

My Lord And I.

(Sung in the rocks and caves of France during the fierce persecution of the Huguenots 100 years ago.)

I have a friend so precious,
So very dear to me,
He loves me with such tender love,
He loves so faithfully;
I could not live apart from Him,
I love to feel Him nigh,
And so we dwell together,
My Lord and I.

Sometimes I'm faint and weary,
He knows that I am weak,
And as He bids me lean on Him,
His help I gladly seek;
He leads me in the paths of light
Beneath a sunny sky,
And so we walk together,
My Lord and I.

He knows how much I love Him,
He knows I love him well,
But with what love He loveth me
My tongue can never tell;
It is an everlasting love
In ever rich supply,
And so we love each other,
My Lord and I.

I tell Him all my sorrows,
I tell Him all my joys,
I tell Him all that pleases me,
I tell Him what annoys;
He tells me what I ought to do,
He tells me what to try,
And so we walk together,
My Lord and I.

He knows how I am longing
Some weary soul to win,
And as He bids me go and speak
The loving word for Him;
He bids me tell His wondrous love,
And why He came to die,
And so we work together,
My Lord and I.

I have His yoke upon me,
And easy 'tis to bear;
In the burden which He carries
I gladly take a share;
For then it is my happiness
To have Him always nigh—
We bear the yoke together,
My Lord and I.

Family Worship.

REV. A. C. CHUTE.

Incitements to attend well to private devotions are numerous and needful. From all sides, too, as we require, there come exhortations to share steadily and thoughtfully in services of public worship. Without secret prayer, efforts for others are of slight avail, because they are efforts of your own, rather than the working of God through us; and where there is little love for God's house, there is little concern about knowing and doing the Divine will. We need all the impulses we get to better use of these means of grace.

But are we sufficiently incited to the affection and maintenance of the Family Altar? Is there anything like adequate appreciation of this source of blessing to families, and therefore to communities or the world? Are we at sufficient pains to employ aright this agency for good? We fear not. Let religion in the home be neglected, and no sort, nor extent of effort elsewhere can atone for this deficiency.

Precious to me, and increasingly so, is the memory of my old home, where, night and morning, without interruption, all took Bibles and read therefrom, and then bowed down while "the saint, the father, and the husband" prayed. We knew not at the time, but now understand how much was then passing into our young lives for their betterment. A priceless legacy was thus left us. What a paltry thing it is to give a child a good financial start as compared with a good start in character! There is what passes, like morning dew; and there is what abides, like the throne of the Eternal. With a happy sense of true riches many a one has taken up those words of Cowper, written upon receipt of his dear mother's picture.

"My boast is not, that I deduce my birth
From loins enthroned and rulers of the earth;
But higher far my proud pretensions rise—
The son of parents passed into the skies."

Is it evening time? The day with its work and worry, its pleasure and hope, its temptations and difficulties has gone. And the Lord has been good! His care has been over each since the dispersion of the morning. Perhaps some great deliverance has been granted. There has been business prosperity or otherwise. There has been gladness or trouble. Or the day has been quite uneventful, having nothing to make it stand out among the days. But no matter what the experiences have been, whether bright or dark, whether what were hoped for or quite different, in any case the Lord has been very gracious, and the day has brought valuable lessons. And what could be more fitting than for all to bow gratefully before God at night in recognition of his leading? We can, and must, thank him individually for protection and love, and implore him for aid that right use may be made of what he has endeavored to teach us; but from the

collective exercise a gain accrues that can come in no other way.—Or is it morning? The Divine arm has been about us in mercy during the night. God's gift of sleep has been enjoyed. There has been shelter from storm and protection from fire. Sickness and pain have been absent; or if present, Jesus himself has been nigh to soothe and comfort. Better the bed of suffering beside which he is seen to stand, than the painless couch where he is forgotten. Again is the Divine hand open for the supply of bodily wants. We face another day with its demands and uncertainties. Satan is ever intent upon leading young feet, and all feet, into paths of sin. What trying situations may be encountered before nightfall none can foretell. Then let there be, along with thanksgiving, a united asking for the grace required in school or office, at home or abroad, by members of the family and by neighbors and friends, in order to a successful day. Let the profit of private devotions be supplemented by the profit of family devotions, that victory may be the more certainly assured. Or if there have been no private devotions on the part of some, let those persons have reminder, from Scripture and petition, of dependence upon God and accountability to him, that a new addition may be made to the forces already at work upon them to bring them to Christ.

At the Family Altar rebuke is given to selfishness. There, too, a check is put upon the worldly spirit. There we are moved to test, as in God's sight, the ambitions we have been cherishing, and to be done with them if they are unworthy. Noble impulses are there fostered. There comes oft-recurring intimation of what constitutes the true end of living. Danger ever lies in making the subordinate the supreme, so that nothing which greatly helps to get uppermost in our minds what is uppermost in God's mind can be omitted with impunity. "As a power of restraint to keep a young man from evil ways," wrote Prof. Austin Phelps, "give me first and above all others of human origin the memory of family prayers." And he adds: "I owe my salvation to them." Lamentable is it to think that in so many professing Christian homes there is no such thing as a Family Altar. Neil and Agnes Livingstone had the true missionary spirit; and it was at Family Worship that David caught this spirit, and then went forth, strong in faith, to do his mighty work for benighted Africa. The New Hebrides are similarly indebted to another of Scotland's praying households, that one, also rich though poor, where John G. Paton spent his early years. "How much my father's prayers at this time impressed me, I can never explain," writes the much-honored son. "As we rose from our knees, I used to look at the light on my father's face, and wish I were like him in spirit,—hoping that, in answer to his prayers, I might be privileged and prepared to carry the blessed gospel to some portion of the heathen world." After the touching separation of father and son, when the latter set forth on foot for Glasgow to engage in study, the lad vowed deeply and oft that by the help of God, he would never bring grief or dishonor to such parents as had been given him. What hosts of godly preachers and missionaries, godly teachers and people of business, men and women who have largely blessed the world, can trace the fruitfulness of their careers back to Family Altars where the warm fires of devotion were ever burning!

Excuses for omission of this means of grace, or for irregularity in attending to it, are easily found when sought. But excuses deemed valid of men are often far from satisfactory to God. To say that we have not time for this daily exercise, is to show that we lightly esteem it. Time is found for what is highly regarded. What a man finds time for, tells what kind of a man he is. Such as get time to do what they were made to do, get time to pray with their families. To say that because members of the family come and go at all hours, the thing suggested is impracticable, is to indicate that little value is set upon it. "Where there's a will, there's a way." If all cannot assemble, then, at the most favorable hour, let as many assemble as can. The forming of this habit is itself conducive to order in the home. To say that the needed ability for the conduct of such a service is wanting, is to express what multitudes deeply feel. But wonderful is the development over which God's trustful and obedient children are brought to rejoice at length. Bear in mind, also, that there is power in sincerity, where mere fluency is weakness. Nothing really worth while is accomplished without outlay. It costs to make a good barn or a good book, a good shoe or a good street; costs to do the greater thing of bringing up the inmates of the household in the fear of Jehovah. We are exhorted to "take pains" with what we have to

do, which means that we are to put suffering into it. Only that which costs pays. When Family Altars are greatly multiplied, many more children will go to school better fortified against temptations. More business men will live for God in the marts of trade. More of those having to do with affairs of government will act as under "the Great Taskmaster's eye." Streams of blessing, larger than those now flowing, and more numerous, will roll on to enrich humanity and glorify the Redeemer. For children's sake and God's, begin Family Worship or resume it this very night.—Pres. Witness.

The Soul of Goodness.

The soul of goodness is love; for it is out of love that goodness issues, and it is in love that goodness culminates. There are other motives which incite to goodness, but they aid and foster, they do not create it. Without love there may be good actions, but there cannot be goodness; as a quality, goodness must be rooted in love. Most men are still so far from a true conception of love that they suspect it of certain inherent possibilities of weakness, and strive to steady and invigorate it by bringing to its aid the ideas of law and duty; not discerning that love carries in its heart a law far more searching and inexorable than any that was ever graven on tables of stone or written in statute-books, and that duty, in the sense of obligation to serve, is its daily life. The severity of Christ, the Teacher of love, is more terrible than that of the sternest Old Testament law giver, because the test He applies not only tries conduct but searches motive. The law is satisfied when restoration is made or the penalty paid; it cannot go further. But to love, which searches the heart as with a lighted torch, these are only the external signs of repentance; it cannot rest short of a complete cleansing of the spirit. With a severity born of a passionate determination to make the best in every man supreme, it will accept nothing less than final and lasting purification.

No quality of the infinite love is more divine than its ability to bear and to impose suffering; it would rather the loved one were slain than dishonored; rather he were tortured than stained. In Mr. Watt's beautiful picture Love is leading Life up the steep pathway, over the stones that bruise and pierce, with infinite gentleness but with inexorable purpose. For love can lead where law cannot drive, and love can win where law is powerless to force obedience. For love has resources with which law is not armed; it has the fellowship of burden-bearing and suffering. It asks no one to go where it is not ready to go itself. By its very nature it takes in the experience of one whom it strives to reclaim or correct, and in the anguish of the repentance which it compels, it often sweats great drops of blood. Law declares the guilt of the world and imposes its penalty; love carries the consciousness of that guilt home to the deepest nature, compels not only the forsaking of the sin, but the re-birth, with all its pangs, of the soul of the sinner, and walks step by step through the humiliation and bitterness of repentance, restitution, and recovery. It shares the shame and anguish long after the law has run its course and is satisfied. It compels the guilty to confess and restore with an inexorable blindness more terrible than that of law itself; but it does not leave the offender, in the dark, it goes to prison with him, wears the garb and does the work of punishment with him, and when he has cleansed himself, welcomes him back to life and duty when all faces are turned away.

There is nothing so terrible as the insistence of love on perfect righteousness. It cannot compromise; it is powerless to accept anything less, because it has a consuming desire to bring out the last and final touch of nobleness in the soul it loves. They have not known the divinest secret of love who have not suffered from its inflexible idealism, its inexorable determination to get the most and the best out of the loved one. Many a husband has rebelled in feeling against his wife's faithful loyalty to his own noblest nature, and has come at last, in the clear vision of his own growth, to reverence that insistence upon the best in aim, conduct and habit as the very highest form of tenderness. It is not easy to live under the same roof with any ideal of what one ought to be and to do; but there comes a time in such companionship when the very roof is sacred because it has sheltered it. One must be good indeed before he can live at ease with a great love. For this reason Calvary is more awful than Sinai, and the patient sufferings of Christ more appalling than all the thunderings of the law-givers. For love is not only all tenderness, forgiveness, and service; it is also all severity, smity, duty, righteousness. It is far

stronger and safer than law because it is far more searching and inexorable. —The Outlook.

Unity With Christ.

That wondrous prayer of Christ for the unity of believers becomes more and more impressive as his followers draw nearer to him. It is distinctive of the Christianity of this closing century that it has so much of the spirit of its divine founder. Those of all denominational names see him as the express revelation of the Father; and we understand, perhaps more clearly than his own disciples understood, the meaning of his words when he said, "He that hath seen me hath seen the Father."

We know that it is distinctly said that "No man hath seen God at any time"; but we perceive from Christ's teaching that seeing God with the natural eye would not make us better or much wiser. One may look long at a king or ruler, and still be a disloyal and unworthy subject. Many who saw Christ as he walked the earth and heard his teachings, remained at enmity with him; while countless multitudes who never looked upon his face or form know him and love him devotedly.

Those who, like the aged Simeon, saw the glory of God, were blessed above those who preceded them, but not above those who have come after. It was in the accomplishment of the long-announced purpose of God, that they saw his glory, not simply in the fact of his bodily presence, which was only temporary, a necessary but not a supreme incident of his mission. We, too, see the glory of God. Those who saw him saw a man like themselves in all physical aspects. His face and features were doubtless characteristic of the race into which he was born. His flesh was as other flesh, affected by pain, and toil and weariness, and subject to death. It was not the visible man who was one with the Father and to whom we must be united if we would be saved.

We may never know what manner of man the Master was in appearance. We do know what manner of spirit he was, and what was the ruling motive of his life. We discern the crystal purity of his character; his love for enemies and friends; his forbearance under great provocation; his utter unselfishness; the blamelessness of his life; how he came to minister and not to be ministered unto; the exalted nature of his teachings; his attitude of absolute obedience to Him that sent him; his gift of himself for the world's sake—we see all these and other incomparable qualities and we begin to understand the sense in which we are to be one with him as he is one with the Father.

The unity of mind is a higher unity than the unity expressed by flesh and blood and bones. According to the latter we are one with the brutes. The realm of the former is the realm of divinity. The divine mind gave the human mind, and when by our perversity we precipitated a separation, Christ came to show the way to a reunion. How was he one with the Father? Was it not in that he did the Father's will, showed how God hated sin, how he loved the sinner, how he yearned over the lost and desired to bring them to themselves how great he is in mercy and forbearance, how his wisdom, power and resources are put to our service?

The Son was one with the Father in love for us; and he prayed that we might be one with him. This oneness is sometimes expressed as being in, Christ, or having Christ in us, or being like him. This unity does not depend on nearness in the physical sense, but on nearness in the moral and spiritual nature; and it may become a very real and satisfying unity, with a communion like that which Christ enjoyed with the Father.

This unity with Christ was asked for by him, that the world might know that he was sent by God. Thus our unity with him is a proof of his unity with the Father.—The Independent.

Seeking Occasion.

Opportunities lie all about us, if we have eyes to see them: opportunities to serve God, and opportunities to serve the devil. The word opportunity is rich in meaning, and often comes before us in the Bible. The breath of the morning is on the word; possibly is locked up in it. To see opportunity to seize it, to turn it into good! "Buy up the opportunity" is another translation of "redeem the time." Buy it in the open market of the world. The Athenians frittered away the opportunities which were offered for their buying, and spent their money for that which was not bread, spent it in idle gossip.

Some opportunities come of themselves, others are to be sought, good to others. "So then if we have

opportunity, let us work that which is good towards all men, especially towards them that are of the household of the faith." It is a good rule that when others would hinder we will make extra effort to help; when others would stop the wheel we will put our shoulder to it all the harder. When others are seeking to see the flaws, let us seek to see the good; when others would pull down, let us build up; when others hate, let us love; when others lose heart, let us so stand as to give courage and hope.

But what of the opportunities to do evil, to serve the devil? They will come: the devil will see to that. It is hard for the best of men to keep from giving opportunities to those who would do evil. Paul did not succeed in not giving occasion to those who desire and were looking for occasions. He was hopeless of pleasing the Judaizers. The Satraps of Darius were displeased when they did not succeed when they "sought to find occasion against Daniel as touching the kingdom," and went to work to make an occasion, and persevered until they got Daniel into the lions' den. There are all kind of opportunities: all kind of opportunities can be made.

If Jerusalem had only known her opportunity while Jesus was there! Jerusalem was blind. Jerusalem was destroyed. Israel will some day weep as she did not weep when she hung her harps upon the willows of Babylon.

There are times when an opportunity comes rolling up like a wave—a wave invisible to him whose eyes, like Jerusalem's, are blinded, "Gideon's must Isaiah's be, vision first and then victory." God grant that none of us today may fail to see what God would have us see, and so forfeit our opportunity, and be led of grief, some day, to some place of bitter tears.—Baptist Argus.

To be is more powerful than even to do. Action may be hypocrisy; but being is the thing itself, and is the parent of action.—Words of Faith.

I may be ever so rich, ever so finely educated, ever so handsome, ever so much admired, and yet the day is coming when I shall die. What then will these profits be?

Persecutions are pieces of the cross of Jesus Christ; we should scruple very much to allow the smallest particles of them to perish.—St. Francis of Sales.

If You Wish to be Well

You must fortify your system against the attacks of disease. Your blood must be kept pure, your stomach and digestive organs in order, your appetite good. Hood's Sarsaparilla is the medicine to build you up, purify and enrich your blood and give you strength. It creates an appetite and gives digestive power.

Hood's PILLS are the favorite family cathartic, easy to take, easy to operate.

Caps or Crowns.

Whether the head wears a cap or a crown headaches will come. Burdock Blood Bitters cures all forms of headache. It is a curative for rich or poor. "I suffered with terrible violent headaches, but B. B. B. cured me before I had finished the fourth bottle." Mrs. W. MACKLIN, Cyprus River Man.

An Ex-Alderman Speaks.

Mr. Jas. Hagan, the well-known ex-alderman of Kemptville, Ont., says: "For some years I have been greatly troubled with pain across my back. Urinary troubles caused me much loss of sleep, and I suffered from a tired, worn-out feeling. Doan's Kidney Pills gave me relief in a short time. The pain in my back has disappeared, and I feel that I would be doing wrong to recommend them to others suffering as I did. They are the best medicine I ever used."

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 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 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."

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A NURSE'S STORY.

Tells how she was cured of Heart and Nerve Troubles.

The onerous duties that fall to the lot of a nurse, the worry, care, loss of sleep, irregularity of meals soon tell on the nervous system and undermine the health. Mrs. H. L. Menzies, a professional nurse living at the Corner of Wellington and King Streets, Brantford, Ont., states her



case as follows: "For the past three years I have suffered from weakness, shortness of breath and palpitation of the heart. The least excitement would make my heart flutter, and at night I even found it difficult to sleep. After I got Milburn's Heart and Nerve Pills I experienced great relief, and on continuing their use the improvement has been marked until now all the symptoms are gone and I am completely cured."

Milburn's Heart and Nerve Pills cure Anæmia, Nervousness, Weakness, Sleeplessness, Palpitation, Throbbing, Faint Spells, Dizziness or any condition arising from Impoverished Blood, Disordered Nerves or Weak Heart.

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