

Feed My Sheep.

That was a narrow street
Where trod Thy blessed feet;
And that a noisy throng
That followed Thee along:
And many a one was such
We scarce would deign to touch—
But Thou wast pressed upon by the un-
folded sheep,
And very close to them Thy place didst
keep.
And is it thus
Thou sayest to us:
"O, if ye love Me, feed My sheep!"

That was a toilsome way,
And that a sultry day,
When Thou didst, by the well,
Of living water tell,
And kindly speak to one,
And if that one alone,
The straying one, of all the world had
need most deep,
And Thou no thoughts 'but to reclaim Thy
sheep.
And is it thus
Thou sayest to us:
"O, if ye love Me, feed My sheep!"

That was a loveless word
Which, by strange spirit stirred,
Forbade the children grace
To see Thy shining face—
But Thou didst call them near,
And smile away their fear;
And one such little one the symbol seemed
to Thee
Of Thy great heavenly kingdom yet to be!
And is it thus
Thou sayest to us:
"O, feed My lambs, if ye love Me!"

That was a green hillside,
By Galilee's soft tide;
And sweet the garden's shade
By ancient olives made.
We often follow there
The words of life to share—
But O, the multitude of Thine untended
sheep!
Speaks there a voice within our spirit's
deep—
Thy voice to us.
And speaks it thus:
"O, if ye love Me, feed My sheep!"—
The Advocate

WHENS.

BY LAURENS.

When a young minister says he finds
it much easier to preach extempore
than to write his sermons, I have
sympathy for his congregation.

When a poor woman who has not
the means to support herself and chil-
dren says she has to pay ten dollars
for prayers for the repose of her sister's
soul in Purgatory, I feel that some-
body is practicing an imposition on
ignorance and poverty which is no
better morally than highway robbery.

When a member of another denom-
ination says he has changed his views
of doctrine and wants to unite with
mine, at the same time seeking a small
loan to help him out of immediate
necessities, I look into his record to
discover how many other churches he
has belonged to and borrowed from.
A Christian should not be suspicious
overmuch, neither should he squander
overmuch on church tramps.

When the deacons of a church are to
be found in the vestibule before and
after service, welcoming strangers and
smiling everybody into good spirits, I
congratulate the pastor, and perhaps
envy him a trifle.

When the saloon-keepers offer the
argument against prohibition that it
does not prohibit, I feel a good deal
more confident that it does. And
when they raise corruption funds to
defeat it, I know that every good man
ought to vote for it.

When a real-estate agent tries to use
pastors as his assistants in disposing of
valuable new lots and plots by offering
them a land or money consideration,
I instinctively question the real value
of what he has to sell, and fear the
buyer would be more sold than the
property.

When men of all parties and persua-
sions say that John Bright was a man
of inflexible integrity, of purity of
purpose, true to truth, I consider that
a higher compliment than any eulogy
of him as a perhaps peerless orator
could possibly be.

When newspaper critics characterize
a preacher as the "Beecher of Bum-
combeville," or the "Talmage of the
Blank Denomination," or the "Spur-
geon of America," I have pity for the
preacher and contempt for the critics.
As if there were any honor in being
the Anybody but Oneself.

When a minister constantly preaches
to his people what they should not do,
and rarely tells them what they should,
I expect to find them doing what they
should not.

When a man tells me that he
wouldn't do such a mean act as Brother
Blank was guilty of, I keep my eye on
him to see.

When a merchant advertises that he
always gives honest measure, I deal
with somebody else. Honesty that
has to be advertised may well be
suspected.

When a man protests that he is
K. D. C. Pills tone and regu-
late the bowels.

innocent of an act before he has been
charged with it, "methinks he doth
protest" too soon, if not "too much."

When a man tells me that he be-
lieves Shakespeare has done the world
as much good as the Bible, I do not
know how well he is acquainted with
Shakespeare, but I do know he must
be vastly ignorant of the Bible.

When a man adopts abuse instead of
argument for the advocacy of a cause,
I am sorry for the cause and suspicious
of the advocate.

When a church gets clique-cursed or
exclusive, I know Christ is not a mem-
ber of it, for he belonged to no set, no
caste, but to the world. "Whosoever
will, let him come," is the motto of his
church.

When Paul reasoned of temperance,
righteousness and judgment to come,
I note that Felix trembled; and when
good ministers to-day reason about the
same subjects bad men tremble still.

When a man seeks notoriety and
sympathy on the score of what he has
been, I am at once led to question
closely what he is.

When a pastor becomes a perpetual
scoff and critic, I know his own heart
needs sweetening. Things in general
look wrong when there is dust on one's
spectacles.

When a pessimist tells me that every-
thing is going to the dogs, I do not
need to see in what direction he is
traveling.

When a young man tells me boast-
ingly that he has never read a novel, I
both mentally measure his brain and
pity him for the accessible wealth of
thought, expression, experience, obser-
vation, genius, which he has missed.

When a layman tells me that he can
preach about as well as his pastor, I
argue that he either under-estimates
the preacher or over-estimates himself.

When a person tells me he can't
render Christian service, I spell it
"cant," and then substitute in its
place the truth, "don't want to."—
The Standard

Results of Consecration.

"Be not conformed to this world."
How great a drop is this! We were
dreaming of heaven; our thoughts were
all taken up with the sublime hope of
being made like unto the Son of God.
Then come this sudden fall to a com-
monplace of morality—a mere copy-
ship heading. And it is the first of a
series of such little moralities: "Be not
wise in your own conceits;" "Be given
to hospitality;" "Be not slothful in
business;" "Live peaceably with all
men." But that this should seem a
coming down makes the lesson all the
more needful. All this is full of
weighty meaning. Do we not too
often think that our way upward is,
first to be right with ourselves, and
then to be right with the world, and
then somewhere far off we may some
day come to be right with God? No,
the order is reversed. This is the only
way upward: first right with God, then
and then only, right with all things.
First "present your bodies a living
sacrifice" unto God, then the world
and all belonging to it is put in its
right place. Sin created nothing new,
and it took away nothing of what God
created. But it put man out of har-
mony with God. Then at once man
was out of harmony with himself, and
with everything about him. All things
are adjusted to God's will. This is
the end as it is the source of all things.
Man only has broken loose from his
place; and as soon as ever he is where
he should be, he fits in with all things,
and all things fit in with him. When he
loves God, there is a perfect harmony
—"all things work together for good."
This, then, is the first great step, and
not the last; the very beginning of the
life of God lies here, and all else shall
follow of necessity.

How vain are all other attempts at
conforming to the world! Perhaps there
never was a time when there were so
many Christians as there are to-day.
Certainly there never was a time when
there were so many home-made Chris-
tians as there are to-day—man-made,
church-made Christians. Who does not
know the receipt? Tie up the hands, and
say: "Sir, you must not do that." Tie up his feet, and say:
"You mustn't go to such and such
places, at least when you are at home."
Gag his mouth, blind his eyes, stop
his ears, cut him off from certain things
at which society is shocked, and there
is your Christian—a creature with his
heart hungering for the world as fiercely
as ever, and whose only evidence of
any earnestness is in a constant dis-
cussion as to whether there is any harm
in a score of questionable or unques-
tionable things that he desires, and in
the sincerity of his complaint that they
are forbidden.

Can we wonder at the general notion
that religion is a thing of hardships and
sacrifices? To present our bodies a

Use K. D. C. for all stomach
troubles.

living sacrifice to the opinions of re-
ligious society is no cure for conformity
to the world. The only way is a glad,
complete, whole-hearted giving up of
ourselves to God. Then comes the
being transformed by the renewing of
the mind—transformed, not from
without; but from within; exactly as
the earth is transformed when it gives
itself up to the seed. The contrast
between the two words "conformed"
and "transformed" is very much
stronger and more definite as St. Paul
stated it. "But the word 'transformed'
is, literally, metamorphosed. It im-
plies an organic result. This is the
very idea and heart of Christianity.
It is not only an example of true life;
it is not only a revelation of new pur-
poses and motives; it is a power to
which we can surrender ourselves,
which can take us up and transform us
into a newer and higher life, even the
life of God.

"That we may prove what is that
good and acceptable and perfect will
of God." The renewed mind has new
faculties of discernment. There is a
clear perception and appreciation of
the will of God; new eyes to see it, and
a new heart to do it and to be it. We
cannot know God's will until we are
given up to it.—Mark Guy Pearse.

Christianity and Secular Pur-
suits.

Every business man has a chance to
contend for the faith on a bloodless
but decisive and important field. On
entering business life one meets at
the outset sharp competition, fierce
struggles for gain, in the midst of
which he witnesses the dishonest
methods by which his neighbors hope
to rise, the overreaching, the deceit,
the supreme selfishness which charac-
terizes the transactions of men. To
mere human judgment it would appear
impossible to achieve success without
using the same methods, and in this
verdict most of the business advisers
concur. To stand almost alone, to
believe in the eternal principles of
justice and truth, and act on them,
requires courage and character. In
secular pursuits one will often be
wronged, and the temptation to
retaliate will be too strong for human
nature to resist. But the apostle
says: "Be not overcome of evil, but
overcome evil with good." And God
has not given a commandment without
furnishing the ability to keep it.
Relying on this strength, the Chris-
tian business man wins a victory worth
more to him and to the world than
Waterloo. He not only overcomes
his competitor, but himself also, and
this is the greatest victory of all; for
"greater is he that ruleth his own
spirit than he that taketh a city."

Opportunities to make large sums of
money by engaging in questionable
pursuits, by conducting legitimate pur-
suits in a dishonest way, or by in-
troducing doubtful elements into his
regular business, frequently stare the
merchant in the face. The alternative
is often presented him to violate the
precepts of Christianity or lose many
important customers. Thousands are
carried down by this tide of dishonest
competition and speculation. One
man is tempted by the large gains of
the liquor trade, another by one of the
various schemes for making money by
trading in futures, another by some
other form of gambling under the
name of business. Many are prevent-
ed from taking a stand against gigantic
evils and aiding important reforms by
the fear that they will lose the trade
of those who do not sympathize with
such movements. The Christian
woman who keeps a boarding house to
support herself and fatherless children
is exposed to severe temptations when
from principle she refuses to use wine
on her table. Her business declines.
Wealthy applicants turn away from
her house with scorn when they learn
that she carries her temperance prin-
ciples into her business. In all these
cases men and women have an oppor-
tunity to let their light so shine before
men that others may see their good
works. While a man's religion may
cause him to lose money in such a
case, his secular business will prove
a help to his religion by affording him
the best opportunities in the world for
doing good by self denial and personal
sacrifice. One can advance the cause
of truth and at the same time advance
his own character by being true to his
principles when it costs something to
do so more than he can do in any other
way. "Be ye steadfast, unmovable,
always abounding in the work of the
Lord, forasmuch as ye know that your
labor is not in vain in the Lord."
—Lancelot Clark, D. D.

Poisoned By Gold.

The daily press had an account last
week of a banker who had lost one
eye and seriously injured the other
through handling gold. In some way
disease germs had attached themselves

K. D. C. is marked prompt
and lasting in its effects.

to the yellow metal in its transmission
through many hands, and the man of
discounts paid the penalty of constant
exposure to the same. We have been
familiar with lead poisoning, but this
is the first instance which has come to
our notice of gold poisoning. The
incident is significant: a man blinded
by gold.

But when we turn back to an old
book we find warning against this very
condition. The light of the body is
the eye, but there is danger of put-
ting out this light when we work and
worry to lay up treasures on earth.
In the confusion which comes through
our trying to look at two opposite ob-
jects at the same time, vision is im-
paired and our light goes out in dark-
ness. We can not serve God and
mammon.

But blindness is not the only effects
of the subtle poison. Gold dries up
the natural affections, hardens the
soul against that natural sympathy
which would help a fellow in need;
breaks up the peace of families; sets
father against son, and son against
father, paralyzes the sources of friend-
ship; murders millions through in-
dustrial slavery; sells youth to legalized
adulterous union with diseased age;
kills patriotism; strangles religion; and
sets up an ugly yellow idol in the
place of our infinite Father and God.
The love of money is a root of all evil,
the deadliest poison for the soul.—
Chris. Standard.

Sincerity.

The origin of the word "sincerity"
is profoundly interesting and sugges-
tive. When Rome flourished, when
her fame was spread the world over,
when the Tiber was lined with noble
palaces built of choicest marbles, men
vied with each other in the construc-
tion of their habitations. Skilful
sculptors were in request, and im-
mense sums of money were paid for
elaborate workmanship. The work-
men, however, were then guilty of
practicing deceitful tricks. If, for
example, they accidentally chipped the
edges of the marble, or if they dis-
covered some conspicuous flaw, they
would fill up the chink and supply the
deficiency, by means of prepared wax.
For some time the deception would
not be discovered, but when the heat
or damp would disclose the wax. At
length those who had determined on
the erection of mansions introduced a
binding clause into their contracts to
the effect that the whole work from
first to last was to be *sine cera*—that is,
"without wax." Thus we obtain our
word *sincerity*. To be sincere is to be
without any attempt on our part to
mislead, misrepresent, deceive, or im-
pose on another; to be, and appear to
be, what we are; to say what we mean,
and mean what we say.—The Presby-
terian Review.

Affliction.

Affliction is the seal of the Lord's
election. I remember a story of Mr.
Mack who was a Baptist minister in
Northamptonshire. In his youth he
was a soldier and calling on Robert
Hall, when his regiment marched
through Leicester, that great man be-
came interested in him, and procured
his release from the ranks. When he
went to preach in Glasgow he sought
out his aged mother, whom he had not
seen for many years. He knew his
mother the moment he saw her, but
the old lady did not recognize her son.
It so happened that when he was a
child, his mother had accidentally
wounded his wrist with a knife. To
comfort him she cried: "Never mind,
my bonnie bairn, your mither will ken
you by that when you are a man."
When Mack's mother would not be-
lieve that a grave, fine-looking min-
ister could be her own child, he turned
up his sleeve and cried, "Mither! I
mither! dinna ye ken that?" In a
moment they were in each other's
arms. Ah, brethren! the Lord knows
the spot of his children. He acknowl-
edges them by the mark of correction.
What God is to us in the way of trouble
and trial is but his acknowledgement
of us as true heirs, and the marks of
his rod shall be our proof that we are
true sons. He knows the wounds he
made when exercising his sacred
surgery.—Mac Laren.

A LADY is a woman who is honorable,
truthful and refined; who regards the
comforts of others first; who never for-
gets how important are little courtesies
to the happiness of life; who is loyal
to her friends, and never betrays a
trust; who scorns to think a mean
thought, or speak a mean word or per-
form a mean act; who reverences age,
protects weakness, and maintains her
own womanly self-respect.

In European countries, the title is
generally confined to women who be-
long to the nobility and gentry. In

K. D. C. Pills cure chronic
constipation.

this country it justly belongs to every
woman, young or old, rich or poor,
beautiful or plain, who possesses the
qualifications we have named, and the
term should not be made meaningless
by indiscriminate or unthinking use.

"Preach the Word."

An earnest, hard-working layman,
loyal and loving to all his pastors,
dropped this comment, which may be
worthy of consideration:

"Yes, he's what I call a 'floater'; he
skims the surface. He talks all about
the flowers and the leaves and the
trees and the brooks; he pleases all
the young people. He isn't such an
able preacher as Brother A was; you
couldn't hear him without hearing a
good deal of Scripture. I like the
Bible myself."

Perhaps we can judiciously mix these
up by talking about the flowers, leaves,
trees and brooks—but only as the Bible
does.

Random Readings.

Labor's the fuel, but zeal is the fire.
Hearts can be young in spite of gray
hair.

Time is the surgeon who sets broken
hearts.

The suffering Saviour is the trium-
phant conqueror.

Taking up the cross never means
doing service unwillingly.

Humility is the solid foundation of
all virtues.—Confucius.

The cross is easier to him who takes
it up than to him who drags it along.

We are in the world for some pur-
pose—to find Christ and remind men
of him.

Does your religion so permeate your
whole being that serving God is a
delight to you?

It may be safely asserted that the
man who never made a mistake never
made anything worth mentioning.

Everywhere We Go

We find some one who has been cured
by Hood's Sarsaparilla, and people on
all hands are praising this great medi-
cine for what it has done for them and
their friends. Taken in time Hood's
Sarsaparilla prevents serious illness by
keeping the blood pure and all the
organs in a healthy condition. It is
the great blood purifier.

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

Dr. Fowler's Extract of Wild Straw-
berry cures Diarrhoea, Dysentery,
Colic, Cramps, Cholera, Cholera
Infantum, Cholera Morbus and all
summer complaints and fluxes of the
bowels in children or adults.

Colic and Kidney Difficulty.—Mr.
J. W. Wilder, J. P., Lafargeville, N.
Y., writes: "I am subject to severe
attacks of Colic and Kidney Difficulty,
and find Parmelee's Pills afford me
great relief, while all other remedies
have failed. They are the best medi-
cine I have ever used." In fact so
great is the power of this medicine to
cleanse and purify, that diseases of
almost every name and nature are
driven from the body.

The great lung healer is found in
that excellent medicine sold as Bickle's
Anti-Consumptive Syrup. It soothes
and diminishes the sensibility of the
membrane of the throat and air pas-
sages, and is a sovereign remedy for all
coughs, colds, hoarseness, pain or
soreness in the chest, bronchitis, etc.
It has cured many when supposed to
be far advanced in consumption.



When my little girl was one month old, she
had a scab form on her face. It kept spread-
ing 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 hun-
dred 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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Dr. H. F. Merrill.

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WITHOUT AN EQUAL.

Statement of a Well Known Doctor

"Ayer's Sarsaparilla is without an equal
as a blood-purifier and Spring medicine, and
cannot have praise enough. I have watched
its effects in chronic cases, where other
treatment was of no avail, and have been
astonished at the results. No other blood
medicine that I have ever used, and I have
tried them all, is so thorough in its action,
and effects so many permanent cures as
Ayer's Sarsaparilla."—Dr. H. F. MERRILL,
Augusta, Me.

Ayer's Sarsaparilla

The Only Sarsaparilla

Admitted at the World's Fair.

Ayer's Pills for liver and bowels.



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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

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Answers all these requirements

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 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.
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You could get the orders and make
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All about it; you will be interested.
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H. SUTHERLAND, - MANAGER.

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