

Be Strong.

BY THE REV. WILLIAM F. ANDERSON.

Be strong, my soul!
The storm beats high,
Above its roar I hear thy sigh;
Be strong.

Be strong, my soul!
Great burdens press,
Give Christ the greater, bear the less;
Be strong.

Be strong, my soul!
Dread losses come,
These will but lead to God, thy home;
Be strong.

Be strong, my soul!
Thy loved ones go
Within the veil, God's thine, e'en so;
Be strong.

Be strong, my soul!
The future face,
Thy Lord will help; ne'er fails His
grace;
Be strong.

Be strong, my soul!
Death looms in view,
Lo, here thy God! He'll bear thee
through;
Be strong.

Chris. Register.

Christ's Cup and Baptism.

Christ drank of a cup other than he poured in the upper room, he passed through a baptism other than he received from the hands of John the Baptist—the cup of suffering, the baptism of sacrifice—and he desires that his disciples shall be sharers with him in this cup and baptism. A short time before he went to Jerusalem to give his life a ransom for many, Jesus uttered the strange exclamation, "I have a baptism to be baptized with; and how am I straitened till it be accomplished!" and a little later he spoke of his cup in connection with his baptism.

From Jericho Jesus was going up to Jerusalem, and his disciples thought that he would there set up an earthly kingdom. They began a vigorous campaign for place and power which in part took the form of a duodecimal debate as to which of them should be the greatest, and in part took the form of intrigues to influence Jesus to show partiality to certain "favourite sons" among the Twelve. Salome, prompted no doubt by her sons, came to him with James and John, and after worshipping him they in general terms besought him to grant them a favour. To his straightforward, "What wilt thou?" Salome answered, "Grant that these my two sons may sit, the one on thy right hand, and the other on thy left, in thy kingdom."

Can we not imagine the look, kind yet searching, which questioned their motives and caused their eyes to fall, before he had uttered a word? While he, by "uttermost renouncing and strong strife," was establishing a kingdom, a chief do-trine of which was sacrifice for the good of others, this good but mis-aken woman, taking advantage of that nearness to the person of Christ which worthy service and near relationship had won for her, was seeking to win for her sons the best places in his kingdom.

Out of pity for their ignorance he did not in so many words rebuke them. He knew that before long these three petitioners for place and dignity would see him hanging on a cross, and that James and John would feel no desire to fill the right and left hand places in that li'ting up! So, turning directly to the two disciples—for though the voice was that of Salome, the hands in that affair were those of James and John—he said to them, "Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with?" They say unto him, "We are able."

They did not fully understand the significance of their answer, but I had the merit of sincerity, and Jesus promised to give them all that he could then offer them, fellowship with him in his cup and baptism. "And he saith unto them, Ye shall indeed drink of my cup, and be baptized with the baptism that I am baptized with." Like many of Christ's sayings this one contained so large a meaning that the minds of his hearers grasped only a little of it; but as the events of after days and years fell into their places in the sequence of time, like the scenes of a great historical drama, those ambitious men came to understand the sorrowful yet glorious significance of Christ's cup and baptism. They saw him shrink from the ingredients of the cup in Gethsemane, and yet say to his Father, "If this cup may not pass except I drink it, thy will be done;" they saw him pass through the baptism of death; they saw him laid away in Joseph's sepulchre; James was the first of the Twelve to seal his testimony to Christ with his blood, and John lived many years to have fellowship with Christ in the shame, the suffering and the glory of the cross.

We understand the doctrine clearly enough in these modern days, but how about our practice? Do we desire fellowship with Christ? Certainly; how else can we be members of his kingdom? Fellowship with Christ in what? Are we like James and John before the crucifixion, scheming selfishly to attain to places of honour and power in Christ's kingdom? or are we like Paul, so willing to walk with Jesus on his own terms that we are desirous to enter as fully as followers may into the fellowship of his sufferings, not willing to part company with him in any of the helpful experiences of the Christian life, however stern the discipline may be?

For a number of months before he died Jesus sought in various ways to open the understanding of his disciples to take in the truth that in the establishment of his kingdom sacrifice was to play an important part. Advancement in his service could be gained not by ambition, but by humility; not by self seeking, but by loving service; not by selfishness, but by sacrifice. And it is so now. Though there were experiences in the life of Christ in which none of his followers can have a share, yet we must drink of his cup and be baptized with his baptism. But it is a cup which has passed through many heroic hands since Christ passed it on to his disciples, and it is a baptism which associates one with all that is glorious in Christian history. "It is a faithful saying; For if we be dead with him, we shall also live with him: if we suffer, we shall also reign with him: if we deny him, he also will deny us."—Advantage.

Trust as a Substitute for Trouble.

The spirit of this generation is fretted with anxieties. The age is feverish, it is not restful. It accomplishes a great deal, but its tendency is to wear itself out by mad attempts to do more than it finds itself able to do. This restlessness no doubt tends strongly to reduce the average duration of life, counteracting in some measure the gains due to a better understanding of the laws of health and a larger diffusion of physical comforts and to other causes. The uselessness of constant worry and anxiety, no intelligent man needs to have pointed to him. Restlessness implies unavailing activity of mind, if not of body; fretfulness means refusal to accept the inevitable; anxiety denotes the condition of mind which takes the possible trouble of tomorrow upon the burdened spirit of today. In homely phrase this is equivalent to burning the candle at both ends.

There is a profound philosophy in the teaching of Christ. Take no thought for the morrow, or rather, Be not anxious for the morrow. What is the use of worrying about what may be or may not be? Man has no control over the future; that is in God's hands. No one by being anxious can make one hair white or black, or add unto his stature or change the current of events. The future is in God's control. He shapes destinies, and brings things to pass according to his divine pleasure, which is always for our good. We may be anxious over the things which are under our control—how we may best do our work and discharge the obligations resting upon us. We may take thought as to how we shall work out our own salvation; how we shall make our influence felt for God's cause; how all our powers and opportunities shall be used to the best advantage; how our helpfulness to others may be increased. Concerning these, we are bound to take thought; but as to the results it is not for us to be anxious. If we do our duty at all times in the fear of God and with all the intelligence we have, we should be able to rest in perfect content.

A great many people never know what it is to cast their care upon God. Even those who have come to him to have the burden of sin removed have not learned how to trust him. We are to trust him as we trust others. We may learn the lesson by simple observation, if we will. The farmer puts his seed in the earth. Here is an example of trust. Suppose, after sowing good seed in good ground he fell into anxiety about it. Will it sprout? will it grow? will the tender shoot find its way through the soil? Suppose it should not? If the principle of life within the seed is not strong enough to overcome all the obstacles to germination and growth, there will be no plants, and no crop, and no harvest. That will mean a total loss, and total loss will mean bankruptcy and starvation. How he might brood in imagination over coming ills! How dark the morrow might be painted! What a burden of anxiety might not roll upon his spirit! And all to no good or useful or sensible end. Instead of this he acts in consonance with the laws of God. He plants in trust, and because he has this trust he lies down at night in sweet and restful sleep; he rises in

the morning refreshed and ready for the toils and burdens of the day. He works until he is weary, and finds in rest a sweet compensation. He learns that God giveth his beloved sleep. "O earth, so full of dreary noises! O men, with wailing in your voices! O delved gold the wailers heap! O strife, O curse, that o'er it fall! God strikes a silence through you all, And giveth his beloved sleep."

Those who became the world's heroes by great deeds learned how to confine the labors, thoughts, anxieties, dangers of each day to that day, and not to look ahead in terrible apprehension. The great soldiers have been those who, having made every possible preparation for the morrow's battle, lay down at night like the simple-trusting farmer, and fell asleep, conscious of duty done and obligations met, and lost themselves in forgetfulness.

The Christian has, of all men, abundant reason for trusting. Surely God is to be trusted. If he had cared nothing about us he would not have redeemed us at such a great cost. If he had been indifferent to our fate he would not have sent Christ as the pledge of his love. If he had cared enough and loved enough and power enough to open a way to our salvation, we may certainly trust him with all we have.

And what kind of a trust is it that is always doubtful? If we ask him to forgive our sins and blot them out of his book of remembrance, why worry about it and wonder if he has done it? If we commit our ways unto him, why disturb ourselves with fear lest he forget his charge? If he says to us, Sufficient unto the day is the evil thereof, why load ourselves down with anxiety about the possible evils of tomorrow? If he has power over the future and we have not, why waste our time, strength and courage in fretfulness?—The Independent.

Victorious Living.

What possibilities of victory are opened up to the one who is walking with God! The Master could send out His little company of strength on a single promise, "Lo, I am with you all the days." After many years one of the little band writes to some of those who have experienced the truth of the blessed walk, testifying to their success in warfare, "Ye have overcome them, because greater is He that is in you, than he that is in the world." The soldiers if they could see the invisible would see at their side their undaunted Commander and what cannot one dare and achieve who realizes that an Almighty Leader is by his side—yes, within his heart. He who is closest to the Master is the one at whom the adversary will hurl his keenest darts. Never was any so tempted as the perfect One—and that, too, just after He had received the mighty baptism of the Spirit. The world's redemption or ruin was at stake, and the enemy plied every art. The soul that is seeking to be Christ-like finds that he is wrestling "not against flesh and blood, but against principalities, against powers, against rulers of the darkness of this world, against spiritual wickedness in high places." Now the lower passions, appetites are appealed to, then the ambition of the mind; if this fails: there are still more subtle allurements, spiritual pride—yes, even pride at one's humility, for never is pride more dangerous than when one considers himself most humble. Siren like, the adversary seeks to lull the soul to sleep, satisfied with its title to heaven, and progress in Christian graces; if all other methods fail, he seeks to discourage the whisperings of the tempter or the thoughts of his own heart, even though he hates the suggestions of Satan. As we view the marshalled phalanxes, well might we fear lest we be worsted in the conflict, but turning we see by our side One who says, "Be of good cheer, I have overcome the world;" "All power is given unto Me in heaven and earth;" "My grace is sufficient for thee." Not only will the thought of His presence lead us in the hour of testing to say with Joseph, "How then can I do this great wickedness and sin against God?" not only shall we be restrained through fear of grieving our Divine Companion, but there is a positive power. He gives to us His own strength, so that with humility and yet boldness we may say, "I can do all things through Christ, who strengtheneth me."—S. B. Randall.

On Good Listening.

BY REV. JOHN A. BROADUS.

We are willing to grant, if you insist on it, that there is not much good preaching; but we beg leave to remark that the proportion of good preachers is quite as great as the proportion of good listeners. It is evident that each will help the other. One great point of excellence in a preacher

especially to the restless hearers of the present day, will be that he is easy to listen to.

WHY YOU SHOULD LISTEN WELL.

(1) For your own sake. The Savior spoke the parable of the sower for the express purpose of showing that the same word of the gospel will produce no effect, a slight or temporary effect, or a good effect in various degrees, exactly according as it is properly heard; and his own application of the parable is, "Take heed therefore how ye hear." The best preacher in the world, even Paul, even Jesus, has often been heard to no profit.

(2) For the preacher's sake. De. mosthenes is reported to have said that eloquence resides as much in the ears as in the tongue. When a new pastor is coming, or a visiting minister, people often wonder how they will like his preaching; it rarely occurs to them as a matter of interest, how he will like their listening. They ask one another afterwards, "How did you like him?" Right seldom do they ask, "How do you suppose he liked us?" Let us always try to listen so well as to help the preacher.

(3) For the sake of other hearers. Few things are more promptly contagious than good or bad listening. One very bad listener will often annoy and hinder a large section of the congregation. And it is beautiful to observe how one deeply earnest listener will be gradually felt, more and more, in gently widening circles, by those around.

(4) For Christ's own sake. He sends his servants to speak in his name the gospel of his salvation. He lays it as a burden of responsibility on their hearts, that they must preach, in love to men and in love to him.—[Selected.]

The Slanderer.

Against slander there is no defence. It starts with a word, a nod—wih a shrug, with a look, a smile. It is a pestilence walking in darkness, spreading contagion far and wide, which the most wary traveler cannot avoid; it is the heart searching dagger of the dark assassin; it is the poisoned arrow whose wounds are incurable, it is the mortal sting of the dead adder; murder its employment, innocence its prey, and ruin its sport.

The man who breaks into my dwelling, or meets me in the public road and robs me of my property, does me injury. He stops me on the way to wealth, he strips me of my hard earned savings, involves me in difficulty, and brings my family to penury and want. But he does me an injury that can be repaired. Industry and economy may again bring me into circumstances of ease and affluence.

The man who, coming at the midnight hour, fires my dwelling, does me an injury—he burns my roof, my pillow, my raiment, my very shelter from the storm and tempest; but he does me an injury that can be repaired. The storm may indeed beat upon me, and the chilling blasts assail me, but charity will receive me into her dwelling; will give me food to eat and raiment to put on; will kindly assist me, raising a new roof over the ashes of the old, and I shall again sit by my own fireside and taste the sweets of friendship and home. But the man who circulates false reports concerning my character, who exposes every act of my life when may be presented to my disadvantage, who first goes to this, then to that individual and tells them he is very tender of my reputation enjoins upon them the strictest secrecy and then fills their ears with hear-say, and rumors, and what is worse, leave, them to dwell upon hints and suggestions of his own busy imagination—the man who thus "fliches from me my good name," does me an injury which neither industry, nor charity, nor time itself can repair.—Fraternal News.

"Bring Him to Mind."

Strive to realize often the presence of God. In Jeremy Taylor's Holy Living that is the most important of all his counsels, "to practice the presence of God." It is the first article of religious belief that there is a living God; it is the first act of religious life to realize him. It is a mighty act of faith every time. If this visible world fills your horizon; if you live for its pleasures and riches, bow to its laws, and are swayed by its desires, you are in that measure a child of the world, whatever your creed or your Church relations may be. If your thoughts are often of the living God, if his fatherly care is your trust, if his will is your final law, if his communion is your joy, you are living as a child of God, as a possessor of the spiritual and eternal life. Therefore practice the presence of God. Bring him to mind in prayer. Just turn from the world a moment

and think of God. Do so especially when you are anxious and worn with care. Turn to him and leave your troubles with him. Many of them will shrink and look foolishly small when his light falls on them. You will find, like the man in the fairy tale, that the Devil has been leading you on by making you believe that withered turnips were gold. Turn to God in your moments of joy and gratitude too. Share them with him. Apply the social instinct to the best companion of all, to your Father.—Watchman.

The Joy of Salvation.

The religion of Christ is not a dismal thing. There is nothing that so lessens life's burdens and fears. It offers infinite peace and comfort and hope. It finds the sorrowful and dries their tears. It whispers truest consolations into the ears of the suffering. It teaches men glad endurance and inspires them with cheerful courage. Do you know the blessedness of being right with God? You can not unless you have been to Christ's Cross. Do you experience the rapture of Christian service? It is impossible unless you are busy in his vineyard. Seek to gladden and strengthen the early years of the children, do your best to relieve someone's heavy burden, help some poor fellow to a better life, and you shall discover the most rare and exquisite gladness, you shall learn what the very joy of heaven is like. It is very significant that in St. Paul's list of the Fruits of the Spirit, while the first place is given to love, joy stands second. When a man has been forgiven and restored, he finds the only perfect and abiding joy that can be found on earth. Brought up out of the horrible pit, out of the miry clay, his feet set upon the rock, his goings established, he learns the new glad song of praise unto God.—Rev. G. E. Young.

"He That Hath."

What a man has helps to regulate that which he can get. In the very nature of things it is true that "he that hath, to him shall be given." To a person who was expecting to take a tour in Europe it was well said that what he would carry away from there would depend on what he took with him. The man who has never heard of Martin Luther gets very little from a visit to the Wartburg, and he who has never heard of Napoleon gets comparatively little impress from a visit to his tomb. A child's money-bank, adjusted to open when it contains exactly fifty dimes, cannot be opened if it contains only forty. Ten more dimes must be added in order to make the other forty available. It is an art to bring our present possessions and our desires into proper adjustment. What a child has already learned through experience determines that which we can bring to the child to increase his knowledge, and in this we are all children.—S. S. Times.

Believes In It.

Upham, N. B., June 2, 1898.—James M. Carey of this place has great faith in Hood's Sarsaparilla and he has good reason for it. He says: "I have taken Hood's Sarsaparilla for two years and have great faith in it. It has entirely cured me of Bright's disease. I take Hood's Sarsaparilla and Hood's Pills in all my sickness and find that they do me good. I recommend these medicines to any sufferer from biliousness, heart trouble or any similar disease."

Thousands Like Her.—Tena McLeod, Severn Bridge, writes: "I owe a debt of gratitude to Dr. Thomas' Electric Oil for curing me of a severe cold that troubled me nearly all last winter." In order to give a quietus to a hacking cough, take a dose of Dr. Thomas' Electric Oil three or four times if the cough spells render it necessary.

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STRENGTH CAME BACK.

The Anvil once more rings with the strokes of his hammer.

Mr. Thos. Porteous, the well known blacksmith of Goderich, Ont., tells how sickness and weakness gave way to health and strength. "For the past four years my



nerve have been very weak, my sleep fitful and disturbed by dreams, consequently I arose in the morning unrested. I was frequently very dizzy and was much troubled with a mist that came before my eyes, my memory was often defective and I had fluttering of the heart, together with a sharp pain through it at times. In this condition I was easily worried and felt enervated and exhausted. Two months ago I began taking Milburn's Heart and Nerve Pills, since that time I have been gaining in health and strength daily. They have restored my nerves to a healthy condition, removed all dizziness and heart trouble, and now I sleep well and derive comfort and rest from it. That Milburn's Heart and Nerve Pills are a good remedy for Nervousness, Weakness, Heart Trouble and similar complaints goes without saying." Price 50 cts. a box at all druggists or T. Milburn & Co., Toronto, Ont.

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