness does not consist in the wood and stone, but in the Divine presence. Sad it is to see God's house turned into a banquet hall, a place of fun and frolic. This is one of the evils of modern church life, and accounts for the spiritual dearth that prevails in so many places. Reverence for the house of God should mark all our conduct, and the opposite shows not only want of piety but want of refinement.

The Lord's Day. The Sabbath was made for man, and made when man was made. Transferred from the seventh to the first day of the week, it maintains the principle of the sacredness of one day in seven, yet commemorates the resurrection as well as creation. There are three ways of keeping the Lord's day. There is the Puritan method—the extreme of austerity—making the Sabbath a burden rather than a blessing, a day of gloom rather than of joy. Then there is the Continental method, which means going to church in the morning and to the theater or beer-garden in the afternoon. But as against both these extremes lies the true Christian Sabbath, a day of rest but not of recreation, of worship but not of penance, of joy but not of frolic, of thoughtfulness but not of somberness.

As Christians, then, we cling to the sacredness of the Lord's Book, the Lord's house, and the Lord's day. He would, however, hold all time and every place as sacred, because God is in all and fills all time and space. In the heavenly city we shall need no temple, "for the Lord God Almighty and the Lamb are the temple of it." We shall no longer need the printed page, for the tree of life will shed its leaves for "the healing of the nations;" and we will no more need the Sabbath day, for God will be all in all, and that immortal life will not be told in days and years.—Rev. Jesse H. Gilbert, Ph. D., in The Christian World.

Abundantly Satisfied.

Marks of discontent are plainly visible in the countenances of most men. The eager haste of the busy throngs, pushing their way through the crowded streets of our great cities, clearly indicates the gnawing hunger which preys within. Did the Creator make man to struggle and suffer, and remain forever unsatisfied?

The longings of human nature have a good purpose. They should awaken inquiry and stimulate activity. But man's labor should be rewarded by an abundant supply of all his wants. It is not so, however. Men seek good, but find it not. They knock at doors which never open. They spend their strength for naught and their labor for that which satisfieth not.

One reason why men are not satisfied is they are ignorant of their own nature. They do not know themselves. One imagines that if he can only gratify the cravings of his physical nature he will be happy, whereas, in many cases, these propensities should be crucified and their clamor silenced. The lusts of the flesh war against the soul. The supply of the highest bodily wants is not sufficient. Man cannot live by bread alone. Another believes that happiness may be found in intellectual culture. He is conscious of thirst for knowledge, and devotes himself wholly to the gratification of this worthy appetite.

Others hope to find the good their souls crave in money, in power, in position, in social pleasures, or in worldly glory. Noble as some of these natural aspirations are, they are not the noblest longings of the immortal soul. Few of us have begun to conceive of the majesty of man's nature. We are far more than we imagine. When one has furnished himself with needful bodily comforts and innocent luxuries, when he has grasped all wealth and tasted the sweets of all worldly pleasure and the streams of science and literature, he is not satisfied. His soul is looking higher and thirsting for better things.

Another reason why men fail to find happiness is their notions of what will satisfy are erroneous. They are expecting to be satisfied with possessions, gains, and outward good. It is not what we possess, but what we are, that makes us happy. The soul can never be content with getting. It must be

come something worthy and noble. So long as we remain narrow, selfish, and base no amount of treasure or knowledge can contribute anything toward real happiness. The more one has the more wretched he will be, so long as he is narrow-minded and earthly. Devouring widows' houses will only trouble his digestion and sleep. He has forsaken the Fountain of living water and hewn out for himself a broken cistern which can hold no water. No soul ever yet found satisfaction in that way.

Men have erroneous notions of the way to gain real good. There is a sure way. It lies in the opposite direction to that by which most men seek good. To a worldly generation, blinded by selfishness, St. James offered this explanation of their everlasting discontent: "Ye lust, and have not: ye kill, and desire to have, and cannot obtain: ye fight and war, yet ye have not, because ye ask not. Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts." Another Teacher, whose wisdom is infinite, says: "Give, and it shall be given unto you." "He that will lose his life for My sake and the Gospel's shall save it." This is the way to get what the soul needs. "It is more blessed to give than to receive."

This is the secret of the almost universal discontent which we witness. Men and women are making self the center of their efforts, their thoughts, and their aspirations. Forget self; think of others; think especially of Him who gave Himself for us. Let the eyes be lifted up to nobler things. "Blessed are they which do hunger and thirst after righteousness, for they shall be filled." "They shall be abundantly satisfied with the fatness of Thy house." Not with bread, not with wine, not with mere human friendship, not with worldly power and glory, not with the knowledge of science, but with the fatness of God's house, shall the soul be abundantly satisfied. O, that men would recognize and regard the highest yearnings of the soul. "My soul thirsteth for God." Not until this longing appetite is understood and gratified shall the heart be content. Here is rest, here is peace, here is happiness, here is abundant satisfaction. Seek the Lord.—Chris. Advocate.

Wrong Amusements.

1. Those of doubtful propriety. (Rom. 14: 23.)
2. Which, followed by others, might lead them into sin. (1. Cor. 8: 9; Mark 9: 42.)
3. Which grieve fellow-Christians. (Rom. 14: 15, f. c.)
4. Which the holiest Christians condemn. (Heb. 5: 14.)
5. Where time is selfishly wasted. (Eph. 5: 10; 1. Cor. 10: 33.)
6. Which would to a stranger place you with the enemies of Christ. (James 4: 4.)
7. Which are essentially worldly. (11. Cor. 6: 14, 17.)
8. Which are liable to gain the mastery over you. (Eph. 5: 18.)
9. Where prayer or praise to God would seem wholly incongruous. (1. Cor. 10: 31.)
10. On which you cannot ask the blessing of God. Col. 3: 17.
11. Where you have no opportunity to be a light in the world. (Phil. 2: 15.)
12. Which you cannot conscientiously recommend to every other. (Phil. 4: 8.)
13. Which you would not like to be engaged in at the Lord's coming. (Luke 12: 37.)
14. That are inconsistent with the profession of renouncing the "devil and all his works, the vain pomp and glory of the world." (Phil. 1: 27, f. c.; Gal 6: 14.)—Word and Work.

The error we regret are those we can't blame on somebody else.

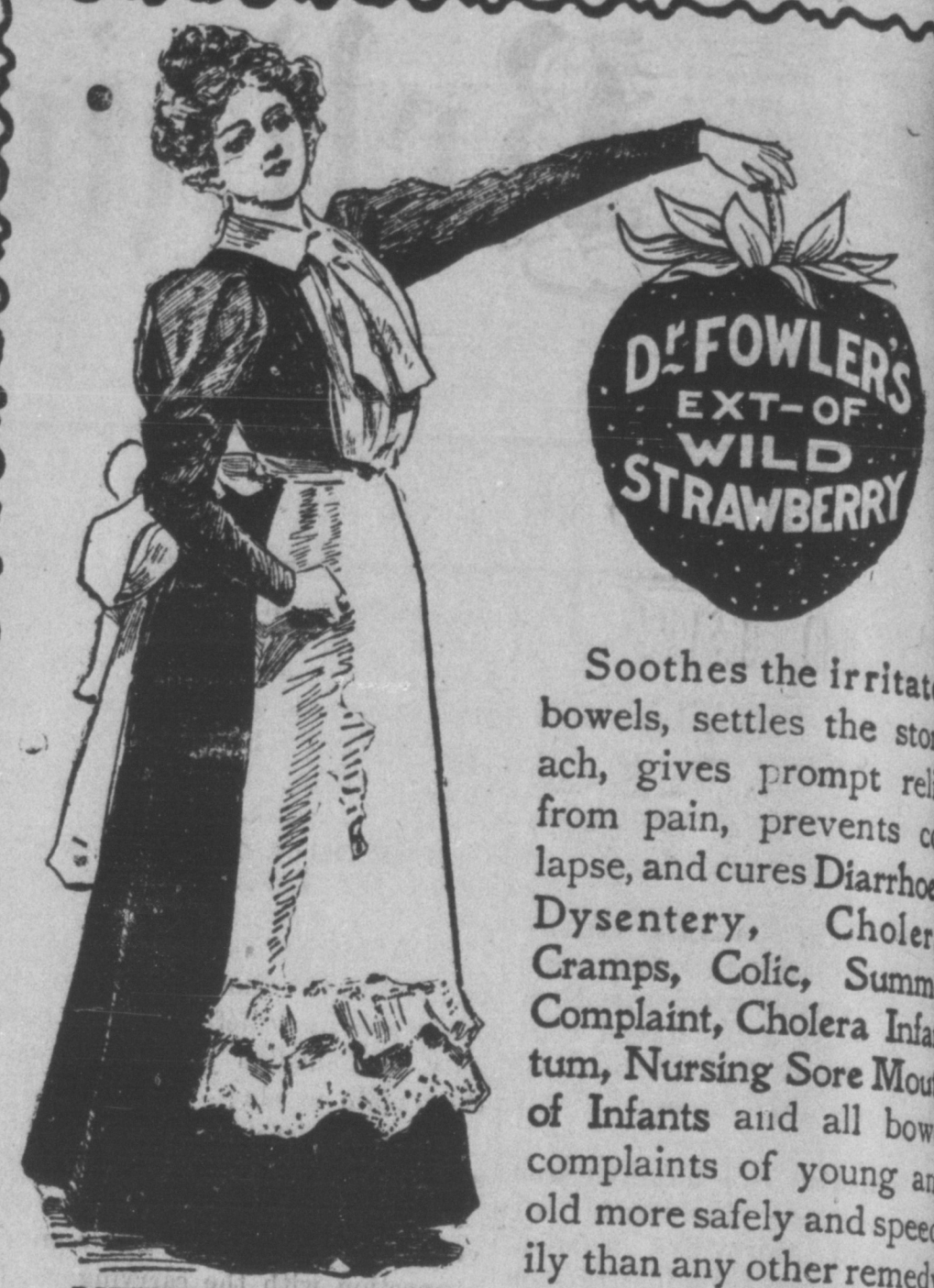
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Soothes the irritated bowels, settles the stomach, gives prompt relief from pain, prevents collapse, and cures Diarrhoea, Dysentery, Cholera, Cramps, Colic, Summer Complaint, Cholera Infantum, Nursing Sore Mouth of Infants and all bowel complaints of young and old more safely and speedily than any other remedy.

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Mr. John L. Carter, of Bridgetown, N.S., in the following letter, tells how it saved his life: "I had suffered with dysentery for four weeks and could get nothing to cure me. I then tried Dr. Fowler's Extract of Wild Strawberry, and I feel that it saved my life. It restored me to health when everything else failed. I consider it a wonderful remedy that should have a place in every home."

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A Chain of Monkeys.

One of the strangest-looking inhabitants of the forests of the Amazons is a monkey which, from its long, lanky, spindle-legged figure, is called the spider-monkey. The animal rejoices, moreover, in the possession of a tail so useful as almost to be equal to a fifth sense. As the creature is a poor jumper, this tail is its chief means for getting about from tree to tree.

When a company of these monkeys has to cross a wide river, they first of all look for a spot where the trees are tallest and where they stretch out farthest across the stream. A proper tree having been found, they climb to the best of the highest branches, and there form themselves into a chain by hanging on to each other's tails. The chain is, of course, free at the lower end, and when all is ready it begins to swing to and fro until it has got force enough to carry it to a tree on the opposite bank. Then the bottom monkey scuttles as fast as he can to the top and holds on tightly. The top monkey on the other bank then lets go, and the whole chain is swung across the river.

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