"I will not leave you desolate."-John 14 18 (Rev. Ver.).

No sweeter word than this can find

tongue. When strength and courage fail with harp

unstrung-" I will not leave you desolate." A precious word which poets love to sing,

To trembling age a word mest comforting-

"I will not leave you desolate."

When loving friends and social joys depart And troubles come to overwhelm the

-heart "I will not leave you desolate;" When night is coming on that hides th

And weary limbs remind you "day done"

"I will not lea ve you desolate"

O blessed word ! I hear it once again-The service ended-as a sweet "Amen" "I will not leave you desolate;" Ling'ring a while until the Fa ther call, I catch the vanishing recessional-"I will not leave you desolate."

#### On the Dangers of Feeling Good

-The Rev. W. T. Sleeper.

There is probably no more fertile source of idleness than the idea that it is not worth while to attempt anything until we feel like it. We seem to take it for granted that if we could get rid of all depression and anxiety, we we should then do great things, but as for undertaking any of those greater things untillour mood just matches them, it is not to be thought of,-it would be almost a sacrilege.

If one should take the trouble to look carefully over what he did in the hours of exaltation that have already come to him, he might be far less certain about the matter. The days in which "we felt good" do not seem to have materialized in such great things, pride than it is to God himself. He also frequently happens that everysuch a mantle of charity and kindness do something for it.

Still another frequent accompaniment of fee'ing good is that, having gotten ourselves to the point of being menta'ly in accord with some duty, or having formed to ourselves some good resolution, the elation which ensues is apt to make us feel that the thing is really half done, and the rest will can," we practically say to ourselves, around to it." But getting around to Him to others. it at last we find the mood has passed, and naturally we are unwilling to do the thing in any less favorable mood, and wait for it to come again. So there the matter stands, nothing done without seeing the deceitfulness of ships, too sacred to be talked of

trusting to the feelings. We may well doubt whether the world would be so very much better if those heightened feelings, that elastici y of spirit, and exuberance of which we all dream, should suddenly With some religion is a matter of such descend upon the world. In a recent work on ethics, the author frankly profession and of their conformity to says that, for himself, he discovers that it is when he is in his most exalted moods that he is most likely to overlook his ordinary duties, and finds it most difficult to bring himself down to them. From this confession of a scholar, we may make an inference as to what would happy out in the rough genuinely ashamed to own their religion, workaday world if men less skillful in deal ng themselves should suddenly their L rd. be endowed with some great outpouring of the power to feel good. While our silence. The fault is a real fault. according to our theory, things would Religion is sacred and precious, but, fairly buzz with action, and everybody | while there are certain experiences of plenty of them, in actual plain fact we the great truths and promises which it the tracks, and the bales in the waredays the food supply would be exhaused, and the world in an incredible problem silence will disappear. mess, just from the fact that everybody had been allowed to feel as good as he sort in every instance. It will not be

ment of things, the world's work does reference to holy things as opportunity beautified with wings. It is only a get fairly well done in the course of may afford, the mouth speaking "out painted worm decked in a velvet suit the day ; under this millennial arrangement which we dream of, it would There is as much difference between sin in its grossest form be thus dangerprobably never get done at all. The that sort of religious conversation and ous, what must be the unmeasured visions he sees, the benevolence which | Pharisaism, or censoriousness, as befills his bosom when he is feeling just tween day and night. No one resents of beauty? Let me remind you of the great importance. Some churches right, -probably the average man on a genuine kindly interest, tactfully ex- power of sin to make itself attractive, overdo things. Others neglect the the street cannot compete with him in pressed, and all the world recognizes and of the power of error to deck itself matter entirely, and a few tolerate sothese emotions at all. We have quite and honors sincerity. The man or in robes which resemble the robes of ciability as a necessary evil. All three enough solid strength withdrawn from the world's work already in devotion things, and yet professes to love God are in danger of being deceived. object of a church is the nature of the to the noble work of "feeling good."

get dene.-They were done without any special emotion, but done they were until the day was pretty fu!l. After such a day one is surprised to find a cheerful and sound emotion pervading his whole evening, and throwing its power back over the day past, and redeeming it into something to be heartily rejoiced over. Of those days in which we were filled with joyful emotions there is likely to be no record at all. The point is not that all exuberance is a mistake, but rather that we should demand it only at the right moment, - at the end of a matter 'angels." Inished, rather than at the threshold of some hing just begun. Let one threw himself just as he is diligently into the work in hand, put himself into | they were silent she put her own estiit, stop asking whether he feels like it or not, and somewhere in the midst of his work the fire will leap out of it, -if not in some sudden flash, then in | those who with one consent begin to a study glow and warmth which shows that he is fusing with it. Now and then in the midst of the work will come a sudden thought, an inspiration which thall set everything in motion, drawing into its fellowship new ideas which never occurred before; but if he stops long to think how goed he

There is absolute immora ity in this refraining from right undertakings un til we feel like them. To be such, a certain degree of refinement seems to attack to the attitude of the man who professes himself unwilling to untertake some enterprise until he is in better condition; but this may quickly pass beyond refinement, and became the veriest selfishness and fai hlessness. It is in the midst of things that men grow fit for them. Our unworthiness of the tast is more of an offense to our after all. Can we not remember days | does not ho'd us to account for our in which we felt so good that we did want of inspiration, but only for our nothing all day, because occupied ex- refusing to put ourselves in situations clusively with thoughts of how good | where we can receive it. Our best we felt? While in this blissfol state it wisdom, then, is to let the feelings take care of themself, and simply see thing looks so good that nothing seems to it that we furnish enough materials to need having anything done for it. for inspiration to affect if it should Our mood covers the whole world with come. In the main, the great inspiration will be found at the end of a matthat we find it far easier to forgive all | ter, or in the midst of it, rather than its shortcomings than go to work and at the beginning, in having plenty of things done actually behind us.

S. S. TIMES.

#### Speaking for Christ

Some time ago a woman, not a believer, said to her pastor that in all her experience she had known only two persons, not Roman Catholics, who almost do itself. "Let us store up had spoken to her about her attitude more of this fine emotion while we toward Christ and religion. She wondered how, if Christ was to Christians "and we shall be all the more ready all that they professed Him to be, they for the right action when we get could be so reticent about speaking of

It is a question and a problem with many more than that woman. The answer may be found in any of a number of different reasons. One feels his religious experience, like the more either way. One can go on for years intimate affairs of his home and friendanother hesitates from a feeling of genuine humility, lest he be thought to be assuming an attitude of Pharisaic righteousness, sitting in judgement on the one to whom he speaks. indifference that, in spite of their the outward observances of worship and morality, they never feel either an incination or a duty in the matter. Others are silent because of a consciousness of inconsistancy of life, which would make a mockery of anything they might say; while still others are and by their silence practically deny

Not one of the reasons can justify make haste to do fine things, and which one may not feel like talking, should probably have the reverse holds grow in the sharing, and it situation, -in which the earts would should be with us, as with the apostles, stop in the streets, and the cars on that we "cannot but speak of the but sin as a butterfly is a thousand things which we have seen and heard". times worse. On every wing there is house, so that within two or three Fill a man's heart with the love of a picture as varied as the rainbow God, as it ought to be filled, and the every wing iridescent with different

The speaking will not be the same " preaching " or "can't" but it will In the present humdrum arrange- be the genuine, spontaneous, natural But the butterfly is only a caterpillar of the abundance of the heart."

ed. There can be no love without in the wings of art, the wings of attractyoung, because by so doing we may terest. True love for Christ and appre- tive and pleasing names. - David ciation of His sacrifice must show Gregg. itself in leve for one's fellows, and a love which includes their spiritual welfare. If the trouble is lack of consistency of life, it stands self-condemned and speechless before the Lord, while the master says of the other class: "Whoseever shall be ashamed of Me and of My words, of him shall the Son of man be ashamed, when He shall come in His own glory, and in His Father's, and of the holy

That woman had cause to wonder at the Christianity of her friends. She looked for them to speak, and when mate on their professions. Is there some one waiting for a word from us, and waiting in vain? Are we of make excuse ?

It may not be our duty to speak in public meetings or lead in public prayer, but are there not times when, as friend with friend, we may speak of Christ and drop a word which may open the way for further things, and be seed which may yield a harvest by feels, the inspiration is likely to come and by ?-Lutheran Observer.

#### The Everlasting Collection.

The fell sving extract from the Miss ionsblatt for September, 1901, is de dicted to the dear brethren who are al ways finding fault with the frequent calls that are made for money to suschurch.

In a circle of earnest Christian men the conversation turned to the "everlasting collection." One remarked "It has recome intolerable thes, last years; formerly it was not so.'

"don't you think there is a risk of It was Christ who said, "If thine eye unto Me." bending the bow too far?" With flashing eye the old man looked round of light;" and his greatest apostle and said in reply: "I can only say urges us to live with "an eye single to that we ought to get down on our God's glory." How few of us can knees and thank God for the many collections, From time to time I cross the churchyard and walk past the long rows of the departed. No one there begs from me or makes any appeal. No, the dead don't prefer any request. Thereafter I come to the village, to the living. At the laborer's humble cottage the mother has just arrived with a basket of previsions. How delighted are the youngsters! 'Mother, is it dinner time?' A roll to me! 'And one to me!' they shouted. And one small fellow creeps on all fours and holds out his hand for something. The sore-tormented mother seemed rather to rejoice in the healthy appetites of her children, and hands to each its portion with gladness on her face." "Now then for the application of your tale,' asked one of the gentlemen. It is obvious," continued the speaker. "It is true that formerly there were fewer collections. I remember those days well, the days of cold rationalism, We then went round about the churches as among the graves and the dead. There were no collections in them, for there was no life there. There was no sense of the worker's need, and no stretching forth of the helping hand. Do you want those days back? Nowadays it is different, -collection after collection. Is it a bad sight? No, no God has breathed life into the dry bones, and quickened a sense of the thousandfold needs of the church.

#### lasting collection." Sin Attractive is Doubly Danger-

Now there is begging and the clamor of

appeals on all sides. The hungry

children cry to the mother for bread.

Now there is life, a life that awakens

hunger and thirst, a life quickened by

God. Therefore ought we to thank

him on bended knee for the "ever-

Sin as a caterpillar is bad enough, lights that shift and change. The poets call the butterfly "a flying and flashing gem," "a flower of paradise, gifted with the magic power of fight.' and adorned with sparkling gems. If

power of sin when it puts on the robes woman who has no interest in these truth, so that even the very elect of are wrong. Undoubtedly the primary Christ, is not only a stumbling-block For example: "Sin beautifies by as- higher life in the soul of men. But Take one of these active days in to those who are looking on, oftener suming and wearing the wings of wit," among the secondary objects there is

#### Two Faces, Yet the Same

There is a story of the degradation that may result from vice and crime even in this world. When Leonardo da Vinci was painting his "Last Supper," he saw in the choir of the Cathedral at Milan a young man whose face was so beautiful that he persuaded him to sit as a model for the Divine Sav our. It was not until ten years later that he found a model for Judas, in a prison at Rome. Then after his celebrated picture was finished, and thousands had seen the striking conthe Lord and of the traitor, it was disat Milan was the prisoner at R me. Ten years of dissipation had so changed the expression of those features as to make it like that of a demon. heart and life. What a lesson and a degradation of evil! Satan was an angel once.

#### The Fixed Gaze,

A Tamil parable relates how a father condemned his wayward son to carry through a crowded street a shell filled with oil. Following him were two men with drawn swords, with orders to cut off the boy's head if he let fall a tain the missionary enterpries of the single drop. Upon returning the father said: "What did you see, my son, as you went through the streets?" " Nothing, my father." "Why this is our market day, with all kinds of wares displayed." "Why, father." "You are r ght; formerly it was time on the oil in the shell." It was different." answered the oldest of the this that saved his life. Had his eyes wandered once, the oil would have "Yes," continued the first speaker, spilled and he would have been slain. be single, thy whole body shall be full sing truthfully:-

'Since my eyes were fixed on Jesus, I've lost sight of all besides; So enchanted my spirit's vision Looking at the Crucified.'

### The Lesson From A Blacksmith

Rev. Samuel Chadwick throws new ight on the uses of satan in this world by the following anecdote.

"I have seen a blacksmith stand on one side of his anvil, while the striker with his sledge-hammer stood on the other. The blacksmith would turn the iron over and over and touch it here and there with his little hammer, and the heavy blows of the striker would mold and shape it to his will. But I could never see the object of the ittle hammer until I one day asked a placksmith, and he told me that with his small hammer he directed the blows of the striker, touching the iron to show where the blow was to fall. God uses the devil to hammer the saints into shape, and makes him sweat to perfect the saints for glory. Instead of murmuring and complaining at our trials and temptations we should thank God for them, for they are the necessary means for our per-

#### Coughing all Night.

It's this night coughing that breaks us down, keeping us awake most of the time, and annoying everybody in the house. Lots of people don't begin to cough until they go to bed. It gets to be so that retiring for the night is an empty form, for they cannot rest.

Adamson's Botanic Cough Balsam makes life worth living to such people by its soothing effect on the throat. The "tickling sensation" promptly disappears when the use of the Balsam is begun, and the irritation goes wi h it. This medicine for cough hasn't a disagreeable thing about it, and it does efficient service in breaking up coughs of long sta ding It is prepared from barks and roo's and gums of trees, and is a true specific for throat troubles.

Handling coughs is a science that every one should learn. Not knowing how to treat them has cost many fortunes and many lives. In Adamson's Balsam there are the elements which not only heal inflammation, but which protect the inflamed parts from further irritation. The result of this is that the tendency to cough does not manifest itself, and you are surprised at it. Afterward you would not be without Adamson's Balsam at hand. This remedy can be tested. 25 cents at any druggist's.

#### Church Social Live.

The social side of church life is of which there were no high feelings, but with keener interest than is supposed, as immorality and lust in some of our none more important than the developa day in which a great many things but is either hypocritical or self-deceiv- best literature; the wings of fashion, ment of the social side of old and

advance indirectly the primary object of church life. First by showing the young what Christian amusements really are; secondly, by keeping them away from places of questionable amusement; thirdly, by fortering a genuine family spirit among the members. Discrimination is no doubt necessary; but blind denunciation of all sociabili y in connection with the church is unwise. - Ex.

#### Indecision.

Indicision is many a man's ruin This is true spiritually as well as temporally. The soul's safety demands trast between these two faces, that of prompt action. Favorable opportunities for salvation must be seized at covered that the most angelic singer once. Gracious calls are to be heeded without delay. When the spirit is working in a human heart, it is a risky and fearful thing to say: "Go thy way for this time. At a more conven-But the change in the face was only lient season I will call for thee." The an outward sign of a change in the wise will immediately fall into line with his emotions and accept the warning we have here in regard to the | Saviour and live as he directs. "Now is the accepted time. Now is the day of Salvation." Close in with the over tures of mercy. Run no risks. Time presses. Etercity is near. The judgement is at hand. It may be now or never with you. - Our Young Folks.

#### Christlan Light.

The life of a devout Christian will tell more in winning souls for the Master than a dozen exhortations. Let your light so shine, said the Lord, before men, that they may see your good works, and g'orify your Father who is in heaven. Observe, it is your said the son, "my eyes were all the light. Put strong emphasis on Your. Ye are the light of the world, is another positive statement of the Lord. The idea is, lift up Christ who said, "I, if I be hifted up will draw all men

> If you are an invalid, do your best to get well; but, if you must remain an invalid, still strive for the unselfishness and serenity which are the best possessions of health. There are no sublimer victories than some that are wen on sick-beds. - Selected.

The repose of the greater spirits is not acquiescence in the allotments of time, but the conscious presence of eternal life !-T. T. Mungan.

BURDOCK BLOOD BITTERS is a purely vegetable combination, that in a safe and natural manner acts directly upon the Bowels, Liver, and Kidneys and BLOOD, cleansing the entire system of all impurities, foul humors and obstructions that poison the blood and create

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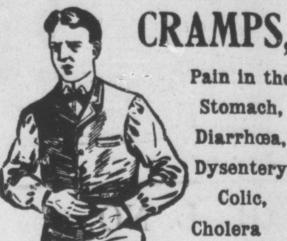
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