Intrusted.

O New Year, fair and flawless! we receive
Into our waiting hands thy pages white,
A page for every day, whereon to write
The truthful record of each word and thought,
And every deed of good or ill that's wrought.

O New Year, bright and stainless! with a prayer
For strength and courage, we this new trust take,
And in thy smile new promises we make;
We will be better, purer, tenderer, more wise,
As loving, kind, and good as in us lies.

Yet, New Year, as we greet thee, we confess
We've said the same before, when a new book
Wherein to write was given to us; we took
With hopeful hearts the utmost pains and care,
Lest we should tear or mar the pages fair.

And yet, and yet, O New Year, ere the leaves
Were scarce half written, we have seen with grief
Dark blots and crooked lines on many a leaf;
And then they have been further soiled and stained,
Where hot and ineffectual tears have rained.

And now, O New Year, thinking of the past,
We take with trembling hands thy fair, new gift;
Again will we essay to write, and lift
Our prayers for daily help, if God shall will
That we its pages to the end shall fill.

And thus, O New Year, do we take thy trust;
And when the rolling years have all been passed,
And we shall stand before the Judge at last
May He, remembering our human frailty, say:
"My love shall wipe all blots and stains away."

The Shepherd.

A STORY WITH A MORAL.

Many years ago there lived in New England a country pastor who had a farm. On the farm he had a flock of sheep. It occurred to him one day to walk over his whole farm and look into its condition. Upon reaching a point remote from his house, he found one of his sheep with its head caught between the rails of the fence. In its struggles to free itself, it had worn the wool from its neck, and exhausted its strength, so that, at last, it had given up all effort and lain down to die. Quickly releasing it, the good man tenderly carried it home and nursed it back to strength and health. As he was carrying the dumb creature home, the thought occurred to him, What if some poor sheep of my spiritual flock is in a similar condition? What if some member of my church has become entangled in sin, and after vain struggles to free itself has become discouraged, hopeless, and has given up all effort? On the spot, he resolved to do for his spiritual field what he dad done for his farm, viz., go over the whole of it carefully, family by family, soul by soul. His purpose he faithfully carried out. The result was what might be expected, a glorious revival of religion, the restoration of wanderers, the quickening of the piety of Christians, a large addition to the membership of his church, and the strengthening of the tie between himself and his people. Not only that, the news of what he had done, what led him to do it, and the results, spread through the adjacent country; other ministers resolved to "go and do likewise," and the result was a great and widespread revival throughout that section of New England.

This history I heard related by one who himself, sixty years ago, was a most successful pastor in one of our Eastern States. His success had been largely attributable to the use of the same methods. A study of the great pastorates, those which have been the means of great ingatherings, and of building up strong and abiding churches will show, I am sure that the secret of success has lain right here. Of course, no one will dispute that the pulpit is the minister's throne, and that he must see that its strength is maintained. In order to do this, he must take time for reading, study, thought, prayer, and self-culture of all forms. But while he does all that, and sees to it that he never comes before his people without careful preparation, yet there is something more to be done. He must know his people personally, their natures and their needs. He must make them feel that he cares for them, sympathizes with them, and is their friend. This can only be done by personal contact, and this contact can only be gained by visiting them in their homes, or wherever they are to be found. Only thus can the pastor become acquainted with all the members of the family, young and old; only thus can he see how they live.

Some ministers seem to think that they can win back stray sheep by pleading with them, or even scolding them, from the pulpit. That was not Jesus' method. It was to "leave the ninety and nine and go after the one that is lost until he find it." How many lost sheep there are to-day who are lost just because their pastor did not promptly go after them when they first strayed off! Brother shepherd, are there any in your flock? And what will you say to the great Shepherd when you stand before him to account for the flock which he committed to your care? Another thing: The Son of Man came to seek and save that which was lost, and he has sent us to continue the work. There are still "lost sheep of the house of Israel" after whom he bids to "go." If we wait forever they will not come to us, preach as eloquently and as earnestly as we will. Praying earnestly for the guidance and power of the Holy Spirit, we must go in search of them, and God will bless us in so doing. Say what we will, account for it as we may, there is a growing disposition on the part of the multitude to stay away from the house of God. I shall not try here to account for it, but it is a fact beyond dispute. There are crowded churches, but they are the exception: the most of them are far from crowded. Now in view of this fact, what shall we do—throw the blame on the multitude? That will not save them. Continue to preach, and say that we do our duty and are not responsible for their neglect? Of course, we are not, in a sense; but still these people have souls which may be saved through our efforts. God has sent us to "watch for souls." The pulpit is not the only watch tower. We must be on the watch for them everywhere, on the street, in the store, in the car, and, most of all, in the home. If we take the trouble to seek them out, they will be convinced that we are in earnest about their salvation.

Brethren, the season for the more active work is upon us. Let us go over our spiritual farms, and let us search for the lost sheep in every place within our reach, and the Great Shepherd will bless us in doing his bidding.
—*Presbyterian.*

K. D. C. tones and regulates the liver.

Forces That Win.

We accept too low a standard of what God wishes us to do and to be. The Bible ideal of Christian character is the "measure of stature of the fullness of Christ." An ideal which it is intended we shall reach sooner or later, if we fall in fully with God's plan for us. He who created us in His own image, and gave His Son to redeem us, will never rest until He sees every one of His children fully restored to that image if they wish to be thus restored. There are great possibilities in even the humblest life lived in the spirit of loyalty to God and fidelity to principle. Faith in these possibilities, and in the goodness and power of God to help us reach them, ought to lift us far out of our low and commonplace standards.

But mountain heights of character, like the grand, sun-tipped peaks of nature, seem often beyond our power of attainment. We fain would scale them, but we are so unequal to the effort. Others who are stronger may, but we in our weakness think we must be content to live upon a lower plane. But there are forces that will enable us to win all that is best and noblest; so sure are they to win that even the one most beset with difficulties may take heart.

When Joshua was to undertake the difficult task of leading the people into Canaan after the death of Moses, these were the ringing words spoken to him by God: "Have not I commanded thee? Be strong and of a good courage; be not afraid, neither be thou dismayed; for the Lord thy God is with thee whithersoever thou goest." Courage and faith—by these he should conquer. The voice of God comes to us as really as to Joshua. "Have not I commanded thee?" How? In the promises and requirements of the word; in the voices which whisper within us of the right path, the right act, the right word; in every good impulse; in every glimpse we get of a higher and truer life.

Faith in the command and in the Commander will give the courage which marches to victory in the face of every foe. There is great force in that word be "strong" and of "a good courage." It sets forth a quality which is essential to a noble character—sharpness firmness, the never-give-in spirit which does not fail before difficulties, but is nerved by them to renewed effort.

The right kind of faith in God gives one a proper faith in one's self. Caleb was not an egotist when he said in the face of the evil report from Canaan: "Let us go up at once, for we are well able to possess it." God has given us certain powers of mind and body, and it is dishonoring Him to depreciate them. A wholesome faith in one's self is essential to success in any calling, not excepting our high calling of God in Jesus Christ; nor is it inconsistent with the lowliness and meekness becoming a Christian. A cheerful courage which hopeth all things and believeth all things is also an essential. It is destructive to advancement in the best things to be pessimistic about one's self, or other people, or the world in general. People who are constantly finding fault are of very little use in the church or in society. Faith in the final victory of good or evil, because a righteous God rules and a conquering Christ has redeemed humanity, ought to make us "more than conquerors" every day and hour.

"There is no faith in seeing. Were we led
Like children here,
And lifted over rock and river bed,
No care no fear,

"We should be useless in the busy throng,
Life's work undone;
Lord, make us brave and earnest, in faith strong,
Till heaven is won."
Chris. Advocate.

K. D. C. Pills act in conjunction with K. D. C. where a laxative is required,

Glorifying God in Business Life.

We are to glorify God in all our business relations. There is danger that we shall make an unwarrantable distinction between our business engagements and our religious obligations. They do not belong to different spheres of duty. We too often act as if Sundays and churches belong to God and weekdays and business houses to the world, the flesh and the devil. There is a sense in which the house has been consecrated to God as peculiarly sacred; but there is also a sense in which every office and store may be consecrated to God. Religion is not for Sundays and churches alone; but it is for week days and business-houses as well. Religion sanctifies and glorifies every relation in life. If a man cannot take his religion into his business, he must have a bad business or a very poor religion. We all recognize the importance of what is known as "a call to the ministry"; the man who refuses to heed this call does so at his peril. But it must not be forgotten that every man is called to some form of ministry in the kingdom of our Lord.

The whole duty of everyone everywhere is to glorify God; and the exalted privilege of every man is to enjoy God forever. No man is excused from this great obligation because he refuses to confess Christ; this refusal but adds to his guilt. If you are engaged in an honest business for which you have qualifications and which you are conducting in a religious spirit, you may rest assured that God has called you into that business. By giving you ability to perform your work, God has set you apart to that duty; other business men may not have formally laid their hands upon your head, giving you ordination to that service, but tacitly they have given their approval, and God has given his blessing. This conception of our daily calling exalts and glorifies it; it makes the lowliest duty radiant with the glory of the loftiest motive. This conception of life and duty converts every office and store, every workshop and factory, every parlor and kitchen, into a sanctuary. It makes every counter and desk, every anvil and bench, a pulpit from which men and women may preach the Gospel of Christ and in which they are to glorify God. We are to find our opportunity to serve God not apart from, but within our daily vocation. Any other thought of secular service degrades it and dishonors God.—

The clergy have tested K. D. C. and pronounce it the best.

Fellowship With Jesus.

Fellowship is companionship, a sharing in each other's interests, an accord of spirit, a mutual understanding, a mutual confidence and trust. Think of some friends with whom you have fellowship. How comforting their presence; how helpful their counsel; how comfortable the freedom of intercourse, and the absence of distrust and suspicion. And think of having fellowship like that with Jesus. Can there be anything else so desirable, so hopeful, helpful, restful, so all-satisfying as this? Can it be possible that there should be companionship, sharing of interests, accord of spirit, mutual confidence, and trust between our hearts and Him? Yes, it is a possible and positive experience. "That which we have seen and heard that declare we unto you, that ye also may have fellowship with us; and truly our fellowship is with the Father, and with His Son Jesus Christ." In this word we find there is reciprocity. One sided friendship is not fellowship. Jesus fulfills His part; do we reciprocate? While He "knocks," do we respond? "With my whole heart have I sought Thee." "Yea, He is altogether lovely. This is my beloved, and this is my friend, O daughters of Jerusalem."

In true friendship there is loyalty. "God is faithful, by whom ye were called unto the fellowship of His Son Jesus Christ, our Lord." The friendship of Jesus is enduring. "Having loved His own which were in the world, He loved them unto the end." "Jesus Christ, the same yesterday, today, and forever." O thou inconsistent heart! learn thou the meaning of love from Him who fails thee never, through all thy fickleness and unloveliness! He cares for our interests always.

Fellowship implies mutual confidence and trust. "Henceforth I call you not servants; for the servant knoweth not what his lord doeth; but I have called you friends; for all things that I have heard of My Father I have made known unto you." "Trust in Him at all time; ye people, pour out your heart before Him. God is a refuge for us."

The habitual trust of the heart is that experience to which every believer is invited. He would be our intimate divine friend; so near to us that there can be no room for a rival; so faithful in imparting needful strength that we are able to overcome every obstacle in our daily life; so consciously present with us that believing in Him is the easy habit of every hour. Furthermore, He discloses unto us the divine method by which this faith in Him is to be perpetuated. "If my words abide in you." "My words!" "In you!" How emphatic and suggestive! His precious truth is not simply in the memory; rather, it is that spiritual food upon which the soul feasts, and through which it is constantly nourished; and that word is made nourishment unto us by the Holy Spirit, whose office it is to lead us "into all truth."

Sour tempers sweetened by the use of K. D. C.

What will the New Year bring?

If we could answer that question, the dawn of 1895 might not appear to us "a happy New Year." Wisely and kindly does our Father shield our eyes from a sight of future days. The coming joys might dazzle us, and turn us aside from present duties; or the griefs that lie along the way might utterly unnerve and dishearten us. To see but a step before us, and trust implicitly the wisdom and love of God for all that we cannot see, is far better than to know the end from the beginning. One thing we are sure the new year will bring—it will bring to us day by day the unerring, loving, brooding care of God.

We know from the past what the future will be in this respect. Looking back, we say: "Surely goodness and mercy have followed me;" and our trustful hearts exclaim: "Yes, and shall follow me all the days of my life." Ay, not only follow, but lead and guide on every side. So whatever comes, let us "*know and believe the Love.*" We can walk courageously when Love goes with us; we can bear disappointment when Love has the management of our affairs; we can endure pain when Love soothes us and says: "It is but for a moment." We can stand before the iron doors of great mysteries without fear when we know Love holds the key.

O, thou unknown new year, before whose portals we stand blind and deaf to all thou mayst have in store for us! We cross thy threshold with undaunted step, for we are "persuaded that neither death, nor life, * * * nor things present, nor things to come, * * * shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

"My heart shrinks back from trials
Which the future may disclose,
Yet I never had a sorrow
But as the dear Lord chose;
So I press the coming tears back
With the whispered word, He knows."

Patience With Others.

In our daily intercourse with others there is the constant opportunity of exemplifying the Christian graces of patience and long-suffering. A hasty temper will never win a soul. Whenever we are tempted to this, even when we are advocating right principles, we appear at a disadvantage. The cause we advocate will surely suffer at our hands. We may be led to take untenable positions in the heat of the moment, and thus yield to Satan an easy conquest. Our Lord has given to us such definite instructions upon this subject that it is a marvel that we could overlook it. His life, as well as His words, was a repetition of the injunction to cherish love toward all.

It may be said that the cause of righteousness sometimes requires severity of speech. Brave words, indeed, should be spoken against sin; but behind these words should ever be the spirit of blessing those who do evil. Dr. Whedon said: "What a beautiful and masterly calmness does our Lord prescribe to the Christian heart! He is to keep his own temper undisturbed, and while his enemy is raging with insane fury, he is calmly to study by what skilful application of touching kindness he can transform the lion into a lamb. By so doing he attains a victory; but that is the smallest part of the matter. He has transformed an enemy into a friend; and, what is better than either, he has, perhaps, converted a sinner from his error and saved a soul from death."

The One Cherished Sin.

Often from my window on the seashore I have observed a little boat at anchor. Day after day, month after month, it is seen at the same spot. The tides ebb and flow, yet it scarcely moves. While many a gallant vessel spreads its sails, and, catching the favoring breeze, has reached the haven, this little bark moves not from its accustomed spot. True it is that when the tide rises it rises, and when it ebbs again it sinks, but advances not. Why is this? It is fastened to the earth by one slender rope. There is the secret. A cord, scarcely visible, enchants it, and will not let it go. Now, stationary Christians, see here your state—the state of thousands. Sabbaths come and go, but leave them as before. Ordinances come and go; ministers come and go; means, privileges, and sermons move them not—yes, they move them; a slight elevation by a Sabbath tide, and again they sink, but no onward, heavenward movement. They are as remote as ever from the haven of rest; this Sabbath as the last, this year as the past. Some one sin enslaves, enchants the soul, and will not let it go. If it be so, make one desperate effort in the strength of God. Take the Bible as your chart, and Christ as your pilot, to steer you safely amid the dangerous rocks, and pray for the Spirit of all grace to fill your every sail, and waft you onward over the ocean of life to the haven of everlasting life.

Random Readings.

Character is king.

Truth is the highest beauty.

He that sins against God wrongs his own soul.

Be earnest, for earnestness alone makes life eternity.

Through our commons lies the path to the uncommon.

It is a poor cause that needs a passionate vindication.

A small sin hides the face of God.

He who loseth his faith, what staff has he left?—*Bacon.*

The first duty the Christian owes to God is to be happy.

God has filled the world with teachers for those who want to learn.

Great men are the real men—the men in whom nature has expressed itself.

There is always plenty of room for the man who can bring hope to his fellows.

Give a lie the right to live and it will wreck the universe.

If you have anything to do, do it at once; do not wait till it is too late.

Live in the present that you may be ready for the future."—*Charles Kingsley.*

Talents are nurtured best in solitude, but character on life's tempestuous sea,—*Goethe.*

Not only is he idle who is doing nothing, but he that might be better employed.—*Socrates.*

Ringing Noises

In the ears, sometimes a roaring, buzzing sound, are caused by catarrh, that exceedingly disagreeable and very common disease. Loss of smell or hearing also result from catarrh. Hood's Sarsaparilla, the great blood purifier, is a peculiarly successful remedy for this disease, which it cures by purifying the blood.

HOOD'S PILLS are the best after dinner pills, assist digestion, prevent constipation.

Mr. Thomas Ballard, Syracuse, N. Y., writes: "I have been afflicted for nearly a year with that most-to-be-dreaded disease Dyspepsia, and at times worn out with pain and want of sleep, and after trying almost everything recommended, I tried one box of Parmelee's Valuable Pills. I am now nearly well, and believe they will cure me. I would not be without them for any money.

He Has Tried It.—Mr. John Anderson, Kinloss, writes: "I venture to say few, if any, received greater benefit from the use of *Dr. Thomas' Eclectric Oil*, than I have. I have used it regularly for over ten years, and have recommended it to all sufferers I knew of, and they also found it of great value in cases of severe bronchitis and incipient consumption.

WHOOPING COUGH.

For Whooping cough and all throat affections, chest troubles, etc., Hagyard's Yellow Oil is the best embrocation ever discovered. It promptly relieves inflammation, pain and soreness from whatever causes arising.



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,
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