

My Heart is Glad.

My heart is glad, for Jesus leads,
I wish no other guide;
Shadows have fallen where I tread,
But He is at my side.

'Tis easier to bear my lot
With such a Friend at call,
Ready to lift my fainting heart,
And take my burdens all.

Whatever I meet, by vale or height,
The roughest storm He shares;
His pierced hand, by day or night,
What seemeth best prepares.

Perhaps He hath laid stepping-stones
My feet must climb to heaven,
Of crosses to be meekly borne
By grace sufficient given.

I may not ask wisdom divine
The reason for such will;
Enough to know His hand hath mine
And He doth all things well.

He leadeth me why need I fear
Some troubles hid away?
I'll give the morrow to His care,
He giveth grace to-day.

He leadeth me whose word hath said
Our faith like gold He tries;
He loveth me and points o'erhead
Where the dear home-land lies.

Hope buoyo my soul to patient wait
The unfolding of His will;
And opens oft the golden gate,
These longing eyes to fill.

He that hath led me still will lead
Till death's dark stream is past;
How sweet 'twill be His face to see
When I reach home at last!

The Standard.

The Preacher and His Work.

The work of the Gospel minister is preeminently, and above all else, that of a *preacher*. I do not mean by this that he is to be what is popularly styled a great sermonizer or a master of eloquence, but he is to *preach*. When Jesus opened His ministry He went about all "Galilee, *preaching* the Gospel of the kingdom of God, and saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the Gospel." When He sent out the twelve (Matt. x, 1-15), He said: "And as ye go, *preach* saying, The kingdom of heaven is at hand." Paul said to Timothy (2 Tim. iv, 2),

1. But what is the preacher to preach? Paul says he is to "preach the word." Immediately preceding this charge he says to Timothy: "But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them; and that from a child thou hast known the holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness:

"That the man of God may be perfect, thoroughly furnished unto all good works."

"Charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at His appearing and His kingdom;

"Preach the Word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine."

From this passage we learn two things: (1) The all-sufficiency of the Holy Scriptures for faith and practice; (2) That the preacher must confine himself to the Scriptures in his preaching. All his teaching, and his doctrine, all his reproofs, and all his instructions must be drawn from the Holy Scriptures. It is not his business to correct "the word," but to preach it. The difference between the inspired prophet or apostle and the uninspired preacher is this: To the one God revealed His word directly by the Holy Spirit; while to the other He has revealed it in the Holy Scriptures. The preacher is no more at liberty to preach his own ideas than was the prophet to proclaim his ideas. The prophet listened to the voice of the Holy Spirit, and "spoke as he was moved by the Holy Ghost." The preacher must listen to the voice of the divine word, and proclaim it to the people. It is not his business to attempt to broaden the narrow way, nor to soften God's denunciation of sin, nor to lower the claims of the Gospel upon the life of the believer. It is his business simply to "preach the word," and let the people settle its claims upon them with God.

2. As preaching the word is the supreme business of the Gospel minister, the study of the word should be his chief study. Every young man who contemplates entering the ministry ought to seek the broadest culture, and every minister of the Gospel ought to be a lifelong student; but the study of the Holy Scriptures ought not only to occupy the chief place in

La Grippe weakens digestion use K. D. C.

his studies, but he ought to lay all his learning and culture under tribute to this one great and supreme study, that he may know the Holy Scriptures which he is to preach and teach to the people. The lawyer, in order to reach the highest success in his profession, ought to be a man of broad culture. But he can afford to be ignorant of medicine, theology, and many other things; but he cannot afford to be ignorant of the law, for the interests and even the life of his client may depend upon his knowledge of his profession. The physician ought to be a man of broad culture, but he can afford to be ignorant of the law, of theology and of many other things; but he cannot afford to be ignorant of medicine, for the health and life of his patient depend upon his knowledge and skill in his profession. So the minister of the Gospel ought to be a man of the broadest culture, but he can afford to be ignorant of the law of medicine, of mechanics, and many other things; but he cannot afford to be ignorant of the Holy Scriptures, for the eternal salvation of his hearers depends upon his knowledge of the divine word, and his skill in teaching and enforcing its truths. The preacher has not to deal with the questions of science, politics, or sociology, but with the eternal verities of the Spirit. Spiritual truths can be learned only from the word of God; the Spirit of God can alone reveal them, hence the teacher of spiritual truths must study and understand the divine word, in which those truths are alone revealed.

3. The most successful preachers in all ages have been those who have studied most closely and thoroughly the Holy Scriptures. John Bunyan was not a learned man, only a tinker, and yet he was one of the most successful preachers of his time, and his writings will live and bless the world to the latest generation.

Mr. Moody is not a learned man, and yet he is the most successful living preacher, and learned prelates and doctors of divinity gladly sit at his feet to learn from him the Holy Scriptures and the art of preaching the Gospel of the Son of God.

Mr. Spurgeon was not a learned man, never having graduated, but his thorough knowledge of the Holy Scriptures, which saturated his whole being, placed him at the head of all the preachers of the century, and made him one of the most wonderful teachers of the word of God of modern times.

4. All the successful evangelists, not only of our own times, but of all times, have been simply preachers of the word. We listen to them and wonder wherein their great power resides. Not one of them that I have heard can be called eloquent. They simply and earnestly tell the story of the cross, and people listen and are charmed, and moved to seek the Lord. This is the secret of their power, they "preach the word" in simplicity and in the unctious and power of the Holy Spirit, and men's hearts are touched and drawn to the Lord Jesus. This is the way the apostles preached, as Paul says, "Not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth."

5. The end of preaching is the salvation of men. If the preacher fails in saving his hearers, he fails in the main chance, and consequently his ministry is a failure. Nothing but the plain, pure, simple Gospel of Christ can save men. "It pleased God by the foolishness of preaching to save them that believe." The preacher should never forget this. If the Gospel, faithfully preached, cannot save men, they cannot be saved; for this is God's method of saving them, and human wisdom cannot devise a better method. The simple Gospel, as preached by McAll and his missionaries, in a few years transformed the worst district of the Paris Commune into the most peaceable and law-abiding district of the French capital. It is the simple Gospel that gives the power to the "forward movement" in all our cities. Let us, as ministers of the Lord Jesus, learn lessons in preaching from this fact, and study the word and "preach the word" in simplicity and in "the power of the Holy Ghost sent down from heaven," and we cannot fail of being successful preachers, and our God will make us soulwinners, which is the highest point of success in the preacher of the Gospel.—Dr. Hughey in N. Y. Advocate.

Live as though life were earnest, and life will be so.—Owen Meredith.

There is no sweeter repose than that which is brought with labor.—Chamfort.

A man, like a watch, is to be valued for his manner of going.—William Penn.

The love of Christ is the conducting medium to the love of all mankind.—Jowett.

K. D. C. imparts strength to the whole system.

What Men Need.

Jesus turns away men from sin because, by the magnetism of His love and the attractive raying out of influence from His cross, He turns them to Himself. He turns us from our iniquities by the expulsive power of a new affection, which, coming into our hearts like a great tide into some foul Angean stable, sweeps out on its waters all the filth that no broom can ever clear out in detail. He turns men from their iniquities by His gift of a new life kindred with that from which it is derived.

There is an old superstition that lightning turned whatever it struck toward the point from which the flash came, so that a tree with its thousand leaves had each of them pointed to that quarter in the heavens where the blaze had been. And so Christ, when he rays out the beneficent flash that slays only our evil and vitalizes ourselves, turns us to Him and away from our transgressions. "Turn us, O Christ, and we shall be turned."

Ah, that is the blessing that we need most, for iniquities are universal; and so long as man is bound to his sin it will embitter all other sweetenings and neutralize every other blessing. It is not culture, valuable as that is in many ways, that will avail to stanch man's deepest wounds. It is not a new social order that will still the discontent and the misery of humanity. You may adopt collective economic and social arrangements, and divide property out as it pleases you. And so long as man continues selfish he will continue sinful any social order will be pregnant with sorrow, "and when it is finished it will bring forth death." You have to go deeper down than all that, down as deep as this apostle goes in this sermon of his, and recognize that Christ's prime blessing is the turning of men from their iniquities, and that only after that has been done will other good come.

How shallow, by the side of that conception, do modern notions of Jesus as the great social Reformer look! These are true, but they want their basis, and their basis lies only here, that He is the Redeemer of individuals from their sins. There were people in Christ's lifetime who were all untouched by His teachings, but when they found that He gave bread miraculously they said: "Ah, this is of a truth the Prophet! That's the prophet for my money; the man that can make bread and satisfy material well-being." Have not certain modern views of Christ's work and mission a good deal in common with these vulgar old Jews—views which regard Him mainly as contributing to the material good, the social and economical well-being of the world?

Now I believe that He does that. And I believe that Christ's principles are going to revolutionize society as it exists at present. But I am sure that we are on a false scent if we attempt to preach consequences without proclaiming their antecedents, and that it will end, as all such attempts have ended, in confusion and disappointment.

They used to talk about Jesus Christ in the first French Revolution as "The Good Sansculotte." Perfectly true! But as the basis of that, and of all representations of Him that will have power on the diseases of the community, we have to preach Him as the Saviour of the individual from his sin.

Do you begin your notions of Jesus Christ where His work begins? Do you feel that what you want most is neither culture nor any superficial and external changes, but something that will deal with the deep, indwelling, rooted, obstinate self-regard which is the center of all sin? And have you gone alone to Him as a sinful man?—Alexander MacLaren, D. D.

Dallying with Temptation.

Perhaps we can learn a good Christian lesson from an old rabbinic comment on the first Psalm.

"Blessed is the man," says the wise Psalmist, "that walketh not in the counsel of the ungodly." That is a road, says the Jewish midrash, that he ought to have kept off from. Why should any man go that way? He should keep as far from it as possible. It is a very dangerous road to enter. The place where the ungodly are in counsel is no place for a good man. It will ruin his reputation and his character.

But if one should yield to curiosity or temptation and walk that way, thus entering the first stage in the downward career, what is the next stage? The Psalmist tells us.

"Nor standeth in the way of sinners." That is the second step. The man who has been so rash as to walk along where the ungodly are in counsel is likely to stop and listen. He "standeth." He wonders what they

K. D. C. Pills tone and regulate the liver.

are saying. He begins to be interested in their conversation and plans. The bloom of his fresh innocence is gone indeed. He has entered on the second stage of his downward course.

When he has gone so far as this, when he is not offended by the talk and counsel of the ungodly, but is willing to stand still in the way of sinners, he is far gone indeed. He is very near the third and last stage.

"Nor sitteth in the seat of the scornful." That is the end; the last stage is reached. When he has learned to endure vice, to stand and listen to the counsel of the ungodly, then he will soon be ready to sit down with them, in the very seat of the scornful and take part in their counsel. He becomes one of them, ungodly with the ungodly, a sinner with sinners, a scorner with the scornful. He has forgotten God; he has forsaken the company of the good; he is lost to holy influences. He is like the chaff which the wind driveth away. He is of the ungodly whose way shall perish.

This is an old lesson. "Beware of beginnings," said the old Latin proverb. Keep the camel's nose out of the tent, is the teaching of an ancient Arab fable. "Nemo repente turpissimus fuit." "Nobody ever became utterly base all of a sudden," said Juvenal. It is a commonplace of experience, and yet one of the most important and useful discoveries of experience, that we can preserve purity by avoiding contamination, by keeping out of bad company; while those who consort with the wicked will not only be known by the company they keep, but will be corrupted by it.

The lesson is especially important for the young. Parents should teach their children that it is not necessary for them to get sight and knowledge of evil things, that it is perilous for them to satisfy even the curiosity of seeing them. It is easy to say that we can go back after starting wrong; but it is the great deal easier to keep right than it is to come back after going wrong even a little way. Why should one turn and walk in the way of the ungodly, even if he does not intend to stand, much less to sit there? There is danger in that first step along that road. Even if the step seems a very short one it is better to avoid it. Don't take the first glass; don't seek the first experience of moral defilement. Preserve purity by avoiding the presence, or, with Paul, even the appearance of evil. This is the good lesson of the Hebrew midrash on the first Psalm.—Ind. p. ed.

Unused Powers.

In most cases, the chief regret of an old person is that life's opportunities were not more wisely used. Whether the sense of moral blame is less keen than that of failure to accomplish the most of which one is capable, or whether, after all, the highest degree of moral blame does not attach to a wasted life, certain it is that age is more apt to lament the good thing left undone than the evil thing done. It is rarely that you find an old man bemoaning his sins. But how often you hear him lamenting his wasted opportunities! It seems to him an unpardonable sin that any of his powers should have gone to waste.

Here is a suggestion and a warning for youth. Make the most of all your powers and opportunities! Do not lay up for yourselves burdens of remorse by neglecting to use and develop the faculties with which you have been endowed. The time to begin is always now. There can be but one *now* for the present opportunity. There will be another now to-morrow, but it will be for another opportunity. The chance you have to-day will never come back.

There are few sadder sights than a young man or young woman of rare promise squandering time, talent and opportunity in indolent unconcern, or in the pursuit of something utterly unworthy of themselves. One feels that they are capable of such noble things!—and yet they are selling themselves so cheaply to mere pleasure or dull-sensed ease. Little do they dream of the ever-increasing regret which is destined to pursue them like Nemesis as they enter upon the serious years of life. That irreparable past, with the opportunities that can never return—how the memory will haunt them!

"Make the most of your time, my boy!" were the parting words of a good old minister, who was sending his son away to a distant college, not to see him again, perhaps, until the boy's preparation for life had been completed. It was an injunction into which was packed the wisdom of a life of godly experience; and if the boy followed it, he could not have gone far wrong. Make the most of yourself, young man, young woman, whoever

K. D. C. Pills tone and regulate the bowels.

and wherever you are! Lay up no regrets for unused powers. Be a Christian; be honorable; be good. But with all your being, be faithful to the power that in your lies.—Zion's Herald.

A Protecting Providence.

John Knox, the Scotch reformer, had many enemies who sought to compass his destruction. He was in the habit of sitting in a particular chair in his own house with his back to the window. One evening, however, when assembling his family, he would neither occupy his accustomed seat nor allow anybody else to do so. That evening a bullet was sent through the window with a design to kill him. It grazed the chair he usually occupied, and made a hole in the candlestick.

It is related of Augustine that he was going on one occasion to preach at a distant town, and took a guide to direct him on the way. By some means the guide mistook his way and got into a bypath. It was afterward discovered that a party of miscreants had designed to waylay and murder him, and that his life was saved through the guide's mistake.

Charles of Bala was saved from death by what some would call a foolish mistake. On one of his journeys to Liverpool his saddlebag was put into the wrong boat. He had taken his seat when he discovered it, and had to change at the last minute. At first he was vexed and disappointed, but he afterward learned that the boat in which he intended to go was lost and all its passengers drowned.

Howard, the philanthropist, was once preserved from death by what some would call mere chance, but which was no other than a special providence. He always set a high value on Sabbath privileges, and was exact and careful in his attendance on the means of grace. That he might neither increase the labor of his servants nor prevent their attendance on public worship, he was accustomed to walk to the chapel at Bedford, where he attended. One day a man whom he had reproved for his idle and dissolute habits, resolved to waylay and murder him. That morning, however, for some reason or other, he resolved to go on horseback, and by a different road. Thus his valuable life was preserved.

Rev. John Newton was in the habit of regarding the hand of God in everything, however trivial it might appear to others. "The way of man is not in himself," he would say. "I do not know what belongs to a single step. When I go to St. Mary Woolnoth it seems the same whether I go down Lothbury or go through the Old Jewry; but the going through one street and not another may produce an effect of lasting consequence. A man cut down my hammock in sport; but had he cut it down half an hour later I had not been here, as the exchange of the crew was then making. A man made a smoke on the seashore at the time a ship was passing, which was thereby brought to and afterward brought me to England."—Primitive Methodist.

Did You Ever Think

That you cannot be well unless you have pure, rich blood? If you are weak, tired, languid and all run down, it is because your blood is impoverished and lacks vitality. These troubles have been overcome of Hood's Sarsaparilla because Hood's Sarsaparilla makes pure, rich blood. It is, in truth the great blood purifier.

HOOD'S PILLS cure liver ills, constipation, biliousness, jaundice, sick headache, indigestion.

Children Cry For It.

I certify that there is nothing near as good as Doctor Low's Worm Syrup. My children used to cry for it. Our storekeeper keeps it on hand, and it sells like hot cakes.

MRS. PETER MURRAY,
Davizes P. O. Ont.

In his Vegetable Pills, Dr. Parmelee has given to the world the fruits of long scientific research in the whole realm of medical science, combined with new and valuable discoveries never before known to man. For Delicate and Debilitated Constitutions Parmelee's Pills act like a charm. Taken in small doses, the effect is both a tonic and a stimulant, mildly exciting the secretions of the body, giving tone and vigor.

Try It.—It would be a gross injustice to confound that standard healing agent—Dr. Thomas' Electric Oil with the ordinary unguents, lotions and salves. They are oftentimes inflammatory and astringent. This Oil is, on the contrary, eminently cooling and soothing when applied externally to relieve pain, and powerfully remedial when swallowed.

Cuticura

Instantly Relieves
SKIN
TORTURES



A warm bath with Cuticura Soap, a single application of Cuticura (ointment), the great skin cure, followed by mild doses of CUTICURA RESOLVENT (the new blood purifier), will afford instant relief, permit rest and sleep, and point to a speedy cure in every form of torturing, disfiguring skin humours.

Sold throughout the world. British depot: NEWBURY, London. POTTER, DRUG & CHEM. CO., LTD., NEWBURY, U.S.A.



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 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 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—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 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 diseases 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 **Wiley's Emulsion**. 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 Le
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 Abstemious.

Policies issued on all popular plans.

AGENTS WANTED

E. R. MACHUM, St. John N. B.
Manager for Maritime Provinces

Window Glass.

Direct Importation
6 cases window glass, 6 cases muslin glass, 2 cases ground glass, 4 cases Fancy coloured glass.

JAMES S. NEILL