

## "If a Dear Voice."

If a dear voice which was to us most dear,  
And failed and faltered but the other day,  
From the far heavenly place, alert and clear,  
Could reach us when we sit and long to hear,  
I think that this is what the voice would say:

"Why stand ye idly looking to the skies,  
Or bending o'er the hiding earth in vain,  
With voices mute, and wan and tearful eyes?  
Life stronger is than death, Beloved, rise,  
And share the hope which saints do not disdain."

"I in full sunshine, you in darkest shade,  
May share the same great gladness if we will;  
For joy and grief and heaven and earth are made  
Equal and one to those who, unafraid,  
Hold up their hearts like cups for God to fill."

"Into my cup he poured, like bright, swift rain,  
The draught which men call 'death,'  
And name with fear;  
And yours be filled with bitter loss and pain,  
What matter? God's gift never is in vain;  
Let us then drink the draught—you there, I here—"

"And smile, secure that each has what is best,  
Be glad for me, as I am glad for you;  
Work out your day like men, endure the test!  
The hours will not be long till in the west  
The reddening sun shall sink, and work be through."

If a dear voice which was to many dear,  
And failed and faltered but the other day,  
Could reach us when we sit and long to hear,  
And bless us, as it blessed for many a year,  
I think that this is what the voice would say.

Sunday School Times.

## The Compassion of Our Great High Priest.

Let us now strive to realize the infinite compassion of Jesus Christ, touched with the feeling of our infirmities. I know a good man in whom many confide, who once said, "I am tired and weary hearing of all those men's sins." The human heart has a limited power of compassion. But our Redeemer never wears it. It is easier to tell him than to tell any living man; easier than it would have been to tell any apostle or saint of them all. I could not have gone to St. Paul with the story of my wavering and weakness, for he once for all left the old life and gave to Jesus of Nazareth. I could not have gone to St. John with the confession of my distrust and unbelief and oftentimes faded love, for after he rested his head on the Saviour's breast he seems to have kept the perfect love that casteth out fear. There have been times when I could tell a great deal to St. Peter, for to the last he wrote as one who never forgot that even after being forgiven for the great denial he had often gone astray; but yet he seems before the end to have outlived it all, and to have "sanctified the Lord Christ in his heart" in a way I cannot understand.

We can always tell to Jesus Christ. The divine "Come unto me" is as fresh and clear as when it first stole into the ears of the disciples. He can still touch the leprous soul and heal it; himself not being made unclean. Inasmuch as he is the living Lord his sorrow and pity for the sinner still wears and pains the heart that was broken for our sins. He is still bearing a cross. He saved others, himself he cannot spare. Perhaps we Protestant preachers have not made this clear to poor people; and have on the contrary removed the risen Lord from the regions of humanity, so that saints and martyrs, and above all the mother of the Lord, are still regarded and invoked by believers throughout a great part of the Christian Church as compassionate human friends though in heaven. The Christ seems too far away from the poor, longing devotees. Yet it is true for all time and for all men that he is touched with the feeling of our infirmities. It is a comfort, it is also a warning. It must mean that our evil deeds still give pain and trouble to the heart that once was broken for our sins. Does not this thought make us shrink from sin which grieves him so sorely? Does it not also make us sure that he will save to the uttermost?

This leads us to realize Christ's infinite power to save. "Now once, in the end of the world, he hath appeared to put away sin by the sacrifice of himself." The Hebrew sacrifice which put away, or "covered" sin, gave ability rather than security, i. e., it did not so much make a man safe, as make him able to come into the temple and serve God. And even so Christ's work does not so much

Drive out Dyspepsia or it will drive out thee, Use K. D. C.

make us safe—though we have terrified moods when safety is an infinite blessing and comfort—as make us able in new life to offer to God the sacrifices of a living obedience. "I can do all things" said a very truthful man, "through Christ which strengtheneth me." It is a small matter, the more or less of my own weakness; it is everything that there is enough of infinite strength to make me strong.

We see how vital is the question of our relation to the Saviour. It is in union with him we are saved. The High Priest was one of the people; and in so far as he and they were identified did his sacrificial acts avail for them. And it is in this identification we are saved. Mystery: we cannot explain it; yet blessed truth wherein the fathers fell asleep and now live forever with the Lord. The perfection of Christ without his priesthood would be a pattern but not a power. It does not heal a paralytic to tell him how strong men leap and walk and so praise God; nor will it heal him to see one who is a model of manly strength; and no more will it avail for me in my sins to read a perfect law or even to see the picture of the life of a perfect man. But when in his great power the Saviour touches us and says, "Because I live ye shall live also," and takes our hands and lifts us, then we too can walk and leap and praise God. That he helps, that they who trust in him have never been confounded, is the experience of all saints in all ages. We cannot see or know the bond, the nexus, between us and him—how can we expect to see it when we cannot see the bond between soul and body in our own person?—but that it is best described as trust, and that the trust opens within us a fountain of supernatural power, is as sure as revelation and testimony and experience can make it. The new power, the new birth, the new man; this is for them that know; no others can tell; but to every one of us it is offered, and, if we allow, it will be given. His Word is our guide. Each one needs a special portion, and each one for himself must seek and find it. It is thus we come to know the marvellous fullness of the revelation. I need a book in my library. I scarcely see the others, but, as my eye runs along the shelves, I see the book I want at this moment; it may be another book I look for to-morrow, and then I shall not see this one. So it is with the Gospel promises. The one we need at this moment starts into lustrous significance as God's own message to us. As every one of the books, so every one of the promises is always there, and each is found as it is needed.

This does not mean, as some would have it, that we make up our own minds as to the Saviour that we need, and then ascribe all the attributes of the Saviour to Jesus Christ. On the contrary it means that he has already been revealed with such divine thoughtfulness as to anticipate all our longings and needs in promise and actual manifestation of power.

May we, according to our several wants and ever-enlarging capacities, be enriched with a portion of the unsearchable riches of Christ!—Right Rev. Prof. Charteris, D. D.

## Loving Chastisement.

Sitting to-day in earthly loneliness within my study, once cheered and brightened by a presence now gone to be with the Father above, there flashes into my darkened mind this sunbeam passage from the word of God: "Whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth."

Blessed comfort this, sweeter than honey in the honeycomb, that the hand which holds and wields the rod of tribulation is a hand of love! It is a parental hand, and the blows that fall upon my shoulders are evidences of affection.

Black, indeed, are many of the clouds that hang over the lives of God's dear children, and the blackest of all is the cloud of bereavement, charged and recharged with lightning and thunder; but they are always clouds that lie near the rising sun, and their lower edges are radiant and beautiful with the glory of the hidden disk of Providence. Behind them is a majestic and benevolent shining of a Father's face.

At this hour I write with fingers that tremble with sorrow, and a heart that, were it not for the touch of divine sympathy, would know nothing of peace; therefore, through the ministry of suffering, I am made competent to send a message of comfort into other homes which, like my own, have upon them the shadowed drapery of trouble and grief.

We Christians often grow morose and melancholy under God's dealings

Try K. D. C. while cholera threatens.

with us, and sometimes such disquietude of soul hardens into positive unbelief, like misanthropic water congealing beneath the rush of wintry winds, and ready, when days are gone by, to pollute the air with poisonous exhalations. In my brief career as a public servant of God I have met with cases of this character. One such instance is now vividly recalled, that of a man once prominent in the church, whose household again and again was rifled of its dearest occupants, who became inconsolable over his loss, and who at length greatly injured the truth of God by open expressions of infidelity, thus injecting the virus of his own bitter heart into other veins and working incalculable harm.

Need I say that this is shamefully wrong? What business has a child of the Lord to "sorrow as others who have no hope?" What right has he in the pangs of mental distress to pursue a worldly course? Why should he doubt a Father's love? One of the objects of affliction is to take us nearer to the bosom of God, and if instead, by our actions of mistrust, we are repelled from Him, we lose that which otherwise would have resulted in good to our souls, and we become a reproach to the cause of Christ.

"My Son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of Him: for whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth." Now no chastening for the present seemeth to be joyous, but grievous; nevertheless, afterward it yieldeth the peaceable fruit of righteousness." Would we exchange these diamonds for any that belong to earth? This world's riches are dust compared with the wealth of our Father's treasures.

Afterward! A pregnant word that will unfold into the "far more exceeding and eternal weight of glory." The field now may be torn by the husbandman's rough implements of toil, but in the beyond is abundant compensation—ribbons of green wheat covering the scars of seed-time; long spears of grass waving beneath the wind tall stalks of corn spreading forth their banners the procession of the harvest; and then the glad, merry days of reaping and storage. "Afterward it yieldeth the peaceable fruit of righteousness."

Fellow disciples of the Lord, let us cease murmuring against God. Losses are gains; trials are refreshment; adversity is prosperity. The blessed Lord gives more than He inflicts. Even death itself has its reward. Over every Christian grave blooms the perennial flower of the resurrection, and within every sepulcher beams the light of coming reunion and everlasting joy. And back of all these things which we poor, puny creatures term evil, their very heart and life, is the warm, palpitating, infinite love of a heavenly Father.—The Presbyterian.

## Would it Not be Awfully Mean?

Christ's loves to save sinners. He came into the world to seek and to save them. He pursues them all the time with his wooing, loving Spirit, and is glad to receive and save them at all times. But it often happens that when some poor sinner sees his lost condition and desires to be saved, Satan tries to prevent his making a complete surrender to Christ. He suggests that it is too late, that it would be dishonorable, or unmanly, or mean to ask Christ to save him now. The following from the Quiver is to the point on this subject:

Some years ago, in the Edinburgh University, there was a fine, manly fellow, a medical student, a very Hercules in strength, but as gentle and lovable as he was strong. He was immensely popular, the captain of the football club, and not a cricket match was considered complete without him. He was a man of good intellectual gifts as well. He caught typhoid fever while attending the infirmary, and soon he lay dying in a private ward. One of the house physicians—an earnest Christian and successful soul-winner—spoke to him about God and eternity. The dear fellow listened, became anxious, and early heard the story of redeeming love. "Will you give yourself to Jesus?" asked the doctor. He did not answer for a space, and then, earnestly regarding the man of God, he said, "But don't you think it would be awfully mean just to make it up now, at my last grasp, with One I have rejected all my life?" "Yes, it would be mean; but, my dear fellow, it would be far meaner not to do it. He wants you to do it now, for he has made you willing; and it would be doubly mean to reject a love that is pursuing you even to death." The dying man saw the point, and, apprehending the greatness of that exceeding

K. D. C. Cures Dyspepsia and makes them cholera proof

love, he cast himself upon the Eternal Heart of Mercy, and passed away in sweet blessedness and peace. May the continuance and perseverance of Christ's love—his pursuing love—be an argument with you who read these lines; unless, indeed, you have already received Christ. Many a long year has he pursued you, and will you still say him nay? Do not let your own past folly stand in the way of the salvation still offered—"still;" but life may be quickly fleeting, and the "still" may be but very short.

## Reverence.

It has been charged—and there are fears that there is truth in the charge—that there is a growing irreverence among the youth of to-day; that there is not the same respect paid to the aged by the young as was done by their fathers and grandfathers. This is an age of youth. They are coming to the front in every department of life. Attention is paid to them as was not done in former years, and in some instances, perhaps, they turn aside from the older, and think they are sufficient unto themselves.

Is there a proper reverence felt and manifested toward God? We are afraid not, on the part of many. His name, or the name of some of his attributes, is often used in ordinary conversation in the most trifling manner. These are heard on every side as mere expletives, to express emotions of surprise or fear. There is a great deal of semi-profanity indulged in by professedly religious people.

This lack of reverence is frequently seen in the demeanor as some come into the house of God. Instead of seating themselves in a quiet, respectful manner, while a silent prayer is offered for the blessing of God, light conversation is indulged in, diverting the mind and preventing the holy influences which belong to the service from finding a place to rest. During prayer many do not assume even a form of devotion, sit upright, eyes wandering all over the house; or they even engage in conversation with others beside them. By many such conduct is thought to be a sign of independence, of a mind emancipated from superstition and bigotry. It is not only irreverent, but it is an evidence of ill-breeding, a failure to comprehend the more common laws of polite society. Politeness demands that one shall conform to the rules and customs which govern the people where he is. One going into a church service should conform to the customs of that denomination, or else stay away from the service. If one were to accompany a delegation which had some request to make of an earthly ruler, and behave as some do when they are in the house of prayer, the probabilities are that he would soon be ejected by the servants of the household. Yet it is all right when it is the Almighty who is approached?—Epsworth Herald.

## Read Distinctly.

In the Book of Nehemiah 8: 8, we read: So they read in the book of the law of God distinctly, and gave the sense, and caused them to understand the reading." It is to be regretted that this can not be said truthfully of much of the Scripture reading heard from the pulpits of to-day. In far too many instances the lessons are doled out in an unnatural, indistinct, sepulchral tone, which utterly fails to convey the sense, much less to impress it upon the minds of the auditors.

Good reading is that which commands the attention, expresses the sense of what is read, and makes it impressive. To be able so to read well is an art to be desired, cultivated, and diligently sought by every true minister of the Gospel. The word of God is the weapon by which the preacher is to subdue the hosts of Satan. To effect this great mission the weapon must be wielded effectively. But to read it to the people in a humdrum, indistinct tone and manner is to blunt its edge and misapply its strokes. Hence, the ministers of to-day should strive to acquire the art of distinct, effective reading. They should study carefully their Scripture lesson so as to ascertain the sense for themselves, and then so read it to their people as to convey the sense to them and impress it upon their minds.

## Beating the Air.

Beating the air is quite common in the church. The minister who spends his time and strength preaching against errors which do not exist in his community "beateeth the air." The preacher who preaches on secular topics and about the fringes of truth, and never comes home to the center of the Gospel; who preaches to the intellect, and not to the heart; who delights the

refined taste of the cultured, but never arouses the conscience of the ungodly, "beateeth the air." The church that conducts revival meetings for six weeks in succession without witnessing the awakening of one sinner or the revival of one lukewarm soul, beateeth the air. The Christian people who labor hard to build up Zion and pull down the strongholds of wickedness in the community by holding festivals and sacred concerts and other entertainments, are engaged in beating the air. They weary themselves out of breath and out of temper, but accomplish nothing. The soul that struggles to subdue lust, to overcome temptation, and to become righteous by fasting, by bringing to bear the strength of his will and all his energies, without giving his heart to God, beateeth the air. The more he struggles the worse becomes his entanglement and the more his strength is wasted. To overcome a sinful heart we must open the door and admit the Conqueror, who stands knocking. To pull down the strongholds of sin we must use the weapons God has provided, laying aside all carnal weapons. Effectual blows can only be dealt with the Gospel of the Son of God.—Ch. Advocate.

## Random Readings.

What I believe, that I become.—Phillips Brooks.

The man who aims at nothing is sure to hit the mark.

People who really love God will find some way to show it.

Nothing that concerns God can be little.

There are souls in this world that have the gift of finding joy everywhere.—Faber.

He enjoys much who is thankful for little. A grateful mind is a great mind.—Secker.

We shall be judged hereafter not by what we have felt, but by what we have done.—Robert Hall.

The Pharisee's righteousness consisted in not doing evil; Christ superadded that we must do good.—St. Clement.

Ward off Disease by taking K. D. C.

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VIGILANCE is necessary against unexpected attacks of summer complaints. No remedy is so well-known or so successful in this class of diseases as Dr. Fowler's Extract of Wild Strawberry. Keep it in the house as a safeguard.

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They Never Fail.—Mr. S. M. Boughner, Langton: "For about two years I was troubled with inward Piles, but by using Paralee's Pills, I was completely cured, and although four years have elapsed since then they have not returned." Paralee's Pills are anti-bilious and a specific for the cure of Liver and kidney Complaints, Dyspepsia, Costiveness, Headache, Piles, etc., and will regulate the secretions and remove all bilious matter.

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Sores All Over Her Body. Suffering Endless. Doctor Useless. Cured in 4 Weeks by Cuticura.

Your most valuable CUTICURA REMEDIES have done my little girl so much good that I feel like saying this for the benefit of those who are troubled with skin diseases. She was troubled with itching, burning sores. When I took her to the doctor the first time, he called it the Italian itch, and said he would cure her in two weeks. When the two weeks were up, he called it eczema, and in that time she was worse than before. He doctored her for three months, and she was so bad that we did not know what to do. He did not do her any good. I saw the advertisement of CUTICURA in the paper, and I said to my wife, "I am going to try them." Mind what I say, she was so thick with sores that we had to soak her clothes to take them off. Itch! there was no end to it. She had it all over her body, back, legs, arms, in between her fingers. She did not have it on her head. But after taking your CUTICURA REMEDIES for two weeks the itch stopped, and in four weeks the sores were all gone. I enclose her portrait. I am more than pleased with your CUTICURA REMEDIES, as they speedily cured my daughter, and if anybody asks me about your remedies, I will uphold them wherever I go. CHARLES M. GRONEL, Conshohocken, Montgomery County, Pa.

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From torturing and disgusting skin diseases, when a single application of the CUTICURA REMEDIES will, in the great majority of cases, afford instant relief in the most agonizing of itching, burning, scaly, crusty, pimply, and blotchy skin, scalp and blood diseases, with loss of hair, and point to a speedy, permanent, and economical cure.

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## Erysipelas

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## Walk Two Miles

which I had not done for six years. Think I am cured of erysipelas, and recommend any person so afflicted to use

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