

Passing Through The World.

What are you letting the great world do?
Stifle the conscience God gave to you?
Sully the thoughts that are pure and true,
And blur the beauty your childhood knew?
Say, what are you letting the great world do?
To that soul of thine, as you pass through?

What are you letting the great world know?
Not all the trials you undergo,
Not all your burdens of care and woe,
Not all the smart underneath the blow?

Hush! What are you letting the great world know?
These are the secrets of how souls grow

What are you letting the great world see?
Not what you do for sweet charity,
Not your poor efforts to set souls free
From their self-wrought chains of misery?
Ah! what are you letting the great world see?

Aught which belongs but to God and these?
Anus J. Grannis.

Knowing About, or Knowing, God.

In an American city long dwelt a man of national fame as a lawyer and statesman. His countenance was austere and his bearing reserved; as he passed along the street he recognized few, and few ventured to speak to him. So it happened that though all knew much about him—his high rank in college, his mastery of legal principles, his prodigious memory of cases, the pitch and point of his arguments, the ease with which he unraveled complications, the dexterity with which he examined witnesses, his great success and immense income—but few beyond the circle of his relatives knew him. Even his clients knew him only professionally. It was not altogether his fault, for he was very near-sighted; he had been sorely bereaved; he had had no social advantages; and was naturally diffident, except when absorbed in the conduct of a case; yet so it was, that though the whole city knew much about him he was unknown. Yet the few who knew him declared him the soul of honor, justice, kindness, and fidelity.

So, many know a great deal about the God who made them, of Christ who died for them, and of the Holy Ghost who is willing to renew them in righteousness; but of these, how few know God. Yet Jesus said that to know the only true God and Jesus Christ whom He hath sent is Eternal Life. "He is not far from every one of us, for in Him we live, and move, and have our being," and Jesus is "the true Light that lighteth every man that cometh into the world."

Many who are well instructed about God, His personality, infinite power, wisdom, and holiness. His laws and works, are hostile to Him. They do not love His law nor His word; they hate His restrictions and prohibitions, and abominate His penalties. Their lips are filled with cursing and blasphemy, and they drink up iniquity like water. Some who could write essays or deliver addresses in His honor are so indifferent to Him that they live wholly as they might if there were no God.

Others are afraid of Him. They know that He is holy, and, conscious of sin, neglect, and lack of holiness, they are afraid of Him. These are miserable. "A thousand stings within their breasts deprive their souls of ease." The more they know of Him the more intense their pain of spirit, the more vivid their fears, the fewer and smaller and more fitful their hopes.

Knowing about God is like the sick man's knowing the name, residence, and skill of the surgeon or physician who might restore or relieve him, yet never availing himself of his skill; or like the criminal, fully aware of an accessible advocate competent to secure an acquittal or a mitigation of penalty, yet never retaining him for his defense. Knowing about God is of no worth unless it leads to knowing Him. None can know the Father without the Son. The hostile in feeling and the indifferent have no care for the Father or the Son. What they desire is to be left to themselves.

Those who realize that God is just, that He can by no means clear the guilty, can but believe in punishment. They need no one to prove that sin cannot forever go unpunished. They see the stain and feel the sting, taste the poison and hear the sentence. What they know about God makes them tremble. Eternal life is prepared for these, is offered to them, waits on the threshold of their hearts. It is to know God in Christ. It is hard for an unrepentant sinner to believe himself in danger of God's wrath. It is hard for a repenting sinner to believe in pardon. He must know God spiritually to feel that his iniquity is pardoned and his transgression blotted out. Conversion turns knowing about into knowing. Those who know God in Christ, know the Father and the Son because they are regenerated by the Spirit. Nothing new is learned in conversion; the old is applied to the

heart and will; the prodigal son learned by experience that his Father would forgive; the sinner learns that the way of the transgressor is both wrong and hard; he repents and learns that God is love.

Those who know the only true God, and Jesus Christ whom He hath sent, have the germs of eternal life within them. They witness to this inspired experience and to immortality. No man with God in the soul, with Christ formed in his heart the hope of glory, can have doubts of the future life.

Some have lost the knowledge of God; they have gone back to the state of terror, or of indifference, or of hostility. If they have become afraid of Him, "sin lieth at the door;" they know the sad meaning of the words:

"What peaceful hours I once enjoyed—
How sweet their memory still—
But they have left an aching void
The world can never fill."

There is hope for them; the estrangement is all on their part. If they listen they will hear a voice, "Return, O wanderer, return!"

The indifferent are losing the higher reason; they have "left their first love," and do not regret it; the hostile who once knew "the heavenly visitation," are now trying to forget God. What can be done for them? There are but two things that human beings can do;—to manifest the eternal life that is in them, that men may see their good works hear their joyful testimony, feel their spirit, and give God the glory. The other resort is to pray without ceasing for all who have not sinned the sin "which is unto death."

Alas for the deluded who fancy that to know about God is salvation! Alas for those still more deluded who think that to acquire the knowledge of God is difficult! Alas for those who think that to know God is to enter a region of impenetrable gloom! "The letter killeth." "The word is nigh thee, even in thy mouth and in thy heart." "The Spirit giveth life." "To be carnally minded is death; but to be spiritually minded is life and peace."—Chris. Advocate.

Sympathy.

Sympathy is a form of Christian service. It is not a favor granted by one and received by another; it is that action by which one life enters into another's life, takes up a portion of the burden shares the joy or success, becomes for the time being a part of that life, and contributes to it some of its own strength. It does not weaken the individuality of the life it helps, it rather strengthens it. It does not lessen its responsibilities, it helps to bear them; by relieving the tension it gives opportunity for development, by companionship gives new courage and fresh ability for advance when the assisting presence is withdrawn.

Probably no form is so much desired, for no form is there more need; and yet it is in its best sense very rare. Assistance is easily obtained. Helpers are to be found on every hand. Organizations for lifting men out of distress and difficulty and starting them on the road to success, are numerous and well-supported. There are many who are willing enough to take other people's burdens or duties, and carry them themselves, if the original owners will trudge along behind, yielding them due precedence. Advice is plenty as the air we breathe, and comparatively few need to suffer for lack of such pecuniary help as may be necessary to supply the immediate need. When we come, however, to the sympathy that takes off the heaviest part of the burden without intruding its strength, that meddles not with the sorrow, but simply casts the ray of light which keeps the foot from stumbling in the dark, which doubles the pleasure of success by its appreciation of its value, that is too often lacking.

There are many reasons for this. One is the ignorance of most of us with regard to the conditions of life about us. Classes make their own environment, and with it their own customs. Families who can afford a certain style of life gradually draw together and make a little world by themselves, into which others do not enter, because they do not feel at home. As the circle enlarges it becomes also more exclusive, and soon a class is formed. The class has no hostility to another class, it simply knows nothing about it. How can it enter into those cordial relations with it which are essential to sympathy? Much the same is true of the individuals within each class. Differences of education, of circumstances, of temperament, all combine to close the door to any who might wish to enter.

In general what community of interest can there be between the millionaire's family and that of the small merchant or the artisan? Each lives in a world by itself, as unknown to the other as are the planets. Even where there is the inclination to help there is ignor-

ance of how to do more than help from the outside, and that too often repels rather than attracts. The result is that classes grow bitter toward each other, individuals grow repellent or despairing, and we feel that the times are harsh and hard.

The fundamental reason, however, for the lack of sympathy, and often the occasion for the ignorance of the conditions of life, is selfishness; not the grasping greed so often called by that name, but the more refined feeling which, relying upon superior knowledge or ability, claims the right to direct, instead of being willing to assist. True sympathy is self-effacing, seeks not to help in its own way even tho it be the better way in some respects. It realizes that its province is not to remove burdens but to give the strength to bear them by relieving the pressure already in danger of becoming too severe. This is not easy. It requires patience, sometimes with ignorance and incompetence, more often with willfulness and pride. It requires faith that see in the begimed human form the possible likeness to the Son of God; firmness that suffers no failure to turn it from its course. Above all it requires love, love such as the Master felt for his disciples, nay, such love as he felt for those who rejected him and for those whose forgiveness he prayed. By such sympathy we do what he did for us. We approach unto his High Priesthood, and touched with the feeling of each other's temptations and infirmities contribute our share to the building up of the Kingdom of God by helping others to take their proper place in it.—The Independent.

Bible Reading.

1. Do not trammel yourself with the legalism of reading a certain amount. What you want is the growth of your soul, not bolting of quantity. If you find a verse very juicy, stop and enjoy it for a half hour. Illustrate it in your own life and experience. The one verse may run into every corner of your being, and do you more good than twenty chapters. At another time the historical connection or other interest may lead you to read page after page. Any rule about quantity is a bad rule.

2. Compare Scripture with Scripture. This is best done with a concordance or a good marginal reference Bible. In the latter case look at all the references, and you will be surprised how they illuminate your reading and open up new avenues of thought. The searching of the Scriptures which our Lord enjoins seems especially to be fulfilled in this work. Sometimes a double view of the truth in this way will act like the double glass of the stereoscope, and make the truth stand out in all the fullness and perspective of reality, startling the soul with its presence.

3. Use a Bible in another language than your own, if you are able. This gives a freshness to old texts, of which the truth is ever fresh, but the words may have become trite to the ear.

4. Use a good Bible atlas and Bible dictionary. Familiarity with the geography and usages of the East gives a life to the Bible narratives that makes its truths the clearer. The more oriental we become the better fitted we are to receive the word, which was first spoken to orientals, and which is filled with oriental facts and allusions. How it adds to the parable of the Good Samaritan to know something of the dismal, lonely road from Jerusalem down through the limestone rocks of Jericho! And how could one understand the story of our Saviour washing His disciples' feet unless he knew the important facts of oriental costume and customs here involved?

5. Read aloud, if you have the opportunity. Reading aloud and praying aloud add much to the vigor of these exercises. The mind seems to be aroused by the sound of the voice. Our thoughts take a more complete shape, and hence are more permanent and powerful. Let those who have never tried this try it now, if they wish a new and very happy experience.

6. Always read with prayer. Reading God's word is always sacred, and we ought to be always solemn when we approach it. To take the Bible as we would the city directory or almanac is to secularize it, and so emasculate it. It is to us a magnetic machine without connecting wires. The prayerful frame of mind is necessary for the electric power of the Bible to operate. When the Spirit, who indited the book, is received in its influences into the heart, then the connection is complete, and messages of peace flow from heaven to earth.

7. Read each time with full faith that you will find a blessing. This is honoring God's own method. He gave the Bible, and for the express purpose of blessing the soul by it. Use it for this end, and you cannot be deceived. There can be no failure on God's part.

His blessings are inexhaustible, and so are His Scriptures. Let there be no critical pride, but a childlike simplicity before the word—a putting forth of our weak hand to receive a gift from God—Howard Crosby, D. D., in "Bible Society Record."

Each Day's New Life.

One of the greatest joys of life is its inherent power of renewing itself day by day. To lie down at night weary and depressed, and to rise in the morning invigorated, with clear heart and clear head, and spirits keyed to the sunshine and the crisp, fresh, fragrant air—what can be more inspiring and inspiring? What new confidence and courage it gives one, what faith in one's self, what assurance that one's powers of mind and body are indeed equal to the strain which life is putting upon them! And as with man, so with all nature. The new day brings new life. In all the round of nature nothing more bespeaks the love and the goodness of God than this daily renewal and refreshment of all conscious life.

And not alone to the physical life and the mental life of man does the new day bring strength and courage. It restores the soul as well. To the spiritual man, in a peculiar and most significant sense every day is a new life. Soul-changes are the swiftest of all changes. A new resolve is born, and lo! in an instant the whole man is made over. A sin is cast aside, and, as in the Pilgrim's vision, the burden rolls away and the man is free. Spiritual recoveries are as swift as thought and will. And so, when a man fully realizes that the power is constantly in himself to become what he will, spiritually, the advent of a new day always suggests such wonderful, such blessed possibilities! The very act of waking to the light of morning is an invitation to new spiritual life. Something of the spirit of God seems to rush into the soul with the morning gladness and vigor and purity, and to fill it with ever-deepening and broadening desire for more abundant spiritual life. How often the noblest and strongest resolves are made when body and mind rise refreshed from a night's slumber; and how often, too, the resolution finds itself sustained by a strength of will and purpose that is in accord with the vigor and brightness of the morn.

For the sinning, the despondent, the baffled, the tempted, there is nothing so helpful as waking into a new day with the thought that life is all before them again. "The past is past; true life is here and now." The troubled soul may forget all and begin anew. The future is before it, just as much as it was upon the morn of its birth. There need be no long expiation of repented sins, if only the face of the soul is set steadfastly toward a new life. God forgives when man foregoes. He forgives utterly and at once. Man may have to suffer the natural consequences of his guilt; that is a matter of irrevocable law. But the way of life, the way of righteousness, is not closed. A man may return and walk therein, no matter how grievously he has strayed from it. And the way of righteousness is the path to heaven.

"To-day, if ye hear His voice, harden not your hearts." Every new day is an invitation from God to the wandering soul to return to Him. Every day is the gateway into a new life.—Z. Herald.

Love at Work.

I was lying half awake and thought I was taking a walk round the world. I went into a tenement house and saw a young girl dying, and Love was by her side soothing and comforting her. Then I went into a mine, and a black, sooty miner was on his knees praying for his wife and children above ground, and Love stood by him and stooped and kissed his grimy cheek. Then I went up into the mountain, where was a young boy alone at work, thinking of his father and mother far away, and Love stood by him and shed a halo of light all around him. Then I went into the cabin of a poor Negro in the South. He was eighty year old; sick in bed, he was saying: "The master and the mistress were good to me, but they are gone. Young master good sometimes, and then again not." He began to sing "Canaan, sweet Canaan," and I saw Love by him. Then I was on the sea, and there was a great storm and everybody was afraid; but I looked, and Love stood at the helm, and all was quiet again. Then I was in the heathen lands, and saw Love by the side of the dear ones there. Whenever there was trouble or sorrow, Love stood by to comfort. Then I heard a voice saying to me: "Fear not, I am thy shield and thy exceeding great reward. Lo, I am with you always, even unto the end." I looked around, and there was Love, and Love was Christ.

When I ended my daily text-book in the morning the first verse for the day was: "Fear not, I am thy shield

and thy exceeding great reward."

This was what was told me, and it seemed too beautiful to be forgotten.—Fanny Wiley.

The Strength of Solitariness.

He who would serve must be separate.

Weakness dwells in mobs; the home of strength is solitude.

Popularity is not power.

"What they say" crucified Christ.

There never was a saviour who did not live much alone.

Follow the crowd, and the crowd will never follow you.

Leadership and loneliness are inseparable.

Men ascend the ladder of success in single file.

Listen too much for the verdict of men, and you will have no ear for the voice of God.

Multitudes make Pilates.

Be much alone with God if you would do much for men.

"Good fellowship" is often badness.

Man enters the world alone, he leaves it alone; so God emphasizes individuality.

The audience chamber of truth admits but one soul at a time.

God's frown often takes the form of men's smiles.

IS FAMILY PRAYER DECLINING?—In Great Britain, it is the opinion of men who know the different parts of the country, that family worship is declining. How is it in Canada? There ought to be no room for question. Parents and children ought to worship God at the "family altar." Do they? There is no doubt that in very many instances they do. There is room to question where there is not a going back in some section of the country. "The Christian Guardian" says:

We have not the absolute proof at hand, but from the general spiritual condition of our work, from the testimony of our pastors, and from personal experience in the pastorate, we judge that family prayer is holding its own in the usages of the home. The place of greatest difficulty in our cities for maintaining any household worship is the boarding-house, and we are of the opinion that it is not attempted. The students at our colleges, who come into the city from country or village homes, and take up their lodging at the regular boarding-house, find themselves at once in a household without worship. In our judgment this is the point where evil is initiated, and, drifting and neglect find their beginning. If, after family prayer is neglected, closet prayer is also dropped, then the course of religious indifference is fairly started.

Men who love their country and their race—who love the Church of Christ—who prize the blessings of this life and the hopes of heaven—ought to see to it that family worship shall not fall into disuse. A healthy, loving, godly family-life lies at the basis of welfare in church and state. We know of nothing that can replace family religion, and it is not to be hoped that family religion can prosper without family worship.

Was Out of Sorts.

"I was all out of sorts with loss of appetite and loss of sleep. I could not dress myself without stopping to rest. My kidneys were affected. I began taking Hood's Sarsaparilla. I now have a better appetite and am able to sleep soundly." MRS. MARGARET BIRD, 582 Bethune Street, Peterboro, Ontario.

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Still Another Triumph—Mr. Thos. S. Bullen, Sunderland, writes: "For fourteen years I was afflicted with Piles; and frequently I was unable to walk or sit, but four years ago I was cured by using Dr. Thomas' Electric Oil. I have also been subject to Quinsy for over forty years, but Electric Oil cured it, and it was a permanent cure in both cases, as neither the Piles nor Quinsy have troubled me since."

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