

Recessional.

God of our fathers, known of old—
I ord of our far-flung battle-line—
Beneath whose awful Hand we hold
Dominion over palm and pine—
Lord God of Hosts, be with us yet,
Lest we forget—lest we forget!

The tumult and the shouting dies—
The captain's and the king depart;
Still stands Thine ancient sacrifice,
A humble and a contrite heart.
Lord God of Hosts, be with us yet,
Lest we forget—lest we forget!

Far-called our navies melt away—
On dune and headland sinks the fire—
Lo, all our pomp of yesterday
Is one with Nineveh and Tyre!
Judge of the Nations, spare us yet,
Lest we forget—lest we forget!

If drunk with sight of power, we loose
Wild tongues that have not Thee in awe—
Such boasting as the Gentiles use
Or lesser breeds without the Law—
Lord God of Hosts, be with us yet,
Lest we forget—lest we forget!

For heathen heart that puts her trust
In reeking tube and iron shard—
All valiant dust that builds on dust,
And guarding, calls not Thee to guard—
For frantic boast and foolish word,
Thy Mercy on Thy People, Lord!
Amen.

—Rudyard Kipling.

The Might of Meekness.

There are three persons in the Bible of whom it is said that their faces shone with a remarkable luster. One of them was Moses, who was the Old Testament model of meekness. He was content to be God's mouthpiece to his nation, and exercised a most praiseworthy patience under their provoking waywardness and abuse. He knew how to deal with fault-finders—a most desirable faculty for presidents or pastors. His mind was at peace because it was stayed on God. The second person whose face "was as it had been the face of an angel" was the heroic proto-martyr, Stephen. This was the outward expression of an inward serenity of soul under the most cruel provocations. The third personage was our adorable Saviour. To the most insulting taunts of His enemies He answered not a word! He was brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so He opened not His mouth. He it was who said, "Blessed are the meek!"

Few words are more misunderstood or misapplied than this word meekness. It is often regarded as an amiable weakness instead of being an evidence of great strength of moral character. Meekness is a vastly different thing from the nerveless imbecility that never thinks for itself, and the pitiful pusillanimity that does not dare to stand up for the right. So far from being a negative trait, it is one of the most positive traits of a powerful personality. Self-conceit, arrogance, irritability, and revengefulness are all marks of weakness, but there is a great might in genuine meekness. To keep unruly self in subjection, to bow in humble submission to the Lord, to wait on His will, to bear what He sends, to keep quiet under bitter provocations, and to stand still in the face of a storm—all this requires a most pronounced inward force and commanding grace. There is hardly a virtue that requires more grit than the virtue of meekness.

The foundation of it is a loyal obedience to God. The child Samuel possessed it when in the temple at midnight he said, "Speak, Lord! Thy servant is listening." The intrepid Joshua displayed it when he inquired, "What saith the Lord unto Thy servant?" The very name of Moses is a synonym of meekness; and all these three men, Samuel, Joshua, and Moses, are among the strongest characters in the whole Scripture gallery. It is the very essence of meekness to let God rule. While pride seeks to put self above God, and peevishness scolds at God, and anger often strikes back at God the meek spirit is content to be so swallowed up in God that it submits calmly to Him. "Learn of Me," said the incarnate Son of God, "for I am meek and lowly of heart, and ye shall find rest for your souls."

One of the weakest traits of any person is to be unwilling to accept honest criticism and correction. From the foolish child who will never listen to parental authority, or to the foolish man who will never listen to rebuke or reason, pride always goeth before a fall. Honest criticism is often a bitter dose to swallow, but most tonics are bitter, and we are the stronger for taking them down bravely. "If I am censured," said that godly man, Bishop Griswold, "then let me correct, but never justify my faults." A minister with more zeal than discretion once called on the bishop and belabored him with rather a harsh denunciation. Instead of showing the man out of the door, the bishop calmly replied, "My dear friend, I do not wonder that they

who witness the inconsistencies in my daily conduct should think that I have no religion. I often fear this myself, and I feel very grateful to you for giving me this warning." This reply was made in such unaffected meekness and sincerity that the visitor at once begged the bishop's pardon, and always regarded him afterward as one of the most Christ-like Christians he had ever known. He is doubly the fool who not only flings himself into a pit, but resents the friendly hand that tries to help him out of it.

Another evidence of the might of meekness is that it enables a man to rein in an unruly temper. He that ruleth his own spirit is better than he that taketh a city. I do not know of a better definition of this grace that was given by a Negro lad in a mission school when the missionary asked, "Who are the meek?" and the boy answered, "They are the people who give soft answers to rough questions." This sort of meekness is quite too rare. When our house takes fire, the first impulse is to bring a bucket of water. But when temper takes fire the first impulse with too many is to throw on more fuel. Angry, resentful speech is explosive and shattering; it often breaks what never can be mended. Silence is cooling; it cools us off and cools also our assailants. One of the meekest men I ever knew told me that he had naturally a most violent and passionate temper, but he had subdued it by resolutely bridling his tongue until he had cooled down. There was an infinite sublimity in the conduct of our meek and adorable Master when, amid all the insults of His brutal enemies He who might have laid them all dead at His feet, only with majestic silence "held His peace." The more that you and I have of the Spirit of our Lord, the more shall we display the irresistible might of meekness.—T. L. Cuyler, D. D.

The Gentleness of Jesus.

Centuries before our Lord's birth the pious Jew applied to the coming Messiah the prophecy: "A bruised reed shall He not break, and the smoking flax shall He not quench." The characteristics of our blessed Lord were predicted in this prophecy, like priceless diamonds in their splendid setting. How peaceful He was; how tender; how persevering in His grand work! This prophecy presents our Lord as gentle, though a mighty Conqueror. "A bruised reed shall He not break." Like a careful cultivator who inspects his nursery, He will bind up and seek to restore the broken plants, rather than to crush them down. "The smoking flax shall He not quench." As the wick of a newly lighted candle just ready to go out unless gently held and nourished, so He will carefully watch the faintest, flickering spark in a human soul, pouring in fresh oil and raising it to a blaze.

"Touch with a sympathy within,
He knows our feeble frame;
He knows what sore temptations mean,
For he has felt the same."

This prophecy was fulfilled in the entire course of His blessed, incarnate life. He began His public ministry with no outburst of bold assertion, with no loud battle cry, with no urging of His followers to rally around Him. "He shall not cry, nor lift up, nor cause His voice to be heard in the streets." He began His ministry with stooping down to submit to John's baptism, in order to take hold of the bruised reed of humanity, and that He might breathe upon the flickering flame of truth, that it might yet illuminate the world.

He did not begin by boldly proclaiming Himself one with the Father, nor that His life was to be a sacrifice for us, nor that He would send the Holy Ghost, nor that all power should be given unto Him in heaven and earth; but He began with teaching the first principles of morality and spirituality, such as we will find in the Sermon on the Mount, and then rose gradually to the deeper truths of the Gospel, even to the very close of His life.

He found the race like a bruised reed, like a lamp whose light had almost expired. He found both the political and religious condition of Palestine most unfavorable for extending, at first the spiritual mission promised of the Messiah. He found the people under a galling yoke of political Roman servitude. He found the Pharisees proud and sensitive; the Sadducees, indifferent; the Essenes, unapproachable. He took, at first, a little leaven of truth, with which to leaven the whole lump. He took the grain of mustard seed, and put it into the soil; the blade appearing first, then the ear, afterward the full corn in the ear; as though He would say, all along His ministry among men, "I have many things to say unto you, but you cannot bear them now."

Not that the truth He uttered was weak and crude at the beginning, for it was just as perfect then as at the

last; but it was rudimental. He spoke in first principles, such as would not necessarily offend human prejudices, and thus break down the feeble reed; such as could be apprehended by the diseased vision of the multitudes of that time.

This prophecy concerning the Messiah was not only fulfilled in the general course of His life, but in His treatment of individuals. Let us suppose that we were now living in Galilee. The weak, the lame, the halt, and the blind are there; so also are the ignorant, vicious, guilty, and self-condemned. O, we sigh for some one to stoop down and strengthen the weak and give peace to guilty souls! We do not wait long for such a one; behold, the Man of Galilee, the Saviour of sinners, comes near.

What is the record that we have, a record that future ages will read, concerning these times? "And Jesus went about all Galilee, teaching in their synagogues, and preaching the Gospel of the kingdom, and healing all manner of sickness, and all manner of disease among the people. And His fame went throughout all Syria; and they brought unto Him all sick people that were taken with divers diseases and torments, and those which were possessed of devils, and those which were lunatic, and those that had the palsy; and He healed them."

Our Lord's intercourse with the disciples furnishes the best illustration of His tenderness. How little did they understand the nature of His spiritual kingdom; even until His ascension they talked of His temporal reign. How often they exhibited pride and ambition; how basely they fled from Him in His trial; how timid they were during the time of His abode in the sepulcher! And yet, when He arose, He sent for them and called them brethren. Think of the two wavering hearts on the way to Emmaus; every recorded word shows that they had buried their last hope, and that their souls were overwhelmed with fear; but He joins them in their sorrowful walk to kindle the smoldering flame within their souls.

This view of Christ should be a powerful corrective of spiritual depression for hesitating and doubting souls. Jesus speaks today and says, "I have set before thee an open door, and no man can shut it, for thou hast a little strength and hast kept My word, and hast not denied My name."—Chris. Advocate.

The Crime of Sectarianism.

Loyalty to his own church is the duty of every church member. But there is a vast difference between such loyalty and a bigoted sectarianism.

Every father owes his own family his loving, fostering care and protection; but this does not make it his duty to assail and harm his neighbors. So every church member owes his own denomination his loving service and his cheerful support; but this does not make it his duty to assail and disparage other churches, and strive to proselyte their members.

But clear as this is in the eyes of every true Christian, the fact is that this disparaging, proselyting spirit reigns almost supreme in some congregations. This state of thing is as harmful and deplorable as it is mean and devilish. How any man professing to be possessed of the spirit of Christ can so shame his Lord and bring reproach upon his cause is a mystery to us. The spirit that actuates all such is the same that actuates those of whom Christ speaks in Matt. 23:15.

Of course it is well claimed that the sectarian spirit is fast losing ground—that the spirit of oneness, of brotherly kindness, toleration, and charity between the denominations is rapidly gaining; and we believe it is. Nevertheless, there still exist some exceptions to this rule—exceptions which it will take much of the grace of God and years of Christlike service to wipe out. In proof of this, the following from one of our pastors is given. In a private letter he says:

"In this place there is the most bitter rivalry and most godless competition between the churches I have ever yet heard of. Our chief rivals had almost killed us before I came here. They actually took some of our members into their church on probation while their names were yet on our class books. That was breaking over the last rule of denominational honor, was it not?"

"Since coming here we have gathered back a large part of our audience, or they have come back without a word on my part. However, it has aroused the ire of the opposition. They actually corner our young people on the streets and strive to induce them to come to their church. They station, so it is said, sentinels at our church doors whose business it is to see that their members, especially young ones, do not come to our services."

"If I would stoop as low as they I know we could break them up. I could use the very methods they have used as weapons to turn the hearts of all self-respecting persons against them."

"It is hard to keep from throwing one's self right into the struggle, especially when our own church people think that that is the thing to do. The kingdom of Satan never more surely reigned upon earth than right in this village among the churches. It has disgusted the worldlings even."

How deplorable is the existence of such a selfish denominational spirit. No wonder the non-professors of religion are disgusted. How the devil laughs at seeing those misguided bigots strive to build their own church up by resorting to such disgraceful methods to pull a sister church down.

But our advice to the pastor and his people, and to all others under like circumstances, is: Never degrade yourselves or dishonor God and his church by condescending to a use of the disgraceful methods resorted to by your implacable enemies. Be true to your mantled, true to the Christ spirit, true to your church, and faithful to your duties as members of the church, trust in God and right living, and in due time the Lord will vindicate your cause and conduct to the shame and discomfiture of your unchristian rivals.

If there is any one thing more than another that most people are intensely partial to it is fair play between rivals; and the society, party, or church which, in pushing its interests, resorts to tricks, misrepresentation, and other unfair methods is certain, in due time to be effectively rebuked and condemned by the masses.

We have known instances where the weak and despised, but pure and devout, were misrepresented and unfair advantage taken of them by the proud and strong for a time; but later God turned the tables, the fair-play loving people rallied to the side of the abused, and now they are in the very front rank, solidly built on a foundation of righteousness. God does rule, and his eye is everywhere, beholding the evil and the good; and in due time he metes out a just reward to both.—Telescope.

What Shall I Render?

The problem of service is not always easily solved. Devoted and willing as the heart may be, there is often serious question as to the nature of the service which a man is called upon to render unto God. Some kinds of service are not wise, not becoming, not efficacious, in certain cases. Farmers, for example are not called upon to write and preach sermons. Gentle, refined, timid women who do an admirable work as kindergarten teachers, would be but poorly equipped for rough missionary work on the frontier. Every person must consider his fitness, in the matter of service. God doesn't expect, God doesn't want, the same kind of Christian service from everybody. It is better in religious, as in secular, service that the work should be divided up, specialized, according to the talents and opportunities of the workers.

We remember hearing the leader of a devotional meeting once say that the Lord wasn't waiting altogether for a tribute of prayers and testimonies but that a contribution of ideas would be just as acceptable to the Heavenly Father. "Possibly," he said, some of you dignified, refined, scholarly men may be sitting here and saying to yourselves, "Oh, I can't get down on my knees in public and make a prayer I can't get up and testify to my sense of sin! Somehow, it doesn't seem just the becoming thing for me to do." Never mind, then, brothers; admit that it isn't. If you will just get up on your feet and give us some solid, ringing, suggestive, helpful thoughts on the subject of the meeting, as your intellectual training and wide information fit you to do, the Lord will be satisfied. He will accept that offering of ideas most graciously as your fitting part of the service."

Here was good, solid common-sense and good Christianity, too. Why should it be any less a genuine Christian service to render ideas unto the Lord than to make prayers and offer testimonies? The Lord has use for ideas in the building up of His spiritual kingdom—yes, very immediate and needful use, sometimes; and if a man is rich in ideas, and gives them freely and sincerely to the Lord, the service will surely be accounted to him as a Christian service. Think of this, intellectual brothers and sisters, when you are in the prayer-meeting. Don't be dumb because you shrink from praying or testifying. Stand up and give the people some of your rich, suggestive thoughts, in the name of the Lord; and the Lord will accept those fruit-bearing ideas as your good and acceptable service.

We have known religiously inclined men and women, of the noblest character and influence, to be downcast because they were not, as they supposed rendering any direct and appreciable Christian service to their Master. One of these cases was that of a poet, whose songs of love and cheer have done more good in the world than he can ever know or understand. The service in these cases, was not professedly religious, religious in an ecclesiastical or professional sense, but it was genuine Christian service nevertheless. And if those who render such service do not appreciate its value now, they will in the day when the Lord of heaven and earth makes His final estimate of the deeds of men.—Zion's Herald.

Short Sermons by Deacon Short.

Burdens amount to little when Jesus helps to bear them.

If your will is completely lost in Christ, then every duty is a delight.

The devil is never uneasy about a dancing or a card-playing professor of Christianity.

A vulgar mouth is like a city sewer, simply the outlet for the filth within. If the tattlers and tale-bearers were all hung, some whole families would be blotted out of existence.

If you are persecuted for righteousness' sake, one of the best promises in the Bible is especially for you.

People are apt to forget to love their neighbour as themselves when their children get to quarreling with each other.

It is much easier to see something wrong in another than to live so that another cannot detect a wrong in us.

The extent of some people's charity is the giving away of the old clothes that they don't know what else to do with.

Many people who shout their loyalty till they are hoarse at election times would skulk away in the night if their country needed a soldier.

When nobody in the church finds fault with anybody else then the devil may close up shop and look for another world to start business in.

He that repents every day for the sins of every day, when he comes to die will have the sins of but one day to repent of; short reckonings make long friends.—Philip Henry.

Practise Economy

In buying medicine as in other matters it is economy to get Hood's Sarsaparilla because there is more medicinal value in Hood's Sarsaparilla than in any other. Every bottle of Hood's Sarsaparilla contains 100 doses and will average, taken according to directions, to last a month, while others last but a fortnight.

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An Ill-fated Train.

Mr. J. Plimmer, of Windsor, Ont., was on the train which went through the bridge at St. George, Ont., in 1888. In the accident his kidneys and back were seriously injured, and have since caused him much suffering. Mr. Plimmer says:—"Until I obtained Doan's Kidney Pills I never knew what it was to be free from pain. They have entirely removed the pain, and I am able to work every day now. They have produced better results than all the other medicines combined which I have used in all my years of suffering. I regard them as a specific for kidney trouble."

Had La Grippe.—Mr. A. Nickerson, Farmer, Dutton, writes: "Last winter I had La Grippe and it left me with a severe pain in the small of my back and hip that used to catch me when ever I tried to climb a fence. This lasted for about two months when I bought a bottle of Dr. Thomas' Electric Oil and used it both internally and externally, morning and evening, for three days, at the expiration of which time I was completely cured."

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As the swift years steal away.
Beautiful, willowy forms so slim
Lose fairness with every day.
But she still is queen and hath charms to spare
Who wears youth's coronal—beautiful hair.

Preserve Your Hair

and you preserve your youth. "A woman is as old as she looks," says the world. No woman looks as old as she is if her hair has preserved its normal beauty. You can keep hair from falling out, restoring its normal color, or restore the normal color to gray or faded hair, by the use of

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