

Our Hero Missionaries

They have journeyed far
On a stormy tide
To the friendless shore
And the strange hillside,
Where the wild winds sigh
And the darkness creeps,
For their hearts are sad
With a world that weeps,
And there is a love
That never sleeps.

Where the stress is great
And the battle long
They strengthen their faith
With psalm and song;
And if for guerdon
They have defeat,
The hymns of their angels
Are ever sweet,
And they make their rest
At the Master's feet.

God is the source
Of their strength;
They trust in Him,
And they see at length
That a dawn is breaking
After the night
And the harvest fields
Are gold and white,
While shines around them
God's fadeless light.

But who shall follow
Where they have led?
Who live and labour
And love instead?
O, hearts of youth,
Earth waits for you;
Be strong and brave,
Be firm and true,
Faithfully promise,
And nobly do!

—MARIAE F. FARNINGHAM.

Christ's Cure for Care,

There is probably no part of the New Testament which has perplexed people more than that passage in the Sermon on the Mount in which Christ teaches that we are not to be anxious concerning food and raiment, but are to trust God to give us these things. It is understood and estimated in the most various ways. Some have made it an excuse for entire unconcern and inaction respecting temporal things; to others it has seemed unreasonable and utterly inconsistent with the practical necessities of life. While a few overdo its application, most persons seem to think that it is incapable of any practical application at all.

For the Christian, however, it seems only fair to assume that this teaching is both reasonable and practicable. Our Saviour did not teach anything which is meaningless or absurd. He did not ask people to do what it is impossible for them to do, or what it would be better for them not to do. It is well worth our while, then, to ask what he did really mean, and to try to bring our lives into conformity with it.

It is important to observe, at the outset, that the phrase in our older English version, "Take no thought concerning your life," does not now convey Christ's real meaning. In old English the word "thought" was used as a synonym for "anxiety," but it is so used no longer. The Revised Version correctly renders, "Be not anxious for your life," but even this is hardly strong enough. The word which is thus translated is a very strong one, and means, "Be not divided, or distracted, with anxiety." The thought is that we are not to burden our minds with distracting cares concerning food, raiment, and the like, as to divert us from the supreme purpose of life, the seeking of God's kingdom and righteousness.

It will thus be seen that what Jesus here says is in no way inconsistent with all proper and reasonable efforts to provide ourselves with the means of subsistence and of comfort. The gospel is not an ascetical system. It does not make poverty, as such, a virtue; it does not commend self-denial for its own sake. Poverty and self-denial become virtues if endured as the necessary means of attaining some moral end, not otherwise. The rich man in the parable was not condemned because he was rich, but because he was unmerciful; nor was Lazarus blessed because he was poor. In the Beatitudes, as Matthew reports them, it is not the poor in the physical sense, but in the spiritual sense, "the poor in spirit," that is, the humble, the receptive, those who feel their weakness and need, for whom the blessing of the kingdom is prepared. Or, if we follow Luke's version, "Blessed are ye poor; for yours is the kingdom of God," it is plain that Jesus does not mean to say that the kingdom belongs to them merely because they are poor, but rather that the kingdom is available for even the humblest persons; that, to those whom the proud and aristocratic religionists of his day would exclude the gates of his spiritual kingdom stand open. Regardless of outward condition he who will may come and enter.

The substance of what Jesus would teach us is that there can be but one supreme choice and purpose in life. We cannot serve two masters. The

true supreme aim of life he expresses in the words, seeking God's kingdom and righteousness. He says that we ought not so to pursue any other aim as to hinder or defeat the pursuit of this supreme one. That object is what we are to "seek first." Other objects may be sought, but they must be sought second. Life ought to have one main direction, one "chief end." It should not be distracted and divided so as to lose its unity and its concentration.

If we reflect a moment upon the elements of which life is made up, this lesson which Christ would give us may commend itself to us.

For most people this is life: Certain occupations by which they earn their support; a circle of friends, and within that the narrower circle of their own households: an intellectual life, roughly represented by their books, and over-spreading and penetrating all these certain religious convictions, feelings, interests,—some kind of a recognition of God, and of their relation to a spiritual and eternal order! These are, roughly stated, the ingredients of life. Now the differences among people consist mainly in the various proportions in which these ingredients are combined.

Vast numbers of persons are almost wholly taken up with their occupations. How many men there are whose life may be said to begin and to end with the traffic they carry on, the accounts they keep, the crops they raise. How many women whose time and strength are consumed in house-keeping! Suppose a person to concentrate all interest upon matters like these, to make them the measure of his world. Every detail assumes exaggerated importance. The burden of petty cares increases. There is no larger, higher world into which one can escape. The farmer who has made himself a mere machine for tilling soil will worry himself half-sick all summer long over the weather,—and so on throughout the whole list of people and occupations. Thus life may at last become a constant succession of worries and cares over circumstances that are either unimportant or inevitable, or both.

It is for this sort of corroding care, this endless worrying that wears out so many lives, that Jesus proposes a cure. The substance of what he says is this: Such distracting care-taking is inconsistent with belief in God's fatherhood and providence. Can God provide for the birds, and clothe the lily with beauty, and forget man? The heathen who do not know God naturally enough live as if there were no divine providence; but your heavenly Father knoweth that ye have need of all these things.

Moreover, such worrying doesn't do any good. "Which of you by being anxious can add the slightest measure to the length of his days?" Worry can shorten life, but it can never lengthen it. Nothing wears the heart out like needless anxieties and unbelieving fears.

Furthermore, there is something more important than those things about which we commonly fret so much. God's kingdom and righteousness are the main thing. The higher life should be the first interest. The lower things are needful, but they are not primary. We should have a higher world of interests than that whose main concerns are food and raiment, in which we can take refuge. When we have this, we wear the yoke of bondage no more. Our horizons are broadened, our skies have brightened. We see that we are in our Father's house. Our daily duty ceases to be a treadmill. New meanings glow in our common tasks. All things assume their relations and proportions, and the discords of our life vanish into music.—S. S. Times.

Every Free Baptist family needs the INTELLIGENCER.

Sermon.

A MINE THAT CANNOT BE EXHAUSTED.

"And God is able to make all grace abound toward you: that ye, always, may abound in every good work." (11. Cor. 9:8)

Notice that this promise of abundant grace is addressed to those who will use it in doing some good work. God pledges himself to more than supply every need of the man or woman who will undertake to do what he wants them to do. There is no promise of abundant grace for the idler to be found anywhere in God's Book; but the man who will devote his time and energies to doing good is assured beforehand that he will not find it a losing business. He will have a help that those who live for self can know nothing about. Bread from God's table can be counted on in superabundance by those who do his work. Everyone who with the heart does anything as a grateful act of service to God will surely be sustained by his abundant grace.

To say that God is able to make all grace abound toward us is only another way of saying that he will do it if we will only get in line with his purpose and fulfill it. It is impossible to consider the meaning and extent of the promises of Holy Scripture and be afraid of coming to want by being true to God. What he has promised he will surely perform. God never does anything in a small way. His grace is as much beyond our needs as the air we breathe, and when we begin to exhaust the air by breathing it will be time enough for us to begin to be concerned about God's grace failing us. If we could only lean hard enough upon the Everlasting Arms the weakest of us could move the world for good.

We are told in the context that God loves a cheerful giver, the meaning of which, no doubt, is that he delights in the man who takes pleasure in giving up for the good of others what he might rightly keep—of denying self, that others may enjoy something of which they stand in need. By the cheerful giver is not to be understood simply the man who freely gives of his means, but the one who gives his service, time, and thought as well—the one who forgets himself in trying to make smoother the rugged pathway of somebody else—the one who is willing to live as Christ lived in every way that he can. That man God loves, no matter whether he be rich or poor, and that man continually has for his heritage the promise of abundant grace. The Good Samaritan was a cheerful giver. So was Christ, although he never had any money of his own to bestow.

The prompting motive of all cheerful giving must be love—love for God and man. All such giving makes the giver rich, and any other kind robs him without stint. God wants nothing from us that is not an expression of our love. If we have to pinch and scrape our dollars before we hand them over he does not want them. He would have us give, not because he has need of anything we can offer, but because it is only by giving with his heart that any man can know what it means to be rich. Hoarding up money, in a miserly sense, can never be done without making a beggar of the man who does it. Those who give because they have to are not givers at all. All that we give under compulsion is that much thrown away, in a spiritual sense, because our hearts, instead of being made more Christlike, are hardened by the act.

Unless the heart first gives, what the hand bestows is not a gift. It is simply so much hush money offered to the conscience. Like Judas we will afterward grudge the gift, and find ourselves calculating what might have been bought with it. Hence to give and grudge is no better than to not give at all. Holding on to money that somebody needs never makes anybody like Christ. No gift can be too small that has a heart full of love behind it.

The only giving that can truly be such giving as God would have, is the giving that is done according to ability. God is entitled to all that we can do for him, and to do less is to show that we put a small estimate upon his mercy. A cheerful gift is therefore always a large gift, because nothing small can be given to God. It may be small in the eyes of men, but it is bound to be great in the sight of God. The poor widow's gift which Jesus pronounced large, to the disciples must have seemed very small. Not to give cheerfully when we give to God is to take the most value out of the gift. John Thropp said that there was such a thing as giving with the hand, and pulling it back with the looks.

The man who takes the Bible for his guide, and lives according to its teachings, will be able to give like a prince, and perform the work of a giant; for there is no reason why any child of God should do less. He may roll every mountain out of his way, and pull up the biggest kind of trees by the roots. To enlarge his capital, all he will have to do will be to let God tell him what to do with what he has, and his strength will increase and multiply as he waits upon the Lord. These things have been as clearly shown to be true in the lives of men in our day, as they were when the army of Moses passed through the open waters of the Red Sea, or when Joshua commanded the sun and moon to stand still. Among the best known we need only call attention to George Mueller and General Booth.

"And God is able to make all grace abound toward you." Dear reader, why not make this a personal matter? Why not begin to-day to put the promise of God to the test? If you have never undertaken anything in his name why not make a beginning before the sun sets? There is no reason to wait for the clock to strike again before beginning to trust as you have never yet done, and undertake some good work in his name. There is so much that needs to be done, and what-

ever needs to be done he is waiting to help some man or company of men to do. Become a candidate for his help, and see how quickly he will begin to give you help.

There is not a Christian, perhaps, who does not believe that God will fulfill all the promises of the text to somebody; but how few are willing to believe that it may be realized to them. The weakest soldier in Saul's army could have slain Goliath had he gone boldly out and undertaken it in the name of the Lord, but David was the only one who had the faith to trust in God, and in his name go out and do it. Would that weight all be more ready to trust God for the abounding grace and all sufficiency in all things.—Ram's Horn.

Send a new subscriber with your renewal if possible.

About Sleeping.

Sunlight is good for everything. The best number of persons to each bed is—one. Away with heavy hangings, either above or below the bed. Beware of a dusty, musty carpet—better sweetness and a bare floor. Do not fail to provide some means of ventilation during the night. Keep the head cool while sleeping, but not a draft of cold air falling upon it. If a folding bed must be used, contrive some way to keep it aired and wholesome. Let the pillow be high enough to bring the head in a natural position, no more nor less. Thoroughly air the sleeping room every day; air the beds and bedding as often as possible. A dark, out-of-the-way, unwholesome corner is no more fitted for a sleeping room than for a parlor. A feather bed which has done service for a generation or two is hardly a desirable thing upon which to sleep.—New York Ledger.

Reverence For The Bible.

There is a sin prevalent in our households of which we take little note, which, in fact, we encourage either by an indifference to it, or by an active participation in its folly and wickedness: the use of the Word of God for the purpose of making riddles, conundrums, puzzling questions, anagrams, etc., out of it. If we really believe in the divine origin of the Bible, can it be right to give it to children that they may construe its words into odd connections, and make sport and laughter and mental legerdemain from its pages? Is it likely they will reverence on other occasions what has previously been food for their amusement? It is not, and we need not be astonished if the boys and girls who have been permitted to turn the leaves of their Bibles for pastime and entertainment, turn them in after years to find pretext for their infidelity.—Amelia E. Barr, in April Ladies' Home Journal.

The Christian Religion.

The religion of Jesus has not merely rectified particular abuses, removed special evils, exerted a benign and salutary influence on local institutions. It has formed and introduced it to the world a general Christian consciousness which is practically ubiquitous and commanding in Christendom; to which institutions, tendencies, and persons are more distinctly amenable; which judges all by an ideal standard; to which flattering concessions to wealth or power or genius or culture are inherently offensive; which constitutes a spiritual bond of union between the most widely separated states, and which affirms with sure expectation its approaching supremacy in the world.—Dr. Richard S. Storrs.

Wounding to Heal.

Bereavement forces the soul to recognize its destiny. Tears are sometimes telescopes with which other worlds are viewed. Aching hearts feel their helplessness, and then call on God for the comfort that is now within reach. They see visions, have revelations, and doors are opened, the key to which is forged out of some grief. The ties of earth are loosened, that we may be bound by stronger cords to heaven. The cruelty of death imbues us with a longing for immortality. The surgeon cuts in order to save the body, and when it is all over we bless the knife. God wounds because a wounded soul needs sympathy and consolation, and can only find them in the sure faith of another life. George H. Hepworth.

You Can Be Well.

When your blood is pure, rich and nourishing for nerves and muscles. The blood is the vital fluid, and when it is poor, thin and impure you must either suffer from some distressing disease or you will easily fall a victim to sudden changes of exposure, or overwork. Keep your blood pure with Hood's Sarsaparilla and be well.

Hood's PILLS are the best after-dinner pill: assist digestion, cure headache. 25 cents.

TRUE CHARITY.—"God so loved the world," says our Saviour. Why did he insert that little monosyllable "so"? He tells us in the latter clause of the verse "that whosoever believeth might not perish." God's love was not indiscriminate and unconditional. It did not condone sin, but provided a way by which the penitent sinner might be saved. We are to love men as God does. And hence, while we vindicate the law and protect the innocent by inflicting upon the guilty the penalties they have incurred, we should try to save them, not from punishment, but through punishment. Dr. Buckley, in the Christian Advocate, gives this illustration:

The late Dr. Howard Crosby caught a thief in his house, took him to the station, and was persistent in securing his conviction. But when the man was convicted the Doctor went to him as a friend, told him that he deserved to be punished, but that if he would now try to reform he would help him. He visited him in prison and, when he had served his term, helped him to earn an honest living. The man became a Christian and a good citizen. If this combination of firmness in punishing with fidelity in trying to save were more common, we would have fewer criminals.

Help to start the INTELLIGENCER on its forty-fifth year with a larger paid-in-advance list than in any previous year.

Marry This Girl Quick.

I saw in your paper that a 13 year old boy made \$1.25 the first hour he worked selling the Perfection Metal Tip Lampwick. I ordered a sample and went to work and the first week I cleared \$15. I expect to run up to \$25 a week in the near future as the Perfection Metal Tip Lampwick makes such a beautiful white light and does away with smoky chimneys and bad odor and saves oil, it is easy to sell. If you wish to try it send 18 2-cent stamps to Miss A. M. Fritz, Station A, St. Louis, Mo., and she will send you the sample outfit. This is a good way to make money around home.

MISS TINA W.

Bend your knees to God, but put your shoulder to the wheel.—Charles Spurgeon.

The New Hook Spoon Free To All.

I read in the 'Christian Standard' that Miss A. M. Fritz, station A, St. Louis, Mo., would give an elegant plated hook spoon to anyone sending her ten 2-cent stamps. I sent for one and found it so useful that I showed it to my friends, and made \$13.00 in two hours, taking orders for the spoon. The hook spoon is a household necessity. It cannot slip into the dish or cooking vessel, being held in the place by a hook on the back. The spoon is something that housekeepers have needed ever since spoons were first invented. Anyone can get a sample spoon by sending ten 2-cent stamps to Miss A. M. Fritz, Station A, St. Louis, Mo., will send you a sample for 18 two cent stamp—write at once.

Very truly, JEANNETTE S.

Instead of praying for effects, let us pray that we may be enabled to fulfill causes!—Prof. Drummond.

How the Dipper Saved the Farm.

Father was sick and the mortgage on the farm was coming due. I saw in the Christian Advocate where Miss A. M. Fritz of Station A, St. Louis, Mo., would send a sample combination dipper for 18 two cent stamps, and I ordered one. I saw the dipper could be used as a fruit jar filler; a plain dipper; a fine strainer; a funnel; a strainer funnel; a sick room warming pan and a pint measure. There eight different uses makes the dipper such a necessary article that I went to work with it and it sells at a very near every house. And in four months I paid off the mortgage. I think I can clear as much as \$200 a month. If you need work you can do well by giving this a trial. Miss A. M. Fritz, Station A, St. Louis, Mo., will send you a sample for 18 two cent stamp—write at once.

JOHN G. N.

There should be just as much common sense put into dusting a room as in managing an estate.

Make Your Own Lantern.

Your home is incomplete without it, and price is within reach of all. I ordered one for my own use—and it was so handy and convenient I went to taking orders for them and sold 51 in one day making over \$5 clear. It gives a beautiful white light, chimes never break from heat; it is always clean and ready. Francis Casey, St. Louis, Mo., will send sample for 13 two cent stamps, write for one. I got my start from him.

Georgia B.

Totally Deaf.—Mr. S. E. Crandell, Port Perry, writes: "I contracted a severe cold last winter, which resulted in my becoming totally deaf in one ear and partially so in the other. After trying various remedies, and consulting several doctors, without obtaining any relief, I was advised to try Dr. Thomas' Electric Oil. I warmed the Oil and poured a little of it into my ear, and before one-half the bottle was used my hearing was completely restored. I have heard of other cases of deafness being cured by the use of this medicine."

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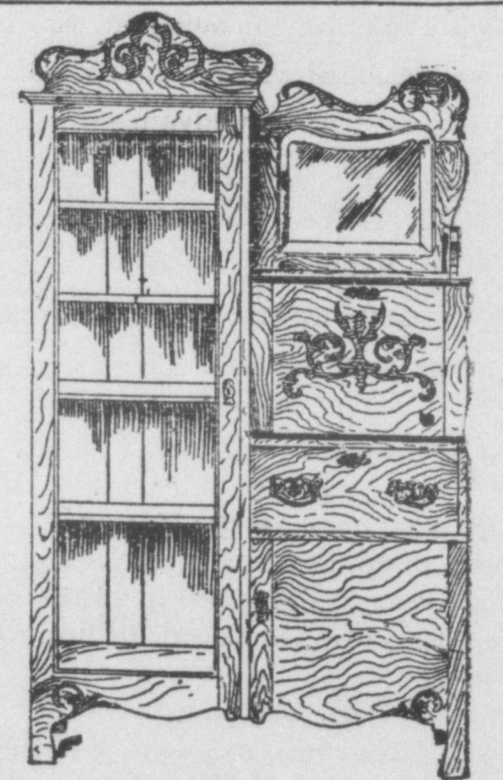


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