

With God.

Where do they gather
Who see the Father,
When breaks the morning
After their sleep?
In what house of treasure
Find they the leisure
For holy pleasure
Who no more weep?

Where are our near ones,
Ever the dear ones,
Who passed and left us
So lonesome here?
Oh! that a gleaming
Of glory streaming,
Even in dreaming
Our hearts might cheer!

Why do we wonder
And doubt and ponder?
Why should our faith become
Feeble and dim?
Safe our departed,
The loyal brave-hearted,
Who sleep in Jesus
Will God bring with Him.

Who trusts Christ truly
Mourns not unduly
Even the absent ones,
Questioning, Where?
Christ has directed them.
Pardoned, accepted, them,
They are with God,
And all heaven is there.

—Marianne Farningham.

Missionary Leadership.

The minister is the natural leader. It is for him to instruct the people whom he serves in this as in all else that relates to life and godliness. He is to set an example in giving. In most cases the pew will follow the pulpit. Professor Christlieb said that the great difference of interest in missions in different parishes comes chiefly from the different position taken by the ministry in regard to it. That was true in Germany, and is true everywhere. Dr. Pierson said, "The steam does not rise any higher than its source, and ordinarily the measure of the pastor's interest in the world field determines the level of his people's interest and enthusiasm." Speaking of Scotland Dr. Duff said that the greatest obstacle to the success of missions lies in the apathy and indifference of ministers. Wherever there is in the pulpit a man who is downright earnest, and who at the same time is prudent and persistent, the church will soon come to see this duty as he sees it, and will do whatever he may ask. His zeal will kindle theirs.

The leader to be effective must be intelligent. He should be able to point the opposer or the ignorant inquirer to the chapter and verse in which the claims of missions are set forth. When men and women professing godliness say that they do not believe in missions, they should be informed that in so far as their statement is true they do not believe in Christ. He is the Author of missions. This is his work and not ours. It is ours simply because he gave it to the church to do. This is the chief business of every redeemed soul. No other duty is taught with so much fullness and clearness. Not only should he be familiar with the Scriptures, but he should have the facts in hand about the work. He should be an authority on missions. When it is said that there are no results, he should be able to dispose of that objection at once, and in such a way that it will never be repeated by the same person. When it is said that the missionaries go out to better their condition, he should be able to answer that criticism. When it is said that it costs a dollar to send a dollar to the field he should be able to appeal to authentic documents that give the exact amount, and so put to silence an assertion that never had an atom of truth to rest upon for support. There is nothing more needed now than information.

The missionary leader should be hopeful. If there is latent skepticism in his own heart, he cannot inspire others. He may be able to secure an offering, but what he does will be done in a perfunctory manner, and the offering will not amount to much. If he saturates himself with the promises of God and informs himself with respect to the triumphs of the gospel on all fields he will feel confident, and his confidence will effect all with whom he has to do and will call our liberal gifts. Dr. Pentecost states that he went to the Orient a doubting pessimist, and returned an incurable optimist. Dr. Lawrence, summing up what he saw of the growth of the kingdom, said, "It is more enduring than the pyramids." The missionary is handing living seed. He is sowing beside all waters. Some of the seed may fall; all cannot. The wilderness and the solitary place shall be glad, and the desert shall rejoice and blossom as the rose. God's word shall not return to him void; it shall accomplish that which he pleases, and prosper in the thing whereunto he has

sent it. The men and women engaged are not laboring in vain. The money invested is not wasted.

Once more: he needs to be courageous. Some may sleep at first; others may remain away; others still may refuse to respond. What then? This: Let the minister determine with God's help to win the victory. Let him go about it as a general goes about a campaign. If he is repulsed once or a dozen times he does not abandon his task. He keeps at it all summer or for a series of years till he succeeds. Thus one minister undertook to have a foreign missionary rally in a church where every elder and deacon was avowedly hostile. That did not daunt him in the least. He asked these men to assist. Each one closed his remarks with a statement that he was unalterably and everlastingly opposed to foreign missions. At the proper time he took the offering. Men like to see a man with convictions and with the courage to act upon them. Another minister asked a prosperous man for a dollar to send the gospel to the regions beyond. The man refused to give a dollar for that purpose, but said, "I will give you a dollar for yourself." After taking the dollar and thanking the donor, he said, "Now give me another dollar for foreign missions." The man was so amazed and delighted with his audacity and persistence that he gave him a dollar. That was the beginning of that man's interest in world-wide evangelism. It was the beginning of a new era in his life. Nothing is more desirable in the pulpit than a courageous performance of duty. Men may not respond in all cases, but they cannot but respect a man who is fearless, and who will not retreat a single inch, and who will be heard in the interest of that which he believes with all his heart.

The churches that give most liberally are those that are blessed with competent leadership. Such ministers would get worthy offerings anywhere. They are in earnest; they cannot be silent when the time comes for them to speak; they see that the offering is made on the day fixed for it. Others are timid and remain silent. If they announce the offering they do it in a half-hearted manner. The people are not impressed, and they do not give or feel as they would if they were taught and led by a wise man.—Chris. Evangelist.

Burdens That Bear Us Up.

To-day I visited in a hospital a young girl who had just submitted to the amputation of a limb. She told me that when she first learned she must lose the limb, it almost killed her. But she spent a little time in prayer, and, knowing how that it was God's will, because in no other way was there any hope that her life could be spared, she accepted the decision of the surgeons quietly. From that moment there was no further struggle. The secret of her wonderful change was her acquiescence in what she believed to be the will of God. The moment we accept a cross, it is no longer a cross.

This is a secret well worth learning, for it changes all trial, pain and sorrow for him who has it. There are in everyone's lot many experiences which are not easy, many of which try the spirit. It is not possible to eliminate these from our life. No alchemy of grace will change bitter to sweet, pain to pleasure, grief to joy. No strength of faith will make duty always easy or battles with temptation mere play. Every life has its discomforts, its losses, its disappointments, its adversities, its keen pangs of anguish. The love of Christ neither saves the life from trouble, nor deadens the sensibilities so there is no pain.

But when the hard and trying experience is accepted, the bitterness is taken out of it. It was this that sweetened the cup of Gethsemane for the master. A study of his prayers that night shows the movement of his heart toward peace "O my Father, if it be possible, let this cup pass from me; nevertheless not as I will, but as thou wilt." "O my Father, if this cup may not pass away from me except I drink it, thy will be done." The secret of his victory over the sorrow is given in his words a little later: "The cup which my Father hath given me, shall I not drink it?" The bitterness was gone. Yet, nothing had been taken from the terrible experience that lay before him. Not a drop had been emptied out of the cup. The difference was that the mind of the holy sufferer had been brought into perfect acquiescence.

So it will be in every phase of life which has in its uncongeniality hardship, repulsiveness, pain or cost for us; we can get the victory over it by coming to it with an acquiescent mind. There are people we do not like—they repel us. We try to think of them as Christ does, and our heart

begins to yearn to help them. Then the repulsiveness is gone.

A duty is distasteful. We think we cannot do it, it is so uncongenial. We remember then that the Master has set the task for us and at once it is transformed.

We face self-denials and sacrifices which it seems to us we can never make. As we think of them, however, we realize that Christ is calling us to enter a little way with him into his own experience of suffering. Our shrinking is immediately changed to glad acceptance.

We come up to the edge of a great sorrow. It seems our heart will break. As we pray, however, our will sinks in God's will and we have peace. The sorrow is not alleviated, but we have acquiesced in it and the bitterness is past.

The old legend says that when the wings were brought and laid on them, the birds complained at being compelled to carry the burden. But when they had accepted them, lo, their burdens, which they so dreaded, lifted them. So it is with every burden which our Father lay upon us—when we accept it, it becomes wings.—J. R. Miller, D. D.

Is Hell Preached Enough?

Certainly hell is not preached. The love of God is preached. The glories of heaven are preached. The comforts of our religion in sorrow and pain and failure are preached. Sometimes, even to the exclusion of these, the social bearings of Christianity are preached—the gospel of generosity, of honesty, of helpfulness. Sometimes, quite to the exclusion of any gospel, politics are preached, and current his ory, and science at fourth hand. But there is no doubt that hell is very little preached. Who of our readers can remember hearing a sermon entirely devoted to hell, its existence and its terrors?

And yet it should be preached. Because, in the first place, hell exists. The testimony of our Lord should be sufficient on this point. It is reinforced, however, though reinforcement is not needed, by all the evidence of our reason and observation. We see many men growing worse and worse up to their dying day. We see their characters becoming absolutely fixed in evil and impenitence. Often they are unconscious of it, but we can see their punishment gathering slowly but surely around them, even in this life. We have no grounds in reason or revelation for expecting any change to be forced upon them in another life. Just as, on contemplating the sunset of a noble career, we are irresistably led to imagine its continuance and increase in glory for ever, so, in watching the last days of a bad man, instinctively we paint the picture of eternal woe. It seems reasonable to believe in heaven. It is not our reason, but our pity and our horror, that objects to the doctrine of hell.

In the second place, hell should be preached because millions are going there. The world is growing better all the time, but it is still fearfully wicked, and no one can look abroad over it with the thought of eternity in his heart, and not tremble to view the enormous mass of misery speeding recklessly to its infinite doom.

In the third place, hell should be preached because "the fear of the Lord is the beginning of wisdom." The love of God is the end of wisdom; fear must come first. The reason why the church's love of God is often so weak is because it is not firmly founded upon respect for his authority and awe at his majestic power. Sinners must be made to feel the terrors of the law, before they will appreciate the graces of the Gospel.

In the fourth place, even Christians need to be reminded of the peril of hell. We need to see the pit whence we were dug. We need put more spirit in our daily prayer, "Deliver us from evil."

Again, men will honor a preacher that deals with such a strong theme. Men long for verile preaching, preaching that has to do frankly and forcefully with the eternal truths, and not with the surface reflections of them on our current history.

Finally, the church will flourish only in proportion as men are brought to a deep conviction of the exceeding sinfulness of sin. The appeal should not be: "The church needs you. See how much good you might do in the church. See how all the good people and the wise people are in the church." But it should be: "You need Christ. You are a poor, wretched, lost sinner. Without Christ you are ruined for time and eternity. Come, while it is called to-day."

We are not advocating a return to the preaching of Jonathan Edwards, though there was much salt in that. We do not care to have men faint swooning in our churches, and women half-frantic with fear. But we do urge a

preaching of hell in the same measure in which Christ preached it, and in the same manner he used. Soften the dread doctrine with the hope and assurances of the Gospel. Throw across the very mouth of hell a ray from the cross. But do not expect to win sinners till you have preached the whole truth, and testified, as soundly as our Saviour testified, to that terrible alternative, the place "where their worm dieth not, and their fire is not quenched."—The Christian Endeavour World.

Sensitive to Slights.

"The only person in this world who is never disappointed is the one who is on the lookout for slight," once wrote a good-natured cynic.

If one has a disposition to see slights, that alone is reason enough for an unhappy life. In the long run we are apt to get our deserts in this world. If we are intelligent and make the most of our opportunities, we will win social recognition; if we are dull and indifferent, we will be dropped from sight; if we are loving, we will be loved; and if we are cold and self-absorbed, we will be let alone, while if we look for slights and merit them, we will find them thick as leaves in Vallambrosa. Trackeray's words, "Life is a mirror, and give back to every man the reflection of his own face," ought to be written on the walls of our nurseries and our schoolhouses.

If you have any degree of supersensitiveness, get rid of it at all cost. Call it by its right name—morbidness, foolishness. Don't flatter yourself that you are made of finer clay than other people and feel more deeply than others do, and so you somehow ought to have greater consideration shown you. Insist to yourself that you imagine slights when there are none. Get strong physically and morally, and banish the specters.

But are there not real slights sometimes? Possibly—let us admit it with hesitation; but they are not worth a pang. Recall the oft-quoted words of the wife of the Vicar of Wakefield to her daughters: "Hold up your heads, girls. Handsome is that handsome does!" One's self-respect should be one's shield. If our intentions are "handsome"—kindly, simple, sincere—we can hold up our heads with such a rightful dignity that we shall see no slights, because there will be none to see.—Selected.

A Prayer for the Times.

When the present blind chaplain of the United States Senate, Dr. W. H. Milburn, was chaplain of the House of Representatives, he once offered the following prayer, which it seems to us should be repeated quite frequently all over this country: "We beseech thee, Almighty God, help the people of this country to learn that money gained otherwise than as thou commandest—by the sweat of the face, as the fair and honest wage of honorable, manly work of brain or hand—is gained by theft; no matter how we named the stealing; that money is never converted into wealth unless it ceases to be the pander of our lusts and lifts us above the level of the animal, lifting us to the graces of life, elevating our hearts to manly aspirations, making us kindly with our kind, patient to God's laws, and reverent to ourselves. Rid the land, we beseech thee, of all gamblers, whether they gamble with dice, or chips, or cards, or with wheat, or stocks, or corn, or cotton. Deliver us from the influence and power of robbers who, enticing their victims to boards of trade and stock exchanges and bucket-shops, name their practices of plunder 'shearing the lambs.' Enlighten our intelligence with thy truth: sweeten and deepen our humanity with thy love; quicken our piety with thy Spirit; and may Jesus Christ become more and more the Master and Ruler of our lives and characters and thoughts. We pray through his hallowed name. Amen."—The Telescope.

NOT ALL CHRISTIAN people bear loss, sorrow and sickness in a victorious way. Too often do we see men yielding to trouble, not growing more beautiful in soul, but losing their spiritual beauty in life's trials. This is not the way it should be, however. Our character should ripen in life's weather, whatever the weather may be. "Tribulation worketh patience." The object of life is to learn to live. We are at school here, and shall always be at school until we are dismissed from earth's classes to be promoted into heaven. It is a pity if we do not learn our lessons. It is a pity if we grow no gentler, no kindlier, no more unselfish, no more unworldly as the years pass over us.

Empty hours, empty hands, empty companions, empty words, empty

hearts draw in evil spirits, as a vacuum draws in air. To be occupied with good is the best defence against the inroads of evil.—William Arnot.

Heaven is as present now as ever it will be. God is here in his majesty to-day, as he is in the courts of the angels. We must not dream of postponing our heaven. We must prepare to enter in now by loyal service of God every instant.—W. H. Channing.

THE EVIL of sin ought to be taught with plainness and emphasis. It is a theme which is too much neglected at the present day. Conviction of sin leads men to seek the Saviour. If one does not feel his guilt, why should he seek forgiveness? The great means of reaching conviction is a view of Christ and him crucified. That he should come from heaven to suffer and die for us proves the evil and danger of sin. Only by a vision of the cross, made effective by the presence and power of the Holy Spirit, are sinners 'pricked in their hearts.'

Many things may happen when you catch cold, but the thing that usually happens first is a cough. An inflammation starts up in the bronchial tubes or in the throat, and the discharge of mucus from the head constantly pinches this. Then the very contraction of the throat muscles in the act of coughing 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 lodgement 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 Balsam is a well known remedy, and it is the surest and quickest cough cure known to-day. It does not deceive by drugging the throat. It soothes the irritated parts and heals them, when the cough stops of its own accord. The action of this medicine is so simple that it seems like nature's own provision for curing a cough. Every druggist has it. 25 cents. Be sure to get the genuine, which has "F. W. Kinsman & Co." blown in the bottle.

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OH MY HEAD!
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Nervous
Bilious
Sick
Periodical
Spasmodic

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