

For Daily Life.

Begin the day with God,
Kneel down to him in prayer;
Lift up thy heart to his abode,
And seek his love to share.

Open the Book of God,
And read a portion there,
That it may hallow all thy thoughts,
And sweeten all thy care.

Go through the day with God,
Whatever thy work may be;
Where'er thou art at home, abroad,
He still is near to thee.

Conclude the day with God,
Thy sins to him confess;
Trust in the Lord's atoning blood,
And plead his righteousness.

Lie down at night with God,
Who gives his servants sleep;
And when thou tread'st the vale of death,
He will thee guard and keep.

Consecration.

BY REV. J. F. CHAFFEE, D. D.

Consecration is only another name for earnest work along the line of one's convictions. There can be no high endeavor that is not based on a profound sense of duty. All considerations of personal interest, whether of pleasure, popularity, or gain, are only side issues whose influence is never of such a determinate quality as will lift a man above himself and make him a great moral force in the world. Something larger and stronger than ourselves is necessary in order to our being anchored to what should be our life work. Duty is not wholly self-centered, and time that does not include eternity cannot furnish all the reasons that should control human conduct. And so all great lives have been consecrated to some great end. But the great end must also be a good end, great, not only because it is good, but great in itself, in order to noblest character and highest results.

Consecration is not a sentiment, nor a mere say-so. It is not a prayer-meeting act, nor an altar-righteousness, of which we see and hear nothing more after the prayer-meeting is over. Consecration is not something, the chief good of which is to be found in its profession; for if it be a fact it does not need to be professed—it will profess itself; and if it be not a fact then the more profession the more lie and the greater is the pity. What the church needs, and what the world needs, is not more professing, but greater consecration and more work. It is a need for more earnest men—men who have convictions, and are true to them. Away then with this puerile frivolousness that is all the while trying to substitute some incident of the Christian life instead of an end, the constant excitement of the emotional nature, for instance, as though feeling could be a possible substitute for a righteous life. As if gush and noise could cover the scandal of a fruitless life! And as though, again, all that belongs to Christian character will not come to him who has that character. If one would have the "fruits of the Spirit" he must first have the Spirit; and it is an entire perversion of the spirit and method of the gospel to reverse that order, which would be to seek for the incident rather than the end. What the world demands is not self-seeking, but the consecration of one's life to a high and noble purpose, in which, in proportion to its completeness, one is to find his reward.

The Christian minister, of all others, should be a consecrated man. It matters but little what may be his theories in respect to sin and salvation, whether the work to be done is the raising of the morally dead to life again, or whether it be the breaking up of an evil environment, or both; in either, and in any case he should assume that his work is a necessity. No man is justified in taking up the work of the ministry who does not feel that its necessity and importance fully justify him in consecrating himself wholly to that work. Such a conviction lies at the very foundation of enthusiastic effort, and without enthusiasm success is impossible. And no man needs the enthusiasm that comes from entire consecration more than does the Christian minister. Without it he stands no chance whatever of overcoming the moral inertia of the people. What he does not possess he cannot give. But he needs power to move the people in a religious way. They seem to have power to move themselves in other ways, but not in a religious way; for on the slightest occasion men will throw up their hats and shout themselves hoarse for anything and almost everything except God and religion; but when we mention the world's salvation, and want them to shout and give and work for that, one class will shout and bluster, and tease for amens, while another class will demand that there shall be proper decorum in the house of God. And there you are, "between the devil and the deep sea," with only a

few with you who never shout, and who are not much troubled about "proper decorum," but who do "give and work" for the salvation of men. It will require enthusiasm in a marked degree to bring those extremes together and weld them so that "giving and working," they may be hurled against a common foe. In this there is but one way to succeed: As the military leader must scale the parapets himself, if he would have his soldiers carry the enemy's works, so the Christian minister sometimes must go almost beyond the bounds of prudent enthusiasm in order that he may bring his people up to that point. And if he be beside himself, it must be unto God; and if he be sober, it must be for the cause of his people, and those whom he would win; but in any event the "love of Christ must constrain" to an enthusiasm that should be well nigh irresistible.

Consecrated workers in the pulpit, and out of it, should bring to the church accessions in large numbers. It should give us comfortable places of worship and full houses; it should give us a ministry paid, not grudgingly, but cheerfully, promptly and fully; and it should give us overflowing collections for all the great causes which the church is trying to promote in order to the world's salvation. But this means a consecration which is not in word only, but one which is in deed and in truth—a consecration that will keep us in sympathy with the afflicted, and in touch with the poor; not a sympathy that one wears on his sleeve, but a sympathy deep and heart-felt, like that which Jesus had, which unlocks, as nothing else can, the door of the human soul. If we can only do that, we shall never lack for hearers, nor for God's blessing; for where God's poor are, there is his blessing also.

Choosing and Trusting.

ANNA D. BRADLEY.

Lately I have been studying the story of Abraham and Lot, and the result is only to deepen the conviction—already strong—that if my life would be truly blest, it is infinitely better to trust than to choose.

Now, not only when the year is young, but when the young, new century is still before us, and, whether we wish or not, we must leave our impress upon it and decide its weal or woe, it becomes a very grave matter, and our responsibility to the century is very great indeed.

We know the story of the old man and his nephew, how, when they could not agree, the older man said to the younger, "Choose where you will go." We read that "Lot lifted up his eyes and saw all the plain of Jordan, and it was well watered everywhere, like unto the garden of the Lord." While Lot may have manifested considerable selfishness, yet, according to worldly wisdom, he made the very wisest choice that, seemingly, could have been made. Rich plains, well watered; stately, populous cities just in sight. What could be better? What need had Lot to ask for guidance with such a magnificent prospect before him? He lifted up his eyes; he saw; he chose.

We all know the terrible result. No need to tell the Bible reader of the fierce destruction which followed Lot; that wrested from him position, home and friends; that destroyed his wife and made her name a synonym for disobedience for every age to come; that enveloped his own name in such black disgrace that, with a shudder of horror, we hurry over the shameful history as something too awful to read, and he, himself, was so smirched with the deadly, contaminating influence of sin that never again could he be as once he was.

Yet, while we are familiar with the ugly tale of shame and sorrow, sometimes we forget that it was the natural consequence of Lot, without divine command, "lifting up his eyes."

Gladly we turn from scene so horrible to a gentler picture. We see an old man whose life has been as pure as the dim light of that early day could make it. He sees his nephew, young and strong, choosing what appears to be the best of all the land; but we hear no murmur, and still the old man waits in patience.

"Abraham!" 'Tis the voice from heaven calling, and he who is so fitly termed "the friend of God" now listens eagerly. 'Tis God who speaks, and the words are, "Lift up now thine eyes." And Abraham, who has never known aught but to obey, looks up, and the Friend and Guide in all his wanderings tells him what is in reserve for him.

We know this story also, and it rests and strengthens us to read it. But let us also remember that it, too, was the legitimate result of Abraham waiting in patience until he heard his Leader and Commander say, "Lift up now thine eyes."

If I were an artist, I would paint a

picture which I would fain keep in my sight forever. I would paint in glowing colors a strong, self-confident young man, full of what the world calls "push" and "grit;" but I would paint him with his face turned away from God.

If I could, I would paint the swiftly flying years, and the young man growing old full to overflowing with the rich, proud rewards which the world delights to give its faithful worshippers. Then, suddenly, without a moment's warning, I would paint him bereft of wealth, position, friends, home and honor, and retaining only an empty life with a disgraced old age.

As companion to this dark picture I would paint a childless, but not childless, old man, standing with closed eyes and outstretched hands waiting trustfully for the guidance which he knew would come to him in time for all his needs. Next I would paint a vast multitude which no man could number, all calling the old man "Father," and right in the midst of this vast throng there should stand a glorified One whose name would be Jesus, and toward whom both Jew and Gentile alike would look for salvation.

All this wonderful reward simply because the old man dared to rest upon the promise of the omnipotent One to guide him, and waited patiently until he heard the divine voice calling, "Lift up now thine eyes."

The lesson is full of solemn instruction for you and me. All along life's journey we behold paths that seem so promising, yet only on the surface are they beautiful. Death crouches low 'neath every one of these; and will sooner or later, destroy all those who journey o'er them.

But yet there is a safe, sure path. And while we pause, not knowing where it is, a voice from heaven will surely whisper in our listening ear, "Lift up now thine eyes." Then, looking up, we will always see the Guide that leads to life.

O Father, give me strength and grace never to choose nor ask for this nor that, but only each new day to lay my hand truthfully in thine, and to fear no evil because thou art leading me. Amen and amen.—Chris. Standard.

Apart.

Contact with the world is necessary. This necessity is not to be regretted. It is good for the Christian to be in the world. He is a blessing to the world. "Ye are the salt of the earth." Strange as it may seem, the world is also a blessing to the Christian. The pursuit of an honorable calling should be, and often is, a means of grace. One may draw near to God through the labors of the field, the cares of home, the studies of the school, and the responsibilities of public life.

But contact with the world is attended with danger. Temptations to dishonesty and falsehood lurk in the business of every day. The sharp competition of business and the crookedness of unscrupulous competitors subject the integrity of the Christian to a severe strain. The mind which is completely and constantly absorbed in business loses its spiritual fervor. One who fixes his thought on worldly interest without interruption will cease to think of better things and lose interest in them. It is necessary for those who will maintain a deep and rich spiritual life to withdraw from worldly care and thought occasionally and spend some time apart with God.

Why can the farmer not pray as well while following the plow as in some secret and lonely place of devotion? Why can the merchant not commune with God as well while selling goods over the counter as in the prayer-meeting? Is it not possible for the teacher to hear the voice of God as well while poring over his books as if he were in the church listening to a sermon? Without doubt it is. Every true follower of Christ does commune with God in his daily business. But the mind is so constituted that it requires periodical rest from the strain of business thought and care, and the health of the spirit requires leisure for spiritual refreshment as much as the health of the body requires leisure for daily food.

One who never goes apart to pray will soon cease to pray at all. It is the spiritual strength acquired in the hour devoted exclusively to prayer that enables the Christian to keep up his communion with God when busy with worldly cares.

Going apart to pray we escape the distraction of worldly business and social life. One can give his mind to two things at the same time, but the attention he gives to each is not so close as it would be if he gave his mind to one at a time. He cannot fix his thoughts on God so intently while transacting business as he can when alone with God. The human mind

has its limits. The nature of the mind requires that we give some time exclusively to the things of the kingdom of God. The distractions of daily life interpose a serious hindrance to our devotions. It is by communing with God apart from the world that we become acquainted with Him. We shall never learn to know God by reading of Him and hearing what men say about Him. It is only by withdrawing from the world and spending some time each day alone with Him that we come to know Him. Some men know God as well as they know any earthly friend. These are the men who spend much time alone with Him.

For this reason the Sabbath is an unspeakable benefit. The prayer meeting also is indispensable. How can a busy Christian maintain a high degree of spiritual vitality without a prayer meeting? Secret prayer is also exceedingly important. Our Lord has given us an example which we should follow closely. "He went up into the mountain apart to pray." This he often did. This is the secret of that marvelous vigor of spiritual life which He manifested. He withdrew from the world to commune with His Father, and came forth again with the glory of heaven in His heart and the beauty of the Lord in His life. In this let the disciple be as his Lord.

"Far from the world, O Lord I flee.

From strife and tumult far;
From scenes where Satan wages still
His most successful war.

The calm retreat, the silent shade,
With prayer and praise agree
And seem by Thy sweet bounty made
For those who follow Thee.

There, if Thy Spirit touch the soul,
And grace her mean abode,
O with what peace and joy and love
Does she commune with God!"

Christian Advocate.

Do not be Discouraged.

We make an unfortunate mistake if we let the failures and disappointments of the past cloud our horizon. Many lives are like century plants; they burst into bloom only after a long and tedious interval. The hard work, the patient endurance, the courage in bearing losses and trials, at length on some favored day bring forth their result, and the man is suddenly overwhelmed at the transformation of his life in the fruition of long cherished hopes. No one of us can tell when we are standing on the verge of such a crisis. Many a man, like Saul at Galtal, has become discouraged just too soon, and, lo! a little after he has committed himself to a false and weak policy the prophet has come, and he finds that he has missed the prize that was almost within his grasp. No matter how dark and discouraging the outlook may be, have faith in yourselves and in the good providence of God, and may this year bring you the fruitage of your hopes, the transformation of life, which is as wonderful and yet as possible as the change which comes to earth in May, when the warm rains and the mounting sun suddenly work the miracle of the springtime, when the cold and barren earth, as in response to the touch of an invisible wand, blooms with verdure.—Watchman.

We claim that The D. & L. Menthol Plaster will cure lumbago, backache, sciatica, or neuralgic pains quicker than any other remedy. Made by Davis & Lawrence Co., Ltd.

Self-Sacrifice.

Self-sacrifice is at the root of all the blossoms of goodness that have survived the wreck of paradise. There never was a heart but had gleams of it. Shining at times in some royal natures diffusive as the light of day without clouds, there is yet no life so dark and clouded but it sends a golden shaft through some opening rift. To be great-hearted, for the love we bear to our Master, and in imitation of him, is the ideal of Christianity, for it is the religion of him whose life and death were self-sacrifice. If we are to follow, we must, like him, bear a cross.

It has been so from the beginning. Call the dead roll of the world's worthies—their prophets, apostles, martyrs, and saints, the great teachers of mankind, the architects of our liberties, the heroes of civilization, the ministering angels who have blessed the poor, the sick, the dying, the helpless. Has not the measure of their goodness been that of self-denial? They have suffered that others might suffer less; they have died for the truth that others might live; they have defended human rights by enduring unspeakable wrongs, the tears and blood.

Love, like the fabled bird, pierces his own bosom to feed his loved ones. Is not heaven itself to be reached through death? The blessed One entered not into his glory until he had been crucified.

The leaders of mankind have had to tread a blackened and scorched path of suffering. White robes of earthly sainthood, like those of heaven, are only gained through much tribulation. Everything good costs self-denial.—J. D. Geikie.

Is this our last Year?

Is this our last year on earth? This is not suggested to sadden any heart, but in the secret records that are not open to your eyes, it may be written, "This year thou shalt die." The possibility is enough to stir our zeal and increase our activities. "The night cometh, when no man can work." How well it will be, if there has been no loitering or neglect of anything, while the day lasts. If there is work in the church or community that rests on us, let it not be neglected or cast on others. It will soon enough fall on other shoulders. When Wesley was asked how he would spend the next day, if it were his last day on earth he gave the outline of a busy day, from morning till late in the evening, and said he would commit himself to God and fall asleep and awake in glory. So let this year be spent as if it were our last, filled up with labour and prayer and self-sacrificing devotion to Christ. Whether this shall be our last year or not, it is possible to make it the best we ever spent. Everything is propitious; the promises brighter than ever, grace in fuller measure, our hearts more sanctified and nearer than ever before.—Presbyterian.

How FAITH COMES.—I prayed for faith, and thought that some day faith would come down and strike me like lightning. But faith did not seem to come. One day I read in the tenth chapter of Romans, "Now faith comes by hearing, and hearing by the word of God." I had closed my Bible, and prayed for faith. I now opened my Bible and began to study, and faith has been growing ever since. Now the Bible is the only guide-book that points the way to heaven.—D. L. Moody.

Begin by denying yourself, and by-and-by you forget yourself. The kindness which was at first just a duty becomes a pleasure and a joy. Self-denial becomes glorified into self-forgetfulness.—Brooke Herford.

THAT TIGHT FEELING in the upper portion of your lungs, is incipient bronchitis. You will proceed next to having inflamed lungs and pneumonia may follow. Adamson's Botanical Cough Balsam will give immediate relief. It has never failed and will not in your case. All Druggists, 25c.

SCHEPTEICISM.—This is unhappily an age of skepticism, but there is one point upon which persons acquainted with the subject agree, namely, that Dr. Thomas' Electric Oil is a medicine which can be relied upon to cure a cough, remove pain, heal sores of various kinds, and benefit any inflamed portion of the body to which it is applied.



Mothers and Children
Rejoice in the cleansing, purifying, and beautifying properties of CUTICURA SOAP and CUTICURA Ointment, purest and sweetest of emollient skin cures. These gentle yet effective skin purifiers and beautifiers have made thousands of homes happy by curing torturing, disfiguring humors, rashes, and irritations of infancy and childhood, and relieving tired, worn-out parents of care and anxiety.

Sold by all Colonial Chemists, BUTTER DRUG AND CHEM. CORP., Sole Agents, Boston, U. S. A.

SEWING

MACHINES!

We will sell the balance of our stock while they last from \$20.00 upwards, for Cash Only

THE QUEEN. CLIMAX AND NEW HOME.

Every one warranted, and if not satisfactory after 3 months we will refund the money. All machines sold at once as we want the room at

McMurray & Co.

WOMEN WILL TALK

Can't Blame them for Telling each other about Burn's Heart and Nerve Pills.



THE GREAT REMEDY FOR WEAK NERVOUS WOMEN

It's only natural that when a woman has a remedy which cures her of nervousness and weakness, relieves her pains, aches, puts color in her cheek and vitalizes her whole system, she should be anxious to let her suffering sisters know of it. Mrs. Hannah Holmes, St. James St., St. John, N.B., relates her experience with this remedy as follows:—"For some time I have been troubled with fluttering heart and dizziness, accompanied by a smothering feeling which prevented me from resting. My appetite was poor. I was much run down and debilitated. Since I started using Milburn's Heart and Nerve Pills, the smothering feeling has gone, my heart beat is now regular, the fluttering has disappeared, and I have been wonderfully built up through the effect of the pills. I now feel stronger, better than for many years, and can say too much in praise of the remedy which restored my long lost health."

Pyny-Balsam

A QUICK CURE FOR COUGHS AND COLDS

Very valuable Remedy in all affections of the THROAT or LUNGS

Large Bottles, 25c. DAVIS & LAWRENCE CO., Limited, Prop's of Perry Davis' Pain-Killer.

POCKET MONEY

People in your town are constantly sending for Rubber Stamps. You could get the orders and make the profit. We want to tell you about it; you will be interested.

WALTON & Co. Sherbrook, P. Q. and Derby Le Agents Wanted in U. S. and Canada

James D. Fowler

Watches Watches

WATCHES

GOLD, SILVER,

GOLD FILLED, &

NICKLE CASE

—FROM—

\$200 to \$1.50 EACH

REMEMBER THE PLAIN

JAMES D. FOWLER,

Opposite Post Office, Fredericton, N. B.

Fredericton, Dec. 19, 1898.

Change of Business

The subscribers have entered into a partnership for the carrying on of

GENERAL HARDWARE BUSINESS

under the firm name of

GUS TWEEDDALE & CO.

On the premises lately occupied by John M. Wiley.

Z. R. EVERETT.

E. A. TWEEDDALE.

The new firm will carry a complete stock of Shelf and Builders' Hardware, Pock and Table Cutlery, Iron and Steel, Cement and Fire Brick, Agricultural Implements, Guns, Revolvers and Sporting Goods, Carpenters' Tools, Carriage Stock, Glue, Paints, Oils, &c., and will be up-to-date on prices and quality of Goods; and respectfully solicit a share of your patronage.

GUS. TWEEDDALE & CO.

Opp. Normal School