

Love.

If suddenly upon the street
My gracious Saviour I should meet,
And He should say, "As I love thee,
What love hast thou to offer Me?"
Then what could this poor heart of mine
Dare offer to that Heart divine?

His eye would pierce my outward show,
His thought my inmost thought would know;
And if I said, "I love Thee, Lord,"
He would not heed my spoken word,
Because my daily life would tell
If verily I loved Him well.

If on the way or in the place
Wherein He met me face to face
My life could show some kindness done,
Some purpose formed, some work begun
For His dear sake, then it were meet
Love's gift to lay at Jesus' feet.

Charles F. Richardson.

Origin of Diversified Religions and Sects.

Men fashion their conceptions of God and the attributes they ascribe to him after their own ideas, sentiments, and character. This can but be so. The mind can attribute to God no quality of which it has no conception; and it will attribute to him such qualities as predominate in itself. This accounts for the otherwise astonishing fact that while all men (atheists and idiots excepted) believe in the existence of God, they have very conflicting ideas of his nature and attributes. This is especially true of men unaided by the light of the Bible.

But how can it be otherwise? They build up their ideas of the divine Being out of ideas previously existing in their own minds. Hence the vast difference in the character of the Deity as conceived by the lowest savage, the civilized pagan, and the enlightened Christian philosopher. How contemptible and groveling the gods of the African heathen! The sensual but more enlightened tribes ascribe to their gods a predominating passion for sensuality, and look forward to a paradise of immortal beauty, where the appetites are to be forever indulged. The Greeks, being admirers of beauty, ascribed to their gods a passion for aesthetics. The Romans, being haughty and warlike, ascribed to their deities a predominating propensity for war and conquest.

But even among enlightened Christians who have the Bible for their guide there must of necessity exist vastly different ideas in regard to the nature and attributes of the divine Being. How different must be the God of whom the selfish man conceives from the God to whom the benevolent man turns! The man of fifty years can never go back and take up with the Deity of whom he conceived when a child. Just as his mind has expanded, so have his ideas of God been revolutionized. How different the God of whom the intelligent astronomer conceives from the one to whom Rev. John Jasper, with his celebrated declaration, "The sun, he do move," looked up! How different is the geologist's idea from the idea of him who believes that only six thousand years ago this earth, with all its vast stores of mineral wealth, was created out of nothing by the Almighty's fiat in six literal days of twenty-four hours each!

Now, out of this difference in human opinions formed of the character and attributes of God have sprung the many different religious beliefs—pagan, Mohammedan, Brahmin, Buddhist, Confucian, Jewish, and the different Christian sects. Men tenaciously cling to the God of which they conceive, and from the difference in their conceptions of his character there originated new sects.

This being so, and in view of the fact that all Jews and Christians get their conceptions of God from the Bible, is it not astonishing that there should be so many divisions in the army of the Lord? Men conceive of a predominating attribute in the divine Being, exalt it to the partial neglect of others, conclude that only those who see that special idea as they see it are right, and out of this there springs a new sect. And this is all the more marvelous, when we come to think of it, in view of the fact that no man ever had, and no man while in this life ever can have, an absolutely correct idea of the only living and true God. It is impossible. As well might a feeble man attempt to clasp his arms around immensity and lock his hands on the other side as to attempt to condense within the nutshell capacity of his finite intellect a correct and completely comprehensive idea of the eternal, omnipotent, omniscient Being. Quite as possible would it be for him to take up in his arms the earth on which he lives, and walk off with it, as to understand fully and correctly the being and attributes of the all-holy, everlasting Jehovah.

And again, such as men may differ in their ideas respecting God's character yet the very extremes of their opinions are not a thousandth part as far from each other as must the most perfect

human conception ever formed of his character fall short of what that character really is. This thought should humble all and render them less rigid in their contentions about nonessential shades of belief. The finite mind cannot comprehend the Infinite, and the part of him which we do comprehend is as nothing when compared with the almost infinite part of him which we do not comprehend. No more can his infinite knowledge of himself be imparted to the human mind in its present environment than his infinite power can be incorporated in the feeble human arm, or his omniscient wisdom be matched by our dim faculties.

But with all the great diversity of human conceptions respecting the Deity there is one point—the essential point—of agreement among all true worshippers. Their ideas respecting many of his attributes may differ widely, but respecting love they are all the same. The love of God which throbs in the heart of the sincere but untutored, humble worshiper, and from that heart reaches out toward the Infinite Saviour in aspirations of affection, trust and adoration, is as pure and of the same Heaven-begotten quality as is the love that ascends from the devout heart of the most gigantic intellect in Christendom. All the hearts of those who truly love God, whether on earth or in heaven, are ever in sweet accord; and when one of them is touched with aspirations of praise it thrills through the whole train of worshipping intelligences in all the universe of God.

Here, then, is the point of similarity between all true worshippers of Deity. Despite their many differences of belief they all love God; and love is the same in all hearts, in all climes, and throughout all worlds. Love, then, is the bond that unites all true worshippers with Deity and with one another. And being thus united, the prayer of the Saviour "that all may be one" is answered.—Rel. Telescope.

The Pastor.

The true pastor is both born and made. He is a man of catholic and quick sympathies. He instinctively weeps with those that weep, and rejoices with those that rejoice. Whoever stumbles he is apprehensive, whoever falls he is hurt, whoever triumphs he is victorious. Created to be a personal friend, he is trained by the school of experience in the art of spiritual friendship. He has wrestled with doubts, been assailed by temptation, known the travail of grief, and in all has been conqueror and more than conqueror. He loves the little children, and shares their frolics; his heart beats high with the exuberant hopes of youth; he is eager to share in the struggle of middle life, and, endowed with a prophetic imagination, he shares the calm of old age.

For his sympathy is a bestowing, not a demanding, sympathy. The secret of his life is in hidden springs, which are never dry. Like his Master, he might say, "I have meat to eat that ye know not of." His life he is eager to share with others. Pastoral work is never a toil to him; if it is a sacrifice, it is always a joyful sacrifice; for it is always a joy to give one's life in service to others. What is burdensome and also useless is the effort to impart a life one does not possess. As the born artist cannot see a beautiful picture in nature without trying to reproduce it with brush or pencil; as the born musician, when he sees a cathedral organ, is possessed with a great desire to sit at the keyboard and make it speak for him to others; as the born orator, seeing a great audience listlessly inattentive while some unhappy wight without ideas or without power to express them meanders helplessly along, is filled with a passionate eagerness to wake that sleepy audience up and make it alive with thought and feeling—so the born pastor, seeing an individual soul in any experience which companionship may succor or enrich, is eager to bring his own life into play that he may aid the feeble, lift up the fallen, or add to the heavenly exaltation of the divinely victorious.

Yet though this service is not a toil, it costs him much; for nothing is of any spiritual value to the recipient which has not cost the giver something. Of the pastor as of the Christ it may be said, He takes our infirmities and bears our disease. "With the true pastor," says Dr. John Watson, "visitation is a spiritual labor, intense and arduous, beside which reading and study are light and easy. When he has been with ten families and done his best by each, he comes home trembling in his very limbs and worn out in soul." He has given more than eloquence or a fine doctrine; he has given life, and it has cost him something of his own life.

The best pastor is rarely a preacher; his sympathies are too individual; he cannot generalize experiences nor deal with souls in masses.

The home is his sanctuary, the bedside his pulpit, the affection of his befriended flock his recompense. Others may have the admiration of their great congregations as their fee; he is the father of his people, and has the love of his spiritual household as his reward. And when life's changes or the last great change separates him from his charge, his name is cherished with an undying reverence, like that which the devout Roman Catholic pays to his tutelary saint.

In our admiring reverence for the prophet-preacher let us not forget to render a reverential love to the pastor-friend.—The Outlook.

Jesus Enough.

When Bishop Jones was dying, his son-in-law asked him whether he desired anything. The dying man of God said he wanted nothing. When asked whether they should pray, the bishop said, "I have done my praying; I do not need to pray now. I am ready to go."

Thus, when ready, like Paul, to depart this life, he felt satisfied with his trust in Jesus. To him, at that time, Jesus was enough—all in all.

The story is told of a chaplain—walking over the field of battle shortly after a severe engagement—who stepped up to a wounded soldier lying on the ground, apparently in severe pain, and said, "Can I do anything for you?" "Oh, no," replied the soldier; "I want nothing. I have Jesus here with me."

"But," said the chaplain, "you can't live but a few minutes longer." "I know it; but I am in perfect peace. I have no fear of death. Please put my blanket over me, and cover my face, and let me shut out all but Jesus; and so let me die."

Jesus was enough for the dying man. Wonderful words! "I want nothing." How rich the dying soldier! Go and gaze upon the touching scene. See! There he lies, with his mangled body bathed in his own blood, and wrapped in a thin blanket; and yet he says, "I want nothing." No earthly friend is near; not a prayer was offered for him; not a tear was shed over him; not an emotion of sympathy to console him; and yet the warm response rises from his gushing heart, "I want nothing"—nothing in this world. And why? His soul, his heart, was full of Jesus. "I have Jesus here and he is all I want!" Oh, what a rich possession! What an all sufficient portion! Where is the worlding that can say as much? Search creation through, explore its heights, fathom its depths, ascend all thrones, master all millionaires, and where can you find one out of Christ that can say, "I have all I want!"

The Joy of Believing.

Christians are but seldom confronted nowadays with the charge that religion produces a gloom in their lives, driving the cheerfulness and happiness away. That fiction has been discarded and the joyful side of religion is more and more acknowledged. Giving vent to this feeling, a contemporary remarks thus of the religion that sings: "Christianity is the religion that sings itself. Atheism has no songs; agnosticism is not tuneful. We have never heard of a Brahmin hymnal or a Confucian psalmody. The meters of heathendom or savagery, so far as paganism is vocal at all, are not once to be compared with the lively heartiness, with the freeness, fullness, and depth of Christian song. There is a spontaneity and an abandon to the songs of Christians that is sadly lacking in all the musical exercises of paganism. The believer in Jesus explains his own songfulness in the conclusive question: 'How can I keep from singing?' Christianity is not only a religion that sings, but also it is the religion that sings. No other faith is so the cult of carols and the school of praise. The Christian sings because he has something to sing about. The believer's face is aglow with joy and his speech inevitably quickens into song. When Jesus Christ put Himself into the world He put song into the world. In saving men He saved their music also. And so ever and everywhere the religion of Christ has the lit of hope, of brave joy, of cheery brightness, Christian faith elevates song while it quickens it. It inspires a poetry which is peerless. Atheism is dumb, but there is music to Christianity. Skepticism is not singable, but Christ today is leading the grandest chorus of the world. English literature is already full of the lyrics of the Christ, while the poets are still searching for new tributes to bring to His name. The sublimest oratorios have had inspiration from the Nazarene. Christianity is a religion that can sing, and that does sing.—Presbyterian Review.

Spend less than you earn. Do not run in debt. Watch the little leaks and you can live on your salary.

Need of the Holy Spirit.

Another great fact is the absolute necessity of the presence of the Holy Ghost with every one of us. His presence is more necessary than that of Jesus himself. Only by his presence can the truth dawn upon the church, and the Church be prepared to do its great work. So Jesus said, "It is expedient that I go away, for if I go not away, the Comforter will not come to you," and you will never be able to fathom the great thoughts of God in the Gospel. Jesus went away; the Holy Ghost came; the disciples ceased their mourning; all despondency left them; the Gospel was illuminated before them, and they went out to conquer the world for Jesus.

In his direct work in the human soul, the Holy Spirit was to guide them into all truth. This does not mean that a man shall be infallible, a discernor of spirits, and competent to pronounce judgment on God's children; but the Spirit acts as a guide. He leads the way; we are to follow. If we listen, we shall hear him say, "This is the way, walk ye in it," and he does this by bringing to our minds the words of Christ, the Scriptures of truth.

By the testimony of Jesus, the Holy Spirit becomes our Comforter in sorrow and our Guide in the uncertain paths of life.

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, by order 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 Fritz. This is a splendid way to make money around home.

Very truly JEANETTE S.

Sorrow comes to save us from sorrow. It is not good for any of us to have a soft time, and no difficulties to overcome. The parasitic person who lives upon others finds that his powers of self-help gradually disappear. The mark of rank in nature, it has been said, is a capacity for pain, and generally it is the experience of toil and trouble and actual pain that brings out whatever excellence a man possesses.

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 57 in one day making over \$5 clear. It gives a beautiful white light, chimneys 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.

Be generous. Meanness makes enemies and breeds distrust.

Churning Done in One Minute.

I have tried the Lightning Churn, you recently described in your paper, and it is certainly a wonder. I can churn in less than one minute, and the butter is elegant, and you get considerably more butter than when you use a common churn. I took the agency for the churn here and every butter-maker that sees it buys one. I have sold three dozen and they give the best of satisfaction. I know I can sell 100 in this township, as they churn so quickly, make so much more butter than common churns and are so cheap. Some one in every township can make two or three hundred dollars selling these churns. By addressing J. F. Casey & Co., St. Louis, you can get circulars and full information as to how you can make big money, right at home. I have made \$80 the past two weeks and I have never sold anything in my life before.

A FARMER.

Be independent. Do not lean on others to do your thinking or to conquer difficulties.

A Good Wind Mill—Make it Yourself.

I saw one of the P. & M. wind mill when I saw the paper, right up my paper recently. It only cost me \$9.40 and is a splendid mill; my well is deep, but it pumps it all right and with very little wind; the neighbors all like it, and as I am a kind of a carpenter, I have agreed to put up nine of them already, on which I can make a nice profit, and there are many others for whom I can put up mills this fall. I don't see why every farmer should not have a wind mill when they can make it themselves for less than \$10; anyone can get diagrams and complete directions for making the wind mill by sending 15 two-cent stamps to pay postage, etc., to Francis Casey, St. Louis, Mo., and there can be no loss of them put in any locality by anyone that has the energy to do so.

A FARMER.

Conditional Service.

It is a remarkable fact that not a few Christians will serve the church and other good institutions on condition that they be elected to some office, which is connected with the church or other institution. Of course there are quite a good many who would not accept any office whatever, and would refuse one if it were offered them. It is well that some Christians should accept efficient positions. There must be leaders. Let capable ones be chosen. But when any Christian will refuse to do a good work simply because he or she cannot have some prominent office the suspicion is excited that self-sanity is exalted above the desire for doing

good. It is evident that such an one is much more zealous for having his own way than he is for doing the good pleasure of Christ. I know a Christian woman who for years has been the president of a missionary society, a local organization. If she were to be voted out of that position she would be offended beyond expression. While holding it she will stir around and accomplish considerable. The fact is, she plainly wants to be recognized as a leader, not only of that society, but also a leader in the church. She shows resentment when a member of the society suggests some needed change in methods of work. She wants it thoroughly understood that she is master of the situation. Of course it is very difficult for members of the society to work with her. And it is a fact that those who are sticklers for office are generally very hard to get along with. They are thistles which cannot be touched without one's being more or less seriously pricked and pained. Do be willing to serve God, his church and your fellows without having some special office. You are not much of a Christian unless you are willing—Free Baptist.

Why not You?

In most churches a few do the work. There seems to be a tacit understanding that the obligations on them are more imperative than on others. It is somebody's duty to make calls, coax the reluctant, reassure the timid, interest the apathetic, stimulate the phlegmatic, stir things up and bring an end to feebleness and irresolution. If somebody should use personal influence, why not you?

The superintendent is discouraged. Classes waiting to be taught. Nobody coming to teach. Somebody should walk to the Sunday school next Sabbath, and take that class. Why not you?

The pastor longs for a word of cheer and a hand-clasp. Somebody should tell him when he preaches a good sermon, when genial helpful, or brave words have been winged to waiting hearts. Why not you?

The Spirit Against the Flesh.

In the best men there is a tendency to do certain things they ought not, but the more they are filled with the Holy Spirit, the more it is true of them that they are kept from doing what otherwise they would. When I was a boy I used to go to the Polytchnic in London, where my favorite diversion was a diving bell, which had seats around the rim, and which at a given time was filled with people and lowered into a tank. We used to go down deeper and deeper into the water, but not a drop ever came into that diving bell, though it had no bottom and the water was quite within reach, because the bell was so full of air that, though the water lusted against the water, because air was being pumped in all the while from the top, and the water could not do what it otherwise would. If you are full of the Holy Ghost, the flesh life is underneath you, and though it would surge up, it is kept out.—F. B. Meyer.

The Whole Story.

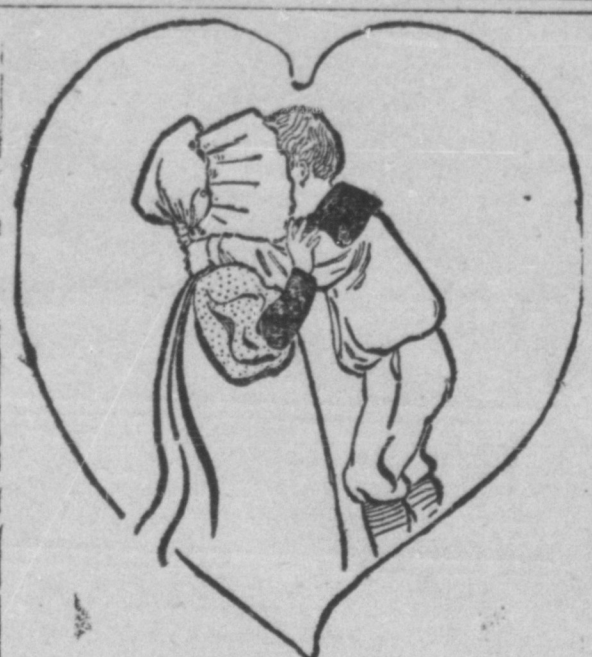
Of the great sales attained and great cures accomplished by Hood's Sarsaparilla is quickly told. It purifies and enriches the blood, tones the stomach and gives strength and vigor. Disease cannot enter the system fortified by the rich, red blood which comes by taking Hood's Sarsaparilla.

Hood's PILLS cure nausea, sick headache, indigestion, biliousness. All druggists.

Street Car Accident.—Mr. Thomas Sabin, says: "My eleven year old boy had his foot badly injured by being run over by a car on the Street Railway. We at once commenced bathing the foot with Dr. Thomas' Electric Oil, when the discoloration and swelling was removed, and in nine days he could use his foot. We always keep a bottle in the house ready for any emergency."

Torturing Disfiguring SKIN DISEASES Instantly RELIEVED by CUTICURA the GREAT SKIN CURE

Sold throughout the world. British depot: F. Newman & Sons, 1, King Edward-st., London. PORTER DRUG & CHEM. CO., Sole Props., Boston, U. S. A.



Fifty Years Ago.

No theory of germs to chill Affection's budding blisses; When ardent lovers took their fill, No microbes on their kisses. How happy they were not to know The germ-fad—50 years ago.

Ayer's Cherry Pectoral

is the standard family remedy of the world for colds, coughs and lung diseases. It is not a palliative, and is not therefore put up in small cheap bottles. It is put up in large bottles for the household. They cost more but cure more. Fads come and go but no theory or fad can overthrow the fact, that the greatest cure for all colds, coughs and throat and lung diseases, is Ayer's Cherry Pectoral.

50 Years of Cures.

ITS ALL OVER.

We have finished taking stock and find a good chance for some GREAT BARGAINS. Lots of things in different departments we must close out the present month to make room for Spring Importations, especially in Carpets, Linoleums, Common Furniture, and Hanging Lamps. Call and we will quote you prices which are sure to be satisfactory. We have no "Catch Penny" prices on third quality goods which we are willing to close out to prepare for new season.

Please call early as our New Goods have already begun to arrive. Nine Car and Caskets of China and Earthenware direct from Staffordshire Pottery now landing and first shipment of Carpets on the way.

James C. McNally
QUEEN STREET.

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

WANTED

A MAN to sell Canada grown Fruit and Ornamental Trees Shrubs, Roses, Bulbs and Bulbous Plants, Grape Vines, Small Fruits, Seed Potatoes etc. We catalogue only the hardiest and most popular varieties that succeed in the coldest climates. New season now commencing; complete outfit free; salary and expenses paid from start for full time, or literal commission for part time. Apply now, addressing nearest office, and get choice of territory.

LUKE BROTHERS COMPANY,
International Nurseries
Chicago, Ill., or Montreal, Que.

FOR YOUR HEALTH

DRINK
Real Fruit Syrups.

STRAWBERRY
RASPBERRY
LEMON
LIME FRUIT
GINGERETTE

Made only by
BROWN & WEBB.
HALIFAX, N. S.

The finest quality of Bells for church Bells, School Bells, etc. For a warrant Write for catalogue and prices to BUCKEYE BELL FOUNDRY, THE VAN DUSEN & TIFT CO., CINCINNATI.

If we to baby was actually dis to eat, you And yet th of babies sh fat they sh or who are the fat that is a necess It is baby beauty. A Scott's Em ones one, years of ag cream for thrive and

POOR

Is a luxury People in Canada Sending for you You could get The profit. A about it;

Agents Wanted

WA

A MAN in riot in Canada sell our high grade grape vines, trees, hedges, Position permanent from the start. side line.

Liberal Com Engaging
If you are not and expenses w

LOOK

E. P. BL
Toronto

FISTUL

of Rectum. On 1876.

ROBERT

175 Tremont ation free Pamphlet in A. M. to 4 P. and holidays ex

CARD

Change

McMURRAY their sincere than generous patrons they have been business we there us over six month settle their account all those whose ac one year after the hands of an In order to redu have decided to Organs, Pianos, Fancy Goods at all must be sold We have on Ha manufactured by Doherty, also a organs and Piano garden of cost, a Sewing Machines, New Williams, C and Standard.

McMURRAY

P. S. Orders best attention.

WANTED

00 a week would ference. The Bradley-Brant

VIRGINIA FA

800 ACRES. Land Large amount of railroad. Dwelling. Price only \$1750 title. Write for fr

B. R. JAFFIN

FAVORABLY KNOWN HAVE FURNISHED 6 MENEE WEST-TE CHIMES, Etc.

BLMYER CHURCH
Write to Cincinnati Bell F

THE LARGEST ESTABLISH CHURCH B

Send for Price "GEM" BELL FOUN