

"As Ye Would."

BY EDITH V. BRADY.

If I should see
A brother languishing in sore distress,
And I should turn and leave him comfortless,

When I might be
A messenger of hope and happiness—
How could I ask to have what I denied
In my own hour of bitterness supplied?

If I might share
A brother's load along the dusty way,
And I should turn and walk alone that day—

How could I dare,
When in the evening watch I knelt to pray,
To ask for help to bear my pain and loss,
If I had heeded not my brother's cross?

If I might sing
A little song to cheer a fainting heart,
And I should seal my lips and sit apart—
When I might bring
A bit of sunshine for life's ache and smart—
How could I hope to have my grief relieved,
If I kept silent when my brother grieved?

And so I know
That day is lost wherein I fail to lend
A helping hand to some wayfaring friend;

But if it show
A burden lightened by the cheer I sent,
Then do I hold the golden hours well spent,
And lay me down in sweet content.
—London Chronicle.

The Deeper Meaning Of Easter.

Easter means more than lilies and music. It is a great day in all Christendom. It is observed with gladness, with bursts of song and profusion of flowers. Even the world that knows not Christ joins in its festivities, finding it, if nothing more, at least a date in the calendar for the renewal of unrestricted pleasure after a period of more or less restraint. But not all who welcome the Easter-tide, and share even in the gladness of its religious observance, catch its deeper meaning, or take from it the comfort which they might receive from it. They miss the spirit, while they share in the formal observance.

Easter ought to leave in every Christian heart new inspirations, a new uplift, new revelations of hope. It ought to be easier for us to live nobly and victoriously after we have enjoyed another Easter with its great lessons. A wave of comfort should roll over the world, as the day bears everywhere its news of resurrection. Death has been conquered. A grave is no longer a hopelessly sealed prison,—its doors have been broken. This is the message which Easter carries to every home of sorrow, to every lonely, bereft heart.

But that is not the whole meaning of the day. It tells of victory, not only over death, but over everything in which men seem to suffer defeat, over all grief, loss, pain, and trial. Jesus himself stated the great principle of the Easter victory when he said that "except a grain of wheat fall into the earth and die, it abideth by itself alone; but if it die, it beareth much fruit." The dropping of the grain into the earth, to perish there, is not misfortune, not the losing, the perishing, of the grain; it is but the way by which it reaches its full development and comes to its normal fruitfulness.

The little parable had its first interpretation in the death of Christ himself. Dying would be no misfortune for him; it was but the way to the higher, larger life into which it would introduce him. He was standing then face to face with the problem of his cross. It certainly seemed a terrible waste of precious life that was demanded. Would it not be better for him to avoid the sacrifice and live on, seeking refuge, perhaps, in another land? Quickly came the answer. The grain of wheat might be withheld from the sowing, but it would be only one shining grain then, without increase, without any unfolding of its wondrous secret of life and fruitfulness. The only way for that blessed life to reach its full beauty, and for its mystery of good and glory to be wrought out, was for it to accept the cross. "If it die, it beareth much fruit." It is easy to understand how this came true in Christ's life after he arose.

That is the real meaning of Easter. Death is not misfortune; no loss, much less is it the quenching or the extinction of life; it is but a phase in the development of life. Not to die thus would be the misfortune, the loss. While this great law received its highest illustration in the death and resurrection of Jesus Christ, it is also the law of all spiritual life. Just after he had spoken his parable of the grain of wheat, the Master added "He that loveth his life loseth it; and he that hateth his life in this world shall keep it unto life eternal." Thus the law is made to apply to all men and to all experiences. The way to fullness of life is through death. We may save ourselves from loss and cost and sacri-

fice, if we will; we may refuse to make the self-denials which love demands of us; we may indulge ourselves, and decline to do the things for others which we are called to do, and which would require toil and pain. It will seem that we are saving our life, but really we are losing it. The way to our best in character and in fruitfulness is through death. We must die to live; we must lose to gain.

This is the great Easter lesson. It is not one which applies only to death and the hope of immortality; it applies to all life's experiences. It does not come in merely once a year, with its brightness and its joy; it is a lesson for every day, and it has its inspiration for us in every phase of living. We are continually coming up to graves in which we must lay away some hope, some treasure, some joy, but from which the thing laid away rises again in newness of life and beauty.

Every call for self-denial is such a grave. We come to a point where the law of love demands that we give up a pleasure on which we had set our heart. If we are not ready for the sacrifice, if we cannot make it, the grain of wheat abides alone, with no increase, no fruit. But if we, in quiet love and faith, do the hard duty, accept the self-denial, render the costly service, the golden grain falls out of our hand into the earth, and dies. But it does not perish. It lives again, springing up from its burial in new and richer life. We lost our coveted ease, or our cherished possession, we gave up our pleasure and spent our strength in helping another, we forwent our evening's rest and went out into the storm to do good, but we have a spiritual blessing whose value to us far surpasses the little ease or comfort or enjoyment or rest which we gave up and buried away in our garden sepulcher.

This is the law of unselfish living. We are apt to pity those who are called to deny themselves for the sake of others, but every call to self-denial is a call to a new Easter. The lower is to be sacrificed for the sake of obtaining the higher. As in the grain of wheat is hidden a secret of value and growth which can be realized only through the dying of the grain in the earth; so in every fragment of human happiness and comfort there is covered up a secret of blessing and of good which can be brought out only through the losing of it, the giving it up.

Phillips Brooks has put this truth well in these words: "You are called on to give up a luxury, and you do it. The little piece of comfortable living is quietly buried away underground. But that is not the last of it. The small indulgence which would have made your bodily life easier for a day or two, or a year or two, undergoes some strange alteration in its burial, and comes out a spiritual quality that blesses and enriches your soul for ever and ever. You surrender some ambition that had exercised a proud power over you, in whose train and shadow you had hoped to live with something of its glory cast on you. You send that down into its grave, and that too will not rest there. . . . You surrender a dear friend at the call of death, and out of his grave the real power of friendship rises stronger and more eternal into your life."

It seems worth while to bring the Easter lesson in this way to the common experiences of the common days. Life is always double. There is an outer form in which it presents itself to our senses, and there is an inner spirit which is the vital quality. But this inner, spiritual, immortal element can be found only through the dying of the outer and temporary form. The golden grain must be buried in service or sacrifice of love, that from its grave may rise that which is unseen and eternal.

"When bursts the rose of the spirit
From its withering calyx sheath,
And the bud has become a blossom
Of heavenly color and breath,
Life utters its true revelation
Through the silence that we call death."

S. S. Times.

Walking on the Water.

The Lord came to these disciples over the very waves which constituted their trial. So He frequently makes His pathway into our hearts over the affliction which is at the moment distressing us. No one else can do that. For in every one of our distresses there are elements which we must keep hidden from our fellow-men. But these are entirely known to Christ, and it is just through these secret doorways that He enters into our souls and brings with Him His cheer and succor. Brother, is there no comfort for you here? The Lord makes your trial His very avenue into your spirit. Look out for His coming, then, and see that you give Him a right royal welcome when He does appear.

Still further, the disciples did not know Christ when He came, and aggravated their misery for themselves

by supposing that He was a ghost. But let us not laugh at their superstition, lest we should be found also making merry at our own expense. Have we never mistaken Christ for a ghost, or perhaps, worse still, for an evil spirit? We have been in trouble, and matters, as we think, have come to a crisis, when something happens which at first we judge will surely bring ruin upon us, and we cry out for fear, "We are undone! The Lord hath forsaken us!" We are utterly overwhelmed! But we wait a little, and in a wonderful way we see that what at first sight seemed our undoing has actually become our salvation. Have you never had an experience like that? And as you heard the Master's voice saying to you, "It is I; be not afraid," have you not had your fears put to shame and reproved by His favor? Brethren, this night scene on the Galilean lake was the rehearsal of much which is happening every day to the people of God; and if we studied it more closely we should have far fewer difficulties about what we call the mysteries of Providence.

Once more: when Christ comes, and is recognized, He brings relief. The very recognition of Him is a relief, for there is no real distress and no formidable danger to the Christian while His Lord is nigh. The presence of the Master may not immediately still the tempest, but it will enable us to walk upon the waves. The man who can see Jesus in his troubles always keeps them under him; it is when he fails to keep his eye upon the Lord that they threaten to overwhelm him. So long as Peter was "looking unto Jesus" there was an influence beneath him that held him up above the waters; but when he saw the winds boisterous he began to sink. Ah! how many of us are like him there! We see the wind boisterous; there is a likelihood that we shall lose money, or forfeit the good opinion of our fellows, or perhaps lose life itself; and so we let that which is immediately before our eyes shut out from our hearts the remembrance of the glorious promise: "I will never leave thee nor forsake thee."—William M. Taylor, D. D.

The Sternness of Christ.

He is stern with those who utter the loudest professions of loyalty and devotion to Him without really showing that spirit in their lives, and declares that on their appeal to Him He will disavow them and drive them away, as men who "work inquiry." He is stern with those who neglect to serve "the least of these My brethren," precisely as if they had neglected to serve Himself. He is stern with the self-satisfied who make much ado over the blemishes in the characters of others, and ignore entirely the much more conspicuous perversions of their own natures. He was always stern with much seeming, with ostentatiousness, with self-deception, with a great show of religiousness; and His disciples were taught to be stern toward the same unreal or pretentious holiness.

Nothing is more singular than the close connection of the saying, "Come unto Me, all ye that labor and are heavy laden, and I will give you rest," with the saying which had immediately preceded it, that it should be more tolerable for the vilest of the ancient cities in the day of judgment than for those who had lived in Christ's own presence and had not had their hearts toughened. A more marvelous mixture of stern condemnation with passionate tenderness was surely never exhibited.

Nothing is more remarkable than Christ's sternness toward any attempt to bend His teaching this way or that—to combine love for His person with any disposition to influence His revelation of God's purposes. When Peter attempts a protest against the prophecy of his Master's shame, suffering, and death, "Be it far from Thee, Lord; this shall not be unto Thee," he meets with far the most peremptory censure which he ever incurred. Yet he had but just earned Christ's declaration that he was the rock on which our Lord would build His Church. Christ was always sternest with the double dealing of the soul; and it was evidently because Peter, with all his fervor of love, showed a leaning toward this double dealing in his attempt to condition that Christ should not suffer what it humiliated the disciples even to think of Him as suffering, that so seathing a rebuke was administered to him.—London Spectator.

The Christian in Active Life.

Men are asking everywhere this question, "Is it possible for a man to be engaged in the activities of our modern life, and yet be a Christian? Is it possible for a man to be a broker, a shopkeeper, a lawyer, a mechanic, is it possible for a man to be engaged in a business of to-day, and yet love his God and his fellow-man as himself?"

I do not know what transformations these dear businesses of yours have got to undergo before they shall be true and ideal homes for the child of God; but I do know that upon Christian merchants and Christian brokers and Christian lawyers and Christian men in business to-day there rests an awful and a beautiful responsibility to prove, if you can prove it, that these things are capable of being made divine, to prove that a man can do the work that you have been doing this morning, and will do this afternoon, and yet shall love his God and his fellow man as himself. If he cannot, what business have you to be doing them? If he can, what business have you to be doing them so poorly, so carnally, so unspiritually, that men look on them and shake their heads with doubt? It belongs to Christ in men first to prove that man may be a Christian and yet do business; and, in the second place, to show how a man, as he become a greater Christian, shall purify and lift the business that he does, and make it the worthy occupation of the Son of God.—Bishop Crooks.

God's Guidance.

There is nothing more plainly revealed than that our heavenly Father orders "the steps of a good man." If this fact were communicated to us in the original way—that is, by miraculous voices, as in the old time—the information could not come with more directness and power than we now have it from day to day. Surely everyone who lives wholly to please God has a right to claim His protection, His direction, and His help, not every hour only, but every moment of his life. He may not—indeed, cannot—be always thinking of this great favor. Life has its imperative and absorbing duties. His energies are often taxed to their utmost in the struggle. It is more than a mere sentiment to live. It is a serious reality, in which the hand, the head, and the heart are enlisted. The only way, therefore, for the Christian is to "commit" himself habitually, sincerely, unhesitatingly, and with godly trust into the hands of Him who has warranted us in believing that all things have worked, do now work, and will work in the coming days, for our good.—The Christian.

Prayer Hints.

Have something special to pray for each day.
Pray as though you meant to have an answer no matter what may happen.

Think, before you pray, what you mean to ask for. You would not ask a favour of any one until you thought beforehand what you needed. So study first your needs, then pray God to supply.

You may pass a day comfortably without prayer, but a day begun with prayer will prove a far better one. God will make up to you in some way before the day ends the time spent in prayer at the beginning.

Prayer in the morning fastens the whole day to God. To start a day without prayer is to begin it without God. In doing that you take upon yourself a most fearful responsibility.

Loving the Unlovable.

To love some men is a privilege, but to love all men is a duty. It is not an uncommon notion that love is only for those who deserve it, and one often meets with people who feel that it is their duty to reserve their love for those who will show themselves lovable. As well might one reserve God's offer of salvation for those who are worthy of it. It is not until the unlovable are loved that they become lovable, just as it is not until the unworthy are saved that they become in any sense worthy. To love the lovable is manlike; to love the unlovable is God-like.—S. S. Times.

THE PULPIT TO THE PEW.—In a recent Symposium, taken part in by sixty leading ministers, the subject being,

"The Kind of Hearer I want," the Rev. Dr. John Hall, of New York, thus describes the "hearer" he wants:

1. One who has prayed for the preacher, and the Holy Spirit's influence on all the congregation, in the closet, and, if head of the household, at the family altar.
2. One who is punctually in his fixed place in the church so as to be recognized by me from the pulpit, and with his family beside him.
3. One who has a good Bible in his pew, and who devoutly follows the reading of Scripture, as hearing God speaking to him.
4. One who has a hymn book, and joins in the singing as earnestly as does the leader of the music.
5. One who follows and in heart joins in the thanksgiving, confession of sin, and in prayer and intercession.

6. One who bears himself with reverence of manner, suggesting devoutness to those around about him.

7. One who looks for the divine impress in the sermon, and not for rhetoric, elocution, or startling statements.

8. One who keeps his eye on the preacher, except when called upon to look up a text quoted and being explained.

9. One who takes the impress to himself, and in his heart looks for God's blessing with it.

10. One who has a look and a word of Christian courtesy for those near him in the Church, after the solemn close of the service.

Was Wasting Away.

"I could not eat, sleep, walk or sit down for any length of time. I was always in pain and was wasting away. I grew very weak and had a bad cough. I tried many different remedies, but did not get relief. Since taking Hood's Sarsaparilla, however, I am able to attend to my business." MINNIE JAMES, Oshono, Ont.

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Try to live so that you will be remembered after you are dead for the good you have done, rather than for the sins you have committed.

As long as your record is straight with God in the Book of Life, it is of no consequence how your account stands with men on earth.

In every heart there are little Jebu site hills, which it long seems impossible for good to conquer. Sometimes it is a secret sin which lives on amid the general holiness of a life, refusing to submit to the sway of the grace of God. Sometimes it is a remnant of the old nature—pride, wilfulness, weakness, selfishness, or bitterness. "We all have our faults," we confess with penitence, and under this veil we manage to tuck away a large number of dear idols that we do not want to give up. We ought to give attention to these unsubdued parts of our life, that every thought feeling and temper may be brought into subjection to Christ. It is perilous to leave even one such unconquered stronghold in our heart. It may cost us dearly in the end.—J. R. Miller, D. D.

THE CHURCH.—Societies within the Church are subordinate to the church. The church is greater and infinitely more precious than all other societies, for it is the "body of Christ." It is the temple of the Holy Spirit. Christ died for the Church. He lives for the church. For, according to the rightful Scriptural definition of the church, it consists of all the children of God. It represents Christ Himself on earth; and it is carrying on the glorious work of salvation He inaugurated. Wherever Christ is by His Holy Spirit there the church is. The promise of the Divine guidance, protection, and never-failing presence is to all believing souls who seek to love and serve Him.

For Nine Years.—Mr. Samuel Bryan, Thedford, writes: "For nine years I suffered with ulcerated sores on my leg; I expended over \$100 to physicians, and tried every preparation I heard of or saw recommended for such disease, but could get no relief. I at last was recommended to give Dr. Thomas' Electric Oil a trial, which has resulted, after using eight bottles (using it internally and externally), in a complete cure. I believe it is the best medicine in the world, and I write this to let others know what it has done for me."

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