

The Secret.

THOU SHALT KEEP THEM IN THE SECRET
OF THY PRESENCE FROM THE STRIFE OF
TONGUES.

When winds are raging o'er the upper
ocean,
And billows wild contend with angry
roar,
Thou said, far down beneath the wild com-
motion,
That peaceful stillness reigneth evermore.

Far, far beneath, the noise of tempests
dieth,
And silver waves glide ever peacefully,
And no rude storm, how fierce so'er it
fieth,
Disturbs the Sabbath of that deeper sea.

So to the soul that knows Thy love, O
Parent!
There is a temple, sacred evermore!
And all the babble of life's angry voices
Dies in hushed stillness at its peaceful
door.

Far, far away, the noise of passion dieth,
And loving thoughts rise ever peacefully,
And no rude storm, how fierce so'er it
fieth,
Disturbs that deeper rest, O Lord, in
Thee.

O Rest of rests! O Peace serene, eternal!
Thou ever livest, and Thou change-
st never;
And in the secret of Thy presence dwell-
eth
Fullness of joy, forever and forever.
—Harriet Beecher Stowe.

Sabbath Desecration A Sin
Against Nature.

Multitudes of men who would not
steal, neither be guilty of sander,
unchastity, not the hate which is the
substance of murder, do not scruple to
pervert the Sabbath by labor or loafing
or riot. They are essentially without
enlightened convictions of conscience
in the matter. How is such a sur-
prising fact to be accounted for?
Our nature includes all that belongs
to us save sin and its consequences,
and the desecration of sacred time is
an offence against what is highest and
best about us. Let us note five prin-
ciples which are laid in nature, all of
which the Sabbath-breaker puts be-
neath his feet.

1. The first is the principle of wor-
ship. Man is constitutionally a relig-
ious and therefore a worshipping being.
"Go over the world," says Plutarch,
"and you may find cities without
walls, without theatres, without
money, without art; but a city without
a temple or an altar, or some order of
worship, no man ever saw." Says
Burke, "We know, and it is our pride
to know, that man is by his constitu-
tion a religious animal." Being such,
his religious nature must be provided
for as carefully as we provide for his
physical and mental nature. It is a
sin against his own being not to make
that provision.

2. The second principle is that of
society. Man is a social animal. "He
is more political," says Aristotle,
"than any bee or ant." Out of society
he is in unnature; through society he
finds stimulus, correction, "one, satis-
faction. The forces that most encour-
age and train him are social, and we
are learning in these latter days the
true wisdom of wielding personal
forces in a social way. This that we
call the dominant spirit in different
eyes, periods of life, and countries, is
a kind of sympathy that belongs to our
social nature. Hence our religion, if
we shall cultivate it effectively, must
take social forms and depend on social
motive forces. This means a common
time on which we shall agree, which
shall be kept free from the world's
interruptions and contaminations, to
be used for religious fellowships, com-
mon worship, and public instruction.
It is against our nature as social as
well as religious beings to violate the
sanctities of the holy day.

3. Another principle is that of per-
iodicity. It is wrought into the very
fabric of our human constitution.
Infancy, childhood, youth, manhood,
age, are periods with definite char-
acteristics, however imperceptibly
they shade one into another. "To
everything there is a season, and a
time to every matter under the
heaven," and God "hath made every-
thing beautiful in its time." It is not,
and cannot be, beautiful out of its
time and place. There is a time for
walking and a time for sleep; a time
for work and a time for play; a time
to stand valiantly under the cares of this
world, and to carry its heavy responsi-
bilities, and a time to withdraw from
the world, and to be in the mount
apart in communion with God or in
holy fellowship with his children. So
we are constituted; and as we cannot
prosper in our physical man by making
night day, or day night, so we shall
never be well in our spiritual man, if
we break down the lines between
secular and sacred time, and fail to
"call the Sabbath a delight, and the
holy of the Lord honorable."

4. The fourth principle is that of
celebration. The Jewish Sabbath and
the Christian Lord's Day, the latter

being generally accepted as uniting in
its function the old and the new,
celebrate the two greatest facts in the
history of the race. The one, the
creation of man and of the world for
man; the other, the sublime new
creation of man in the work of redemp-
tion. When we set apart a proper
portion of time for religious worship
and instruction and other appropriate
service, we do more than to give and
receive knowledge as in a school, or
even to have communion with the
Father of our spirits; in all of those
holy acts we show high and formal
respect for the splendor of our being
and the greatness of our salvation, and
we magnify the God who gave us being
and provided for us the unspeakable
gift of the mighty redemption.

5. The last principle is that of
sacredness. It touches the deepest
values in our natures. No people can
be inferior to whom its sacred objects,
sacred places and sacred times are per-
fectly real; a secularized nation has
lost the sense of essential values, is
destitute of the heroic virtues, and is
on abomination to God. The popular
cry to have all things sacred, to break
down the lines that fence off some
things as common and secular, bores
no good. It has in it the communistic
vice, which is mischievous in trade, in
society, or in the state. The attempt
to make all common things sacred
has uniformly resulted in making all
sacred things secular, common, un-
clean. To secularize the sacred day,
under the pretence that all days are
equally sacred, is to vulgarize man.
We might get on without our Day that
God has blessed and hallowed, were it
not that in our neglect of it we un-
hallow man, array the vulgar world
against that in him which makes his
worth supreme, force him into a state
of unnature and make him a monster
instead of a born and new born son of
God.—The Advance.

A Singing Heart.

Musicians and vocal teachers have
ways of describing "singing" voices
and speaking voices, and to their
trained and sensitive ear these voices
have distinctions very clearly defined.
Indeed, the high priests of musical
science declare that speaking and sing-
ing are different in almost every par-
ticular, and that very rarely anyone
excels in both. Speaking is generally
an intellectual exercise, and makes de-
mands upon the memory, the imagin-
ation, the varied stores of information
which have been accumulated, and by
a presentation of facts and figures tries
to put the truth in the most convinc-
ing way; while singing is merely a
play of emotions in which certain feel-
ings seek to embody or express them-
selves in a series of harmonious sounds.
But singing requires something besides
voice; there must be taste, there must
be an appreciation of melody, there
must be some understanding of the
shades and varieties of sound, and of
their relation to the thought which
they contain. It is folly, therefore,
for anyone to say that we can all sing,
for there are many who have no sense
of music whatever, and who are utter-
ly unable to select and distinguish
sounds. This is a great misfortune to
those who are so afflicted, and one
which betrays itself in many ways.
The man who is unmusical is frequent-
ly hard, unsympathetic, lacking in
gentleness and tenderness and unless
restrained by other influences will
have strong tendencies to sordidness
and worldliness. Music more than
anything else will work its way into
the deepest recesses of our being, and
when it finds an answering chord the
whole nature will be aroused. Some-
times a simple strain will be as the
rod of Moses smiting the rock, and a
flood of holy memories will gush forth.
Sometimes a sweet, tender melody
will enter the soul as an angel with a
message from God. Men who have
resisted the most powerful appeals and
have withstood all forms of argument,
have broken down under the influence
of some familiar hymn and have wept
like children.

Pictures of a certain type fascinate
us, thrill us, appeal to our sense of the
artistic, but very seldom touch the
fountains of our inward life. Books
of a certain class quicken thought and
bring our mental qualities into play,
but music of a certain order instantly
reaches the soul, and in a moment we
are softened and subdued, and just as
Saul felt the spell of the shepherd lad,
so our evil spirits for the time are ex-
orcised and we rejoice in quietness
and peace.

But while we are not all favored
with this musical grace, and with many
of us sound has no niceties either in
form or expression, yet a singing heart
is possible to every honest, earnest
child of God. And a singing heart is
far more to be desired than a singing
voice. For the singing voice is limited
to times and seasons, but the singing
heart has no limitations whatever. It
can sing in the workshop or on the

street; it can sing though the hands
be feeble or the mind be busy; and
the one who can make melody in the
heart possesses that which transforms
the wilderness into a garden and the
Valley of Baca into a paradise. If one
can only keep the heart singing, how
sweet and rich life will be! The lips
may not move, nor any sound be heard,
but if the heart-song is being sung,
work will cease to be a drudgery, labor
will be seen as in a heavenly light,
cares and anxieties will lose their
burden and their pain, sadness and
sighing will no longer rob life of its
beauty and joy, and the ransomed of
the Lord will return with singing and
with everlasting blessedness in their
souls.

A singing heart is more to be de-
sired in the home than the best organ
or piano that was ever made. It makes
more real music, it gives greater pleas-
ure, it diffuses a sweeter atmosphere,
it imparts a richer glow, and fills the
entire home with its volume and
power. When the father has a sing-
ing heart, what warmth and fullness
come from his life, and how gloriously
the melody of his soul tunes and har-
monizes the whole household! When
the mother has a singing heart, what
supreme content is realized by the
children, and how sweetly and graciously
she controls her family! Better
than pictures, better than costly furni-
ture, better than fine raiment, better
than anything else, is the singing
heart.

And the same is true of all social
life. Why cannot we carry the singing
heart into our business, no matter what
that business may be? Why do we
earn our living as though we were
working on a treadmill serving out a
weary sentence? Why not dignify
our toil, ennoble it, look at it as work
done for God, and see in it something
more than a pitiful struggle against
hunger and poverty? How we stoop
our shoulders, line our foreheads, lose
the sparkle from the eye and the fresh-
ness from the face! And all because
we will not allow the heart to sing.
—Chris. Advocate.

The Second Coming Of Our
Lord.

In some sections of this country the
subject of our Lord's second coming is
much discussed. It is sometimes even
wrangled over. Prophecies are inter-
preted so as to indicate an early date
for the Second Advent. Some go so
far as to name the very year. Filled
with fervor, and an undoubting con-
fidence in their own conclusions, some
show scant tolerance for more cautious
interpreters of Scripture, and more
vigilant students of the signs of the
times. They become impatient and
censorious, and sometimes the peace
of congregations and communities is
marred.

All Christians expect the second
coming of the ascended Lord. All
Christians pray for that event, the
most glorious in the whole course of
time. We sing of it; we read of it; we
prepare for it. Let there be no mis-
taking this point; for we have the
Divine promise which nothing can de-
feat or annul.

But of that hour, that day, that
year, no man knows. God has not
seen fit to reveal it, and finite intellect
cannot possibly lift the veil or pierce
the gloom. The docile disciple will
accept the revelation which has been
given, and not seek to be wise above
what is written.

As to whether the coming of Christ
shall be "premillennial" or "post-mil-
lennial" there need be no dispute. For
on this point He has given us no in-
dication. The Westminster Divines
observed a wise forbearance in not in-
troducing the "millennium" into the
Confession or the Catechisms. The
"Thousand Years" is no part of the
system of Christian doctrine. The
"millennium" is a beautiful poetical
picture from the book of Revelation.
It is figurative, and of doubtful in-
terpretation. It would not be wise to at-
tempt to build a dogma on a figurative
phrase in a prophetic programme.

The "millennium" is in fact a period
of peace and goodwill, of prosperity
and safety, granted by the Lord to His
Church in the world in order that the
Gospel may be disseminated, His king-
dom proclaimed, and His will done.
To the sacred Seer in Patmos the con-
dition of peace which we now enjoy
would appear "millennial." For ex-
ample, in the British Empire, in the
United States, and in some other
countries there is no fear of war or in-
vasion. There is safety of life and
property. There is no slavery or slave
trading; there is no persecution for
righteousness' sake. Food is very
abundant. Mercy is shown to the
poor, the widow and the orphan.
Great cities are built without walls or
any thought of danger from any foe.

The picture of such a condition of
society as now prevails in our own
country would appear to prophets and
apostles as most delightful, most fas-

inating, most enviable and beautiful.
How we can "run to and fro" without
danger or weariness—how we can com-
municate with one another regardless
of the old barriers of time and space
—how we can, fearless and unharmed,
serve the Lord according to His Word!
Surely our condition fulfils largely the
golden forecasts of the olden time.

We are undoubtedly "preparing the
way of the Lord." Every new dis-
covery that enlarges the sphere of our
activity and influence, and increases
human comfort and diminishes the
liability to pain, want, violence and
lawlessness, is preparing for the
second coming of the Lord.

Our duty in view of the promised
coming of Christ is as plain as possible.
Every one should be personally ready
for that "glorious appearing." It can
not be far away from us who may be
summoned into the presence of the
King any day or hour. Our time for
preparation is short, and it will be
criminal folly to neglect our duty.
That He is coming is certain; and it
is equally certain we should be ready
to receive Him. The fanatic who has
fixed upon a certain day and hour is
less blame-worthy than the coldly in-
different man who sneers and doubts,
and sleeps in utter indifference. It is
not sufficient to be personally prepared
for the second coming. We ought to
do our part with enthusiastic persist-
ence and steadfast zeal to prepare the
church and the world for His coming.
He is our King, and his coming will
be glorious. He expects a welcome
more than regal, from true and loyal
hearts.

The church must be ready to meet
Him and to greet Him. She must be
pure and holy, the "bride, the Lamb's
wife," to do His bidding, and to suffer
if need be in doing His will.

So far as our own church is concerned
we must awake to righteousness; we
must yield ourselves wholly to His
will. His peace must reign in our
hearts. Nothing to hurt or destroy
must be cherished amongst us. For
the time is short, and the rewards He
brings are infinite.

If Christ came to our church to-
morrow! If He came to our house
to-night or to-morrow night! But
He will come. He will be present at
your family worship. He will be with
you next Sabbath. He will attend
the next meeting of our Presbytery.
Has He not been habitually at our
Presbyteries, Synods, and General
Assemblies, as well as at our Prayer
Meetings and Sabbath services? Some
day, not far hence, He will come to
every one of our own homes with a
special message, on a very solemn er-
rand. It becomes us to be ready for
all these meetings with our Lord.

His Spirit is always with us, helping
our infirmities. It is for us to do all
in our power to extend His sway, the
blessings of His reign on earth. Then
we shall rejoice to see Him at His
coming, and we shall share His glory
—Pres. Witness.

The Discrepancies of Chris-
tians.

"But," says the sceptic, "Christians
do not agree. You differ among your-
selves, and nobody knows anything
about these things." Well, clocks do
not agree. Does that prove that there
is no correct time? I went one day
into a Methodist vestry, and there the
clock said it was about two o'clock. I
went out and looked up at the Epis-
copal church, and the clock said ten
minutes of eight. Did I try to recon-
cile them? Did I try to go by the one
which was nearest right? No. Why
not? Because both of the clocks were
wrong. The clocks did not go. But
does the fact that a few clocks do not
go prove that the universe is standing
still, and that there is no true time of
day? When clocks do not go, they
of course do not keep good time, and
there are a great many Christians who
do not go, and they differ very natu-
rally. If clocks go wrong they need to
be regulated by standard time, and if
Christians go wrong they need to be
regulated by the Word of God. Do
not throw away your chronometer
because some church clock is out of
order; and do not throw away your
conscience and your faith because
Christians do not agree.—H. L. Hast-
ings.

A Practical Religion.

We want a religion that softens the
step and tunes the voice to melody,
and checks the impatient exclamation
and harsh rebuke; a religion that is
polite, deferential to superiors,
courteous in inferiors, and considerate
to friends; a religion that goes into the
family and keeps the husband from
being cross when dinner is late, and
keeps the wife from fretting when the
husband tracts the newly-washed floor
with his muddy boots, and makes the
husband mindful of the scraper and
the door mat; keeps the mother pati-
ent when the baby is cross, and amuses
the children as well as instructs them;

cares for the servants besides paying
them promptly; projects the honey-
moon into the harvest moon, and
makes the happy home like the
Eastern fig tree, bearing in its bosom
at once the beauty of its tender blos-
soms and the glory of the ripened
fruit. We want a religion that shall
interpose between the ruts and gullies
and rocks of the highway of life, and
the sensitive souls that are traveling
over them.—The Parish Visitor.

A Governing God.

When things get beyond your con-
rol, when you face an unknown future, and
when trying conditions confront you,
remember that there is a governing
God in Israel, and that it is His to
bring light out of darkness, joy out of
sorrow, and hope out of despair. Be
patient and acquiescent. Let the
Ruler of the universe and the Lord of
the individual manage affairs in His
own way and at His own time. Neither
grow weary nor become too anticipa-
tive. Roll upon a covenant-keeping
God your cares, taking His dispensa-
tions as they come, and multiplying
sorrow neither by distrust nor by fore-
boding. God unravels the future day
by day, hour by hour, and moment by
moment, accompanying the distribu-
tion with His supporting and sanctify-
ing grace.—The Presbyterian.

Following One's Bent.

What a man wants to do is one thing.
What a man ought to do may be a
very different thing. It is a man's
duty to do what he ought to do,
whether he wants to do it or not. It
is the straight line of duty, rather than
the bent of his inclination, that a man's
life course should conform to. Follow-
ing his natural tendencies is about the
worst thing a man can do in this world.
—S. S. Times.

The unconscious knowledge of God
is good, but it is not enough. We
need, not only to know God, but to
know that we know him. This is life
eternal, this fills the soul with spiritual
life.—J. F. Clark.

The Providence which watches over
the affairs of men works out of their
mistakes, at times, a healthier issue
than could have been accomplished by
their wisest fore-thought.—Froude.

"There is many a soul trudging
along life's pathway with weary, un-
certain steps, sad and downhearted,
who would, if there was a kind hand
reached out to help them, walk erect
and step lightly, and even sing when
passing over rough places."

No sin is small. It is a sin against
an infinite God, and may have conse-
quences immeasurable. No grain of
sand is small in the mechanism of a
watch.—Jeremy Taylor.

"Idleness is the bane of enjoyment
and the poison of happiness."

Wise Men Know

It is folly to build upon a poor founda-
tion, either in architecture or in health.
A foundation of sand is insecure, and
to deaden symptoms by narcotics or
nervine compounds is equally dangerous
and deceptive. The true way to build
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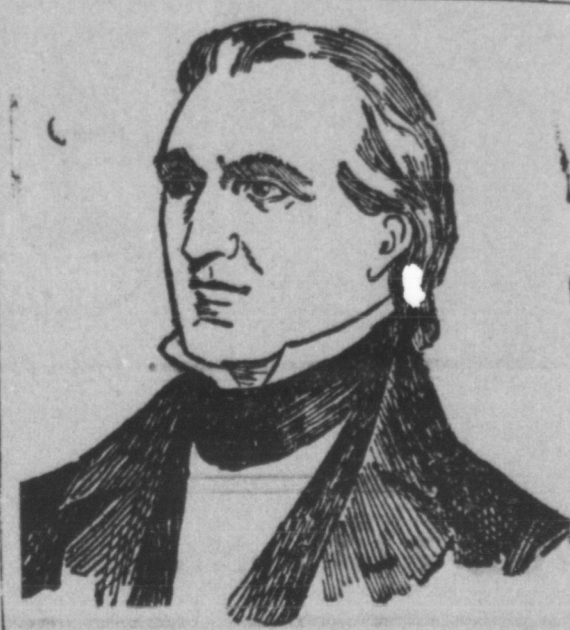
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Fifty Years Ago.

President Polk in the White House chair,
While in Lowell was Doctor Ayer;
Both were busy for human weal;
One to govern and one to heal.
And, as a president's power of will
sometimes depends on a liver-pill,
Mr. Polk took Ayer's Pills I trow
For his liver, 50 years ago.

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