

Watching.

The porter watches at the gate,
The servants watch within;
The watch is long betimes, and late;
The prize is slow to win.

Watchman, what of the night? But still
His answer sounds the same:
"No daybreak tops the utmost hill,
Nor pale our lamps of flame."

One to another hear them speak,
The patient virgins wise:
"Surely He is not far to seek!
All night we watch and rise!"

"The days are evil—looking back;
The coming days are dim;
Yet count we not His promise slack,
But watch and wait for Him!"

One with another—soul with soul—
They kindle fire from fire;
Friends watch [us] who have touched the
goal;
They urge us, Come up higher!

With them shall rest our way-sore feet,
With them is built our home,
With Christ! They sweet, but He most
sweet—
Sweeter than honeycomb.

There, no more parting, no more pain;
The distant ones brought near;
The lost so long are found again—
Long lost, but longer dear.

Eye hath not seen, ear hath not heard,
Nor heart conceived that rest!
With them—our good things—long
deferred,
With Jesus Christ, our Best! Amen.

—Christian Georgina Rossetti.

Two Salvation Armies.

The relation of the Army to the different bodies claiming to be Churches has always been peculiar. As Mr. Spurgeon showed, its noise, uniform, military terminology, strange, grotesque, and often vulgar, songs, its drills, and its theatrical "trial and conviction of the devil" are not in harmony with the methods of "the kingdom of God." Yet the Army has been the means of many conversions and reformations.

The natural Christian course for the Churches toward the Army is to recognize the good it has done, and for church members as individuals—as their means, opportunity, and inclination suggest, after sustaining their church—to contribute to local branches of whose good works they have personal knowledge. Such church members as think they can do more good by becoming Army workers than they can do otherwise should be allowed the same privileges that are given to Young Men's Christian Association workers—not that any parallel is here intimated, except that neither is a Church nor a substitute for one, and that both profess as their aim the promoting of the kingdom of Christ. A salvation Army soldier in his uniform should be as welcome to the services of a Christian church as a soldier of the army of the United States in his.

But nothing would be more likely to mystify children of Christian families as to the nature of the Church and true religion, nothing would give more occasion to irreverent youths, if not to blasphemy, to burlesque the usual religious methods of evangelical Churches, than to invite the Army or its officers to take charge of a regular church service, to beat its drums, sing its songs, issue its orders, and charge on a regular congregation in the sanctuary. We can think of nothing more opposed to all rational and spiritual philosophy.

It is especially liable to prejudice against the spirit and methods of genuine Methodism. The latter is enthusiastic, unconventional, and in times of general excitement carries manifestations of feeling to the verge of extravagance, and in individual cases, where the mode of life of the people has not habituated them to self-restraint, beyond it into displays which would give ground for contempt and scoffing were they not counteracted by the prevailing tone of reverence, true pathos, spontaneity, and sense.

Whereas the demonstrations of the Army are a part of the system performed at the word of command, whether the blood of the soldier be hot or cold.

The Churches as such have nothing to do with the rival cohorts as such, but, concentrating their energies upon the work of saving men, seriously ask themselves whether there would ever be any need of such peculiar and unusual methods if there were not so many contradictions between the theory and practice of the Christian world.

Correspondents ask with which of the Armies we would advise them to sympathize. We decline to take that responsibility; but have no objection to state which to us seems the more deserving of consideration.

It is the original body; it aims at

lifting up the lowest stratum, at reaching the most helpless, at saving those whom the organized churches, with their social surroundings and expensive armed or prejudiced critics allow, do not easily reach;—though the churches do much more of that kind of work in the large cities than untrained or prejudiced critics allow. It carries the Gospel to those who will not come to the churches; it has a charm for a certain class, and is adapted to give reformed inebriates and frequenters of evil resorts religious employment; and by its drill and incessant meetings it keeps track of them. It has not departed from the original plan nor lost the original impulse.

Whereas the new Army began in resistance to the fundamental principle of the Army—unconditional submission. The association of its leaders with the rich and the refined, and the pecuniary and social patronage they received, seemed to turn their heads and change their spirit relative to the kind of work which General and Mrs. Booth designed, and to destroy their willingness to subordinate all things to unity and military discipline.

The very principle which they had so often enforced upon all their subordinates they rejected when it bore heavily upon themselves; and as Abolition was flattered by the belief that his father was too old or his methods were antiquated and severe, and would not hear the pleadings of David, so the founder of the rival Army could not tarry at least till in the order of nature the general would follow his wonderful wife to the palace of the great King.

We wish all Christian workers well; but whether one Salvation Army would be needed if the churches were doing all that might be expected of them be an open question or not, that there is no need for two operating upon the same principle is self-evident, and no need for one approximating more toward the methods of the churches than the other. Hence the conclusion that the regular Army, split by the refusal of a son and subordinate to submit to a rule which has prevailed from the beginning, and to some extent weakened thereby, and by the contumacious cast upon it by those who have dilated upon its foreign origin, though they never so much as mentioned that before, is the more deserving of those, who, having done their duty in sympathy and gifts to their own church, have a surplus for special efforts of this kind.

If to anyone it seems otherwise, he is bound by his own judgment and not by ours; and if on reflection he cannot help both, and is not able to choose, the Church with its holy sacraments remains, and is able to utilize every service, and needs the help of all its members.—N. Y. Advocate.

The "Must" of Temptation.

Among the excuses which persons give for not becoming Christians is the fear that they will not be able to hold out. The standard of Christian living either seems to them too high and difficult, or confidence in their resolution to measure up to it is too weak. They say they do not want to make an attempt only to fail; to begin only to give up. So fearful are they that temptation will be too much for them, the allurements of sin too strong, that they think it better to live on in sin.

That is certainly consistent; but it is not rational or manly. It is not rational to refuse to battle against temptations because you will feel that you will succumb to some of them; it is not manly to flee when duty says fight. Armies have been cut to pieces when they might have saved themselves by flight. But honor was dearer than life, and they accepted death. They could not win; they scorned to surrender; they could and would die. They did not have to give up, and they did not.

No man or woman has to yield to temptation; no matter how seductive or how strong or how sudden it may be. A teacher who observed a boy secretly breaking a rule of the school said to him: "It is a great temptation, I know; but you don't have to yield to it." There is no "must" attached to the choice of sin. The must is on the other side. The law of God which is the law of Right and the law of Life says "Thou shalt not." "My son, if sinners entice thee, consent thou not!" You must resist. There is no "must" in surrender. That is wholly unnecessary; it is defiance of authority and violation of law.

God understands perfectly our perverted nature. Christ was in all points tempted as we are, yet without sin. He knows how fiercely we are assailed and how many of us lose courage and surrender. He does not command us to resist without knowing that we can resist. There is no such thing as being "driven into sin." No man begins to sin without consent of his will. He gives voluntarily into sin. Let no man

say when he is tempted, I am tempted of God; for God cannot be tempted with evil, and he himself tempteth no man; but each man is tempted when he is drawn away by his own lust and enticed. That is the way temptation comes, through our own lust, and this is the way it develops: Then the lust when it hath conceived beareth sin, and sin when it is full-grown bringeth forth death.

This is the Scripture, and the Scripture gives abundant assurance that no man who puts his trust in God is abandoned. God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation make also the way of escape, that ye may be able to endure it. The Lord knoweth how to deliver the godly out of temptation. For in that he himself hath suffered being tempted, he is able to succor them that are tempted.

The Lord does not promise, it will be noticed, to deliver the ungodly in temptation. We are expressly told that he will keep him under punishment. All sin has its penalties; and those who surrender to it most bear those penalties. The way of the transgressor is hard. If it is hard to overcome temptation, it is harder to be overcome by it. It is one or the other, inevitably; overcome, or to be overcome. The man who chooses to give full play to his wicked desires abandons control at the outset, and allows his bark to be driven hither and thither with the certainty of shipwreck as the final outcome. He does not have to do so; there are sails and rudder and chart. He can keep off the rocks and out of the maelstroms, if he will. The secret is in the will. Get the right will and keep it right, and God would send legions of angels, if necessary, to make those who trust in him victors over temptation.

Those who weakly surrender gain nothing whatever from their excuse. It is just as much their duty to resist temptation as though they had committed their way unto God. There is all the difference in the world between them and the godly. The ungodly become workers of iniquity, while the godly are workers of righteousness, beloved of God, and heirs of the Kingdom. Just as much is required of the workers of iniquity as of those who work righteousness; and they do not escape any of the penalties pronounced on account of their flimsy excuses. All must watch and pray lest they enter into temptation. That we must do. There is no other must. There is no Scripture which says Some must obey and some must yield. Nobody has to yield.—The Independent.

No Collection.

Passing a church a few days since the writer saw these words under a notice of services which all were invited to attend. The question at once arose, "Why not say 'No Singing,' 'No Prayer,' 'No Scripture Reading'?" The reason is not hard to find. There is undoubtedly a popular feeling that the giving part of a church service is something that really does not belong there. It is thought of as a device to get money out of the people for religious purpose which many would not otherwise give; a kind of tax which all church-goers must expect to submit to. The result is, that with not a few Christian people a contribution box is unwelcome, and in some churches it is rarely seen, and when used is apologized for, while many ministers shrink from asking their people to contribute to benevolent causes.

There is something radically wrong about this. According to the Word of God, giving to the Lord is just as truly an act of worship as the reading of the scriptures, or singing or prayer. Indeed, it is just as clearly commanded, both in the Old Testament and the New, and commanded as a condition of securing God's blessing. We often hear in prayer-meetings the promise pleaded that the Lord would open the windows of heaven and pour out a blessing that there shall not be room enough to receive. But how few recall the fact that the condition of such bestowal of God's favor was the bringing into the Lord's storehouse the tithes and offerings which the Mosaic law required of all true worshippers. And still further, how few remember that away back of any written commandment as to prayer or worship of any kind there has been, and by divine appointment without doubt, the giving of tithes to the Lord. Jacob pledged such to Bethel, and Abraham gave such to Melchizedek; and, as we should expect, the approval and favor of God attended such consecration of gifts in a most marked degree.

The New Testament does not specify any particular amount to be given, but puts the duty of giving in the foreground and presupposes that all true children of God will remember how wonderfully He owned the

system appointed from the beginning. The citations of our Lord and His apostles, from the Scriptures upon this subject, clearly shows this. The gospel law of liberty, here as elsewhere, it is to be remembered, is a law. And accordingly God's children are not only to couple liberal giving with their worship, but to do it regularly and systematically.

Paul does not recommend, but he requires the church at Corinth to set apart on the first day of the week a portion for the Lord, according as they have been prospered. And he calls this his "order" to the churches as the divinely inspired instructor of the disciples. Furthermore he charges them to see to it that they not only observe this practice of weekly giving, but that they "abound" in the grace also, as truly as in faith and love. And we have it as a matter of record that the "alma" of Cornelius, no less than his prayers, had come up before the Lord as a memorial and availed to secure that glorious renewal of Pentecost at his house which followed.—Missionary Signal.

Summer Religion.

There is a species of religion that adapts itself all too readily to surroundings and seasons. It assumes a severe and becoming strictness in winter and clothes itself in airy, loose and gauzy garments in summer. It is to be found everywhere, in country and city alike, though its principal habitat is the summer resort where the hard worked church member who has been attending at one service a Sunday with wearying assiduity—not to speak of occasional attendances (business and pleasure permitting), at the mid-week prayer meeting—loves to lay aside being religious over much, and lounge in gay and festive fashion through the long and lazy summer days. For him on Sundays no heated church with soporific sermon, and stuffy surroundings; for him no Sabbath-school with ill-smelling urchins full of perversity and perspiration to be trained in the way they should (and don't want to) go;—for him the unconventional and unconstrained liberty of the Christian off duty—and a day ushered in by a dip in the briny, and kept holy by a ramble in the woods in its cooler hours and restful by a snooze through the long afternoon, with an occasional reading of novel or magazine. For him through the week's hours of leisure an ever varying round of small dissipations, innocent enough in themselves, perhaps, for the most part, but hardly suitable for the staple of thought and aim and occupation for three or four months, in the development of an immortal.

So when the summer is ended and the summer wanderer comes back to the fold he has for the time forsaken, it is small wonder that it takes months to rehabilitate him into even outward attention to the prescribed proprieties, and it may be that only a revival of religion can stir his sluggish blood and bring him into real and practical consciousness of duty and responsibility. Then, when the blessed influences of home and church have done their work upon him and he has become at least measurably and respectably Christian, summer comes once again with its glamour and its gaiety, to whisk him off to the butterfly life, and leave him, when its empty days have passed, a sickly spiritual invalid to be nursed into life and usefulness once more.

When will some people learn the lesson that the life of the soul cannot be tampered with, that we cannot play fast and loose with ourselves and our responsibilities, that God and His claims are as real and as unspeakably present and personal in the summer and in the country as in the winter and in the town, that the Christian is never off duty, that the devil is never asleep? The Wesleyan.

Helping One Another.

How different the world would be if only we would determine to help somebody that needed it every day; a neighbor, or a visitor, or a friend in trouble. We do not help one another enough in this life. Self is predominant. Every now and then I take on new inspiration, by seeing some self-sacrificing, noble soul doing good, "living one's religion," as I heard said about a friend a few days ago. She found so many little things to do for people. If she went to sit an hour with a friend, she found work to do, took her thimble, needle, and if that friend had a basket full of little waists made, ready for the button holes, she insisted upon her letting her work them, while she sat and talked, and what a help to that delicate mother, with three or four little ones to sew for. Little things, you say. Yes, but that is what we need to do, and do them now, not sit dreaming. If you have a better, quicker way of doing a thing, one that will help a friend, make

it your business to tell that friend of it. We often know a good thing but are indifferent to helping others with it. I recall a friend who was like a ray of sunshine in a darkened room. She was never officious, always gentle, courteous, using tact in dispensing her good works. The sick loved to have her come, as did the well ones; her neighbors within five square of her, knew of her little acts of kindness she found out the weary, sad at heart, the discouraged ones. There are three hundred and sixty-five days in a year, and such long days to some; if we can make them shorter, help some one every day, in a year we have done good work; it may be just little things, but they will count.—N. Y. Observer.

Glorifying God.

I have frequently asked people, in social religious meetings, what they thought was meant by the so frequent Scripture injunction that we glorify God. I do not just now remember that I ever got a quick and clear answer to the question. People had a kind of hazy notion about it. But we should have a definite notion. Let us attempt to gain it.

She was not a very pleasant member of the family. She was fretful, complaining, irritating, set on a ministry of uncomplaisance. They sent her away to boarding-school.

It was a good riddance. But there the Lord met her and she became a genuine Christian. Getting home, she was seen to be another person—patient, cheerful, kind, beautiful, with a steady service of usefulness. A skeptical cousin looked at her askance for some time, attributing the change to any reason but the right one, and soon the old unpleasantness would soon display itself. But it did not. So he asked her the cause of the transformation. The reply was, the grace of God had given her another sort of heart. He said to himself, "I don't believe that God has anything to do with it, though she thinks he had." And he set himself to trying to be as good as she. But where she all the time succeeded, he failed; until, at last, certain she had some help he missed, and giving his skepticism to the winds, he sought and found what new heart and power of continuance had come to her.

I am sure you can see plainly that, while that Christian maiden did not add to the measureless sum of God's glory, she did manifest forth and commend his glory, and so did, in the most real way, in the precise way in which the Scripture means, glorify God.—Dr. Hoyt.

Keep your heart's window always open toward heaven. Let the blessed light of Jesus' countenance shine in. It will turn tears to rainbows. The last receipt is the best one. It is all very well to say, Do right, and you'll be happy; but something more than that is needed. We must let the spring of our lives be in Christ, letting his Spirit guide us in all we do.—Dr. T. L. Cuyler.

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