

God's Music.

Since ever the world was fashioned,
Water, and air, and sod,
A music of divers meaning
Has flowed from the hand of God.

In valley, and gorge, and upland,
Of a stormy mountain height,
He makes him a harp of the forest,
He sweeps the chords with might.

He puts forth his hand to the ocean,
He speaks and the waters flow—
Now in a chorus of thunder,
Now in a cadence low.

He touches the waving flower-bells,
He plays on the woodland streams—
A tender song, like a mother
Sings to her child in dreams.

But the music divinest and dearest,
Since ever the world began,
Is the manifold, passionate music
He draws from the heart of man.

A Neglected Force.

Success sometimes depends on the employment of every resource. In such cases the discovery of some neglected agency decides the issues of the struggle. The solution of a problem often waits on the use of an omitted factor. Progress may be facilitated, expenses reduced, by the adoption of some simple device. In our Christian service for the conquest of the world we should not disregard any auxiliary. But we often do. There are probably many latent energies which might be profitably enlisted to augment our resources. Some of them are already familiar to us in other characters, but not as allies. Yet we need all the help we can get, and it is little short of sin for us deliberately to neglect anything which may facilitate success. For this reason we may profitably pass all our possessions in review, and study how any of them may be made to yield more than they have been doing in the past. Prayer, preaching, music, social influence, education, are common agencies for the extension of the kingdom of Christ. Who ever thought of self-denial in this connection? We often speak of it as a duty or as a privilege. It is an act of worship, or it is a last resort for raising money, but seldom is it mentioned as an evangelistic agency. There is probably a feeling that the open avowal of such an object would rob the sacrifice of its chief efficacy. Yet sacrifices are not for penance. Some say self-denial is only to be employed when it is necessary. In religion there is a tendency to hold easy views of what is strictly necessary, and therefore self-denial becomes more and more rare. Or, at least, it is regarded as an act of worship too sacred to bear exposure to public knowledge, and is therefore concealed. There is danger that it may be lost to sight as a factor for winning souls, and the establishment of the Redeemer's kingdom.

SELF-DENIAL NECESSARY.

The supreme self-denial of Christ unquestionably exerts a moral influence. Some have even mistaken it for the chief element in the atonement. Certainly it provides an assurance to sinners that God will accept them. This is an evangelistic factor. When Jesus sent out the apostles he might have equipped them with all the comforts of life, and endowed them with authority to travel in luxury. The barrenness of their equipment and the haste with which they were told to go were plainly elements of their success. Their manner of living was one of their essential agencies. This was the case with John the Baptist, and with Jesus himself. A John the Baptist wearing purple and fine linen and faring sumptuously every day would hardly have moved all Judea to listen to his denunciations of sin. The direct teaching of Jesus on this subject is usually interpreted in view of our relations toward God, rather than in the light of the Great Commission. The fact is that Jesus and his representatives must come into touch with the lost in order to save them. Self-denial is an agency which affects both the ambassador and his audience. This is the philosophy of the atonement. Self-denial on the part of the Christian is essential to his fitness for his work of helping to win the world for Christ, and it is also a direct influence in accomplishing this work. It is Christ living and suffering again in the body of his Church for the rescue of a perishing world. No preaching of the Gospel can be very successful without it. A theological professor of long experience used to say that he had observed that a two thousand dollar man was most likely to be successful in a one thousand dollar church. Aside from the squint toward a possible error in the preacher's self-estimate, there is much truth in the statement. The quality of a small and peculiarly weak congregation is likely to average as high as that of a large one able to pay a far larger salary, yet the same man will have the greater efficiency in the field

where his work seems to be done at greatest personal sacrifice. Of course this may happen to be in the larger church. The exercise of self-denial is what decides the question. It is a living testimony to the sincerity of his words. It bears witness to the earnestness of his love.

SELF-DENIAL EFFECTIVE.

The most successful evangelists have not failed to make much of this agency. Perhaps they have done it in a negative way, knowing that a reputation for self-seeking would be fatal to their success. But they owe much to the feeling on the part of the public that they were in some way making sacrifices for the good of their fellowmen. It has been a good thing for them that they have felt obliged to keep their self-denial before the public as they have done. They have found it a ready road to acceptance for their preaching. It is one of the first duties of a missionary to convince the people that he is not among them for his own good, but for their benefit. His subsequent influence will be in proportion to the extent of their belief in his self-denial for them. Human nature is much the same in Christian lands. Pastors and missionary workers here need to remember the same rule. The leaders of missionary organizations might perhaps unlock the hoarded resources of the churches by the use of this key. The secretaries of education societies formerly raised large sums of money by telling of the privations of the students. We seldom hear of that lately, and it generally provokes only a smile, for the reason that it is recognized as a mere argument. But actual self-denial on the part of the agent would tell another story. The agents of benevolent societies earn more than they are ever paid, but it is one of the peculiarities of their work that they must suffer in common with the cause they represent or the cause will suffer.

ITS INSPIRATIONAL VALUE.

Probably the success of the women's societies in raising such large sums from a class who have so little to give, is due to the fact that most of the work of collection is done as a labor of love. It is a sad commentary on the lack of intelligent, lofty, generous motives in giving, that the public is so much affected by the character of the agent through whom we send our offerings. It is not much more reasonable than for us to require a vow of poverty from the express companies who transmit our barrels and boxes, but the fact remains. Sermons and appeals, whether from pastor, evangelist or society official, have a force proportionate to the extent of the preacher's self-denial. We all yield to this influence. The one who makes the appeal virtually heads the list. He cannot avoid it. Those who follow seldom exceed his figures. If the evangelist is a man who lives a life of self-indulgence, his converts will not be likely to be conspicuous for self-denial, and in the nature of the case their numbers will be few. It is more manifestly true in money matters. Peter the Hermit would never have roused all Europe in behalf of the rescue of Jerusalem if he had indulged in the common comforts of life. The Salvation Army has won for itself a place in the respect of the religious world by its self-denial. The revival of Christian beneficence waits for a striking, indisputable example of self-denial on the part of the leaders of the great benevolent organizations. The regeneration of society in Christian lands waits for some convincing exhibition of self-denial in the cause of Christ by the churches. When Christians are moved to show their sincerity and the strength of their love by some notable manifestation of self-denial, there will begin a new reformation. The submerged class in the shadow of our church spires will begin to have faith. The world must be saved by cross-bearing. — The Examiner.

Holiness.

Holiness is a Bible requirement. "Be ye holy; for I am holy," and "Ye shall be holy; for I the Lord your God am holy," are specific declarations applied to the people of God. Then the way in which the followers of Christ, "the redeemed of the Lord," are to walk (Isa. 35:8) is called "the way of holiness." Opinions may differ as to how this state of religious experience and blessing is attained, and they may differ as to all that being in that state implies. But no believer in the Bible can doubt that the duty of being or becoming holy and living a holy life is declared possible and enjoined. "But," says one, "I know people who profess to be holy and yet their lives are far from being consistent with their profession." Well, that does not disprove the doctrine; it only condemns the professor. The man whose life is holy does not boast

of it. He may, however, praise God for his sanctifying and saving grace. He does not pretend to be your friend to your face and secretly scheme to traduce or supplant you. The Golden Rule is his rule in all his transactions with his fellows. He may err in judgment and make mistakes, but he never adheres to and justifies his mistake when convinced of it. He never deliberately purposes in his heart to do what he knows at the time to be sinful in the sight of God or unjust or cruel to his fellow-men. He will not, like Peter, commit the great mistake of trusting too much in his own strength, and when, as a result, he is left to himself, fall and deny his Lord. Instead of that, knowing his own weakness, he always leans hard on the divine arm, and daily appeals to the Lord for saving and "keeping" grace. You never hear him say, "I cannot sin; I cannot fall." The devout language of his heart is, "I know whom I have believed, and am persuaded that He is able to keep that which I have committed to him against that day."

It is to be deplored that many have brought reproach upon the Bible doctrine of holiness by extravagance of profession, accompanied by inconsistent living. Such, to say the least, may have been right in heart, but they were badly wrong in head. On the other hand, those Christians who think they cannot live holy lives—that they have to sin every day—would do well to sit down and honestly write out a list of those commandments which they avoid breaking every day and carry them around in their pockets and every now and then take them out and look at them. It might help them to rise above the slavery of sin, and enable them to "delight in the law of the Lord," and to meditate in that law day and night.—Rel. Telescope.

Glorifying God.

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

For example, our Lord says, "Herein is my Father glorified, that ye bear much fruit." Our question is, How can the Christian by his fruit-bearing glorify God? Already God shines with a glory limitless. How can any fruit-bearing of mine add to a glory already infinite? How can you add anything to an over-brimming fullness? But when we are exhorted in Scripture to glorify God, it does not mean that we are to attempt to add to, or to imagine that we can add to, the already sunless glory of the infinite God; it means that we are to display His glory to become the surfaces, so to speak, striking on which it shall go reflected forth.

The wavelet cannot add to the glory of the sun, but it so catch and scatter the sunlight that the benign radiance shall seem more beautiful.

The flash of the diamond does not make the sun more luminous, but, opening its clear heart to the entrance of the sunbeam, it does so fling it out that you have a new joy in the sun's effulgence.

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

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

For life, not for school, we learn.
We can do more good by being good than in any other way.

Spiritual Growth.

New converts aspiring to possess the fullness of experience must be wisely guarded. The scriptural standard of perfection in love should be clearly presented before them. They must be shown that holiness of heart, or entire conformity to God, does not consist in mere ecstatic states of mind, in conventional forms of expressions, in following after the mannerisms or intonations of others, however holy these persons may be. They must know that love—love divine—is the touchstone by which their experience is to be tested; that if this is absent they have no grounds, according to God's word, to make profession of high attainments. Moreover, these thirsting souls must be taught that they are liable to temptation just as their Master was; that they are still prone to human imperfections of judgment and to innumerable infirmities, and that watchfulness is enjoined upon them at every step of life.

It is always best to hold young converts closely to the fundamental principles of the Gospel. They are primary scholars in Christ's great school. As in secular training so in spiritual, no progress in higher instruction can be made without the thorough incorporation into the mind of primary and axiomatic truths. The divine order in spiritual growth does not materially differ from that which we find in the mental and physical world. Let us, however, be careful lest we suppress the divine aspirations which are planted in the souls of new converts. Nothing is more certain than that their advancement may be rapid and at the same time genuine. If they are faithful, the desire of perfect deliverance from self and the world will surely be strong and abiding. They will soon behold their high and lofty calling. Like the true scholar, who early in his scholastic life catches a pleasing glimpse of the higher standing and is inflamed with a purpose to attain it, so it is in spiritual things. Holiness will shine forth before the primary scholar with alluring attractions.

But there is no safety outside of the inspired word. Discarding this, all impressions are uncertain and positively harmful. Accepting the holy Bible as the source of knowledge and as the guide of life, believers may pass with confidence even to the lofty summits of faith. There they may rest; but reaching forward, they may still behold new elevations inviting them to higher realms. No limit is assigned them. Upward is the inspiration and the watchword. The soul demands new development, new light. Nothing in all the remedial plan is given to arrest this upward flight; rather, every part of that plan is framed with a view to fill those ever-widening capacities of the redeemed soul.

In All Thy Ways

Nearly fifty years ago a venerable father in Israel said to me: "The ninety-first Psalm is the most wonderful and comforting in the book. I cannot fully understand it, and for that reason I love to study it. Why, just to think that a poor sinner like me can dwell in the secret place of the Most High!" What does it mean, and how can it be? And then when I go out from the 'refuge' and the 'habitation' I am not in danger of wandering or stumbling, like children who stray from home. 'For He giveth His angels charge over thee, to keep thee in all thy ways.' Now, this promise to keep me in all my ways does not tempt me to go where I please and do what I please, but it admonishes me to be very careful where I go and what I do. It comes from the same inspired psalmist who wrote: 'Commit thy way unto the Lord, trust also in Him, and He shall bring it to pass' (Psalm xxxvii, 5). And David's son, in Prov. iii, 6, says: 'In all thy ways acknowledge Him, and He shall direct thy paths.' My ways, then, must be right; must be the ways that God has chosen for me, or I cannot expect the guardianship of His angels. They will not keep me if I walk in the ways of folly and sin. An expounder of this Psalm wrote, more than two centuries ago: 'Your ways are God's ways, the ways commanded by Him. If you are out of God's way, you are out of your own way. If you are in your way—in God's way for you—the angels will keep you.' So every morning I ask God to tell me just where He wants me to go, and then I follow the leadings of His providence, and expect that His angels will be around me all the day, to bear me up in their hands. And when night comes I retire to my home and to my chamber, saying to myself: 'I will now dwell in the secret place of the Most High, and abide under the shadow of the Almighty.'—Herald and Presbyter.

Peace, Perfect Peace.

Peace, yea perfect peace! What a heaven lies within! All gleaming with a heavenly light even in the midnight of this world of care! We cannot enjoy true peace as long as sin remains upon the conscience. As well might the ocean be quiet while the tempest is raging, or the sea bird rest on the wave when the storm is mixing earth and sky. The more the conscience is enlightened, the more surely will it forbid peace so long as sin remain, for its honest verdict is that sin deserves God's wrath, and must be punished. Every upright understanding assents to the justice of that dispensation by which "every transgression and disobedience received a just recompense of reward." To me, when convinced of sin, it seemed that God could not be God if He did not punish me for my sins. Because of this deep-seated conviction, that great Gospel truth, "the blood of Jesus Christ, His Son, cleanseth us from all sin," became a heavenly message sweeter than the music of angels' harps. Then I saw, with glad surprise, that God in Christ Jesus is "just, and the justifier of him which believeth." To me the glorious doctrine of substitution was a well in a desert; and it is so still. I believe it with my whole soul. An honest man, if he be in debt, will always be in trouble until the liability is removed; but when his debt is paid, he leaps into liberty and gladness. When I learned that my enormous debt of sin had been fully discharged by the Lord Jesus Christ, who did this for all believers, then was my heart at peace.—C. H. Spurgeon.

BONDAGE IN THE NAME OF LIBERTY

—How often does bondage masquerade a liberty! A young man breaks away from home influence, and seeks enjoyment in doubtful places, because he wants his liberty and his independence. But his first step toward a loose or vicious life is his first step toward a new bondage. A recent writer notes that among some African races a man set free from a master at once goes and sells himself to another, for he cannot be troubled with managing for himself. But he has the excuse that he does not want the responsibility of being his own manager. Poor African that he is, he is not deluding himself as is the fairer youth who imagines that he can remain his own manager while he sells himself into the bondage of a vicious life. Folk speech says, "It's harder work getting to hell than to heaven." Better serve in the bondage to habits of righteousness than of folly and vice.—S. S. Times.

The devil goes after the busy, but the idle must meet him half way.
He has hard work who has nothing to do.

Tired, Nervous, Sleepless.

Men and women—how gratefully they write about Hood's Sarsaparilla. Once helpless and discouraged, having lost all faith in medicines, now in good health and "able to do my own work," because Hood's Sarsaparilla has power to enrich and purify the blood and make the weak strong—this is the experience of a host of people.

Hood's Pills are the best family cathartic and liver medicine. Gentle, reliable, sure.

Sore Feet.—Mrs. E. J. Neill, New Armagh, P. Q., writes: "For nearly six months I was troubled with burning aches and pains in my feet so much an extent that I could not sleep at night, and as my feet were badly swollen I could not wear my boots for weeks. At last I got a bottle of Dr. Thomas' Electric Oil and resolved to try it and to my astonishment I got almost instant relief, and the one bottle accomplished a perfect cure."

Rapid Heart Beat.

Mrs. Jas. Grist, Blenheim, Ont., says: "I was troubled with rapid beating of the heart and a strange sinking feeling. I took Milburn's Heart and Nerve Pills and they have cured me. The heart weakness and throbbing, together with the nervousness which it caused, have completely disappeared, and I am now strong and well."

FACE HUMORS

Pimples, blotches, blackheads, red, rough, oily, mothy skin, itching, scaly scalp, dry, thin, and falling hair, and baby blemishes prevented by CUTICURA SOAP, the most effective skin purifying and beautifying soap in the world, as well as purest and sweetest for toilet, bath, and nursery.

EVERY HUMOR From Pimples to Scrofula cured by CUTICURA REMEDIES.



Before Retiring....

take Ayer's Pills, and you will sleep better and wake in better condition for the day's work. Ayer's Cathartic Pills have no equal as a pleasant and effectual remedy for constipation, biliousness, sick headache, and all liver troubles. They are sugar-coated, and so perfectly prepared, that they cure without the annoyances experienced in the use of so many of the pills on the market. Ask your druggist for Ayer's Cathartic Pills. When other pills won't help you, Ayer's is

THE PILL THAT WILL.

CHEAP SALE

Carpets and Furniture

Will be continued another month

REMEMBER . . .

On a good Carpet you can save from \$3.50 to \$5.00 and on Small Carpets and Short Ends much more in proportion.

New Carpets

\$1550.00 worth more New Carpets, Furniture, Cushes, and Lace Curtains now landing direct from England. Please call and see what we are doing and you will be well pleased with the result of your visit.

JAS. G. McNALLY

DR. F. W. BARBOUR

New Dental Offices,

COR. QUEEN AND YORK STS

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

FISTULA treated without the use of knife or dangerous operation from business, also all other diseases of Rectum. Cure guaranteed [Harvard 1876.]

ROBERT M. READ, M. D.

175 Tremont St. Boston. Consultation free. Send for PAMPHLET Office hours 11 A. M. to 4 P. M. Sunday and holidays excepted.

Fruit & Ornamental Trees

700 ACRES

Shrubs, Roses, Vines and Seed Potatoes

We have the largest assortment employ the very latest and most improved methods for propagating. All stock carefully packed under our personal supervision, and all new varieties tested at our trial farms before being catalogued. These are the only testing orchards connected with any Nursery in the Dominion.

AGENTS WANTED TO REPRESENT US

Special attention given to Park, Cemetery and Boulevard orders. Estimates furnished for supplying entire orchards.

Why buy of foreign concerns if you can purchase cheaply from us and get better value. Our stock is Canadian grown and acclimated.

Catalogue (English or French) free on application.

STONE AND WELLINGTON TORONTO ONT

Ponhill Nurseries

The Leading Canadian Tree Men

Of all the
bromos, ce
—your doc
that the H
best under
oughly rela
system to
physicians
phosphites
early stages
Scott's Em
Oil, em
Hypophos
blended
use is gre
activity of
spinal cord

Let us send you
SCOTT'S
POO
People in y
Sending for
You could
The profit
about it

Agents Wat

SPRIN

TWEEDS

Spring

VENETI

All the

patterns in

WM.

MER

CARD

Change

McMURR

their sincere

generous pat

they have be

have decided

usiness we t

us over six

settle their a

all those who

one year after

the hands of

In order to

have decided

Organs, Pia

Fancy Good

all must be

We have on

manufacture

Doherty, als

organs and

gardless of c

Sewing Mach

New Willam

and Standar

McM

P. S. C

attention

HER M

Her Li'e at

Part Li'e at

Part Li'e at

Part Li'e at

Part Li'e at

Part Li'e at

Part Li'e at

Part Li'e at

Part Li'e at

Part Li'e at

Part Li'e at

Part Li'e at

Part Li'e at

Part Li'e at

Part Li'e at

Part Li'e at

Part Li'e at

Part Li'e at

Part Li'e at