

Unselfish Deeds.

Yet who, thus looking backward o'er his years,
Feels not his eyelids wet with grateful tears
If he hath been
Permitted, weak and sinful as he was,
To cheer and aid in some ennobling cause
His fellow men;
If he hath hidden the outcast, or let in
A ray of sunshine in the cell of sin;
If he hath lent
Strength to the weak, or in his hour of
need,
Over the suffering, mindless of his creed
Or home, hath bent;
He hath not lived in vain, and while he
gives
The praise to Him in whom he moves and
lives,
With thankful heart
He gazes backward, and with hope before,
Knowing that from his works he never
more
Can henceforth part.

—WHITTIER

The World's Need.

The greatest need of the world is to see Jesus. It was a great privilege to see His face in the flesh as the disciples saw Him. But it was not the color of His eyes, nor the grace of His movement, nor the height of His stature, nor the majesty of His countenance that profited those who gazed upon Him. It was rather His inner personality. Wise men looked beyond these external features to the spirit that dwelt within. This we may see also. We have no authentic description of the external feature of our Lord's person, but we know the inner life of our Lord quite as well as His first disciples knew Him. He said, "I will not leave you comfortless; I will come to you." He is still with us. We may see Him, and we may make others see Him also. Had He remained on earth in His bodily form only a few persons could have seen Him, but now all the world may see Him. He manifests Himself to those who keep His word.

It is the duty of the Church to set forth Jesus Christ before the whole world. This is the duty of all ministers of the Gospel. If they fail to cause men to see the Lord of glory their preaching is vain. It matters not what other excellent qualities the preaching may have, if it does not clearly set forth Jesus in His power to save from sin, the greatness of His love, and the wideness of His mercy, it can never accomplish the end for which preaching was intended. When the Holy Sabbath dawned and multitude bend their steps to the house of the Lord, most of them may have no definite idea of what they need most. If they could clearly understand their deepest need and frame it into words as they look up into the face of the man of God in the pulpit, their request would be, "Sir, we would see Jesus."

All Christian people must unite with the minister in setting forth Jesus before the eyes of men. We cannot do this as it should be done by merely talking and writing about Him. He intended that the world should see Him in the spirit and life of every Christian. The beauty of His character will not be seen until it is exemplified in the lives of His disciples. The Christian life is the light of the world. Every holy life is a transfigured Christ. It is well to imitate Christ, but it is better to reproduce Him.

That little book entitled "The Imitation of Christ," by Thomas a Kempis, has been read with interest and profit by many thousands. Although it is an old book it has not lost its power. But the title does not seem to be so appropriate now as it was at first. To our minds that word "imitation" conveys the idea of something artificial. Here is a good tree, beautiful in symmetry, in the color of its leaves, the fragrance of its blossom and the ripe fruit which weighs the branches down. An imitation of that tree would be a painted tree upon a piece of canvas, or a tree manufactured out of the same kind of wood and colored with paint, so that bark, leaves, and fruit would faithfully represent the original. It might be a perfect imitation, but there would be no life in it. Its flowers would shed no fragrance on the air, and its fruit would yield no nourishment.

Reproduction is better than imitation. Let a seed of the same tree be planted in the earth; let it grow and be nourished by the dews of heaven and the light and heat of the sun until it becomes a tree. It will put forth living branches, leaves, blossoms and fruit, and we shall have a living and wholesome fruit. Thus may the Christian show forth the living Christ.

Let a living seed of Christian truth be planted in a living soul; let it grow up and be nourished by the spirit of God and prayer, and it will bear fruit unto holiness. Then shall men see

the beauty of the Lord and taste the fruit of the tree of life. The Christian life is something better than an imitation of Christ. It is a reproduction. "To me to live is Christ says the apostle.

We cannot make the world better by our own personal efforts, our best gifts, or our natural qualities. Our schemes of reformation and civilization come short. We cannot win men to Christ by our own genius, eloquence, or personal attraction. But when men shall see Christ formed within us the hope of glory they will be attracted to Him.

—Christian Advocate.

A Begging Sermon.

BY REV. W. S. M'FAVISH, D. D., PH. D.

Probably there have always been in the church some who, having listened to a sermon on the subject of giving, contemptuously spoke of it as "a begging sermon" and who concluded, when they had made this inconsiderate remark, that they had relieved themselves of all further responsibility in the matter of giving. Whether this be so or not, it is true in our day that when a preacher refers to the subject of contributing to the support of Gospel ordinances, or to the advancement of missionary enterprises, there are some who characterize his discourse as "a begging sermon." They seem to think that it they can only make the trite remark that "the sermon has a silver tail," they are at liberty to dismiss the subject without further consideration. It is difficult to understand why, in some minds, the exposition of a text relating to giving, is not just as authoritative as a discourse upon a text bearing upon the doctrine of repentance. It seems however, that a sermon on the former subject is often treated as an impertinence, whereas one on any of the great doctrines of grace is accorded a respectful hearing.

It is just as well to understand that the preacher is not necessarily begging when he speaks on the subject of giving. True, his method of presenting his subject may be similar to that of a man asking for alms; but, on the other hand, he may discourse eloquently and earnestly upon this theme without the slightest appearance of mendacity.

Was there the least tincture of begging in that portion of the address of Malachi where he referred to the subject of giving? Did he ask doles of charity for himself, or for the temple, or for the advancement of the cause of God? Far from it. He, in God's name, actually charged the people with robbery, and he indicated that it was robbery or embezzlement of the most atrocious character. They were despoiling, not men, but God, inasmuch as they had neglected to bring in what belonged to the Most High. Boldly did he proclaim that they owed a certain debt to God; that they ought to be honest enough to pay it, and that they would prosper only when they had paid it. He charged them with being wicked servants, who had not only run away from their Master, but who had also carried off their Master's goods.

If the preacher of today should base his appeal on precisely the same grounds as those upon which Malachi based his, possibly there would still be a few in the congregation who would not speak of his discourse as "a begging sermon." But the number who would thus speak would be small. The majority would begin to realize how untrue and how unjust such a remark would be. They would feel that the man who dwells upon the fact that people are under obligations to Almighty God, and who insists that those obligations be recognized, could not be called a mendicant, nor could his address be called "a begging sermon."

Who is to blame because so many still speak ignorantly and contemptuously regarding discourses on the subject of giving? Certainly the fault lies partly with the people themselves, for they often persist in misinterpreting and misapplying what they hear. But it is possible that they have not been sufficiently and properly instructed by those who are their teachers in sacred things. We fear the pulpit has too often issued appeals which savored too much of mendacity when it might, and ought to, have taken higher ground.

It is not the preacher's duty to ask for alms. When in the pulpit, he is Christ's ambassador, and it is his duty to make known to men that the Lord has entrusted them with certain talents; that he will hold them accountable for the use they make of these; that he requires them to contribute toward the advancement of his kingdom according to as he has prospered them; that he expects his claims to be recognized; that people may worship him just as acceptably in the offering as in the hymn of prayer; that if they fail to contribute accord-

ing to the divine standard, they are guilty of embezzlement.

The preacher who kindly and calmly takes this ground is not begging, neither is he himself a mendicant. This is a truth which will surely be grasped eventually even by the most thoughtless of those who now characterize his discourses upon the subject of giving as "begging sermons."—Chris. Observer.

The Pastor's Wife.

There are few positions more difficult to fill than that of a pastor's wife. In the single matter of her social relations with the congregation there is required of her a flexibility, tact and good-nature such as few persons are called upon to exercise. The wife is perhaps not another woman in the church whose social duties are so exacting. Other women, as a rule, restrict their visiting to a limited circle, and their intimate associations are determined by congeniality of taste, feeling, and other affinities. There is no other woman in the congregation whose social sphere is so completely determined for her by circumstances, whose visiting list rises into the hundreds, and who is called upon to adjust herself to such a variety of temperaments and tastes. The difficulties of her position must be apparent to all who will try to put themselves in her place.

Now unfortunately these difficulties are often increased by the determination of even well meaning persons to thrust her to the front in all the organized work of the congregation. They insist upon making her president of the church societies and head of various committees, and through her desire to cultivate the good-will of the people and to appear to shrink no duty which they may think binding upon her, she too often allows herself to accept these positions. The result is that the woman of all others in the church who should not be obliged to decide between conflicting opinions and tastes, is placed where she must render decision, and in so doing, run the risk of offending. For not only is it true that things which another person might do without causing offense are resented if done by her, but that offense taken at her is very apt to have serious consequence for the congregation. It embarrasses the relations which both the pastor and his wife must necessarily continue to sustain to every member of the church and induces points of friction that ought not to exist, if the success and comfort of the work are to be considered. Members of a church ought to be very slow in insisting upon putting their pastor's wife into positions which her own good judgment would lead her to decline, and which needlessly subject her to the disfavor of any of the people. As an unofficial member of the various church societies she can do just as much work and perform just as earnest service, and she can do it without risks and embarrassments that are inseparably involved in asking her to take the lead.—Selected.

Decay of Christianity.

In every age since the Gospel was first preached there has been complaint of the decay of Christianity. In every age men have declared that the inner substance of religion has vanished, leaving only an empty husk of profession. In every age the charities of the Gospel have been spoken of as about to take their flight from an unworthy world, and the nominally Christian peoples as no better than white-washed heathen. The gulf between profession and practice has been declared to have grown impassable, and the hope of growth into better things has been treated as a delusion. But Christendom still holds together, by virtue of what it has of Christian principle to serve it as salt. And men and women still live heroic lives and die joyful deaths for the sake of Him who lived and died for us. For the cheerless prophets who tell us that the worst age is our own would need omniscience to speak with the confidence they use in judging the character of their own time or any time. And if they had omniscience it would teach them charity.—Sunday School Times.

God Constantly Speaks to Us.

The longer I live the more sure I am that to the devout soul God is constantly speaking by the little incidents of daily life. Such a man will have that experience corroborated by the word of God on the one hand and sympathetic circumstances on the other. And though everybody says the man is acting in a suicidal manner, the man himself is convinced by ways he cannot define that he has learned the will of God.

It may be that this relates to the giving up of a habit, taking a certain course, or stepping out in some un-

traden path, but the man knows that he knows the will of God. If, however, you do not know, do not act. If I had a little child who could not tell what I wanted, but who at the same time needed to know my will, I would explain even to the adoption of the simplest speech and the shortest words. So we must trust God to make known His will to us.

God also works in a man "to do." When you know what God wills you know that you have sufficient power to do what He purposes. You must not wait to feel it. Believe it is there.—The Rev. F. B. Meyer.

His Testimony.

A Christian worker who had been obliged by over-activity to turn aside and rest awhile, was journeying in a country village. He was under orders from his physician to cease from all church attendance. But when church time came on Sunday morning he appeared, ready to join the other worshippers from the household. To all remonstrances he quietly rejoined, "Every stranger in a little village is a marked man, and if he attends church it will be counted as a testimony for religion; if he does not, it will just as surely be counted an adverse testimony. Now you and I know that religion and church-going are not synonymous, by any means; nevertheless, the world looks upon church-going as the chief outward sign of religion. Therefore, to bear witness for my Master, I feel that I must show which side I am on. I may never again touch this village and while I am here I want my little influence to count for the Kingdom."

IN PALACE AND TENEMENT.—A marble statue of a kneeling girl with face on an open book was placed by Queen Victoria in an English church as a memorial to the royal princess who was found with her dead cheek resting upon the words of her open Bible: "Come unto me all ye that labor and are heavy laden, and I will give you rest."

In a rear tenement of lower New York lay a dying woman, whose husband, brutal through drink, would not allow hospital care. Under the bed snarled the hungry dogs. The place was noisy foul and dark, but the missionary kept at her post.

"I'll go soon," said the sufferer, "there is nothing more you can do—only stay—tell me the words again." So, over and over, until the angel of death had sealed the ears and closed the lips, the dying woman tried to repeat with the missionary: "Come unto me all ye that labor and are heavy laden, and I will give you rest."

Whether in castle, or palace, or tenement home, the human soul cries out with the same longing which can only be satisfied and comforted by the love of God.—Report New York City Missions.

True faith in God disarms all fear and keeps the soul calm and serene in all the trials and storms of life, robs death, the grave and the judgement of their terror.

A poor rag picker takes his stick in his hand and goes through the dirty gutters of the streets and picks up little bits of rags and paper, and puts them into his dirty bag. They are afterward washed and made over, and come out pure white sheets of paper, beautiful enough for a queen to write upon. So God can take these poor bodies of ours, and out of them raise new and better bodies. Out of the very darkness and dust of the grave he can make something that will be brighter than the sun forever.—Todd.

The Hacking Cough.

One of the meanest things to get rid of is a hacking cough. There is apparently no cause for it. No soreness, no irritation at first; but the involuntary effort of the muscles of the throat to get rid of something is almost constant. Of course, with many coughs is a habit, but it is a bad habit, and should be stopped. When you realize this and try to stop it, you find you can't, for by that time there is an actual irritation, which will never get better without treatment.

It is a curious thing that nearly all treatment for cough actually makes the cough worse. Then, too, most medicines for cough have a bad effect in the stomach. This is especially true of so-called cough remedies that contain a narcotic. The true treatment for cough is one that heals the irritated surfaces. This is what Adamson's Botanic Cough Balsam does. It treats the throat also while the healing process is going on. When this remedy was first employed our old men were young boys, and all this time it has been doing a steady work of healing throats. The most obstinate hacking cough will quickly show the effect of the Balsam. People who have been trying for years to break up the mean little cough, will find a sure friend in this old-time soothing cough ointment made from the barks and gums of ree. All druggists sell Adamson's Botanic Balsam. 25 cents.

Every new experience is a new opportunity of knowing God. Every new experience is like a jewel set into the texture of our life, on which God shines and makes interpretation and revelation of Himself. And the man who feels himself going out of a dying Year with these jewels of experience, which have burned forth from his life during its months, and knowing that God in the New Year will shine upon them, and reveal Himself by them, may well go full of expectation, saying, "The Lord is at hand."—Phillips Brooks.

The consciousness of the living God is the most powerful factor in life. It alters life, de-ermines conduct and brings new duties and responsibilities.

Whoever by word or deed lessens the suffering of men lightens their burdens, dissipates their sorrow and contributes to "peace on earth and good will toward men." is doing Christian work.

A hungry man is never a discriminating epicure. If you think the sermon was poor and your neighbor thinks it was good, it is a pretty reliable sign that your neighbor came to church with more hunger and thirst after righteousness than you did.

A minister suddenly stopped in his sermon and sang a hymn. "If the members of the choir are to do the talking," he explained, "they certainly will permit me to do the singing," and then things in the neighborhood of the organ became more quiet.

CHILLED TO THE BONE? A teaspoonful of Pain-Killer in a cup of hot water sweetened will do you ten times more good than rum or whiskey. Avoid substitutes, there is but one Pain-Killer, Perry Davis. 25c. and 50c.

INFLAMMATORY RHEUMATISM.—Mr. S. Ackerman, commercial traveler, Belleville, writes: "Some years ago I used Dr. Thomas' Electric Oil for inflammatory rheumatism, and three bottles effected a complete cure. I was the whole of one summer unable to move without crutches, and every movement caused excruciating pains. I am now out on the road and exposed to all kinds of weather, but have never been troubled with rheumatism since. I, however, keep a bottle of Dr. Thomas' Oil on hand, and I always recommend it to others, as it did so much for me."

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In the case of Rheumatism, Neuralgia, lame Back, or muscular soreness the Oil gives wonderful relief.

For Caked Breasts or Cracked Nipples which cause women so much suffering, they will find nothing to equal Troop Oil. Internally the Oil may be taken with great benefit for Coughs, Colds, Bronchitis, Whooping Cough, etc., in addition to the internal use of the Oil, the throat, chest, and chest should be rubbed thoroughly with it.

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It's only natural that when a woman finds a remedy which cures her of nervousness and weakness, relieves her pains and aches, puts color in her cheek and vitality in her whole system, she should be anxious to let her suffering sisters know of it. Mrs. Hannah Holmes, St. James Street, St. John, N.B., relates her experience with this remedy as follows:—"For some years I have been troubled with fluttering of heart and dizziness, accompanied by 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."

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