

Waiting For The Morning.

Jesus my Lord, I'll wait for thee
Until the morning.
I'm weary of this world of sin,
Its strife and toil and noisy din,
Its race wherein few ever win:
Yet I would bear the cross for Thee
Until the morning.

Jesus my Lord, I'll wait for Thee
Until the morning.
Some day my sun will seek its rest,
Strange glory lingering in the West,
While sparrows hie them to their nest,
And stars shine o'er the wide, wide sea
Until the morning.

Jesus my Lord, I'll wait for Thee
Until the morning.
I'll meet lost friends when night is o'er,
Where we shall part no more, no more,
And love as once in days of yore—
But sweeter far Thy face to see,
In heaven's morning.

'Twill not be long; time hastens by—
Until the morning.

This life's a span, its course soon run;
Its work will all be quickly done;
E'en now we hear the signal gun!
And night gone by, I'll upward fly,
In God's glad morning.

—Robert F. Semple, In The Interior.

Keep The Fire Burning.

Like priest, like people, is a familiar saying that has almost passed into a proverb. The spiritual life of the people will not rise higher than that of the man who is their spiritual leader. But if we turn this saying about it still expresses a truth, for like people like priest is often illustrated in life as the more familiar form of the words. But not only can the minister rise higher than his people, but he should do so. He has been chosen to be a leader, and he is expected to be in the van in every good word and work; in spiritual knowledge and attainment.

It is this responsibility of leadership taken in conjunction with the other truth that the leader must show the way, that gives such awful import to the words, take heed to thyself. There must be a bright fire burning upon the altar hearth of the man who would stimulate others to faithfully tend the altar fires. Conceal the truth as you may by a feigned ardor, when soul comes to touch upon soul there is no need of outward demonstration to proclaiming the dead ashes upon your own hearth. So if you would desire success in persuading others to care for the inner life, keep your own hearth fires burning brightly.

Does it sound strange to say that it is often more difficult for the minister of the Gospel to do this than for the man in the other walks of life. Yet it is true. There are many things in the life of the minister that tend to deaden the spiritual life. Thou hast made me keeper of the garden, but mine own garden have I not kept, is sadly true of many of those who have been chosen to lead the people to higher spiritual life. Their daily handling of the Word of God makes them familiar with the form of it, with the mere letter of the Word. And in no life is it more true than in the life of the minister that the letter killeth. You take up your Bible to find spiritual food therein; he takes it up that he may find something for you therein.

Now, what are men asking of their ministers, and what unconscious pressure are they bringing to bear upon him, that he may give them what they want? The majority of men do not want spiritual food, they want something that does not cut so deeply or carry so clear a light about with it. Men want to be made comfortable. We heard an intelligent body of men and women told that they were just the cream of their nation, and they were immensely pleased, so pleased that they entirely overlooked the closing admonition that, because they were so highly favored they were responsible for the well being of the nation. That man would have been more than human if he had not been affected by the changed mental attitude towards himself when he entered upon the second part of his discourse.

The preacher is very human. If he speaks the truth, and you do not like the truth, and are mentally antagonistic to him as he proclaimed it to you; your unchanging opposition to him, though you may not speak a word of opposition, cannot but influence your minister. He fights against it with all his might, but you are many and he is but one; and he has his own personal weakness to fight as well. It is not the physical and mental strain that makes the preacher haggard on Monday morning, it is the spiritual conflict through which you have forced him to pass by your antagonism to what he knows to be the truth, and has tried to make you see as the truth.

We heard a minister preach the other day, and there was as little life

in his sermon as there is in a marble statue. It was intellectual, scholarly, well delivered, and showed careful preparation, and conscientious thought for the people to whom he spoke. But it was like quicksilver—there was a little effluvia of air between it and the soul it sought to enter. Instead of entering it rolled quickly off, and scurried away into some hiding-place. Yet we had known that minister as one of the most earnest of evangelical preachers. Had he been giving himself to study, to the scientific pursuit of knowledge? Had he grown careless and indifferent to the great message he had to deliver? We made somewhat careful inquiry, and soon struck the right trail. He preached to a people every Sunday who wanted a diluted Gospel. For years he fought against it, gradually they were him down, and he now preaches to them what they ask of him. You may say that is weak, and that this man is unworthy to be a minister of the Gospel! How many of you rise above your environment? Is it not almost an axiom among business men that the man who will not conform somewhat to the questionable business customs of the day cannot escape failure?

Now, we do not justify this man. It was his business to tend the sacred fire, and keep it burning brightly. He might have fed it at times with his life-blood, but he had been called to lead upwards, and need not have been dragged downward. Yet we ask you to have some sympathy for that man, and for the others upon whom so great a responsibility rests. Among you are some who live above the worldling crowd, or who break through it now and then to get into the presence of the Master. When you are there remember the man who is commissioned to lead. You are left alone, for you are only considered as one of themselves. He is a man apart, a man whose voice calls away from the present occupation to a better, but we love the present, and hate him for his persistent call. Go and stand beside him. You do not know what effect your action may have upon him, and upon those he is trying to lead. It often needs but one example to turn the tide in a community, to the higher life. Set the example. Build a bright fire on your own altar, and you will see the effect in the lives of others about you. —Presbyterian Review.

The Church's Converting Power.

BY THE REV. GEORGE B. STEWART, D. D.
The late Dr. Storrs said a short time before his death that the saddest fact in the life of the church to day is her loss of converting power. That she has lost something of this power is brought to us in many painful ways. She is making but slight progress in winning disciples. By far the larger part of her growth is by natural increase, and her advance upon the world is pitifully slow.

The causes of this deplorable condition may be various, but one cause is undoubtedly to be found in the prevailing skeptical thought about the supernatural. The battle is on to-day at this citadel of Christian thought and life. The assault that is made upon the supernatural element in Scripture and in the person of Jesus, is made upon the supernatural element in the character and life of men. The notion prevails that men are to be saved from the sin and misery of their lives by a process of natural development through a wise education. The necessity of a new birth and a fresh start is not popular now-a-days. The insidious doubt which tells us we can have a Scripture without a divine inspiration, and a Saviour without a divine nature, is whispering that men can be saved without a divine regeneration.

John the Baptist drew a deep line of division between Jesus and all other men who like himself, had as their high ambition the salvation of men from their evil ways; "I indeed baptize you with water...but he that cometh after me...shall baptize you with the Holy Ghost." The difference between the two baptisms is the difference between reformation and regeneration, Jesus was not alone in his desire to save men, but he was alone in his way of doing it. He declared the utter futility of making men clean by washing them, and the absolute certainty of accomplishing it by the Spirit of God. He implants the life of God in the man, and thus eventually works his complete transformation. The kingdom of heaven in the individual soul, as in the world, is like leaven hidden in the flour, which leavens the whole lump.

Our Lord has taught us that men are to be made new by a new spirit within them, not by mending their bad ways, or improving their evil ways. The poison is in the blood, and into the blood the antitoxin is

to be introduced. The cure is to be effected not by treating symptoms, but by attacking the disease at its seat. We must give ourselves without reserve to this method of saving men. "Ye must be born again, must be our message to every man. 'Except a man be born again, he cannot see the kingdom of God' is the unalterable condition. The initiative of the new life is the new birth. Men are not to be educated into the kingdom of God, but born into it. It is not a matter of evolution but of recreation. When the church loses converting power it is because she fails to insist that men must come to God and make their new start here. So long as a man stays away from God there is no hope for him. 'Without God and without hope,' are as inseparable as cause and effect. A man first must be reconciled to God. If he say in his heart, 'No God; I do not want any God; I wish God would leave me alone; he is an interference thwarting my plans, condemning my desires, bringing to nought my purposes';—if he say this in his heart no amount of reformation of his life will make a new man of him. Out of the heart, as out of a fountain, flow the streams of life. God must in some way come into a man's heart, if he is to become a complete man.

If the church is to save men, she is to do it by bringing them to God. She must strengthen her faith in the efficacy of the supernatural in every human life. She must call men back to God. The most damnable heresy is that heresy which leads men to believe that they can get on without God; that they can come to their highest manhood and perform their complete task and yet not have him in all their thoughts. "Back to God," must be the cry that rings from our pulpits with a sincerity and fullness of utterance, until men come to understand that away from him is no life, no hope.

It is not a matter of eschatology. The converting power of the church is not conditioned upon the amount of future punishment her ministers put into their sermons, or the fear of it the people in the pews may feel. The real effectiveness of the church is to be found neither in the hope of heaven nor in the fear of hell, which may seize the heart of men, but in her insistence upon man's need of God. Whether she appeal to fear or hope or ambition or any other motives, she must always do it in the interests of the reconciliation of the soul with him. Here is her effectiveness, because here in her message and her mission.

Our pulpits must echo with the cry of the old prophets; "Ye have forsaken God: therefore are ye desolate and your lives unfruitful. Return ye unto him, and he will have mercy upon you, and will build the waste places in your souls." Our people must say, every one to his neighbor, "Know ye the Lord," until all shall know him from the least unto the greatest.

When a minister feels in his inmost being that any man who is away from God is a lost soul and that what he needs more than anything else, than all else, is to know God through Jesus Christ, then he will preach the gospel of reconciliation with persuasive and effective speech. When the people of God feel that the one sole hope for their friends and neighbors is that they will cry out, "God be merciful to me a sinner," then will they have in the expressive phrase of a past generation, "the burden of souls." The church's converting power is in proportion to her firmness of conviction that men need to be converted.—Interior.

Be of Good Cheer.

No matter what occurs, keep up your courage. The man of hope is the man of valor. Never borrow trouble. If it is in the future, it will come soon enough. The burden of calamity you dread may never come; and if it should come, it will find you better able to meet and bear it than you are to-day.

As your days, so shall your strength be. Sufficient unto the day is the evil thereof. The life and words of Jesus and Paul furnish some apt and forceful illustrations of the uplifting, sustaining power of a joyous, loving hope. On the eve of his crucifixion, when the clouds were black and threatening, Jesus comforted his disciples with those ever-memorable words, "Let not your heart be troubled....In the world ye shall have tribulation; but be of good cheer; I have overcome the world." And Paul, in prison awaiting death, cheered his fellow-Christians on to a life of heroic endurance by the inspiring exhortation, "Rejoice evermore; and again I say rejoice." Christianity is a religion of hope. When we enter upon the new life we are begotten again unto a lively

or living hope by the resurrection of Christ from the dead. Hope, says one, gives sanity and good health; it doubles the value of food and sleep, tightens every care, and gives the heart courage for all its tasks. Hope on. Hope ever.—Christian Outlook.

On God's Errand.

Mr. Spurgeon says (in his "Sword and Trowel") that one afternoon, when he was a young country minister, as he returned home after a day of weary riding, an unaccountable impulse prompted him to go and visit a certain poor widow and her invalid daughter before he put out his horse. He could not resist the feeling and though almost at the stable door he turned about and rode back. He tells the rest of the story as follows:

"I was thinking only of the poor widow's spiritual needs, but when I reached the little house I was struck with its look of unwonted bareness and poverty. After putting a little money into her hand I began to inquire into their circumstances and found that their supplies had been utterly exhausted since the night before. I asked them what they had done."

"I just spread it out before the Lord!"

"Did you tell your case to any friend?"

"Oh, no sir; nobody knew but Himself and me! I kept he wadna forget, but didna ken hoo he would help me till I saw you come riding over the brae, and then I said, 'There's the Lord's answer!'"

"Many a time has the recollection of this incident encouraged me," said Mr. Spurgeon, "to trust in the loving care of my Heavenly Father."

Quarantine Your House

You must quarantine against immoral literature. This is a deadly poison. It comes in various and attractive disguise. Exclude it as you would the germs of a pestilence. To effectually protect your home from its baleful influence, supply them with healthy literature. It is as easy to cultivate a good as a depraved literary taste in children. They will read something, and what they read will exert an important influence on their character. Let your most earnest effort be exerted to keep out of the house the sensational novel, the blood-curdling tale of vice, the obscene pictures and the whole flood of wicked, degrading crime-producing literature that threatens us. Put in reach of your family good papers, magazines, and books. Bait them with a chaste story, and keep them supplied with wholesome knowledge. A bad book may prepare your son for the cell of a felon. A novel may vitiate the whole life of your daughter.—Memphis Advocate.

I am trying to show you, not that the Church is not sacred, but that the whole earth is.—John Ruskin.

All things cover some mystery; all things have veils that cover God. Christians ought to recognize Him in everything.—Blaise Pascal.

There is a deportment which suits the figure and talent of each person; it is always lost when we quit it to assume that of another.—Rousseau.

When shall we learn that the pursuit of holiness is simply the pursuit of Christ? When shall we substitute for the "it" of a fictitious aspiration the approach to a living friend? Sanctity is in character and not in moods; divinity is in our own plain calm humanity, and in no mystic rapture of the soul.—Henry Drummond.

What Makes You Cough.

Did you ever wonder just what it is that makes you cough? In a general way it is understood to be an involuntary effort of nature to eject something from the breath-pipe. As a matter of fact, merely a slight throat inflammation caused by a cold will cause a cough to start, and the more you cough, the more you want to cough. If you allay the inflammation caused in the throat your cough will stop.

Don't dull the sensitiveness of the throat with medicine containing a narcotic, but give it healing and soothing treatment. This is difficult because the inflamed parts are in the way of the passage of food and drink. The true cough remedy is something that will protect the throat from the ill effect of catarrhal discharges and also from the irritation of swallowing food. Such a remedy is Adamson's Botanic Cough Balsam, which for many years has been conquering the most obstinate coughs. It is a soothing compound prepared from barks and gums. Its beneficial effect is quickly felt and the work of healing promptly begun. If you once take Adamson's Balsam for cough, you will never be satisfied without some of it at hand for any new cough. A trial size of the Balsam can be secured of any druggist for 10 cents. The regular size is 25c. In asking for the Balsam, be sure you get the genuine, which has "F. W. Kinsman & Co." blown in the bottle.

Hear prayerfully. Make definite petition for your minister throughout the week. Get to know, if you can, his set time for preparation, and plead with God to visit his heart. Pray as soon as the Sabbath dawns upon you that all the exercises of the house of God especially the sermon, may minister to your spiritual necessities. Pray when you reach the sanctuary for the hearing ear and the understanding heart. Pray for the preacher as he enters the pulpit. Hear expectantly. We generally hear what we hope to hear, just as we usually see what we are looking for. John Burroughs the American naturalist, has said: "You must have the bird in your heart before you can find it in the bush. The eye must have purpose and aim." The same is true of the ear.—Thomas Spurgeon.

A CERTAIN MAN placed a fountain by the wayside, and he hung a cup near to it by a little chain. He was told time after time that a great critic had found much fault with its design. "But," said he "do many thirsty persons drink at it?" Then they told him that thousands of poor men, women, and children slaked their thirst at this fountain, and he smiled and said that he was little troubled by the critic's observation, only he hoped that on some sultry summer's day the critic himself might fill the cup and be refreshed, and praise the name of the Lord. Here is my fountain, and here is my cup; find fault, if you please, but do drink the water of life. I only care for this: I had rather bless the soul of the poorest crossing sweeper or rag rather than please the prince of the blood and fail to convert him to God.—C. H. Spurgeon.

HAD LA GRIPE.—Mr. A. Nickerson, Farmer, Dutton, writes: "Last winter I had La Grippe and it left me with a severe pain in the small of the back and hip that used to catch me whenever I tried to climb a fence. This lasted for about two months when I bought a bottle of Dr. Thomas' Electric Oil and used it both internally and externally, morning and evening, for three days, at the expiration of which time I was completely cured."

"THE D. & L." EMULSION OF COD LIVER OIL taken in cases of general debility and loss of appetite, is sure to give the best results. It restores health and renews vitality. Davis & Lawrence Co., Ltd., manufacturers.

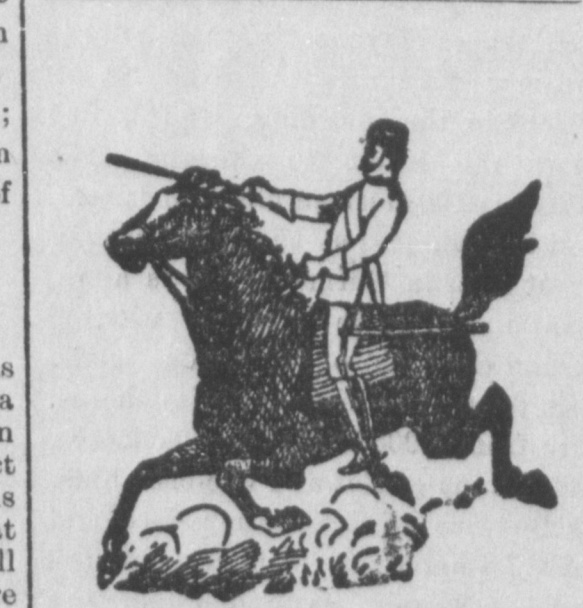
Worms affect a child's health too seriously to neglect. Sometimes they cause convulsions and death. If you suspect them to be present, give Dr. Low's Pleasant Worm Syrup which destroys the worms without injuring the child. Price 25c.



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, POTTER DRUG AND CHEM. CO., Sole Trade, Boston, U. S. A.



TROOP OIL

LINIMENT

overs a wide field. There is no better application for Cuts, Wounds, Ulcers and all Open Sores, as the soothing and healing properties of this remedy are unsurpassed. For Sprains, Bruises, Stiff Joints, Contracted Cord, Bites and Stings of Insects and Painful Swellings of all kinds, bath the parts with hot water, then apply the Troop Oil freely, and you will be surprised how quickly pain will be eased and inflammation subside.

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

For Cracked Breasts or Cracked Nipples which cause women so much suffering, apply Troop Oil to the nipples. It will find nothing to equal Troop Oil for relief from Coughs, Colds, Bronchitis, Whooping Cough, etc., in addition to the internal use of the Oil, the throat, and chest should be rubbed thoroughly with it.

Used as a gargle it is of inestimable value in Diphtheria, Sore Throat, Quins and Ulcerated Tonsils. A large bottle 25c.

Tailors' Bad Backs.



The cramped up position in which a tailor works comes hard on his kidneys and back. Very often escape backache, pain in the side and urinary troubles of one kind or another.

Often times the first warnings of kidney disease are neglected, think it will be all right in a day or two—another.

DOAN'S KIDNEY PILLS

Are the best friend of kidneys needing assistance. Read the proof from a tailor who has tried them.

Mr. John Robertson, merchant tailor, Durham, Ont., gives his experience as follows: "I had been ailing with my kidneys more than a year when I commenced taking Doan's Kidney Pills, which I got at Mr. Farlane's drug store, and am sincerely glad that I did so. The wrong action of my kidneys made me sick all over and caused me much inconvenience and pain. That now a thing of the past, because Doan's Kidney Pills cured me. I have had no trouble or inconvenience with my kidneys or back since I took these remarkable pills and you may be sure that I gladly recommend them to other sufferers."

LAXA-LIVER PILLS are the ladies' favorite medicine. They do not purge, gripe, weaken or sicken. They act naturally on the stomach, liver and bowels, curing constipation, dyspepsia, headache and biliousness. Price 25c.

"The D. & L." Emulsion of Cod Liver Oil

Will GIVE YOU AN APPETITE! TONE YOUR NERVES! MAKE YOU STRONG! MAKE YOU WELL!

Dr. Burgess, Med. Supt. of the Prot. Hospital for Insane, Montreal, prescribes it constantly and gives its permission to use his name.

Miss Clark, Supt. Grace Hospital, Toronto, writes they have also used it with the best results.

50c. and \$1.00 Bottles.

DAVIS & LAWRENCE CO., Limited.

James D. Fowler

Watches Watches

WATCHES

GOLD, SILVER,

GOLD FILLED, &

NICKLE CASE

—FROM—

\$200 to \$1.50 EACH

**REMEMBER THE F1

JAMES D. FOWLER

Opposite Post Office
Fredericton, N.
redericton, Dec 19, 1888.

Change of Business

The subscribers have entered into partnership for the carrying on of GENERAL HARDWARE BUSINESS under the firm name of

GUS TWEEDDALE & CO

On the premises lately occupied by J. M. Wiley.

Z. R. EVERETT.

E. A. TWEEDDALE.

The new firm will carry a complete stock of Shelf and Builders' Hardware, Paints, Oils, etc., and will be up-to-date on prices and quality of Goods: respectfully solicit a share of your patronage.

GUS. TWEEDDALE & CO

pp Normal School

CHURCH