

Just For To-day.

Lord, for tomorrow and its needs
I do not pray
Keep me, my God, from strain of sin,
Just for today
Let me both diligently work
And daily pray
Let me be kind in words and deed,
Just for today
Let me be slow to do my will,
Prompt to obey;
Help me to overcome my flesh,
Just for today
Let me no wrong or idle word
Unthinkingly say;
Set Thou a seal upon my lips,
Just for today
Let me in season, Lord, be grave,
In season gay;
Let me be faithful to Thy grace,
Just for today
So for tomorrow and its needs
I do not pray;
But keep me, guide me, love me, Lord,
Just for today.

—Canon Wilberforce.

The Higher Level.

It is a wonderful history—the history of the universal Church of Christ. It is a wonderful success when we look at it from this standpoint of our lower life. But O! it is the colossal failure of all the history of the universe when we look at it from the standpoint of the ideal and the possible and the divinely intended. "Go ye said the Master to the people who were assembled upon the mount of ascension, "Go ye into all the world, and preach the Gospel to every creature;" "and, lo, I am with you alway, even unto the end of the world." If they had only heeded! There was a command—"Go ye!" There was a promise—"Lo! I am with you." Omnipotence was pledged to the ultimate triumph. Yet here we are after the lapse of eighteen weary centuries, still watching the heavens and wondering when the Lord will come. "O Lord, how long?"

What is the trouble? Sin in the camp. The Church of God is not what it ought to be. But for the sin of the Church the conquest of the world would have been accomplished long centuries ago. If you want to transmit an electric current and produce a tremendous power by it, you must be very careful that the wires along which the power passes shall be thoroughly insulated. There must be no loss of power by contact with foreign things. I can place you on an insulated stool and turn a current of electricity upon you; and if you will not touch anything, but hold yourself aloof from everything that could possibly conduct the power away from you, I will fill you so full of electricity that it will go sparkling in electric flashes from your finger tips. There! will be convulsions of power and earthquakes of energy within you. O, if the Church had only stood there, "Come out from the world, and be ye separate, saith the Lord; for I have chosen you to be an holy priesthood, a peculiar people. Put away the unclean thing from among you." That is the injunction which God is ever addressing to His militant Church. If you want to reduce Buddhism, if you want to conquer Confucianism, if you want to destroy idolatry, if you want to take the nations who are worshipping fetich idols in the darkness of death, put away the unclean thing from you.

"Loose yourself from thy bands, shake thyself from the dust O captive daughter of Jerusalem." Let God energize thee. Then shalt thou be God's people, and God Himself shall be thy God.

But now as to thy individual Christian—for it is not a matter of great consequence to speak of the Church in the abstract, or en masse. The Church is what you individual Christians make it. From one standpoint, it is a wonder that you are as good a Christian man as you are. That is to be said to your credit. "For we wrestle not against flesh and blood, but against principalities and powers in high places," and against the "prince of the power of the air." We are constantly opposed by the world and the flesh and the devil, and it is a wonder to me that we Christian people are half as good as we are. What was it that old Baxter said? "I am not what I ought to be; I am not what I hope to be; I am not what I mean to be; but by the grace of God I am what I am!"

So you have made a success of it, if you look at the Christian life from the lower levels; but if you occupy the standpoint of the ideal and the possible, O what a colossal failure you and I have made of it! "Ye are the light of the world. A city that is set on a hill cannot be hid. * * * Let your light so shine before men, that they may see your good works and glorify God." How is it that you have been thwarted in your best resolutions? How is it that you have risen in the morning, and made your prayer of consecration, and gone out

to meet the world, and come back defeated, as the soldiers of Israel came back down that mountain road from Ai? And then you have knelt down to pray, as David did, "Have mercy upon me O God, according to thy loving-kindness, and according to the multitude of thy tender mercies blot out my transgressions, for I have sinned."—D. J. Burrell D. D.

Opportunity.

Opportunities do not come to us by chance; God sends them. They do not leave us to capricious choice; because God sends them, we are bound to him to embrace them and do our best with them. To wilfully neglect an opportunity to do good is to trifle with the most sacred relations. Opportunities employed make us co-workers with God.

We can do, when opportunity comes, what without it would be impossible. Take the case of food and hunger. If A has plenty of food, and there is no hungry man accessible, his abundance does not make an opportunity. If B is hungry and A cannot reach him, the starving man's need does not make an opportunity. But if A with food can reach B with his hunger, the case is changed, and out of the relations between these two opportunity comes for "doing good" to the body and soul of a man. Last year Russia had hunger and America had bread; out of these conditions opportunity for a great Christian deed arose.

One of our saddest mistakes grows out of our disposition to think of opportunity as great or small. If it seems to us to be great, we are roused to effort; if it seems to us small, we are tempted to pass it by as of little moment. But the truth is, no man knows what, in this work of doing good, is great or small. In Georgia, at a camp meeting once, I preached on a Sunday morning to two thousand people. In that country place it seemed to be a large opportunity; but no one can tell. What resulted was not made manifest. In the same county once I met an old negro man at work in the woods. An impulse came to me to talk to him about religion. We two sat on a log together. I found him as Philip found Candace's grand treasurer—longing for some one to guide him and to help him to the Savior. There on the log I talked "to him Jesus and the resurrection." I am sure he was converted right there while we talked, and cried, and prayed together in the silent forest, with the old log for pulpit and altar, and inquiry room. This was a great opportunity for me.

The books tell us of a young girl who once, in London, spoke kindly to a little boy in rags, playing in the gutter. She won his confidence, and by and by won him for Christ, who made a great pioneer missionary out of him. Yet most people would have thought that girl's opportunity, when she spoke to the ragged child, was very small. It is sad to think of it, yet it is very probable that many people, overlooking what seem to be very small occasions, miss utterly the greatest opportunities that God sends them in a whole lifetime. He does not give us any gauge by which to measure opportunities, because we are to work by faith as well as walk by faith.

To measure an opportunity in itself and in its final outcome, we need to know the value of three unknown quantities; and we cannot know either one. If x represents what we can do when we do our best, if y represents the receptivity and possible spiritual development of even a little boy, if z represents what it may please God to do through us for the child and for the world, after a time, through the child becoming a man, we have an equation whose solution will never appear in figures like those we use in accounts and census tables. What to our nearsightedness may seem to be smallest may well be, in a world God governs in the interests of Christ's kingdom, the greatest of all opportunities he intrusts to us while we live upon the earth. If we would make sure of not losing our greatest, we must do our best with what appear our smallest opportunities, slighting none.—*Sunday School Times.*

An Ideal Book.

The Bible is an ideal book. In its origin and influence it is unlike all other books. It contains a complete revelation of God's ideals of man—a revelation of his own infinite purposes for the whole human race. As men recognize and accept this revelation as coming from their all-wise Creator, they are drawn to him, they look to him for instruction and guidance in all the affairs of life. Such help as the Bible thus gives is to be found nowhere else, and we are sure that, with all the acquisitions which shall come to us in the future there will be nothing that can take the place of this old

Book. As a source of hope and comfort it is unparalleled. As a bulwark of our civilization it is as the rock of Gibraltar, impregnable. And it is a matter for devout thanksgiving that there is to-day a growing loyalty for the Bible among the representatives of all branches of the Christian family. In all the great denominations the integrity and authority of the word of God are accepted without doubt or criticism. It has been noticeable during the recent great gatherings of some of the leading churches of this country that speakers frequently took occasion to express their confidence in the Bible and its integrity, and it was a thing of frequent occurrence that good and strong expressions of such confidence called out a hearty response from those that heard. "Advanced ideas," so called, and guesses which have been used in certain small circles in disparagement of the Bible are not gaining currency, and it is not likely that they ever will.

Let the church stand by the old Book, let it continue to be the star of hope to the sinful and the needy, as in it they learn of the sinner's Savior and the Friend that sticketh closer than a brother, and the world must continue to advance in righteousness and in civilization with the progress of the years.

The recognition which Christ himself gave this Book, and the place which Paul and the other apostles gave it, show the New Testament sanction of the revelation which God has been pleased to give to the world of supreme importance and authority. Its ideals, therefore, must be the ideals for all the peoples, in all lands, in all times, and on all questions affecting human conduct and character. And we rejoice, therefore, in the growing interest that prevails so widely in Bible study. This is significant. If we are to have proper ideals we must gain them by the study of the Book of ideals. There is nothing in connection with our growing young people's work that promises so much as the emphasis that is now being put upon the study of the word of God.

There is much being said about higher ideals in our work as a church. Where shall we get such ideals? Certainly not from the urgency of the work or from a mere desire to be useful and build up the church. No; the ideals which evoke enthusiasm and call out our best energies must have a higher source. They come from above; and only as we become acquainted with them as we study the Book in which they are revealed can we come to know them in their power and fullness.—*Rel. Telescope.*

Who Is My Brother?

In these days of practical and aggressive Christian philanthropy there seems to be a growing tendency to narrow more and more the answer to this question. To the charitably inclined, outside of one's own family, there is but one human being worthy to be classed as a brother, and that is the unfortunate, the poor, the afflicted, the sin-cursed, the man who has no help. But true and noble as is the impulse to be of soul's kin to such an one, there is something circumscribing and narrowing in a conception of human brotherhood which stops there. The sociologist may teach us a broader lesson. To him every man is a brother, rich and poor, high and low, hapless and fortunate, strong and weak. His message, his mission, his efforts, are directed toward all. He has a gospel and a blessing for men of both high and low degree.

There is too much moral and social aloofness on the part of Christians, from all save one another and that one class whom suffering makes even lovely in its unloveliness of sin and misery—the unfortunate, the ward of society. Not that sweet charity should withdraw one iota the hem of her gracious mantle; but let the spirit which prompts a man to call a beggar his brother, lead him also to feel kindly toward his social equal, his perhaps uncongenial neighbor, his opponent in politics or any other form of opinion—in a word, toward humanity with all its faults and failings and differences of thought and feeling. Who is our brother? Not merely the outcast, the needy, the sick, the helpless—though God knows these most need our brotherly sympathy and help—but all mankind, with its trials, its needs, its longings, its unuttered appeals. Christ was the brother of all. He gave of his heart's wealth to the rich as well as to the poor. He stooped to heal a beggar; and yet He found so large a place in the heart of a Jewish millionaire that the rich man begged his poor, wounded body to lay in his own splendid tomb. Here was the true breadth of love, the true expansion of the idea of brotherhood. Here is the only true Christian ideal of philanthropy, the only full and adequate answer to the question, "Who is my brother?" Love your neighbor, even though he has no

sores and is able to pay his bills. Yes, love even your enemy, though he be as good as yourself, and perhaps better! Love men because they are men, God's children, your brothers. Nurture a kindly feeling toward them all—not this one or that one, not this class or that one—but every man and every class of men to whom you can bring anything of comfort or help, or sympathy, or admonition.—*Zion's Herald.*

The Seven Bibles of the World.

The seven Bibles of the world are the Koran of the Mohammedan, the Tri Pitikes of the Buddhists, the Five Kings of the Chinese, the Three Vedas of the Hindus, the Zendavesta of the Persians, the Eddas of the Scandinavians, and the Scriptures of the Christians. The Koran is the most recent of all, dating from about the seventh century after Christ. It is a compound of quotations from both the Old and New Testaments and from the Talmud. The Tri Pitikes contain sublime morals and pure aspirations. Their author lived and died in the sixth century before Christ. The sacred writings of the Chinese are called the Five Kings, the word "kings" meaning web of cloth. From this it is presumed they were originally written on five rolls of cloth. They contain wise sayings from the sages on the duties of life, but they cannot be traced further back than the eleventh century before our era. The Vedas are the most ancient books in the language of the Hindus, but they do not, according to late commentators, antedate the twelfth century before the Christian era. The Zendavesta of the Persians, next to our Bible, is reckoned among scholars as being the greatest and most learned of the sacred writings. Zoroaster, whose sayings it contains lived and worked in the twelfth century before Christ. Moses lived and wrote the Pentateuch fifteen hundred years before the birth of Christ; therefore that portion of our Bible is at least three hundred years older than the most ancient of other sacred writings. The Eddas, a semi-sacred work of the Scandinavians, was given to the world in the fourteenth century.

Practical Holiness.

Holiness is pre-eminently practical. Where it exists in a human heart it will ever be manifested by corresponding deportment in this life. The man who is pure in heart will have clean hands and a clean record. He who has the mind of Christ will be characterized by a Christlike devotion to the good of all men, and by a Christlike sacrifice of himself in the interests of God's cause. A holy man will always be a liberal man! There is no such thing possible as sanctified stinginess or sanctified covetousness. Moreover, the man who professes and advocates holiness, but who keeps up a reputation in the community for being "close," "tight-fisted," "illiberal," "stingy," "grasping," "covetous," etc., does the cause of holiness incalculable harm. Holiness is another name for true benevolence. Giving and doing for others are among its prime manifestations. Think of this, my brother, my sister, and then remember that spinning holiness testimony by the yard will never advance, but only retard the cause unless you work, and give, and sacrifice in keeping with what you profess.—*Free Methodist.*

Stable And Unstable.

A stable-minded man may change his opinions, but an unstable man really forms no opinions. A stable-minded man thinks, and an unstable man only thinks that he thinks. It is not a mark of weakness to change a conviction upon evidence, but is a mark of weakness to have no convictions. James, in his epistle encourages stability, in the first paragraph of the first chapter, by showing that trials should be a source of joy, and that riches are a delusion. If no pain can harm us and no worldly joy bless us, what is there to prevent our going right on in a constant course of life and service? It is for lack of the faith fostered by this paragraph that so many Christians are halting, wavering and fearful in their lives, and do not exhibit the works enjoined further on in the same epistle.—*Lookout.*

How to Give a Guinea a Year.

A missionary collector once called upon a rich old admiral, and after having explained to him the nature and object of the society, asked him if he could not afford to give something in support of so good a cause. Oh, yes, replied the admiral I'll give a guinea a year.

He accordingly took out his purse (containing twenty guineas), and emptied its contents onto the table

then going to a cupboard, he took down a bag of gold, and counted until he came to sixty-two, which, added to that already on the table, made eighty-two. Here said he to the collector, are eighty-two guineas, and I am eighty-two years old. That is what I mean by giving a guinea a year.—*Primitive Methodist.*

A Slender Supply.

Some Christians are just religious enough to make themselves miserable. They have so far broken with the world as to find no satisfaction in its shallow delights, but they have not so far committed themselves to Christ as to know the deep and holy joy of an absolute consecration. What they need is to surrender themselves utterly to the service of their Lord. If they would only do that, they would at once be led into that secret of the Lord which is revealed only to them that fear him. We shall not be so uncharitable as to say that they are not Christians at all in their present state; for we know that our Lord is so gentle that he does not break the bruised reed or quench the smoking flax. But we must say that they are missing all that is best and highest in Christian experience.—*The Advocate.*

Among the most sacred rights of women is that which should give them physically and spiritually clean men for fathers, brothers, husbands, sons and friends. And this is a right which their own example, tact, grace and independence will do most to secure. Let them set the standard high, and men will surely respond to it.

Don't teach the little ones to worry, Don't expect them to be as far seeing as yourself. Don't overburden their undeveloped brains with "don'ts and musts" that only a grown up could remember. Don't forget that force of example is their best book of exhortations.—*The Home Queen.*

In the great day when the muster roll shall be read, of all those who are converted through fine music and church decoration and religious exhibitions and entertainments, they will amount to the tenth part of nothing; but it will always please God by the foolishness of preaching to save them that believe.—*Surgeon.*

Rest in work is better than rest from work. Rest from work is mere inaction. There is no real gain in that. One grows tired in it, if not of it. But rest in work is refreshing. One gains strength and power as he works while thus resting. The rest which Jesus gives to those who seek it in his service, is rest under his yoke, not rest away from it. Not until the believer is doing more than now, can he have refreshing rest in work. A Christian's rest is found under the yoke and in the furrow.—*S. S. Times.*

A Million Gold Dollars

Would not bring happiness to the person suffering with dyspepsia, but Hood's Sarsaparilla has cured many thousands of cases of this disease. It tones the stomach, regulates the bowels and puts all the machinery of the system in good working order. It creates a good appetite and gives health, strength and happiness.

Hood's PILLS act harmoniously with Hood's Sarsaparilla. Cure all liver ills. 25 cents.

Skepticism.—This is unhappily an age of skepticism, but there is one point upon which persons acquainted with the subject agree, namely, that Dr. Thomas' Elettio Oil is a medicine which can be relied upon to cure a cough, remove pain, heal sores of various kinds, and benefit any inflamed portion of the body to which it is applied.

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 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.

A WORD IN YOUR EAR

THE SECRET OF BEAUTY OF the complexion, hands, arms, and hair is found in the perfect action of the Pores, produced by

Cuticura SOAP

The most effective skin purifying and beautifying soap in the world, as well as purest and sweetest for toilet, bath, and nursery.

Sold throughout the world. British depot: F. New, 25, Abchurch Lane, London, E.C. 4. U.S.A. depot: J. B. Rose, 100, South Street, Boston, U.S.A.

the doctor

approve of Scott's Emulsion. For whom? For men and women who are weak when they should be strong for babies and children who are thin, when they should be fat; for all who get no nourishment from their food. Poor blood is starved blood. Consumption and Scrofula new come without this starvation. And nothing is better for starved blood than cod-liver oil. Scott's Emulsion is cod-liver oil with the fish-taste taken out.

Two sizes, 50 cents and \$1.00

SCOTT & BOWNE, Belleville, Ill.

LOOK

What I have to say is for your benefit. I know you want to have money, and you can do it by calling at 152 and 154 Queen Street, Fredericton.

We are headquarters for Stylish Goods and Low Prices, and thousands of people through this province are ready to testify to these facts.

LISTEN

To some reasons why you can do better with me, and then use your own judgment. 1st. I have made my business a close study for thirty-two years, and thoroughly understand it.

2d. I have spent many months of time and many thousands of dollars in travel, and now import my goods direct from the best manufacturers in England, Scotland, Belgium, Germany, Austria, United States and Canada.

3d. I have reduced my expenses to a minimum and can do with small profits, having no partner to live out of the profits. Everyone knows it is impossible to sell cheap under heavy expenses.

4th. I am not expecting to add to my fortune by large profits but to make a living by honest toil in working out the details of my own business.

5th. I import all my own stock for up-to-date and manufacture all my own goods.

6th. I buy for cash in large quantities and save the cash discount.

My stock of Furniture, Carpets, Children's Carriages, Crochery, Glassware, Lamps and Silverware was never more complete and prices were never so low.

Soliciting your favor, I remain yours truly,

James G. McNally.

Agents Wanted in U. S. and Canada.

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 about it; you will be interested.

WALTON & Co.,

Sherbrook, P. Q.

Agents Wanted in U. S. and Canada.

DENTISTRY!

OPERATIVE, MECHANICAL, AND SURGICAL

F. W. Barbour, D. D. S.

OPPOSITE NORMAL SCHOOL

Hale Method for Painless Extraction without Extra Charge.

Crown and Bridge Work a Specialty

AGENTS wanting profitable employment through the Summer can find it with us, as we have newest Russian varieties of Nursery stock, and new Seed Potatoes. Salary or commission. Write us at once territory.

PELHAM NURSERY CO.

Toronto, Ont.

Window Glass

Direct Importation glass, 2 boxes window glass, muscins, coloured cases ground glass, Fancy cases glass.

JAMES S. NEILL

GUNS RIFLES & SPORTING GOODS

Wholesale and Retail,

JAMES S. NEILL

PORTRAITS

FROM

Cabinet at Life Size

BY

HARVEY.

Studio—164 Queen Street

Fredericton.