

Your Cross.

Seek not to drop the cross you wear,
Or lay it down; for if you do
Another shall be built for you
More difficult and hard to bear.

The cross is always made to fit
The back which bears it. Be content:
Accept the burden which was sent,
And strive to make the best of it.

Think not how heavy is your load;
Think not how rough the road or long;
Look up and say, "Lord, I am strong,
And Love makes beautiful the road."

Who toils in faith and knows not fear
Shall I've to find his cross some day
Supported all along the way
By angels who are walking near.

—Ella Wheeler Wilcox.

Living for Two Worlds at Once.

How to unify the duties of religion with the business and cares of daily life is a problem that has exercised many an earnest mind. We are to watch and pray without ceasing, and yet we must sleep and eat and work. We must come out of the world and be separate, and not touch 'the unclean thing,' and yet we must mingle with the world, compete with it in the sharp contests of business, and take the rebuffs that fall to the lot of the most earthly minded and anxious for success. We must mind, not earthly but heavenly things; labor, not for the meat which perishes, but that which endureth unto eternal life; and yet we must earn our bread in the sweat of our face, provide things honest in the sight of all men, and owe no man anything. To do this we must mingle with the wicked, whose perverse ways and whose profane and 'filthy conversation' may vex our souls from day to day, and yet we must be pure and sweet-minded, and walk closely and constantly with God. It is not strange if this shall seem as hard to some as it is to serve two masters whose business and commands pull in opposite directions.

In the face of the difficulties of the situation, several methods have been adopted to relieve, if not wholly to escape them.

Some would literally retire from the world, go into seclusion, and there, undisturbed by the noise and cares of daily life, spend their time in pious meditation and prayer. But the hermit life has not yielded the peaceable fruits of righteousness to them that have been exercised thereby. It is confessedly unnatural, hostile to the best interests of society, and positively impracticable to many. 'I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil.'

Finding this impossible, others would divide their time, as well as may be, between the claims of business and the duties of religion. They will give one day in seven to the interests of the soul, but the other six days of the week must be devoted to the care of the body and its many pressing wants. If this is not exactly being religious and secular at the same time, it has the merit of running these two interests in parallel lines, and so far as possible, keeping them of even length. But the misery of those two lines is that, like all other parallels, they do not touch, nor would their indefinite extension, even into heaven, bring them together. The same may be said of the two elements of worldliness and spirituality in the life of one man. If Baal be god, serve him; if the Lord be God, serve him. 'Ye cannot serve God and mammon.'

But if the weekday and Sunday saw method is too unsatisfactory and too unprogressive, withal, to suit a man of moderate earnestness, perhaps he may prefer another style of division. He will say: 'I will not attempt the impossible and the impracticable. I will not be a hypocrite. I will be a thorough-going worldling. I will put down and build greater. I will fill my barns and garner, and when I have laid up much goods for many years, I shall not then be a 'rich fool.' I will not try to feed my soul on perishable things, but will then lay up treasure in heaven as diligently as I have done on earth. Then I shall be 'rich toward God.' The folly of this is so apparent as to expose itself, and the only wonder is that it is so common.

Still another method is that of the avowed secularist or the skeptical agnostic. He will say, 'If there be a life after this, of which I am not assured, I will take the chances of preparing for it by attending only to the affairs of the present. One life at a time is enough for me. I cannot live for two worlds at once.' That farmer were just as wise who should say, 'I have to do with the cultivation of the earth. The heavenly bodies are nothing to me. What care I for clouds and the far distant sun? I can have no influence over them, and their times and seasons are nothing to me.'

If the methods are not sound, it cannot be said that the difficulties at which they are aimed are wholly

imaginary and not real. They are real, but they are not insoluble. Christianity offers a true philosophy of the earthly and spiritual life, and proposes a practical solution of the difficulties of unifying and harmonizing them in one present blessed life. It finds one all-comprehending principle which binds the earthly and heavenly life in unity, and reduces all the seemingly conflicting duties and interests of both into perfect harmony, and, further, makes each subservient to the completion of the other. Such a principle Newton found for the order of the motions in the material universe when he discovered that the law which determined the falling of the apple to the ground is the same law that holds the earth and all the planetary bodies to the sun, and the latter to all the stars and systems in the universe.

Christianity finds a similarly unifying and all-comprehensive principle in the moral and spiritual world. That principle is love. This fulfills the law. It binds the soul to God in supreme loyalty, and to the neighbor in every office and duty, while it regards every personal and individual interest. This not only binds men to God and to each other, but it must be the unifying force that binds all 'principalities and powers,' in all worlds, into the unity of one family, of which Christ is the head, and who is 'head over all things to the church.'

This philosophy begins by affirming that all life in Jesus Christ is one, that, whether in the body or out of the body, its necessary duties are an equally acceptable service. Love to him makes the secular sacred, and converts every act into worship. Inspired and sanctified by this principle, the most common and ordinary routine of life is lifted into the dignity and glory of divine service, and is no less acceptable to God, in its time and place, than are the devout hearing of the Word and the celebration of holy ordinance. Indeed, love to God will convert every meal into a sacrament, and make every place a house of prayer. The command and the motive to obedience go together, and convert the burden of duty into a theme of thanksgiving. 'If ye love me, ye will keep my commandments,' and love says, 'And whatsoever ye do, in word or in deed, do all in the name of the Lord Jesus, giving thanks to God the Father through him.' With a little more specification, it says again, 'Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God.' Here it is seen that 'those most commonplace and purely physical offices of eating and drinking may, under the operation of the spirit of love, become a service no less sacred than a communion. The only division which life will admit is that which separates it wholly from sin.—S. S. Times.

Simplicity as a Pulpit Power.

Simplicity is a term which has come to us with various shades of meaning from the naïveté of the French to the clearness and perspicuity proverbial of great minds. In this way Agassiz was simple in his teaching. In this way, it has been remarked by a distinguished litterateur of this country, the great preachers in England are simple; and it was remarked that Dr. Benson, the Archbishop of Canterbury, on the occasion of the Queen's Jubilee, preached a sermon which was strong and commanded close attention; yet, instead of being an ambitious effort setting forth the material glories of the British Empire, it was a simple, high pitched, clear call for the dominance of the spiritual man over the material, while the discourse was notable for a simplicity of expression which made it intelligible to a child. And this quality of simplicity is declared on good authority to be more characteristic of the pulpits of England and Scotland than of this country, despite the high intellectual equipment of the preachers of these transatlantic countries.

In this relation it will not be doubted that Charles H. Spurgeon was one of the most gifted, if not the supreme of preachers of the present century. Yet he was confessedly for his models to the Bible and to Bunyan. And we may note right here that when asked for the secret of his pulpit power he said to his theological students: 'When a dog is not noticed he doesn't like it. But when a dog is after a fox he doesn't care whether he is noticed or not. If a minister is seeking for souls, he will not think of himself.' It did not occur, seemingly, to Mr. Spurgeon that his church people were nearly all converted, and therefore did not need the Gospel. Rather he seems to have felt that there is indeed an irrepressible conflict going on in the human breast, and that there was a strong tendency to backslide; hence the old truths of the Gospel must be unceasingly commended to men whether converted or not; and this we believe

is the right view. As illustrative of the power of simple Gospel preaching, we may mention the case of Mrs. Harriet Beecher Stowe, who was converted in her early girlhood by a sermon preached by her celebrated father, Dr. Lyman Beecher. She tells us that many of his hair-splitting theological discourses were quite unintelligible to her, but on a certain Sabbath he spoke 'in direct, simple and tender language of the great love of Jesus as our friend, and of His care for our souls.' After reaching home she went to her father's study, and falling in his arms she said to him: 'Father, I have given myself to Jesus to day, and he has taken me.' He burst into grateful tears, and exclaimed: 'Then has a new flower blossomed in the kingdom this day!'

We lay down no hard and fast rule; we inveigh against no great sermons, although the sum of the good achieved by them is, we believe, questionable. We only insist upon the social value of simple—not superficial, not commonplace—Gospel preaching. It isn't the sermon that elicits the remark as the congregation is marching down the aisle, 'What a fine sermon,' that necessarily does the most good, but the discourse which leads the listener to mend his ways, though his lips may give forth no words of enthusiastic approval over the 'effort' of the minister.—Christian Work.

Religion in Service.

'And Martha served.' Sometimes she was 'cumbered about much serving,' a bustling, busy, tidy housekeeper, one of those who can never rest, and can never do enough, whose hospitality is boundless, and whose excessive anxiety to make her guests comfortable makes them uncomfortable. The table must be so loaded with dainties that the weariness and toil of preparation is manifest to the thoughtful observer; and if that observer is such a one as Martha's guest, to whom the spiritual things of life are supreme, his thought will whisper the gentle reproach of the Master: 'Martha, Martha, thou art careful and troubled about many things.' Nevertheless there was a beauty in her spirit which these words were not intended to obscure. Mary, the idealist, forgetting the material life and absorbed in the spiritual, having but one thought, to drink in the words of the Master, was a type the nearest to his heart; but Martha, barring the care and anxiety of her much serving, and lacking only to mingle the repose and moderation of her faith in her busy temperament, was also a type which in all ages of the church has been priceless and indispensable. Without the Marthas of our Christian civilization, there would be no Christian civilization. With a ready hand for every good work, with that wonderful gift of doing, with that eagerness of practical service which characterizes them, they are the joy and comfort of every pastor, of every world-lifter, of every organizer of good works, of every interpreter for the practical betterment of the unfortunate. My tribe increase. After all, the Marthas are a kind of special providence to the Marys, lost in contemplation, having no genius for affairs, helpless creatures so far as the stern practicalities of the world are concerned; and truly are they special providences to those followers of the Lord who go from place to place with his message. 'And a certain woman named Martha received him into her house. Is not their reward sure? Admirable genius of the religion of service, the generations will rise up and call thee blessed.—Brethren Evangelist.

How to Make Your Pastor Succeed.

It would be well if all church members could realize that their pastor's success will depend very largely on what they do to help him. Sometimes a pastor feels as if he were expected to carry the load of all the church work with only spasmodic and indifferent assistance from his members. They expect him to preach every Sunday at the appointed time, or else provide a substitute, while they often let the most trivial excuse keep them from the worship of God. If the pastor is called to preach, the members are called to hear. It is as much the duty of members to be present regularly and faithfully, if possible, as it is the pastor's duty. How can the message which he has for them reach them if they are not present to hear it?

In order to make a pastor succeed, the church should stand by him in his work. He is the leader; the members of the church are the forces. He must be able to issue his orders, and see them obeyed; not that the tyranny of priesthood should be restored, but as the general in the field can accomplish nothing without the faithful co-operation of his forces, so the pastor is powerless if the people will not follow his leadership. When he forms a plan

of campaign members should heartily carry it out. When he calls for work of a definite kind there should be a generous response. Hearty co-operation with the pastor, and faithfulness on the part of the people in performing every duty would make many a discouraged pastor a magnificent success. The apathy of many church members is alarming. They seem to think that there are no foes for them to face, no floods for them to stem. They seem never to have felt that if they betray their trusts they will forever die. Their religious duties rest but lightly on their souls. The convenience or pleasure of the passing moment is of more consequence to them than the carrying on of the great work of Christ's kingdom. When this apathy gives way to holy, intelligent zeal, and the members encourage and pray for and work heartily with a pastor, then the victory is bound to come. A people have it in their power to make a pastor of very ordinary ability a great success, if they stand by him and work heartily and intelligently with him.—California Advocate.

Texts Misquoted.

ERROR. For they rest from their labors, etc.

CORRECTION. That they may rest from their labors.—Rev. 14: 13.

ER. The merciful man is merciful to his beast.

COR. A righteous man regardeth the life of his beast.—Prov. 12: 10.

ER. That he who runneth may read it.

COR. That he may run that readeth it.—Hab. 2: 2.

ER. Who giveth us all things richly to enjoy.

COR. Who giveth us richly all things to enjoy.—1 Tim. 6: 17.

ER. I the Lord search the heart, I try the reins of the children of men.

COR. Children of men, not in the text.—Jer. 17: 10.

ER. Having the promise of the life that now is, etc.

COR. Having promise, etc.—1 Tim. 4: 8.

ER. And to give you an inheritance among them that are sanctified.

COR. Among all them which are sanctified.—Acts 20: 32.

ER. Come unto Me all ye that are weary and heavy laden, etc.

COR. All ye that labor and are heavy laden, etc.—Matt. 11: 28.

ER. Behold I bring you glad tidings of great joy, etc.

COR. Good tidings, etc.—Luke 2: 10.

ER. The night cometh wherein no man can work.

COR. When no man can work.—John 9: 4.

ER. I will pour, etc., the spirit of prayer and supplication, etc.

COR. The spirit of grace and of supplications.—Zech. 11: 10. Blended with Dan. 9: 3: To seek by prayer and supplications.

ER. He is able to save to the uttermost all them that come unto God by him, etc.

COR. He is able also to save them to the uttermost that come unto God, etc.—Heb. 7: 25.

ER. Where two or three are gathered together in My name, there am I in the midst of them to bless them.

COR. To bless them, not in the text.—Matt. 18: 20.

God's Goodness.

God knows me better than I know myself. He knows my weakness—what I can do and cannot do. So I desire to be led, to follow Him, and I am quite sure that He will thus enable me to do a great deal more in ways which seem to me almost a waste of life, advancing His cause, than I could in any other way; I am sure of that. Intellectually I am weak; in scholarship, nothing; in a thousand things, a baby. He knows this, and so He has led me and greatly blessed me, who am nobody, to be of some use to my church and fellow men. How kind, how good, how compassionate art Thou, O God! O my Father, keep me humble! Help me to have respect to my fellow-men, to recognize these several gifts as from Thee. Deliver me from the diabolical sins of malice, enmity, or jealousy, and give me hearty joy in my brother's good, in his work, in his gifts, and talents, and may I be truly glad in his superiority to myself, if God be glorified.

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hide it. Its gates are never shut, day or night, and they open into your houses, your workshops, your streets, your schools, your closets, your congregations. Strong and steadfast, cheerful and contented, no matter how hard-worked, are they who are mindful of its nearness, sure of its reality, conscious of its helping and inspiring 'power.' Among all the popular liberalities of our day, why should we not be more liberal and abundant in faith? Whatever our private failures, in courage, temper, charity, the good and perfect gift of pardon comes down to every soul that seeks it. Lift up your eyes! Whatever the tokens of public welfare, liberty, safety, plenty, or power displayed around us—unto us, not unto us, but unto the 'Name that is above every name,' give glory!—Bishop Huntington.

He Never Read Again.

The dean of Rochester told the story of a woman who said about a certain preacher: 'He's a very nice gentleman, but he has no "deliverance."'

He himself had been wont for years to preach written sermons. One night, to his horror, the church was so dark that it was impossible to read his sermon.

He passed through a brief period of anxiety. Then, thinking, 'Have I nothing to say to these people? Am I really a servant of God?' he threw himself on the Holy Spirit's help, and spoke as best he could.

The church warden apologetically told him that the people said it was the best sermon he had ever preached, and they hoped he would never read another.

'Nor did I,' said the dean; 'and then I awoke, not to find myself famous, but, at any rate, more useful than I had been before.'

How To Kill Jealousy.

There were two business men—merchants—and there was great rivalry between them. One was converted. He went to his minister and said:

'I am still jealous of that man, and I do not know how to overcome it.'

'Well,' he said, 'if a man comes into your store to buy goods, and you cannot supply him just send him over to your neighbor.'

He said he wouldn't like to do that.

'Well,' the minister said, 'you do it, and you will kill jealousy.'

He said he would, and when a customer came into his store for goods which he did not have he would tell him to go across the street to his neighbor's. By and by the other began to send his customers over to this man's store, and the breach was healed.—Christian Herald.

D. L. Moody on Prayer Meeting.

Get the people close together.

Have good ventilation.

Good singing is essential.

Special prayer for special objects.

Minister must be brief and leave room for others.

Don't scold the people who have come because the others did not come.

Vary the prayers with hymns.

Make meetings short.

Be punctual.

Go to the meeting in the Spirit.

Satan baited his first pitfall with an apple, his chief bait now is gold.

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He Has Tried It—Mr. John Anderson, Kinross writes: 'I venture to say, if any, have received greater benefit from the use of Dr. Thomas' Electric Oil, than I have. I have used it regularly for over ten years, and have recommended it to all sufferers I knew of, and they also found it of great virtue in cases of severe bronchitis and incipient consumption.'

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Mrs. S. Horning, Glasgow, Ont., says: "Doan's Kidney Pills are grand. I have not been taking them, which was over a last winter, and can give them my praise; for they restored me to 25 years of suffering. Twenty years ago I sprained my back severely, since my kidneys have been in a state. The doctors told me the kidney especially was in a very bad condition. A terrible burning pain was present, and I suffered terribly with bago and pain in the small of my back, together with other painful and distressing symptoms, common in kidney trouble. I could not sleep, and suffered much salt rheum.

"When I first commenced taking Doan's Kidney Pills I had little or no faith in them, but I thought I would try them. I had only taken two boxes when I felt my back entirely free. Three boxes or five in all, made a complete cure. "After 25 years of suffering from disease I am now healthy and strong, and will be pleased to substantiate what I have said, should anyone wish to

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