

Love's Withholding.

BY JAMES BUKHAM.

How silent we are to the ones we love best,
Our souls locked and guarded, our hearts
unexpressed!
We live on the surface, we speak with a
smile,
But O, the heart hunger of dear ones the
while!

We write to a friend—some chance friend,
It may be—
And all our soul-longings are open and free—
We speak with a stranger, and when he
departs,
He leaves unfastened the gates of our
hearts.

O! why should we keep from our loved
ones forever
The fondest heart-yearnings, the visions
most fair?
Why shrink from revealing to mother, to
wife,
The sacred, the lovely, the deep things of
life?

Nay! call it not weakness in love to confide
"The weakness that shrinks, and is willing
to hide.
Speak out, and speak all, and speak tender
and true.
Aye! tender to love what love renders to
you!"

—Chris, Advocate.

Hindrances and Helps.

It seems to us strange sometimes
that the victory of the Kingdom of
God is so long delayed. One would
think that with the inducement to the
Christian life as great as they are, the
rewards so transcendent, it would be
an easy and a short task to persuade
men to take the right and strong side
with God. The early disciples expected
that in their own lifetime this
victory would be accomplished—to be
sure by the miraculous appearing of
their Lord; but they expected, and
with apparent good reason, such large
accessions before his coming as would
well nigh renovate the world.

But scarce had they begun the task
set before them by their Lord's last
command, before they discovered very
great hindrances. It was these that
gave occasion to the meeting of the
first council of the Church at Jeru-
salem. Paul had been preaching the
Gospel to the heathen, and other
Christians began to stand in his way,
to say that he was cheapening the
Gospel, and to tell his hearers and
converts that Paul was no true teacher,
and that they could not be saved
under his teaching. This was the first
great check the Gospel received, and
it was received almost as soon as a
forward movement in the way of
evangelism had been started. All the
power of Paul's eagerness, and all of
the weight of the character of
Barnabas, as they carried on their
holy campaign, were suddenly and
completely checkmated by the opposi-
tion, not of pagan unbelievers but by
that of Christians believers. It be-
came necessary for Paul and Barnabas
to stop their work and take a long
and tedious journey to Jerusalem in
order to resist this opposition at its
headquarters and assume for them-
selves the liberty to preach the free
Gospel to the heathen.

The lesson, then, is as old as the
first council of the Church, that the
hindrances to the rapid spread of the
Gospel are not chiefly those that are
presented by unbelievers, but by
believers themselves. In the case of
the Jewish opposers of Paul, their
attacks were on account of his indiffer-
ence to the niceties of formalism, just
such criticisms as are now made of
Christians who, in their eagerness to
save souls, pay no attention to the
preciosities of form and service, and
who object if people are plucked from
the burning with some violence, or
with some noise of drums and some
lack of sacraments. With this insis-
tence on Jewish forms came an intoler-
ance of other people's conscience, that
claim of control over the opinions and
methods of other Christians which we
may not yield to command, quick as
we should be to yield when we find
that our liberty is endangering the
souls of really weak brethren. And
this intolerance was carried to the
limit of schism, a readiness to destroy
the large unity and liberty of the one
body of Christ.

Mr. Moody is so far right when he
says that it is the sins and errors of
the Church which are hindering the
conversion of the world. Some of
them are indicated by the events which
broke up Paul's work and sent him to
Jerusalem. Others exist now, and it
is our duty to find out what they are;
but it is as true now as it was then
that the chief causes of delay are to
be found in the Church itself and not
in the world of unbelief.

But with all the hindrances of sin
and schism the Kingdom of God
moves on. As never before, the
Church is fairly, if not magnificently,
awake to its duties. The thousands
of Achanes, and of disciples neither
hot nor cold, and of disciples diver-
gent and quarrelsome, cannot annul

the power of the promise of Christ,
which accompanied his last command,
that he would be with the scores of
true apostles who go out into all the
world. The Kingdom of God hastens
on by virtue of the faithfulness and in-
spite of the hindrances of the Church.
—Independent.

The Religion of Enoch.

"Enoch walked with God three
hundred years," is the brief but ex-
pressive and rich biography of one
of the most remarkable men of human
history. If the record does not bring
us much information, it does furnish
that which is of most importance.
Without stopping to give his occupa-
tion, social standing, or measure of
wealth, the writer draws attention, at
once, to religion at the most impor-
tant feature in that great life. He
walked with God. He was a religious
man; and the passage gives the salient
features of his piety.

First of all, his religion was charac-
terized by Divine fellowship. God
was the centre of his thoughts, desires
and affections. He followed hard
after Him and his soul clung to Him
as "the strength of his heart and his
portion forever." Whatever else
might fail him, he had chosen a
rich inheritance, which would never
fail him or lose any part of its value.
He no doubt walked with good men;
but he lived in an age when many for-
got God and few appreciated the noble
type of religion chosen by the
patriarch. Few of the time loved
communion with so holy a man.
Enoch dared to be singular, and, if
need be, to stand alone with God.

The religion of Enoch was active.
He never forgot that he was living
in a world where work was to be done.
He was not satisfied to indulge pious
emotions and meditations—to admire
and adore God; he was in the world to
act with Him. The truest piety is
known in the Bible as the walk, im-
plying constancy, steadiness and
self-help. To run, leap, or even trot
or jog along the way, are not the
terms chosen. The "walk"—steady
progression with constant exertion on
our part—is the putting in the record.

Though he walked with God, Enoch
moved at the same time in a secular
calling. He was a family man; sons
and daughters were born to him; and
this, of course, implies a secular call-
ing in which he could provide for
them food and clothing. Many think
advanced piety requires formal separa-
tion from affairs. Hence many have
gone to the desert and the monastery.
But God is nowhere nearer than in
the harvest-field or the workshop. God
ordained business as really as the
church; the world needs both. Enoch
found God in the midst of this life
and continued in His company for
three centuries. He believed in per-
severance and practiced it.

A religion so well lived could hardly
fail to come to a glorious end—God
took him. We have no account of a
splendid funeral, a long procession, a
marble or brass monument. "He
was not." The reason, "God took
him," as He took Moses and Elias.
He took him to himself, to the rest
that remaineth, to the innumerable
company about the throne, to the in-
effable glories of a better world, where
all walk with God.—Z. Herald.

Confidence In God.

"I will bless the Lord at all times;
His praise shall continually be in my
mouth."—Psalm xxxiv, 1.

My heart was crushed and bowed
beneath a great sorrow; human help
was vain, and I felt that God had for-
gotten to be gracious. Yet my soul
turned to Him as the only source of
hope and comfort; if He failed, where
then could help be found?

With an agonizing prayer that God
would feed my soul with some sweet
message from His holy word, I opened
my Bible, and these words of the
thirty-fourth Psalm were the first on
which my eyes fell. I had read them
many times before, but they had never
held my attention, or come home to
my heart with the life and power they
did on this particular day.

Did David really bless the Lord at
all times? Was his heart in such a
frame that he could at all times and
under all circumstances look up and
bless the hand that administered the
bitter in life's cup as cheerfully, as
lovingly, and as confidently as he
could the hand that bestowed the joys
and pleasures of life? Then I question-
ed again. How is it with my soul?
Can I truly say, I will bless the Lord
at all times, that His praise shall con-
tinually be in my mouth? No, I
could not, for I realized that my heart
was rebelling at His dealing with me.
Yet down deep in my innermost soul
I felt a longing to walk so close to God,
to have my will brought into such
subjection to His will, that I might
be able to say truly and joyfully: "I
will bless the Lord at all times; His

praise shall continually be in my
mouth."

Many and bitter have been the
trials which I have passed since that
day. More bitter and darker than
any that had gone before; yet God
has been faithful, and has never left
me without the comforting assurance
that they were sent by Him for my
good and His own glory.

"Though troubles, like a mighty cloud,
Have gathered thick and thundered
loud,
He near my soul has always stood;
His loving kindness, O how good."

He is a covenant-keeping God, and
not one jot shall fail of all He has
promised to do for those who truly
trust in Him. O come, then, and put
your trust in Him, that you may be
of those who can say from the heart:
"I will bless the Lord at all times;
His praise shall continually be in my
mouth."

Then, when the trials and sufferings
of this life are over, we—yes, you and
I—shall join that happy throng whom
no man can number, in ascribing
praise and honor and thanksgiving
unto Him that sitteth upon the throne,
and unto the Lamb for ever and ever.
—Selected.

Looking To Jesus.

There are conditions or states of the
mind favorable to certain acts. The
condition or attitude of the mind re-
quired by the Gospel is, looking to
Jesus.

We should look to Him when we
have sinned. No one else can help.
Justice and judgment are the habita-
tion of the eternal throne. Mercy
can be had only through the atone-
ment and intercession of Christ.

The sooner we look to Christ, the
better. We may well be ashamed to
ask forgiveness as soon as we have
sinned; but delay does not lessen our
guilt. It remains till washed away by
the blood of Christ. Having sinned,
let there be no delay in looking to
Jesus.

Are we impatient, irritable, dis-
posed to complain? Let us not wait
till our state of mind has led to un-
seemly utterances and sinful acts.
Let us turn our thoughts to Him who
was meek and gentle and forbearing
in comparison with which ours are as
the dust of the balance.

Are we wearied with toil, and in
consequence inclined to neglect or post-
pone acts of benevolence which we had
intended to perform? Let us turn
our thoughts to Jesus sitting by
Jacob's well. He was weary with his
journey, and hungry and thirsty. A
sinful woman comes to draw water.
He forgets His weariness in His efforts
to give help to a perishing soul.

Have we become discouraged by
want of success in doing good? Have
our efforts been met with indifference
or opposition on the part of those
whom we desired to benefit? Let us
call to mind the experience of Christ.
How were His benevolent efforts
treated with scorn! How compara-
tively few were, like Nathanael, con-
verted under His ministry! It is
enough that the disciple be as his
Master. If the imperfect disciple
meets with no greater discouragement
than those of his perfect Master, he
should not complain.

Are our hearts so unsanctified and
our lives so sinful that we are almost
ready to despair? Let us look to the
perfect righteousness of Christ as the
sole ground of our acceptance, and
remember that He who is ready to
cover us with the robe of His righteous-
ness will call on us to perfection the
process of cleansing us from all sin.
—Advocate.

Remembered For What He Had Done.

A poor victim of intemperance in
his last moments was visited by a
neighbor of his who had furnished
him the rum which brought him to
ruin and a drunkard's grave, who
asked him whether he remembered
him. The dying man, forgetting his
struggle with the king of terrors, said,
"Yes, I remember you, and I remem-
ber your store, where I formed
the habit which has ruined me for this
world and the next. And when I am
dead and gone, and you come and
take from my widow and fatherless
children the shattered remains of my
property to pay my drink debts, they
too will remember you." And he
added, as they both attended the same
church, "Yes, brother we shall all
remember you, to all eternity." And
he might have added, "You too will
remember them, and will remember
what you did, for the sake of money,
to bring their husband and father to
the drunkard's grave, and to take
from the widow and fatherless not
merely property but that which no
wealth can purchase, and which when
taken no power on earth can restore.
And we might add: he will remember
himself as the author, the guilty,

wretched author of mischief which
eternity cannot repair, and which may
teach him, in deeper and deeper
wailings, that it profits a man nothing
to gain the world and lose his soul, or
be accessory to the loss of the souls of
others.

Getting Scholars To Feel Responsibility.

Successful class-work depends as
much upon scholars as teachers. Ways
of getting scholars to feel this respon-
sibility differ with circumstances.
Years ago, in one of the largest Pres-
byterian Sunday-schools of Louisville,
Ky., a lady was urged by a certain
class of girls to become their teacher.
She and they were from families of re-
finement, accustomed to all social and
educational advantages. She felt that
she was in a position to make condi-
tions, and that to do so would be for
their good, and for the success of the
class. So she said to them in effect,
"You are in the habit of doing faith-
ful work in secular studies, of course,
as something expected. I shall re-
quire of you the same fidelity. I
mean to have you work hard and
thoroughly. No slighted or half-
hearted work will be accepted." This
appeal to honor and a good ambition
was attractive. For several years the
class was noted for the thoroughness
of its work, both in regular and sup-
plemental studies; and it was not sur-
prising that later those young ladies
became the best teachers in the school.

There was also a social element in the
success of the class. The scholars un-
derstood that they would be always
welcome in their teacher's beautiful
home, free to see her at any time,
privileged characters. All that she
had of music, art, culture, the fruits
of travel and experience, were to be
treasures for their using. The girls
felt that their teacher, in the midst of
varied interests of social life and phil-
anthropic work, was making sacrifices
for their benefit, and it seemed to
them only fair that they should make
similar sacrifices of love for her sake.
So by mutual fidelity there was mutual
blessing.—Sunday School Times.

How To Live.

The great problem is, after all, How
shall one grow in sympathy and tenderness
and generosity and consideration?
How shall he feed on high thoughts
and noble aims? How shall he be
swift to discern and to avail himself of
those opportunities for usefulness to
others which are the best channels of
his own growth? How shall he hold
clear and close relation with the
divine energy?

"Be one of the conquerors!" said
Balzac. "The universe belongs to
him who wills and loves and prays;
but he must will, he must love, he
must pray!" In a word, he must
possess wisdom, force, and faith!—
Lillian Whiting.

In these days of hurry and bustle
we find ourselves face to face with a
terrible danger; and it is this—no
time to be alone with God. The
world, in these last days, is running
fast; we live in what is called "the age
of progress," and "you know we
must keep pace with the times." So
the world says. But this spirit of
the world has not confined itself to
the world. It is, alas! to be found
among the saints of God. And what
is the result? The result is—no time
to be alone with God, and this is im-
mediately followed by no inclination
to be alone with God. This
"desert life," as many may call it, is
of an importance that cannot be over-
valued. Let us turn to the pages of
God's Book. On scanning its precious
pages we find that the men of God—
God's mighty men—were those who
had been in "the school of God," as
it has well been called; and His
school was simply this—"In the
desert alone with Himself." It was
there they got their teaching. Far
removed from the din and bustle of
the haunts of men—distant alike from
human eye and ear—there they met
alone with God; there they were
equipped for the battle. And when
the time came that they stood forth in
public service for God, their faces
were not ashamed—nay, they had
faces as lions; they were bold and
fearless, yea, and victorious for God;
for the battle had been won already
in the desert alone with Him.—
London Christian.

I must testify from experience that
a temper of peace, thankfulness, love,
and affection is much more the proper
frame for prayer than that of terror
and discomposure, and that under the
dread of mischief impending a man is
no more fit for a comforting perfor-
mance of the duty of praying to God
than he is for repentance on a sick-
bed; for these discomposures affect
the mind as the others do the body,
and the discomposure of the mind

must necessarily be as great a disabili-
ty as that of the body, and much
greater, prayer to God being properly
an act of the mind, not of the body.—
Daniel Defoe.

Penitence for your half-hearted life
is not giving up; is not the "gift" He
wants; that is not consecration. Re-
pentance is only giving up the bad; is
only sending it back to the devil
where it belongs. Giving up the
"good"—time, talent, tongue, pen,
money, will—that is the gift Christ
wants today. This gift of consecra-
tion is your work; the accepting it is
God's. When our gift is a perfect
gift, no sham about it, but genuine
all the way through, then comes God's
gift of light and power and peace and
rest and joy.—Mrs. C. F. Wilder.

He only is good who shows himself
grateful for all benefits that he re-
ceives, even for the least.—Silvio
Pellico.

There is nothing in the universe
that I fear, except that I may not
know all my duty, or may fail to do
it.—Mary Lyon.

No one sees the wallet on his own
back, though every one carries two
packs—one before stuffed with the
faults of his neighbors, and the other
behind filled with his own.—Old
Proverb.

Unbelief does nothing but darken
and destroy. It makes the world a
moral desert, where no divine footsteps
are heard, where no angels ascend
and descend, where no living hand adorns
the fields, feeds the birds of heaven,
or regulates events.—True Believer.

Early piety presents a heart to God
unsoiled by the world; like the morning
fire, it burns clear, being free from
ashes.—T. Sutcliff.

We must carry our affections to the
mansions prepared for us above,
where eternity is the measure, felicity
is the estate, angels are company, the
Lamb is the light, and God is the
portion and inheritance of his people
for evermore.—Jeremy Taylor.

All the possible charities of life ought
to be cultivated, and when we can
neither be brethren nor friends, let
us be kind neighbors and pleasant ac-
quaintances.—Burke.

One of the things for which we
ought to be most grateful is, that
God will not give us what He knows
is not best for us, even if we ask for
it over and over again. And one
prayer that we can always pray in all
sincerity and faith is, that God will
refuse to give us what is not good,
when we do ask for it.—Sunday School
Times.

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six months I was troubled with burn-
ing aches and pains in my feet to such
an extent that I could not sleep at
night, and as my feet were badly
swollen I could not wear my boots for
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