

Not Self, But Others.

God's world is very large,
Ours is so small;
Our love is for our own,
His love for all.
"Father's light and love
No change can dim;
Why have His children grown
So unlike Him?"

Faces care-worn and hard,
Hearts of unrest,
Hand swift to snatch and hold
For self the best.
Insatiate greed of Gold,
Luxury, ease—
What do the sons of God,
Craving for these?

Oh! for the love of God,
Keep love to man;
Study the Father's will,
Further His plan.
Self-love is never joy,
Never knows peace.
Aye, in the God-like soul
Self love must cease.

Children of love divine,
Learn larger ways;
Cherish the nobler life
Filled with God's praise.
Sorrow will lose its power,
Morning will break,
If the heart love itself
For love's dear sake.
MARIANNE FARRINGHAM.

Brightened to Brighten.

BY THE REV. J. R. MILLER, D. D.

Christ is the light of the world. Followers of Christ are described also as lights, kindled from the great central Light. Christ shines upon us that we may shine. In Christ's life the love of God broke like a glorious sunrise into the darkness of the earth. We all know how Jesus lived. He was a benediction wherever He went. He blessed the people by His words, which told them of God's compassion, love and truth. He blessed them by His life, in which the bitterest enemy could find no fault—a life full of sweetness, gentleness, sympathy, purity, and whatsoever things are lovely. He blessed them by His deeds—He went about doing good, healing, comforting, helping, lifting up, cleansing lepers, opening blind eyes, scattering kindnesses everywhere. Christ has passed into Heaven, but He wants us to continue His life, with all its goodness, its beauty, its sweet service. He kindles the light in us that we may shine as He did.

One way we can shine is by simple goodness. One writes: "There are different kinds of greatness. There is the greatness of the poet, of the artist, of the statesman, of the inventor, of the merchant, of the financier; then there is that rarest of all, the greatness of goodness, the more needed than all the rest, as upon it depends the salvation of humanity. Oliver Wendell Holmes said of a lifelong friend that wherever he went his path was marked, like that of a stream which carries verdure with it, by the growth of the thought and character of those about him. It is thus that simple goodness blesses the world. Wherever it goes it leaves the fragrance of love. One writes of a quiet man,

"In the desert, where he lies entombed
We made a little garden, and left there
Some flowers that, but for him, had never
bloomed."

That made his life worth while—some
flowers planted and tended by him,
and left to shed their fragrance on the
air—some flowers which, but for his
thought and care, had never bloomed.

Again, to brighten the world is also
to try to make it better. It is not
enough for us to be good; our life
should be a force, an influence for
righteousness. Light means holiness,
purity. If our light is really shining,
it will help to make the spot in which
we move a little heavenlier, a place in
which it will be easier for men to do
right and harder for them to do wrong.

In the cities they say that a bright
light burning all night is worth half a
dozen policemen for the security of the
neighborhood. Every Christian life
which shines brightly in a community
is a menace to all evil things and an
encouragement to whatever is good.

Light is also the emblem of comfort.
The world is full of sorrow and need.
It is well to sing and pray and read
the Bible and sit down at the Lord's
Table. Such services warm our heart,
and put holy thoughts into our minds.
But rapture is not the end of devotion.
The object of religious services is to
send us out to show our earnestness
and spend our enthusiasm in doing
good. In our devotions we sit in the
light of Christ; then we should go
forth to shine for Christ, as a diamond
kept for a time in the sunshine and
then carried into a darkened room
diffuses its radiance.

The disciples would have built taber-
nacles on the Mount of Transfigura-
tion, and would have stayed there,
enjoying the blessed rapture. But that
same hour, down at the mountain's
foot, was a case of pathetic suffering,
a demoniac boy, waiting for Jesus to
heal him. So it always is. While we

are reading our Bible, bowing in
prayer, sitting at the Lord's table,
close to us, near to our Mount of
Transfiguration, are cases of suffering,
sorrow or sin, which are waiting for
us, to which we ought to hasten with
eager love.

If Christian people would go out
among the poor, the sick, the sinning
and sorrowing, they would carry
untold blessings with them. There is
much talk these days about organiza-
tion in Churches. Organization is a
good thing, but we must keep human
hearts and human hands in our organiza-
tion. What the suffering world
needs is not a committee, but love. A
Church visitor called on a poor woman
in the country, one who lived alone
and far from neighbors, to leave her a
little money. Her reply was pathetic:
"Thank you for the money. I need
it. It helps me. But what I want
more is folks. I want sympathy. I
want somebody to talk to." We should
not forget that inimitable touch in our
Lord's word, "I was sick and ye visited
me." It is the visit the sick one
craves. A Church may have its crowds
of devout worshippers, its fine music,
its eloquent preaching, its large gifts,
but if it would truly be Christ to those
about it it must send out its living
messengers, with their gentle touch,
kindly sympathy and cheering word,
to visit the sick, the poor, the troubled.
Money has its place— is needed; but
what is needed more is "folks."

The parish priest
Of Austerly
Climbed up in a high church steeple,
To be nearer God,
So that he might hand
His word down to his people.

And in sermon script
He daily wrote
What he thought was sent from
heaven;
And he dropped this down
On his people's heads,
Two times one day in seven.

In his age, God said,
Come down and die;
And he cried from out the steeple,
'Where art thou, Lord?'
And the Lord replied,
'Down here among my people.'

The minister who gets up into the
church steeple, away from his people,
and thinks he is thus getting nearer to
Christ, is mistaken. He will find his
Master always down among the people.
It was said of a great preacher:

Where he trod
Love of God
Blossomed into sight.

It is a great thing for a Christian to
live so that in his life men see the
love of God thus blossoming into
visibility. It is thus that the light in
us should always shine—those who
see us should see God.

It is not an easy thing to be a shin-
ing Christian. "To me to live is
Christ," said Paul. He not only lived
for Christ, but his very living was the
Christ life repeating itself in him. A
true Christian life is never easy. Christ
calls his followers to exhausting and
costly service and self-denial. We
should never forget what it cost Jesus
himself to save the world. Shall we
not join him in it? If we love Christ,
we must follow him in the path of
service which his feet have tracked
with their blood-marks across the
world. Our prayer should be—

Lead me, ye, lead me, deeper into life—
This suffering human life wherein thou
livest
And breathe still—and hold'st thy way
divine,
Tis here, O pitying Christ, where Thee I
seek—
Here where the strife is fiercest, where the
sun
Beats down upon the highway through
men,
And in the raging mart. Oh, deeper lead
My soul into the living world of souls
Where Thou dost move.

Church Entertainments—Why Not?

1. The entertainment idea is in
itself foreign to the distinctive mission
of the church. Whatever their moral
character, the church is manifestly
without a divine commission to engage
in them, hence can do so only by dis-
gressing from the pathway of heaven-
appointed duty.

2. They are without Scriptural pre-
cedent. Nothing of the sort was
known or needed in the days of the
apostles. They must, therefore, be
regarded as an innovation of a later
period.

3. They are incongruous with the
genius and spirit of the Christian reli-
gion. Says Dr. A. T. Pierson, editor
of The Missionary Review of the
World: "These worldly expedients
have proved very successful in secular-
izing the church, but have sadly failed
in evangelizing the world. They do
not draw the people, except so far and
so long as their novelty attracts
curiosity seekers or feeds the morbid
appetite for excitement. The fact is,
Zion's attractions are unique; like her
Lord they are not of the world—they
belong to another order of beauty,
'the beauty of holiness.' When the
Church robes herself in the charms of
worldly attire and adornment, she not
only fails to draw the world to herself
and to Christ, but she actually takes

the infection of the 'spirit of the age,'
which, however disguised, is hostile to
God."

4. They divert attention from and
unfit the participants for the more
important work of soul-saving, and
are therefore inimical to the best
interests of the church. On the psycho-
logical principle that no two objects
can each receive at the same time,
from the same mind, the same atten-
tion which either could in the absence
of the other, it is evident that the
entertainment business can be carried
forward on the part of the church only
to the neglecting of the specific work
for which the church was called into
existence; hence those most conspicu-
ous in the former are as a rule least
conspicuous in the latter. Says Dr.
George F. Pentecost: "I am free to
lay it down as a proposition not to be
refuted, that in any church where
these things are indulged the work of
converting sinners and sanctifying be-
lievers cannot go forward except at the
feeblest and most languid pace, if at
all." Is it not more than possible
that to the account of this system be-
longs, in a great measure, the credit
for the palpable decline of the revival
interests in Methodism recently noted?

5. They very frequently come under
the ban of "such diversions as cannot
be used in the name of the Lord
Jesus," and are, as such, hardly in
keeping with the requirements of good,
wholesome church discipline.

6. They are discarded and opposed,
as they have ever been, by the ablest,
best informed, and most devout clergy-
men of all evangelical denominations
as well as by the more spiritually-
minded lay members everywhere.

As a means of revenue, they are:
1. Unscriptural. God has ordained,
and the Scriptures teach from Genesis
to the Revelation, that the Church
should be supported by the voluntary
contributions of his people.

2. Perverse of the very spirit of
Christian benevolence. Christ teaches
us to "lend, hoping for nothing again."
Luke 6:35. This system teaches us
to give only as we receive an equiva-
lent in return, thus robbing the donor
of the blessing which accompanies true
Christian giving in this world, and all
credit in that which is to come—see
the thirty-fourth verse—besides
dwarfing the generous instincts of the
soul.

3. Insulting to Christ. God has
ever claimed—as he richly deserves—
not that which has been wrung from
the pockets of stingy saints and
worldlings by an appeal to unallowed
instincts and motives, and comes as
the "proceeds" from a charity ball
arrangement, with his church as the
degraded beneficiary—but that which
is his rightful due, the grateful offer-
ing of a thankful heart, the outward
fruit of the soul's devotion. Who will
say he shall not have it?—Christian
Standard.

Personal Work.

The great effort of the evangelical
Free Churches to reach the unchurch-
ed masses in England by evangelistic
services conducted by their strongest
and most famous men, according to
the latest reports, has not proved a
great success. The Christian World
says: "It is not concealed that, with
a few exceptions the Mission practically
failed to bring in non-church-goers."
The most cheering feature of the work
is said to be "the house to house visita-
tion." Why should not all Christians
accept the lesson of these and any
number of other facts, and set them-
selves to reach the non church-goers
by the personal worker?

Here is another instance which
points the same way. The pastor of
the Congregationalist church in Elgin,
Ill., instead of planning for great meet-
ings, to which people were to be drawn
by special attractions as the way to
reach people with the Gospel, district-
ed the city, and organized his people
to do personal work. This quiet per-
sistent hand to hand work has result-
ed in the addition of over 200 to the
church the most of them on confession
of faith. We believe that great meet-
ings have their place. But to make
them the sole, or even the chief, re-
liance is, we are sure a mistake. It is
becoming harder and harder to get a
large proportion of the unsaved clas
to attend services of this kind. The
great congregations are almost all
church members and of those who at-
tend regular services. Those who re-
fuse to attend upon any regular church
services scarcely ever come to these great
meetings. The lesson, we repeat, is
plain. Cease to depend upon meet-
ings of this kind to reach the unchurch-
ed masses. Organize for bringing the
Gospel to them by the personal worker
The sooner we change our method from
attempting to draw people in the mass,
and plan to seek them one by one, the
better it will be for the cause of Christ.

It is not strange that God should so
order it that nothing but the work of
man with man should be most effective.
He desires that the work of saving
men be accomplished in the way that
will most help those who are already
saved. For this reason He makes de-
mands upon our purses, to give helps
to make us Christ-like. For this rea-
son, too, among others, He has so
ordered it that is only by the per-
sonal effort with the unsaved, that the
greatest results in soul-saving can be
attained. There is nothing which will
most surely clarify a man's own views
of saving truth and confirm his own
faith than to attempt to guide another
to Christ. There is nothing which
will more quicken the inner life and
make it grow into the likeness of Christ
than to stand face to face with an un-
saved soul and seek to win him. How
the sadness and danger of his condi-
tion will grow upon one, how the
blessedness of the new life will be
magnified, how the love of Christ ap-
peals with new power, how do these
considerations and others react upon
the heart of the one who is pleading
face to face with a man to be reconciled
to God. How does it also make him
feel that only God can do the work,
and lead to a firmer and more self-
abasing trust. Yes, we can see the
goodness of God in making the best re-
sults in soul-saving depend upon this
kind of work being done by all. But
we cannot pursue this subject further
in this article.—Can. Baptist.

Keep at Your Work.

Has God given you work to do?
Then keep at it. Others may disap-
prove and criticize you. Keep at your
work. Obstacles may be cast in your
way. Keep at your work. Men may
ask you to surrender your work to
other hands. Keep at your work.
Persons may wish to co-operate till
they co-operate everything out of your
hands and into their own. Keep at
your work. Men may threaten to
hinder if you do not come under their
rule. Let them hinder; you keep at
your work. If God has given you a
work to do, he will give you strength
to do it, and will bless you in the
doing of it. Many a good man has
allowed his work to be taken from
his hands, and wrecked by incompet-
ent men who never could or would
begin such work themselves, but seem
on the watch to capture and control
what others have begun. Many a man
has idly wasted years of life and work
by surrendering work which God has
given him, into the hands of men
whom God had neither called nor
qualified to undertake it. Many a man
has been obliged to stand by and see
his work neglected or wrecked by
men who were paid to attend to it;
feeling that he could not regain and
resume it without a struggle, which
might result in trouble and defeat.
Let the man of God beware in season.
Let him receive his work and his charge
from his Master, and let him do the
work God has given him until that
Master bids him rest from his labors.
Let others object, suggest, propose, or
oppose, if they will, but "Thou, O
man of God, keep at thy work."—The
Armory.

Serving by Suffering.

Sickness is discouraging. It is dis-
heartening not to be able to do the
heroic things that the spirit yearns
to do. Life seems to be useless. The
days seem lost in which no active ser-
vice can be done for the Master. Some-
times persons suffering thus from ill-
ness, laid aside or broken so as to be
equal to but little, lose out of the
heart the joy, the peace, the hope, the
enthusiasm, and become depressed,
unhappy, cast down, sometimes almost
despairing.

But this is not victorious Christian
life. The lesson for such is that the
nobles thing in life is always the doing
of God's will. That is greater than
any heroism, greater than the largest
service one can render, greater than
any toil and sacrifice. Let us accept
our limitations. Let us not repine
and chafe when God shuts us in a sick-
room.

He who helps a boy to become a
strong and good man makes a contri-
bution of the first class to the welfare
of the nation.

THERE IS NOT A MORE DANGEROUS class
of disorders than those which effect
the breathing organs. Nullify this
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nothing equal to it. Each plaster in
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An Acrostic Exhortation.

BY FRED COMBER

"Fight the good fight of faith."
1 Tim. 6:12.
"Resist the devil and he will flee
from you."—James 4:7
"Earnestly contend for the faith."
Jude 3.
"Endure hardness as a good soldier."
2 Tim. 2:3.
"Be ye steadfast unmoved."—1
Cor. 15:58.
"Abhor that which is evil."
Romans 12:9.
"Prove all things."—1 Thess. 5:21.
"Teaching them to observe all
things."—Matt. 28:20.
"Incline your heart unto the Lord
God of Israel."—Josh. 24:23.
"Study to shew thyself unto God a
workman."—1 Tim. 2:15.
"Take unto you the whole armor of
God."—Eph. 6:13.
"Preach the Word."—2 Tim. 4:2.
"Reprove, rebuke."—2 Tim. 4:2.
"Exhort with all long suffering."
2 Tim. 4:2.
"Abstain from all appearance of
evil."—1 Thess. 5:22.
"Cleanse ourselves from all filthi-
ness of the flesh."—2 Cor. 7:1.
"Hold fast the form of sound words."
—1 Tim. 1:13.
"Eschew evil, and do good."—1 Pet.
3:11.
"Reckon yourselves to be dead in-
deed to sin."—Rom. 6:12.
"Stand fast in the faith, quit you
like men be strong."—1 Cor.
16:13.

—The Free Baptist.

The man who faithfully discharges
duty need have no solicitude for his re-
putation always it takes care of itself.
It is the weakling who strives to raise
himself up by pulling others down,
whose reputation needs protection.

IF YOU CATCH COLD.

Many things may happen when you
catch cold, but the thing that usually
happens first is a cough. An inflamma-
tion starts up in the bronchial tubes or
in the throat, and the discharge of mu-
cus from the head constantly poisons
this. Then the very contraction of the
throat muscles in the act of cough-
ing helps to irritate so that the more
you cough the more you have to cough.
It is, of course, beyond question that
in many cases the irritation started in
this way results in lung troubles that
are called by serious names. It is in
this irritated bronchial tube that the
germ of consumption finds lodgment
and breeds.

Great numbers of people disregard
cough at first, and pay the penalty of
neglect. Cough never did any one any
good. It should be dispensed with
promptly. Adamson's Botanic Cough
Balm is a well known remedy, and it
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dizziness, pimples, eruptions, blood humors,
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constipation so that it would stay cured?

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patent medicines, but they only gave
me slight, temporary relief.
"A lady friend of mine induced me
to try Burdock Blood Bitters, and sent
half a bottle of it to start with. I re-
ceived so much benefit from that bottle
continued to use it, and took in all three
bottles, which completely cured me.
"That was ten months ago, and my
health has been splendid ever since. I
only my kind friend to thank who advised
me to take B.B.B."

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