

Shared.

They say the bread we earn is sweet,
But sweeter seems the bread we eat.
The while our hands a portion break
For feebler ones, for love's dear sake.

In deed and gift a link is seen
In that strong chain that runs between
All lives where tenderness is found,
Wherewith may heart to heart be bound.

The gift, the joy, the thought we share,
Become of all our gifts most fair,
Of all our blessedness the best,
Of thoughts the richest, loveliest.

Our task itself were long and drear
But for the weaker ones a near
For whom we toil, for whom we win
The strength that stirs our hearts within.

The Responsibilities of the Laity.

[A paper by R. J. Bixby of Iowa, before the Western Free Baptist Association, Wis.]

The call to be a layman is as divinely given as was ever the call for preachers of Christ's gospel. Its opportunities are God-given, its mission worldwide, its responsibilities far-reaching as eternity. Many a mistaken idea of duty has sacrificed a first-class layman, with the result of only a very poor rate preacher. Possibly the reverse may be true. As a class, with masterful inactivity, we avoid many sins of commission regardless of omitted possibilities.

In calling attention to a few of the things in which it is our privilege to be responsible, we speak first of finances. Why speak of this first? Because it is a point we can no more get around in our Christian life than we can in the writing of this article; and by promptly dealing with it we get it off our minds, breathe more freely and our hearts are ready for further work. If it is right for our pastors to receive a salary, it is evidently our duty to pay it. The years of our childhood were spent in the family of a pioneer Free Baptist minister. By a visiting clergyman it was asserted that he, the one with whom we lived, "preached for nothing and boarded the congregation." The spirit of devotion is still within the ministry, but the necessities of the case have changed.

Yes, we assume the responsibility of the salary. Perhaps we may drive a sharp bargain with conscience and our pastor and pass off some surplus produce at a price hardly warranted by the market; we may subject him to the humiliating necessity of testing his credit at all the stores, that we may the longer use his money; or we may even be guilty of suggesting a donation, nominally for the pastor, in reality to help the church pay its honest debts. And at the end of the year, if our minister fails to assert his rights with sufficient energy, we might allow him to pocket a deficit, because the times are so hard.

Brothers in our business, honor demands the payment of a debt; in our religion, honor, conscience and spiritual prosperity demand it none the less. As to temporal prosperity, the best of authority says: "There is that scattereth and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty." The monthly salary is due the pastor as much as the teacher in our public schools. Provision for it would in this way be most easily met.

We should be financially more interested in all our denominational interests at large. We would not deny to the ministry the blessedness of giving, but we would share it more fully. Each pastor is expected to regularly subscribe for our denominational papers, to help the endowment of colleges, to give for the support of missionaries. Morally our responsibility is as great.

It is our duty in the local church to provide a place of worship. In doing this our attention must be given to the following considerations, viz: location, adaptability, light, heat and air. Upon each of these subjects a whole paper might be written. We assume the first two to be settled without selfish motives and with the best use of the means at command. For the rest we are continuously responsible. Allow the house to be closed all the week, then go and for two hours breathe the dead and vitiated atmosphere, with only ventilation from an occasionally opened door, and what is the result? It would be nearly a miracle if the speaker should succeed in presenting a good sermon, and if he did the audience would be in no condition to know it.

The laity is responsible for the various institutions of the church. We mention public worship, social meetings and the Sunday school. Our presence, our sympathy and our prayers, with a willingness to do any duty required of us, help to make the Sunday service a success. In the prayer-meeting, cold spiritless prayers,

The Worst Disease—Dyspepsia, The Best Cure K. D. C.

lifeless testimonials, with long intervals, chill the aspirations of young Christians and repel the unconverted. The responsibility is easily located.

The Sunday school is one of the many fields now open for the consecrated labor of the laymen, and for the success of which they are responsible. Here, all are preachers of God's word as truly as though speaking from the sacred rostrum, to careless and hardened adults. All acknowledge the importance of the character-forming period of child-life. When Hamilcar, the Carthaginian, took his son Hannibal, at nine years of age, to the altar and made him swear eternal hatred to Rome, he kindled the fire that burned into his young heart and made him all his life Rome's bitterest foe. Shall we accept the grave responsibility, the sacred privilege and develop in the trusting natures about us, a holy hatred to sin? Before the commission to "feed the sheep," the Master gave command to Peter, "feed my lambs."

Our position as laborers and business men gives us an access to the hearts of our fellow-men often denied the most worthy clergyman. We are therefore responsible for their conversion. I would have each pastor captain, each layman a trusted lieutenant. They meet in holy council. To the one best qualified is entrusted the duty of bearing an entreaty to some careless soul, for whom all unite their prayers. To each one as a relation, sympathy, fitness or known prejudices shall decide, is some work given. Again they meet to report success and for future plans. Systematic, faithful, prayerful work is what is needed, that the "King's business" shall suffer no loss. For its lack we are responsible.

We are responsible not only for our own spiritual condition, but at least to some degree for the spirituality of the pastor. In holy writ we find this declaration, "and there shall be like people, like priest." For what then are we not responsible and where does our accountability cease. A thoroughly consecrated laity and the problem of the world's evangelization is solved. The dawn is already in the east. With increasing brightness it shall blossom into the white light of that noonday, foretold by Jeremiah: "And they shall teach no more every man his neighbor and every man his brother, saying, Know the Lord, for they shall all know me, from the least of them, unto the greatest of them, saith the Lord."—Free Baptist.

Hindrances to the Missionary Work.

The best view of the subject in the brief space we can give to it is the bird's-eye view embracing the broadest interpretation of the terms Missionary Work and Hindrances.

First, Missions. This I mean to include every movement for the uplifting and bettering of men—from the works in the far jungles of India and Africa and the works in the no less dark jungles of our great, civilized cities, to the little mission chapel of our own home church across the river; from the labors of evangelists and pastors, through all the departments of our Church work, to the simple, consecrated Christian life. All, from the greatest to the least, are missions.

Second, Hindrances. There are so many that it is impossible to name them even; but the foundation of them all is found in the one word, Self. It is the root, and from it grow the trunk, branches, and all the impenetrable network of hindrance. If it were not for self, there would be enough consecrated men and women to-day to abundantly people all the home and foreign fields of work. If it were not for self, there would be money in abundance to carry on all the mission work abroad and at home.

If it were not for self there would be more Christian lives, and our own lives as Christians and Church members would more nearly approach Christ's ideal for us. We would be more charitable for the failures and mistakes of others, more large-hearted and more willing to restore and lift up those all about us who have been overtaken in faults. If self were not in the way, our strong, pure, wholesome lives might be each one a grand mission, and the personal factor in building up our Church would be more telling.

If it were not for self-ease and self-love, the slums of our great cities would not be scenes of such utter sorrow and darkness, and fewer of God's own souls would sink down into the unspeakable mire of abandoned living. We who have had given us health, money and time, and, above all, a knowledge of the possibilities of our earthly life and all that is to follow, owe to these benighted souls a share of our abundance.

The burden rests upon us each one individually. We have many of us

K. D. C. Cures Midnight Dyspepsia.

seen the silver statue of Atlas with his world-burden in the Mining Building at the Fair; but do we remember that instead of his being Atlas that sustains the great ball, it is the union of the perfect strength and perfect effort of every muscle and every sinew? You are each one an element of strength in Christ's great Church, and it is because your strength has not all been put forth that the Christian Church to-day fails to shoulder the world-burden given it.

I have been almost dazzled in thinking of the possibilities to be achieved if each Christian would do his perfect part in the great body of the Church. He may not go to India or China himself and he may not be able to give his thousands to the work, but he can give his dime or his dollar, he can live the perfect life, and he can fulfill the immediate duties of his home church circle. We are apt to fail here, to think that it is only the great things that count; but it is the home work, the church and Sunday-school work and the strong, helpful attitudes of Christians to those around them, that has made our nation the Christian nation it is.

The progress of this work depends on us, and shall we not forget self, deny self, and remove this greatest hindrance, self, by gaining through Christ the one perfect love for our neighbor? Out of this love will come our willingness to do for our neighbor as we would have him do for us if our places had been changed and we and he had been the less fortunate ones.—The Gospel in all lands.

Ishmaelites.

It is a sad record we have of Ishmael. His hand will be against every man and every man's hand against him. In this age he would be called cantankerous and many other disparaging and offensive nicknames would be inflicted upon him.

To be an Ishmaelite is unfortunate. A man may have a mental infirmity, or be such a victim of dyspepsia as to be scarcely responsible for his pugnacious disposition; but very frequently the Ishmaelite is one from deliberate, downright depravity. He deliberately misjudges his brethren, misconstrues their motives and misrepresents their action.

There are people with whom no man can work and who will work with no one, unless they can have them in complete subjection. In fact, their only possible position is at the head and they soon pick a quarrel with all who have become subservient to them. If they have any talent for work this is constantly made abortive by their pertinacious and repellent self-assertion. They may have ability but they have no common sense. They never realize how much human nature there is in the people with whom they have to do, and so their whole life is a blunder and their conduct frequently outrageous.

Some time since we talked with a pastor concerning a member of his church who had died. The man was pious and liberal after a fashion, but said the pastor, "He was an obnoxious." It was a true description. What he did not originate was worth nothing in his eyes, and narrow in his early training and associations, he put himself the pattern of things half a century ago. Such men abound in the land. Nearly every church has one or more Ishmaelites—men who deem it their vocation to put on the brakes and hinder every advance.

There are other Ishmaelites, who, like their great prototype, are "wild men." They cannot give themselves to steady work. They are ever ready for new enterprise and rash crusades. They are most earnest and enthusiastic. It is not, however, for long. If they cannot achieve the results for which they aim they soon leave their task for some more attractive quest, but blame everyone else for the miscarriage of their endeavors in the work they abandon.

There would not be so many Ishmaelites in our churches if there was less of arrogant assumption and self-conceit. Most of those who betray such unlovely dispositions have never studied Paul's counsel not to think more highly of themselves than they ought to think, and they have no disposition to obey his teaching.—In honor preferring one another.—Chris. Inquirer.

A Fruitless Life.

All godless life is fruitless, inasmuch as it has no permanent results. Permanent results of a sort, indeed, follow everything that men do, for all our actions tend to make character, and they all have a share in fixing that which depends upon character—namely destiny, both here and yonder. And thus the most fleeting of our deeds, which in one aspect is as transitory as

K. D. C. Relieves Distress After Eating.

the snow upon the great plains when the sun rises, leaves everlasting traces upon ourselves and upon our condition. But yet acts concerned with transitory things may have permanent fruit, or may be as transient as the things with which they are concerned. And the difference depends on the spirit in which they are done. If the roots are only in the surface skin of soil, when that is pared off the plant goes. A life that is to be eternal must strike its roots down through all the superficial humus down to the very heart of things. When its roots twine themselves round God, then the deeds which blossom from them will blossom unfading forever.

Think of men going empty-handed into another world, and saying, "O Lord, I made a big fortune in Manchester when I lived there, and I left it all behind me;" or, "I mastered a science, and one gleam of the light of eternity has antiquated it;" or "I gained prizes, won my aims, and they have all dropped from my hands, and here I stand, having to say in the most tragic sense, 'Nothing in my hands I bring.'" And another man dies in the Lord, and his "works do follow" him. It is not every vintage that bears exportation. Some vines are mellowed by crossing the ocean; some are turned into vinegar. The works of darkness are unfruitful because they are transient.

And they are unfruitful because while they last they yield no real satisfaction. The apostle could say to another church with a certainty as to what the answer would be: "What fruit had ye then?"—when ye were doing them—"in the things whereof ye are now ashamed." And the answer is "None!" Of course, it is true that men do bad things because they like them better than good. Of course, it is true that the misery of mankind is that they have no appetite on the general for the only real satisfaction. But it is also true that no man who feeds his heart and mind on anything short of God is really at rest in anything he does or possesses. Occasional twinges of conscience, dim perceptions that after all they are walking in a vain show, glimpses of noble possibilities, a vague unrest, an unwillingness to reflect and look the facts of their condition in the face, like men that will not take stock because they half suspect that they are insolvent—these are the conditions that attach to all godless life; and so there is no real fruit for the man's thirsty lips to feed upon. The smallest man is too large to be satisfied with anything short of infinity. The human heart is like some narrow opening on a hillside—so narrow that it looks as if a glassful of water would fill it. But it goes away down, down, down into the depths of the mountain and you may pour in hogsheds and no effect is visible. God, and God alone, brings to the thirsty heart the fruit that it needs.—Dr. Alexander MacLaren.

A Christian.

I say to my friend, "Be a Christian." That means to be a full man. And he says to me, "I have not time to be a Christian. I have not room. If my life was not so full. You don't know how hard I work from morning to night. What time is there for me to be a Christian? What time is there, what room is there, for Christianity in such a life as mine?" But does not it come to seem to us so strange, so absurd, if it was not so melancholy, that man should say such a thing as that? It is as if the engine had said it had no room for the steam. It is as if the tree had said it had no room for the sap. It is as if the ocean had said it had no room for the tide. It is as if the man said that he had no room for his soul. It is as if life said that it had no time to live, when it is life. It is not something that is added to life. It is life. A man is not living without it. And for a man to say that "I am so full in life that I have no room for life," you see immediately to what absurdity it reduces itself.—Phillips Brooks.

Don't Complain.

What is the use? Nobody thanks you for burdening them with your load of troubles, large or small. And they are pretty sure to seem small in your people's eyes, however large in your own. "Go, bury your sorrow, the world has its share," and does not care to take any more. Besides, the trouble gets larger the more you talk about it, or even think about it in a complaining spirit. It is amazing how a grievance grows if only it be dwelt on with sufficient persistence. He who looks at it long enough will find in it plenty things that are not there at all.

It is easy to fall into the habit of grumbling about every little thing that does not suit; but who, on calm reflection, thinks it really pays? We doubt

K. D. C. Restores the Stomach to Healthy Action.

if anybody ever did. It has an ill effect on one's own spirits, sending them down below zero on the smallest provocation. It makes those around us constantly uncomfortable. And, most of all, it is a sin against God; a most ungrateful return for all his abundant mercies.

How much better to keep in the sunshine, and to take hold of things by the smooth handle! One can always find the bright side if he looks for it. Things are never so bad as they might be. Whatever God sends is meant for our good, and has something about it that should call forth praise.

So we might say complaint is always out of order. Christians should never cease to keep good-natured. If anything troubles you, talk it over quietly with the Lord first of all; after that, if further counsel be required, an intimate friend may be called in. In cases that admit of remedy, take hold of them in resolute earnest, with a cheerful purpose to set things right. In all cases patiently endure as seeing him who is invisible, looking for the eternal weight of glory. In any case, don't complain, don't fret, don't make yourself a nuisance. Look up and not down, look forward and not back, look out and not in, and lend a hand of help to everyone in need.—Zion's Herald.

Peculiar to Itself.

So eminently successful has Hood's Sarsaparilla been that many leading citizens from all over the United States furnish testimonials of cures which seem almost miraculous. Hood's Sarsaparilla is not an accident, but the ripe fruit of industry and study. It possesses merit peculiar to itself.

Hood's PILLS cure Nausea, Sick Headache, Indigestion, Bilioussness. Sold by all druggists.

There are two mistakes a minister of the Gospel should never make: Never tell his auditors more than he can remember; never tell them more than he knows. The preacher whose sermons are an hour long is sure to make one, and most likely both, of these mistakes.

True valor lies in the middle between the extremes of cowardice and rashness.—Don Quixote.

Charles Kingsley says: "As long as you set your sins before your face, God will set them behind his back."

USE SKODA'S DISCOVERY The Great Blood and Nerve Remedy.

The Public should bear in mind that Dr. Thomas Electric Oil has nothing in common with the impure, deteriorating class of so-called medicinal oils. It is eminently pure and really efficacious—relieving pain and lameness, stiffness rheumatism, coughs and bronchial complaints.

THE PINE FORESTS.

The pine forests yield up their healing virtues for the cure of coughs, colds, asthma, bronchitis and sore throat in the pleasant preparation known as Dr. Wood's Norway Pine Syrup. 25 and 50c. at druggists.

Mr. T. J. Humes, Columbus, Ohio, writes: "I have been afflicted for some time with Kidney and Liver Complaint, and find Parmelee's Pills the best medicine for these diseases. These Pills do not cause pain or griping, and should be used when a cathartic is required. They are Gelatine Coated, and rolled in the Flour of Licorice to preserve their purity, and give them a pleasant, agreeable taste."

ITCHING AND SCALD.

Skin Disease 9 Years. Doctors and Medicines Useless. Cured by Cuticura for \$4.75.

I feel it my duty to tell you my experience with your CUTICURA REMEDIES. I have been troubled for over nine years with a dreadful skin disease. When I first tried it, there appeared a few small red spots on my breast, and it kept on spreading slowly. It started the same on my back, between my shoulders. A few days after the spots turned gray, and began itching. Small scales would fall off, so it continued spreading all over my body. I tried all the patent medicines I could think of, or get hold of. I also consulted doctors. Yes, they would cure me in a short time, but they always failed. Then I gave it all up, thinking there was no cure for me. Some months ago, I noticed your advertisement in the Tacoma Morning Globe; thought I would try the CUTICURA REMEDIES, not thinking it would do me much good, but to my surprise, three boxes of CUTICURA, one cake of CUTICURA SOAP, and three bottles of CUTICURA RESOLVENT cured me entirely. My skin is now as white and pure as that of a child. I send my photograph. I have many friends in Chicago, Ill., and St. Paul, Minn.

JOHN E. PEARSON.

P. O. Box 1062, Whatcom, Washington.

Cuticura Resolvent

The new Blood and Skin Purifier, internally, and CUTICURA, the great Skin Cure, and CUTICURA SOAP, the exquisite Skin Beautifier, externally, instantly relieve and speedily cure every disease and humor of the skin, scalp, and blood, with loss of hair, from infancy to age, from pimples to scrofula.

Sold everywhere. Price, CUTICURA, 75c.; SOAP, 50c.; RESOLVENT, \$1.50. Prepared by the POTTER DRUG AND CHEMICAL CORPORATION, Boston.

25c. How to Cure Skin Diseases, 64 pages, 50 illustrations, 100 testimonials, mailed free.

PIMPLES, blackheads, red, rough, chapped, and only skin cured by CUTICURA SOAP.

WEAK, PAINFUL KIDNEYS, With their weary, dull, aching, lifeless, all-painful sensation, relieved in one minute by the CUTICURA Anti-Pain Plaster. The first and only instantaneous pain-killing strengthening plaster. 35 cents.

A Friend

Wishes to speak through the Register the beneficial results he has received from a regular use of Ayer's Pills. He says: "I was feeling sick and tired, my stomach seemed all out of order, tried a number of remedies, but no seemed to give me relief until I was induced to try the old reliable Ayer's Pills. I have taken only one box, but feel like a new man. I think they are the most pleasant and easy to take anything I ever used, being so fine sugar-coated that even a child will take them. I urge upon all who are

In Need

of a laxative to try Ayer's Pills. Boothbay (Me.) Register.

"Between the ages of five and fifteen I was troubled with a kind of salt-rheum or eruption, chiefly confined to the legs and especially to the bend of the knee above the calf. Here, running sores formed which would scab over, but would break immediately on moving the legs. My mother tried everything she could think of, but all was without avail. Although a child, I read in the paper about the beneficial effects of Ayer's Pills, and persuaded my mother to let me try them. With no great faith in the result, she procured

Ayer's Pills

and I began to use them, and soon noticed an improvement. Encouraged by this, I kept on till I took two boxes when the sores disappeared and I never troubled me since."—H. Chipman, Real Estate Agent, Rockland, Me.

"I suffered for years from stomach and kidney troubles, causing very serious pains in various parts of the body. None of the remedies I tried afforded me any relief until I began taking Ayer's Pills, and was cured."—Wm. Goddard, Notary Public, Five Lakes, Mich.

Prepared by Dr. J. C. Ayer & Co., Lowell, Mass. Sold by all Druggists Everywhere.

Every Dose Effective

Three Things Necessary



In any preparation for the cure of disease, viz:—Purity of Material—Adaptation to relief of disease—Value for the money invested.

Wiley's Emulsion of Cod Liver Oil

Answers all these requirements:

1st. Nothing but the purest and finest Norway Cod Liver Oil is used.

2nd. Cod Liver Oil and Hypophosphites in a palatable and readily digestible form has always been recognized as the best remedy for Coughs, Colds and disease of the Lungs.

3rd. Wiley's Emulsion is without any question the best value in the market. Full dose of Cod Liver Oil and Hypophosphites. Large bottle for the money, equal to many preparations of twice the cost.

PRICE, 50 CTS.

Six Bottles \$2.50.

BOOT CAULKS.

Just received and in stock.

150,000 Lumberman's Boot Caulks

For sale low by

JAMES S. NEIL

THE TEMPERANCE

—AND—

GENERAL LIFE ASS.

Head Office, - - Toronto

HON. G. W. ROSS, - PRESIDENT

H. SUTHERLAND, - MANAGER

Full Government Deposit

The only old line Canadian Company giving special advantages to Total Abstinents.

Policies issued on all popular plans.

AGENTS WANTED

E. R. MACHUM, St. John N.

Manager for Maritime Pro

WANTED.

Agents to sell our choice and best Nursery Stock. We have many special varieties, both in fruit and ornamentals to offer, which are controlled only by us. We pay commission or salary, as at once for terms, and secure choice territory.

MAY BROTHERS, Nurserymen, 12-21-30.



Children of Mr.

In Its

Physician

Sarsaparilla

great mental

agents who see

in diseases caus

which there e

ported to, for

in the blood

ed skin to fr

and the follow

C. I. Hood & Co.

We think Hood's

medicines cures

diseases. Out

with the

Worst Fe

two years. We

time, but ne

ing them or e

ly cured. V

Hood's

a standard fam

without it."

At last we

in a month

Hood's PILLS

business, jaund

Hood

cient and reli

ely vegetable,

emel, mercury,

ence of any kin

upon the sys

al, and cure I

ased, Biliouss

Stomach, Di

ould may be b

promptly tak

Hood

prepared by Dr.

well, Mass. P

druggists or s

Do Y

It is a

You need

You need

S

Em

the Crea