Our Dead.

Nothing is our own: we hold our pleasures
Just a little while, ere they are fled;
One by one Death robs us of our treasures;
Nothing is our own except our dead.

Only the dead hearts forsake us never:
Death's last kiss has been the mystic sign,
Consecrating Love. our own forever,
Crowning it eternal and divine.

—*Proctor.*

Knowledge of the Bible.

To be a Christian and yet to be ignorant of the Christian's Bible is possible, but far from creditable. Reasonable excuses may be imagined for such ignorance, but the cases to which they can be properly applied are very few. We often thank God in our prayers that we "live in a land of liberty where we are free to worship Him according to the dictates of our conscience, and where the Bible is an open book." There is absolutely no hindrance to the publication and circulation of millions of copies of the Book of books, and it is the aim of one of our leading societies to see that every household in the United States has a copy of it. Those who are not able to pay a few cents for it receive it as a gift. There is no other book that is multiplied as is the Bible, or is so universally accessible; and yet it is a plain fact that the number of those who know it at all adequately, is few indeed.

This is a reproach to this Christian land, and particularly to our Christian Church. The statement in these columns last week that the Turkish soldiers who were concerned in the Sassun massacre asked wonderingly who was that Jesus of Nazareth to whom the poor victims prayed, causes a smile of pity; but a prominent Evangelical minister of this city stated publicly some time ago that he found members in his Sabbath-school who could not answer the question. The article by "A College President" published by us last year, giving instances of ignorance among college students of the characters and incidents of the Bible, has attracted wide attention; and Charles Dudley Warner in commenting upon it, has said that any college student who has no adequate knowledge of the Book of books is an ignoramus and is placed at great disadvantage in the world. That a young man or a young woman should graduate from college knowing all about Cæsar and Cicero and Homer and Xenophon and knowing nothing about Moses and David and little or nothing about Jesus Christ and Paul is the hight of absurdity. Neither can get into a college without knowing something of those Latin and Greek masters, but either can come out of it without knowing much, if anything, about the great Bible characters.

We say this is a reproach to us, and so it is. The college graduate who begins his active career without a thorough knowledge of the Book of books enters the race of life deficient and lame. The veteran editor of one of our most prominent daily newspapers has said that the most useful book to the secular editor is the Bible; that the more he knows of that the better equipped he is for his work. So it is in many other callings; and certainly when we come to think of man's moral and spiritual nature it is an absurdity to suppose that he is properly furnished unless he has a large knowledge of the Scriptures.

How is this knowledge to be obtained? It is the business of the Church to furnish it, and it should be among the very first studies to be introduced into the nursery. The Church established Sunday-schools in order to supplement and carry on the work that is presumably begun in the home. There is where, of course, it ought to be begun, but everybody knows that in many cases it is not begun there at all. The only training in the Scriptures which many young women receive they receive in the Sunday-school as children. A Sunday-school is, therefore, a very important part of the Church. But it is not at present what it ought to be.

In the first place the name given to it is not sufficiently significant. The word school is well enough. It designates a place where instruction is imparted and received; but Sunday simply indicates a day of the week, the time when the school meets, and not its object. Its object is, or should be, the study of the Bible, the impartation of its truths for the purpose of soul culture. It would be better to call it a Bible-school; that is more impressive, and it would give the institution more weight and dignity and would not suggest the unfortunate limitations with which the word Sunday-school has become associated. In the second place, the popular idea of the Sunday school seems to be that it is designed for children, and children only; and that when boys and girls come to be young men and young women their connection with it ought to cease, and that it is inconsistent with their manhood and womanhood to remain as scholars in it. We cannot but regard this as a very great misfortune. While a great deal of information is imparted in the twelve or fifteen years which measure the term of many Sunday-school scholars, it is only, after all, a beginning of Bible study. We should all our lives be Bible students; and if our lives could be indefinitely lengthened, and if we could give all our time to the study of God's Word, we should not be able to exhaust it. Some provision is already made in most schools for continued study by the organization of Bible-classes; but we believe the time is at hand for the adoption of a larger and more definite scheme of Bible study to be pursued in Bible-schools. This is a matter of great concern for the officers and teachers of the Sunday schools; but also for the church itself equally.

The Bible is not lightly esteemed in this age. The Higher Criticism is not bringing it into contempt or tending to make it less popular. Even the destructives school of critics do not for a moment think that it is becoming an out-worn book, and should be thrown aside. There never was a time in the history of the world when it was prized so highly as now, or when so much critical acumen and reverent scholarship were brought to bear upon it to uncover its riches. The greatest statesman of the age lays aside the cares of State to devote with delight his declining hours to a renewed study of the Scriptures; and doubtless the ex-Premier of Great Britain, William E. Gladstone, thinks the service he is doing for his fellow-men in his biblical writings is as important as that which he did when he held the reins of Government. He is an example to be held up before our young men and young women who think that all they need to know about the Bible is what they learned in Sunday-school while they were children.—*Independent.*

Enduring to the End.

The Saviour did not promise His disciples smooth sailing on life's voyage. He did not seek to win any followers by glowing pictures of ease and opulence in this life; on the contrary. He apprised those that would come after Him that they would b persecuted. His warning was to all that accepted His teaching: Beware of men. However, He offered the best possible incentive to endure the trials, opposition, and persecutions of this life. He offers a reward that far outshines in beauty and splendor the brightest diadem ever worn by those whom men delight to honor. His reward is life everlasting. "He that endureth to the end shall be saved" (Matt. x, 22).

But how shall we endure? How shall young converts be led on in the Christian life? How shall we keep the holy fire burning on the altar of our hearts after years of Christian experience? These inquiries are especiallly opportune at the close of our revival meetings. Indoctrination in the truth of God is one of the great essentials to perseverance in the Christian life. There is no better food and no better stimulus for the young convert and the experienced Christian than the cardinal doctrines of our faith. Sensational preaching or lecturing on current topics may excite the emotions for the time being, but they do not furnish any nutritious food for the spirit of man. The spiritual life can thrive only on that which God gives for strength and life. In order that the truth of God may be assimilated by young and old, it must be preached in simplicity. The Gospel is so simple that everyone can understand it, and he who darkens counsel with high-sounding technical terms is not a true shepherd of the flock. The plain, unadorned word of God is adapted to all ages and all classes of hearers.

If we expect young converts to endure unto the end, we should give them plain directions as to personal duties. A right conception of duty when the convert is just starting in a new life, in which all the experiences and all the surroundings are new, has an important bearing on the whole course of life following. A little deflection from the right in the beginning will lead far out into the byways of sin in years to come. These four duties of Christian life should be forcibly impressed on the mind and heart of every convert; (1) Read the Bible every day. It should be read with a retaining mind and understanding heart. If only a short passage of God's word be stored in the mind daily for present and future meditation, in the course of time the soul will be strongly equipped with the armor of truth, and able to meet the adversary with the sure defense: It is written.

The directions that will naturally follow are: (2) Pray to God daily. After having listened to God's counsel through the medium of His word, fall upon your knees and pray; give honor and praise to Him who is the Author of your being and source of all, God. (3) Go to church. Attend the public means of grace, which are primarily the preaching of God's word and the prayer meetings. (4) Pay. Let the young convert begin at once to bear some part in supporting the cause of Christ, and participation in this matter will prove a means of strength and attachment to the church. This quartet of duties, read the Bible and pray, and go to church and pay, should be made the order of procedure for every young convert.

We shall all endure to the end if we prove faithful to our trust. "If God be for us, who can be against us?" "This is the victory that overcometh the world, even our faith." If you would spend eternity in heaven, endure to the end. — *Evangelical Messenger.*

Perfection Ever Elusive.

Everything we do is imperfectly done. This is illustrated in the making of sermons. No good preacher ever yet made a sermon without feeling sure after it was finished that he could improve it. Most preachers change their sermons, after having written them, before they deliver them, and in many cases alterations are being made until the last hour before preaching, and in the delivery still others are made. If a preacher should think his sermon as good as he could make it, he would probably prove an indifferent workman. Many excellent ministers never consider a sermon finished. Whenever an industrious preacher has occasion to preach a sermon a second time, he makes it over so that it is practically new and if he should preach it a hundred times, he would make some material improvement till the last.

The best sermons have grown up in this way. An eminent minister once preached a powerful sermon to a large and attentive congregation, and at the close of the service some one inquired how long he was occupied in preparing the discourse. "Forty years," was the reply. It was on a theme that he had chosen at the beginning of his ministerial career. Some celebrated preachers owe their reputation to a few sermons on which they have expended months of time at intervals stretching through a long series of years.

Yet after all this labor these great sermons are still in the process of formation. Some of them have been printed. Their authors perhaps prepared them for the press; but after they came from the press they could see how they might be still further improved. The growth of such a sermon is an interesting process. Those which have been only once written and once delivered have not been spontaneously and suddenly produced. The preacher had the topic or central thought in his mind for weeks before he began to write. When he first began to work on it he could hardly imagine what shape it would take. After meditating on it for days it was still crude and undeveloped. When clearly enough defined to be committed to paper, it had only begun to grow.

The man who works in thoughts has one advantage. When a good architect has built a house he sees defects in the plan, but cannot pull it down and reconstruct it. The house must stand until it has served its purpose. Bnt the preacher can build his sermon over again. He can remedy defects, correct errors, remove redundant parts, and make additions down to the close of life.

No poem, no statue, no book, no sermon, no painting is perfect.

These facts show that the present sphere is too limited for the complete development of the works of mind.—*Ch. Advocate.*

Baptism of the Holy Ghost.

I have learned that this wondrous baptism with the Holy Ghost is the secret of stability in the Christian character as well as of success. True, it is not a state which is necessarily immutable, but rather a mode of life which may and ought to be maintained by a perpetual faith in Jesus and His promises. His constant abiding perpetuates a disposition to do the will of God. And our obedience in allowing Him to "work in us to will and to do of His own good pleasure" constrains Him to abide. I have proved the secret of victory in this life to be quietness, assurance, and obedience, loving God supremely. It must be a great supreme dread lest we offend Him. And if grieving the Spirit of God is regarded as the greatest evil that could befall us, the fear of man will not ensnare our feet, and our eyes will keep single and the whole body be full of light. Let Satan stretch the last link in his chain—it is still too short; he cannot reach us. For the "mighty to save" is both able and willing to keep His own from the commission of sin, as well as to atone for and pardon sins already committed. Bless His holy name! "He that overcometh, the same shall be clothed in white raiment." "And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death." Amen.—*The Evangelical Messenger*

Of Such is the Kingdom.

A little child only six years old, in one of the Christian schools in India, was asked, "What do you understand by salvation?" "It is medicine for the soul," she answered. With what blessed simplicity had this young disciple received the teaching of Jesus. Whole volumes of theology could not comprehend more of the plan of God in the gift of Jesus Christ His Son. It was for the healing of souls the precious blood was shed. They that are whole need not a physician, but they that are sick, and to every one of these He puts the question, "Wilt thou be made whole?" If the desire for perfect health overmasters all other wishes and ambitions, the touch of healing is not long delayed; the word of power says, "Be thou clean."

There is great rest and comfort in accepting the way of salvation with the simplicity of little children. We sometimes know too much for our own good, or it may be better to say we give undue importance to our knowledge, and suffer it to stand in the way of our faith. The kingdom of heaven, which is righteousness and peace and joy in the Holy Ghost, is not entered by the way of intellectual knowledge. Except we become as little children, unquestioning, unreasoning, trustful, obedient, we cannot enter in. Righteousness, peace, and joy in the Holy Ghost is full salvation through Jesus the Saviour. No one ever found it by knowledge; the knowledge follows the finding.

Righteousness — right with God through the forgiveness of sin; right in heart through the washing of regeneration and sanctification of the Spirit; right in the life through walking in the Spirit.

Peace—the quiet of a holy trust, the hushing of passion; the suffusion of the soul with a soft radiance like the dawn of a cloudless morning.

Joy—the exaltation of soul from the filling of the Spirit; the joy of service; the joy that no man and no circumstance can take from us: the joy of the Lord which is our strength.

All this is soul-health, result of the "medicine" of salvation taken with the simplicity of a little child. The more we reason about it and try to explain it, the more difficult it is to take it. We must simply "take" the cup of salvation, then we shall "know" of the doctrine.

The Sin of Fretting.

There is one sin which it seems to me is everywhere and by everybody underestimated, and quite too much overlooked in valuations of character. It is the sin of fretting. It is as common as air, as speech, so common that unless it rises above its usual monotone we do not even observe it. Watch any ordinary coming together of people, and see how many minutes it will be before somebody frets—that is, makes more or less complaining statement of something or other which probably everyone in the room, or in the car, or the street corner, it may be, knew before, and probably nobody can help. Why say anything about it? It is cold, it is hot, it is wet, it is dry; somebody has broken an appointment, ill cooked a meal, stupidity or bad faith somewhere has resulted in discomfort.

There are plenty of things to fret about. It is simply astonishing how much annoyance may be found in the course of every day's living, even at the simplest, if one only keeps a sharp eye out on that side of things. Even holy writ says we are prone to trouble as sparks fly upward. But even to the sparks flying upward, in the blackest of smoke, there is a blue sky above; and the less time they waste on the road, the sooner they will reach it. Fretting is all time wasted on the road. —*Helen Hunt.*

Silence under Slander.

Have we reached that pinnacle of patience and perfection, that we calmly "answer nothing" to "the tongue of evil report" that is talking against us? (Matt. 27. 2-14.)

If so—if we "answer never a word" —we will cause those, who are observing our Christlike silence, to "marvel greatly." They cannot understand the sublime faith in God, in His protection, in His providence, in His final vindication of our reputation, character and conduct, that can hold us quiet under such circumstances. They see only man; we see God. They see only human tribunals; we see the great white throne. They see only time; we see eternity. They see only our helplessness in their hands; we see omniscience, omnipotence, infinite justice and unfailing divine love.

Random Readings.

Temperance is the gospel in force.

Prayer is the escape valve of the heart.

Christ is the only creed that can never be outgrown.

To escape criticism show thaty ou don't mind it.

Take hold of the truth and the truth will take hold of you.

The peace that is coming will maintain the truth in love and liberty.

Speak the truth in love, and men will love to have you speak the truth.

We are never better satisfied than when duty has been faithfully performed.

The Christian worker should have not only a mind for the work but a mind that works.

A real man is a jewel and it is worth while to form his acquaintance and fall into his associations.

It is an idle hour that a man spends in explaining himself. It is our business to live, not to apologize for living

The truth of Christ is an impregnable rock against which the arrows of infidelity and atheism are hurled in vain.

There is only one thing in the world greater than Christ's Sermon on the Mount, and that is Christ's life in the plain.

God would not answer our prayer differently from our expectations but for fact that he is better than our expectations.

To Make Pure Blood

There is no medicine before the people equal to Hood's Sarsaparilla. It is the standard spring medicine and blood purifier and it possesses peculiar merit which others try in vain to reach. It really makes the weak strong. Do not neglect to purify your blood this spring. Take Hood's Sarsaparilla now.

HOOD'S PILLS become the favorite cathartic with every one who tries them. 25c. per box.

Messrs. Northrop & Lyman Co. are the proprietors of *Dr. Thomas' Eclectric Oil*, which is now being sold in immense quantities throughout the Dominion. It is welcomed by the suffering invalid everywhere with emotions of delight, because it banishes pain and gives instant relief. This valuable specific for almost "every ill that flesh is heir to," is valued by the sufferer as more precious than gold. It is the elixir of life to many a wasted frame. To the farmer it is indispensable, and it should be in every house.

How to Cure Headache.—Some people suffer untold misery day after day with headache. There is rest neither day or night until the nerves are all unstrung. The cause is generally a disordered stomach, and a cure can be effected by using Parmelee's Vegetable Pills, containing Mandrake and Dandelion. Mr. Finlay Wark, Lysander, P. Q. writes: "I find Parmelee's Pills a first-class article for Bilious Headache."



When my little girl was one month old, she had a scab form on her face. It kept spreading until she was completely covered from head to foot. Then she had boils. She had forty on her head at one time, and more on her body. When six months old she did not weigh seven pounds, a pound and a half less than at birth. Then her skin started to dry up and got so bad she could not shut her eyes to sleep, but laid with them half open. About this time, at the earnest request of friends, I started using the CUTICURA REMEDIES, and *in one month she was completely cured.* The doctor and drug bills were over *one hundred dollars*, the Cuticura bill was not more than *five dollars.* My child is now two years old, strong, healthy and large as any child of her age (see photo.) and it is all owing to CUTICURA. Yours with a Mother's Blessing,
MRS. GEO. H. TUCKER, JR.,
335 Greenfield Avenue, Milwaukee, Wis.
Sold throughout the world. POTTER DRUG AND CHEM. CORP., sole proprietors, Boston. Mailed free, "All about the Blood, Skin, Scalp, and Hair."
Baby Blemishes, falling hair, and red, rough hands prevented and cured by Cuticura Soap.



James E. Nicholson.

Almost Passes Belief

Mr. Jas. E. Nicholson, Florenceville, N. B., Struggles for Seven Long Years with

CANCER ON THE LIP,

AND IS CURED BY

AYER'S Sarsaparilla

Mr. Nicholson says: "I consulted doctors who prescribed for me, but to no purpose; the cancer began to

Eat into the Flesh,

spread to my chin, and I suffered in agony for seven long years. Finally I began taking Ayer's Sarsaparilla. In a week or two I noticed a

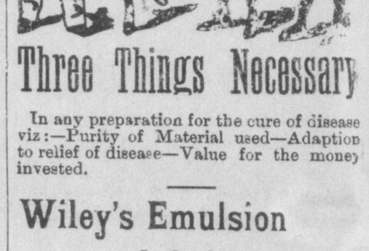
Decided Improvement.

Encouraged by this result, I persevered, until in a month or so the sore under my chin began to heal. In three months my lip began to heal, and, after using the Sarsaparilla for six months, the last trace of the cancer disappeared."

Ayer's The Only Sarsaparilla

Admitted at the World's Fair.

AYER'S PILLS Regulate the Bowels.



Three Things Necessary

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

Wiley's Emulsion of Cod Liver Oil

Answers all the requirement

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

2nd. Cod Liver Oil and Hypophosphites in a palatable and readily digested 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. Largest bottle for the money, equal to many preparations of twice the cost.

PRICE, 50 CTS.

Six Bottles $2.50.

POCKET MONEY

Is a luxury within your reach!
People in your town are constantly Sending for **Rubber Stamps.**
You could get the orders and make The profit. We want to tell you All about it; you will be interested.
WALTON & Co
Sherbrook, P. Q.
and Derby Line,
Agents Wanted in U. S. and Canada.

THE TEMPERANCE
—AND—
GENERAL LIFE ASS CO

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 Abstainers.

☞ Policies issued on all popular plans.

AGENTS WANTED

E. R. MACHUM, St. John N. B

Manager for Maratime Provinces.

ROPE. ROPE.

Just received.
1 Car load Manilla Rope, 12 tons well assorted in sizes.

For immediate r fafter eating use K. D. C.

K. D. C. the Great Spring remedy.

K. D. C. the household remedy for stomach troubles.

K. D. C. Pills cure chronic constipation.