

A Solitary Way.

There is a mystery in human hearts,
And though we be encircled by a host
Of those who love us well, and are beloved,
To every one of us, from time to time,
There comes a sense of utter loneliness,
Our dearest friend is stranger to our joy,
And cannot realize our bitterness.
"There is not one who really understands,
Not one to enter into all I feel;
Such is the cry of each of us in turn.
We wander in a solitary way."
No matter what or where our life may be;
Each heart, mysterious even to itself,
Must live its inner life in solitude.

And would you know the reason why this
is?
It is because the Lord desires our love,
In every heart he wishes to be first.
He therefore keeps the secret key Himself,
To open all its chambers, and to bless
With perfect sympathy and holy peace
Each solitary soul that comes to Him.
So when we feel this loneliness, it is
The voice of Jesus saying, "Come to Me."
And every time we are "not understood,"
It is a call to us to come again;
For Christ alone can satisfy the soul.
And those who walk with Him from day to
day
Can never have "a solitary way."

And when beneath some heavy cross you
faul,
And say, "I cannot bear this load alone,"
You say the truth. Christ made it pur-
posely,
So heavy that you must return to Him.
The bitter grief which "no one under-
stands,"
Conveys a secret message from the King,
Entreat you to come to him again,
The Man of Sorrows understands it well.
In all points tempted He can feel with you,
You cannot come too often or too near,
The Son of God is infinite in grace,
His presence satisfies the longing soul,
And those who walk with Him from day
to day
Can never have "a solitary way."

An Experience Worth Having.

A few days ago, while traveling in a
train with a friend who has spent many
years in the service of the Church,
the conversation turned upon the
more serious affairs of life. He
had been speaking about the troubles
that had assailed him during the year,
when suddenly he said, "Neverthe-
less, I have not had an anxious
moment for ten years. I have had
burdens, grievous to bear; sorrows,
heavy and sore; difficulties, number-
less and vexations; disappointments
and embarrassments, of various sorts;
but none of these things have corroded
my heart, nor have they distressed me
with anxiety."

Here was a man who has not the
first tinge of fanaticism about him,
and is not liable to be carried away by
a whim or a sentiment. Life is a
serious thing with him. But he lives
in an atmosphere of spiritual serenity
because he has verified the sure
promises of God. The exhortation of
the apostle, "Be anxious for nothing,"
is full of common sense, but its value
appears only in its practical applica-
tion. When the Master said to His
anxious disciples, "Peace I leave with
you, My peace I give unto you: not as
the world giveth, give I unto you.
Let not your heart be troubled,
neither let it be afraid," He uttered
words that produce a marvelous com-
posure of mind in many of His devoted
and sincere followers today.

Undoubtedly there are people who
will say that all this is the result of
imagination, that this spiritual peace
is only an impression that is likely to
be dissipated when the tempests of
life rage. But this is not so. That
denotes a good deal more than having
an interest in Christ. By the New
Testament writers the followers of
Jesus are usually styled "believers,"
"disciples," "saints;" and, as each
title has a special signification of its
own, the three terms naturally suggest
three classes of Christians. At all
events, without doing violence to the
original, they may be taken to repre-
sent three stages of Christian experi-
ence.

A believer is one who hears the
truth, and assents to it with his intel-
lect, so that he may be called a listen-
ing Christian. Many professing Chris-
tians belong to this class, and are fol-
lowers of Christ only in name. A dis-
ciple as the word implies, is a learn-
ing Christian. He studies the truth,
and tries to understand it, and, so far
as he apprehends its meaning, homes it
in his heart. People of this class are
followers of Christ in purpose. They
are actual Christians, because, to the
full extent of their knowledge, they
are actuated by proper motives; but
they have not yet reached a complete
stage of spiritual development. A
saint on the other hand, is a living
Christian. He understands the essen-
tial truth of the Gospel, and devotes
himself to it by building its teaching
into his character, and by realizing its
principles in his life. Persons of this
class are followers of Christ in spirit.
Such persons have attained maturity
in Christian knowledge and holiness.
A true believer, of course, is a sin-
cere disciple, just as a sincere disciple
is an incipient saint; but, in practical

life, there are nominal or professing
Christians, actual but undeveloped
Christians, and experimental or
matured Christians. Paul's favorite
designation of a Christian is one "in
Christ." In the twelfth chapter of
second Corinthians, when vindicating
his claims to the character of an ap-
ostle he speaks of himself as "a man in
Christ." This phrase expresses the
intimate relation he sustained to Christ,
and furnishes an excellent definition of
what a genuine Christian is.

A man in Christ is one in union with
Christ. He is united to Christ as the
branch is united to the vine, so that
the life of the one passes into the
life of the other, affording it nourish-
ment and sustenance; or, dropping the
figure, he is one whose relation
to Christ is such that Christ lives in
him. Thus Paul's expression means
that such a man as he was is so identi-
fied with Christ, so possessed of his
truth, and so dominated by it, that he
speaks and acts, to the best of his
knowledge, as Jesus would speak and
act, if he were in the flesh and on the
earth again.

A genuine Christian, therefore, is a
representative of Christ, not in name
only, but in purpose and spirit. The
motives that impel him, the principles
that guide him, and the purposes that
govern him, are those of the Gospel.
Up to the measure of his moral capac-
ity, and the degree of his spiritual en-
dowment, he is a Christ. He cannot
make an atonement such as Jesus
made, or work a redemption such as
Jesus wrought, of course; but, having
been transformed in his character by
the renewing of his mind, he can and
will not only manifest the Christ spirit,
but also lead the Christ life.

When speaking of Christianity, we
should always bear in mind that there
are, at least, three classes of Chris-
tians; and, when calling oneself a
Christian, one should always remem-
ber that it is not simply the privilege
but the duty of each follower of Christ
to be able to say with the apostle, "I
live; yet not I, but Christ liveth in
me; and the life which I now live in
the flesh, I live by the faith of the Son
of God, who loved me and gave him-
self for me."—Chris. Advocate.

What Is A Christian?

Notwithstanding all that has been
said and written on the subject, a
large amount of misconception still
exists respecting the full import of the
term. The current literature of the
day reveals a great diversity of opinion
as to what a Christian really is. Writers
of fiction, especially, seem to see but
one side of the subject, and, as a con-
sequence, they usually emphasize but
one phase of its meaning. Much that
they make their most religious charac-
ters say and do is not Christian at all,
in the New Testament sense of the
term, because it lacks the motive-
power, or the impelling principle of
the Gospel.

The word for Christian appears to
have originated with the citizens of
Antioch, where, we are told in the
book of Acts, the appellation was first
applied to those who embraced the re-
ligion of Christ. That the name was
originally given as a title of contempt,
a supposition entertained by many
exegetes, is not supported by any
positive proof, although it may have
been often used contemptuously. From
the form of the word in Greek, it
seems to have been a party name,
rather than a nickname; so that, ac-
cording to the derivation of the term,
a Christian was one who belonged to
the Christ party, and identified him-
self with the Christ cause.

But, while in a general sense a Chris-
tian is one interested in the cause of
Christ, in an evangelical sense the term
denotes a good deal more than having
an interest in Christ. By the New
Testament writers the followers of
Jesus are usually styled "believers,"
"disciples," "saints;" and, as each
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the flesh, I live by the faith of the Son
of God, who loved me and gave him-
self for me."—Chris. Guardian.

Spiritual Thistles.

When the thorough farmer sees his
fields edged with the embroidery of
golden-rod and purple thistles, his
pleasure at the sight is not as great as
our own. He is interested in the
coming crops and does not like the
interference of weeds. We enjoy their
beauty, and armed with our scissors
we clip immense clusters of the lovely
fluffy, delicate purple blossoms of
the thistle, in spite of the prickly pro-
tection of leaf and branch, and with
armfuls of golden-rod we carry our
treasures within our home to gladden
the beauty-loving eyes about us. But
the farmer, say the in hand, cuts the
weeds and burns them, then in early
spring he ploughs about the roots and
destroys them.

The careless farmer who does not
take this precaution, finds his grass so
uprooted by the roots of these weeds
that his cattle can get but little sus-
tenance when his fields are abloom
with the lovely weeds. The rapid
growth of these weeds in a near by
field, where they have been undisturbed
for several years, taught me some
lessons.

First, to be very, very careful of the
growth of the heart weeds, the spiri-
tual thistles, that grow so rapidly and
uproot the flowers of piety and all
other good seed the Holy Spirit has
sown so carefully in our hearts. Spir-
itual thistles have not the delicate-
ly beautiful blossoms of nature's
thistles, but their flowers are usually
coarse, their odor repulsive, and their
leaves and branches quite as prickly
and disagreeable as the surroundings
of the field thistle.

Grumbling is one of the heart weeds,
of rapid growth, and pushes away the
roots of thankfulness, gratitude and
contentment. Ill-humor is a bitter
weed with no blossoms; it propagates
rapidly and injures its neighbors as
well as the body in whose soul it has
taken root. An ill-natured person
blames every one but himself for all
that goes wrong in his life. He blames
the Heavenly Father as unjust for all
that comes to him in his darkened
way. Such people have no light in
their weed-filled souls, and so cannot
see that these apparently unjust
happenings are but bitter medicine
which the Great Physician administers
to their sick souls to destroy selfish-
ness, self will, revenge, unbelief, and
all unfriendly weeds. Among these
spiritual thistles my attention was
called to the prickly weed of impure
conversation. My heart ached because
of the harm done, when I heard a
girl ask a man to attend service with
her at Mr. Blank's church.

"Oh, no," was the answer. "I
like Blank well enough at the social
meetings of our lodge, where he is very

familiar in his manner and quite jolly,
but I don't want to hear him preach.
I suppose he thinks he can win us
boys to attend his church by this
entertainment, but you know, Emily,
we men of the world expect to have
our ministers a little better than our-
selves."

Beware of the weed growth in our
souls, destroy them before they uproot
all good. We are so apt to contend,
or object, to the means used to destroy
the fast-growing weeds. Let us ex-
amine carefully the garden of our
heart, and find whether thrifty crops
of goodness or destructive weeds are
there preparing for the Master's
coming, when the wheat and tares
must be separated, the spiritual
thistles bound and burned, the spiri-
tual goodness garnered for the Master's
use.—Maria Morford Van Derveer, in
Christian Intelligencer.

"Come and See."

In the first chapter of St. John's
gospel there is an impressive object
lesson of the way in which the world
is to be brought to Christ. We cannot
become too familiar with it. The
method is, personal experience with
Jesus and individual effort for others.

John said, "Behold;" he spoke
with conviction; he knew; he believed;
his words therefore had effect. Two
disciples heard him speak, and they
followed Jesus. He asked them,
"What seek ye?" They asked, "Where
dwellest Thou?" Jesus answered,
"Come and see." You will under-
stand about it better if you see for
yourselves. They went with Him at
once, that same day. One of them
was Andrew. He went to find his
own brother, Peter, and said, "We
have found the Messiah," and he
brought him to Jesus to learn the
truth for himself. The next day Jesus
went into Galilee and found Philip,
and said to him, "Follow Me;" have
an experience of your own; do not
rely upon what you are told; follow
Me and see for yourself. Philip
followed, learned, and then went to
Nathanael and said, "We have found
Him of whom Moses in the law and
the prophets did write." We have
found Him; by personal knowledge,
by being with Him, by close acquaint-
ance. Nathanael said, "Can there
any good thing come out of Nazareth?"
Philip did not argue, for argument
seldom convinces a doubter. He said,
"Come and see;" and as in the case
of all who do test the matter experi-
mentally, Nathanael was satisfactorily
convinced, and said, "Rabbi, Thou art
the Son of God; Thou art the King of
Israel."

When the Samaritan woman by
personal experience was sure that she
had found the Christ, her positive
testimony brought many out of the
city to hear for themselves, and they
told her, "Now we believe, not be-
cause of thy saying; for we have
heard Him ourselves, and know that
this is indeed the Christ, the Saviour
of the world."

Would you know the joy of winning
men to Christ? Know Him, then,
yourself, intimately, fully, so that you
can speak with positiveness of His
power to save, to keep, to bless, to
comfort. Would you know the joy of
communion with Him, of rest in Him,
of perfect freedom from the dominion
of sin through Him? Do not, then,
trammel your mind with theories about
salvation; come and see for yourself,
for He says, "Ye shall eat in plenty,
and be satisfied, and praise the name
of the Lord your God, that hath dealt
wondrously with you: and My people
shall never be ashamed," or disappoint-
ed, as the word really means. We
hear many testimonies, the truth of
which we cannot doubt, that there is
a life of victory, peace, and joy pos-
sible for every believer. Yet so many
stand outside the circle of those who
live this blessed life, questioning,
doubting, theorizing, longing for it,
yet never possessing it, because they
do not accept the Saviour's gracious
invitation, "Come and see." He that
doeth His will shall know of the
doctrine.

Take a Religious Paper.

A man, a Methodist, that is, a mem-
ber of the Methodist Church, the
father of ten children, called the other
day, paid up for three months and
ordered his paper discontinued. His
reason was that he was "not able to
pay for so many papers."
"Do you take any political papers?"
was asked.
"Yes."
"Do you take any other religious
paper?"
"No."
"You are a member of the church,
are bringing up ten children, and do
not intend to take any religious paper
for them to read. Do you think, sir,
that is right?"
Of course he backed out, and bade
us good-day.

The Fourteenth Chapter of John.

If pastors ask the sick what Scrip-
ture they desire, it is only a form, for
there is one chapter which every man
and woman wants to hear in great
sorrow, or when the shadow is falling.
The leaf which contains the fourteenth
chapter of St. John's gospel should be
made movable in our Bibles in order
that it might be replaced every ten
years. By the time a man has got to
middle age that leaf is thinning, and
by old age it is only a brown film that
is barely legible, and must be gently
handled. Yet with every reading—
say six times a week—the pastor notices
that it yields some new revelation of
the divine love and the kingdom of
heaven. If one is sinking into uncon-
sciousness, and you read, "In My
Father's house are many mansions,"
he will come back and whisper, "Man-
sions," and he will wait till you finish,
"Where I am, there ye may be also,"
before he dies in peace.—Ian Maclaren,
in "Cure of Souls."

Some Friends.

Two rabbits and a calf lived to-
gether on the same farm. One rabbit
sickened, and died. The rabbit who
was left immediately took up his resi-
dence in the field with the calf. Now
the calf is a cow; but everywhere, all
over the field, in the barnyard, in the
barn in winter, the little rabbit is the
cow's companion, and no one thinks of
separating them.

Here is a light-house keeper on the
coast. The sailor in the darkness can-
not see the keeper, unless indeed the
shadow of the keeper obscures for a
moment the light. What the sailor
sees is the light; and he thanks not
the keeper, but the power that put the
light on that dangerous rock. So the
light keeper tends his light in the dark
and a very lonely and obscure life it is.
No one mounts the rock to praise
him. The vessels pass in the night
with never a word of cheer. But the
life of the keeper gets its dignity, not
because he shines, but because his
light guides other lives; and many
a weary captain greets that twinkling
light across the sea, and, seeing its
good work, gives thanks to his Father
which is in heaven.—Dr. Peabody.

This Tells Where Health May Be Found.

And that is more important than mak-
ing money. If your blood is impure,
Hood's Sarsaparilla is the medicine for
you. It cures scrofula, salt rheum,
rheumatism, catarrh and all other dis-
eases originating in or promoted by
impure blood and low state of the sys-
tem.

Hood's PILLS are easy to take, easy
to operate. Cure indigestion, head-
ache.

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

STOUT PEOPLE.

Stout people are in great danger of
having the heart muscles gradually
weakened by infiltration of fat. This
can be prevented by the use of Mil-
burn's Heart and Nerve Pills. Mr.
James Kelley, Hamilton Ont., says:
"I have been sick and feeble for five
years, with a weak, fluttering heart,
sinking feeling, nervousness, shortness
of breath, etc., but am now glad to say
that Milburn's Heart and Nerve Pills
have completely removed all my heart
and nerve troubles, and given me back
my health."

BABY HUMORS
Instant relief for skin-tortured babies and
rest for tired mothers in a warm bath with
CUTICURA SOAP, and a single application of
CUTICURA Ointment, the great skin cure.
The only speedy and economical treatment
for itching, burning, bleeding, scaly, and
pimply humors of the skin, scalp, and blood.

Cuticura
Is sold throughout the world. FORTY DROPS AND CREAM
LIPSON CORPORATION, Sole Proprietors, Boston.
"How to Cure Every Baby Humors," mailed free.

BABY BLEMSHES Prevented and Cured by
CUTICURA SOAP.

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And there is no doubt about it

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business and you are missing all the
chances of getting what you want at
cost prices.

Big expensive stores can't be run
without a profit, and a good big one
at that.

Now we do not expect a profit. All
we ask is to realize the cost for our
goods to close them out. Our prices
have always been right—as cheap if
not cheaper than any in the province.
Now when you have bought at COST
PRICES depend upon it you have
saved a large profit in your own pocket.
Don't take "hear say" come and see
for yourself.

Jas. G. McNally.

P. S. All persons indebted to me
are requested to make prompt pay-
ment.

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COR. QUEEN AND YORK ST

Every kind of Dentistry by latest
methods. Painless extracting by Hale
method, Gas, Ether or Chloroform.
Young lady in attendance.
Open evenings at present.

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AGENTS: In every district on the con-
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Canadian-grown Nursery Stock and Seeds.
Largest and most complete assortment in
the trade. Best selling specialists; superb
samples furnished free; correspondence in
any language. These positions are money
makers, and territory should be secured at
once for the season by all hustlers looking
for a good thing. Our salary or commission
offers will interest anyone not earning
\$1000.00 per year. Get in communication
with our nearest office.

An opportunity to represent a well estab-
lished house. Ability more important than
experience.
Luke Brothers Company,
International Nurseries,
CHICAGO, ILL., MONTREAL, QUE.,
ROCHESTER, N. Y.

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2 cars Refrined Iron and Steel, 10 Bellows
10 Anvils, 12 Solid box English Vices,
1 car Horse shoes, light pattern, 25 Kegs
Tie Weights - Steel Shoes, 50 Kegs Com-
mon Steel Shoes, 50 Chaldons Black-
smith Coal, Rags, Files, Drills Taps and
Dies.

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JAMES S. NEILL

MEN WANTED

For every unoccupied district in Canada
to sell our high grade Canadian grown
Nursery stock. Every tree and bush guar-
anteed free from San Jose Scale. Liberal
terms to part time men, and good wages to
those giving their entire time to the work.
The demand for good home grown and
acclimated Nursery stock is on the increase.
Apply now and secure good ground. All
our stock guaranteed true to name or pur-
chase price refunded.
E. P. BLACKFORD & CO.
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The Temperance and General

Life Assurance Co.

Full Government deposit for security of
policy-holders. Not the BIGGEST
company but

THE BEST.

Policies indisputable after two years;
non-forfeitable after three years premium
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Don't be backward about asking the
agent for information before insuring
elsewhere; get a copy of Our Advocate and
the Report for 1896.
Call and see the policies in issue.

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Manager for Maritime Provinces,
W. L. MCGEE,
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Men to sell for the Fonthill Nurseries.
Over 700 Acres of Canadian grown stock.
We import no stock from the States.
Farmers' Farmers' sons, Implement Agents,
Students, Teachers, Retired Ministers,
Energetic Clerks who wish to make ad-
vancement, find the work of selling our
hardy, Home Grown Nursery Stock,
pleasant as well as profitable.
We want more such men this season as
the demand for our goods is increasing,
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our Stock free from San Jose Scale. We
make contracts with whole or part time
men. Employment the year round. We
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