

When I Reach Home.

BY ADA ABBOTT DUNTON.

When I reach home I shall no more
be lonely
Nor tempest tossed;
When I find rest I shall remember only
Those who were lost
From out my life in youth's bright,
early morning,
And are now safe
Within the dear Lord's kind and tender
caring,
Freed from all grief.

When I reach home I shall seek out
my loved ones;
And I shall know
E'en though my soul, unused to
heaven's splendor,
Blindly may go;
Still love shall draw unto itself its
kindred,
Swiftly and sure;
And the best ties which He on earth
hath sanctioned
Shall hide secure.

When I reach home I shall remember
only
What bringeth peace;
And joy shall follow sorrow as the
morning
Brings release
From error's sway and evil dark which
gather
At midnight hour.
O to awaken in the glorious dawning
With spirit power!

When I reach home I would not selfish
linger
Near the white throne,
But to some burdened heart, some
fainting mortal,
Gladly I'd come;
If I might whisper to some soul the
story
Of pardon won,
Then would my spirit know the grander
glory
Of His "Well done!"
—California Advocate.

How Good Should We Be?

How good should we try to be? At
what standard of excellence should we
aim?

Sheldon, in his famous book, "In
His Steps," says we should try to do
what Jesus would do were he in our
place. This is an impracticable stand-
ard. Jesus was God as well as man.
He came into the world on a special
mission. By the word of his power
he restored the dead to life, cast out
devils, stilled the elements. Should
we try to work miracles? Our divine
Lord peacefully slept through the furies
of the storm, which, from a human
point of view, threatened to destroy
his life and that of his disciples. Should
we calmly close our eyes in slumber in
a crisis when the welfare of Zion is
imperilled? Christ found money to
pay his taxes in the mouth of a fish.
Should we try to obtain needed income
from such a source? The Son of man
had not where to lay his head. Does
his example forbid his followers to
have families and homes? We are not
called on to fulfil the mission of the
Lord Jesus. We cannot know what
he, in the exercise of his infinite wis-
dom, would do in many cases. The
Bible does not give us this standard.
But it is important for us to fix the
standard to which we will try to con-
form our lives.

There are many false standards. The
most common one is the purpose to be
as good as the average. The merchant
plans to be as honest as those who are
in the same business, the lawyer as
scrupulous as his fellow lawyers, the
minister as unselfish as other ministers,
the wife or daughter as dutiful as other
wives and daughters. In other words
they will avoid all that is considered
dishonorable or unprofessional by their
associates.

The apostle tells us that those who
compare themselves among themselves
and judge themselves by themselves
are not wise. And this standard of
excellence is unwise. In using it we
are like children playing with a spy
glass or opera glass; our own faults
seem very small and our neighbor's
very large. The effect of this standard
is to lower the morality of the com-
munity slowly but continually.

Another standard, nearly universal
among children and very common
among the adults, is the family stand-
ard—"I will be as good as my parents,
as my father or my mother." A wise
father hoped that his sons would be
better than he was. He was right.
People seldom come up to the stand-
ard at which they aim. Unless the
children are better than their parents,
they are likely to be worse. Our age
demands more from us than any previ-
ous age. He who is merely as good as
his great-grandfather is a minus quan-
tity.

Another false standard is hero wor-
ship. "I will be as good as Knox or
Wesley or Moody." He who aims at
this will copy mainly the faults of his
hero; for they are easier seen and easier
imitated. English men of letters made
Alexander Pope their model of poetry
in the first part of the eighteenth cen-
tury, and Samuel Johnson their model
in prose in the last part of the century.
Both have great excellencies. But the
result was that English poetry and
English prose was dwarfed for many
years. He who imitates Knox will be
rude to women; he who imitates Wesley

will be a poor husband; and the minis-
ter who tries to preach like Moody
will be more likely to copy his defects
than to develop his intense
earnestness for the welfare of his
fellowmen, his deep spirituality and
his marvellous practical business sense
and knowledge of human nature.

What then is the true standard of
excellence for which we should strive?
"Be ye perfect, even as your Father
which is in heaven is perfect." "I am
the Almighty God, walk before me
and be thou perfect." "Ye shall be
holy; for I, the Lord your God, am
holy." Such commands are very
numerous.

It is very true that we can not do it.
But it does not therefore follow that it
is useless to try. No marksman hits
the bull's-eye at every shot; no sports-
man bags every bird; shall they there-
fore stop taking aim and shoot at
random? Sooner or later nearly every
vessel is wrecked; shall the sailor
therefore not strive to bring his ship
safely into port? No one makes quite
as good a living as he would like; shall
he stop trying to earn a living? This
endeavor will be useful, although per-
fect success does not crown it.

Our inability does not excuse the
attempt, because it is itself sinful. It
is no excuse for rudeness to say "He
knows no better." The excuse pro-
claims the man a fool and increases
his guilt. He should know better, for
courtesy is merely justice, rendering
to all their dues, honor to whom honor
is due; it is merely the love that doth
not behave itself unseemly. The pro-
fane swearer who says, "I don't mean
anything by it; it is a habit; I can't
help it," proclaims his depravity. We
should aim at the highest standard of
holiness. For God judges us not by
our opinion of ourselves, nor by what
others think of us, nor by the criminal
code of our own state or of the United
States, nor by the laws of politeness,
nor by the customs of society, nor by
what our parents did, nor by what is
esteemed honorable. He judges us by
his perfect law, which is the image of
his own holiness. The holiness which
he commands is the standard of excel-
lence, at which we should aim. And
though it be a higher standard than
we will reach in this life, the effort to
attain it is not only a duty but the
source of the greatest happiness and
peace. — Chris. Observer.

The Root of the Matter.

There is a marked tendency now-
days among religious writers and
thinkers to make all sorts of excuses
for unbelief. No class of men are
hounded more gently than the skeptics.
They are often pictured as standing
with quivering hearts and streaming
eyes, eager to believe—if they could.
Sometimes one reason, and sometimes
another, is set forth for their grave
inability in this respect. The most
common method of explaining the situ-
ation is to put all the blame for it on
the back of the Church. We are seri-
ously told that the shortcomings and
hypocrisies of professed believers are
the only things that keep the heav-
enly-minded sinners from casting their
doubts to the winds and accepting
Jesus Christ.

At the risk of being out of line with
current tendencies of thought we de-
cline to receive this explanation as be-
ing full and satisfactory. The short-
comings and hypocrisies of professed
Christians are undoubtedly a source of
great evil, but they do not account for
the whole phenomenon of a skeptical
world. If all Christians were consis-
tent in their lives, it would do much
toward overcoming the opposition of
those that are without, but it would
not do everything. Our Lord was a
perfect man, without flaw or blemish
of any kind. Yet he himself said:
"If the world hate you, ye know that
it hated me before it hated you." Even
the highest and purest goodness, instead
of conciliating the good will of
wicked men, may serve only to stir up
their malignant opposition and hos-
tility.

There are different kinds and de-
grees of doubt. Almost all thoughtful
young men, as we have before taken
occasion to say, pass through a sort of
intellectual fermentation during the
period in which they are making over
their hereditary prepossessions into
personal beliefs. A few escape, but not
many. This process is not a sign
of mental health, any more than
chicken pox or measles is a sign of
bodily vigor. But the danger is not
much greater in the one case than it is
in the other, provided in the mean-
time there has been no contracting of
bad habits. On this condition the
patient is likely soon to recover and to
look back over his temporary be-
wilderness as a sort of mental aber-
ration for which he ought to be sorry
and ashamed. As Bishop Pierce used
to say: "Believing is as natural as
breathing when a man is living right."

But if, while a man is taking this

mental reckonings to find out just
where he stands, he gives himself up
to indulgence in vicious and licentious
conduct, then indeed he is in ex-
treme peril. The doubt that comes in
to re-enforce and justify a bad life is
the doubt that damns. Of thousands
of men it may be truly affirmed that
they are against the religion of Jesus
Christ because it is against them. They
are irritated by the restraints that
it would impose upon their pas-
sions, and they therefore deny its
authority and challenge its claims.

The root of the trouble lies in a will
that is averse to God. So Jesus him-
self puts it: "Ye will not come to me,
that ye might have life." It is folly
to blame anybody but themselves for
a state of affairs originating in their
own wicked hearts. "The carnal
mind is enmity against God." Nothing
can alter it except the renewing work
of the Holy Spirit, and to this work,
the preparation for which is found in
preventing or initial grace, they must
freely submit. "This is the condem-
nation, that light is come into the
world, and men loved darkness rather
than light, because their deeds were
evil."

The sentimental view of this whole
subject has prevailed long enough. It
ought no longer to be proclaimed from
the pulpit or to be taught in Christian
journals and books. If we are to
accept the utterances of Jesus Christ
as final, then we are bound to believe
that at last every man carries his des-
tiny in his own keeping, and that if
he fails to make sure of heaven it will
be out of his power to charge any one
else with responsibility for the awful
fact. — Nashville Advocate.

The One Name.

The Christian religion is exclusive
in that it distinctly teaches that sal-
vation is only by Jesus Christ. "There
is none other name under heaven,
given among men, whereby we must
be saved." There is none righteous,
"all have sinned and come short," and
therefore condemnation has come upon
all. There is a universal consciousness
of guilt, sometimes indefinite, but
pervading all. There is therefore the
cry, in some form, with more or less
distinctness, from every one for the
favor of God. That favor is found
only in Christ, the Saviour. For the
sin of the world there is but one Lamb
of God. To the Father's house there
is but one Way. For deliverance
there is but one Saviour. To him
every one must come. "By me," is
his word. "In the Beloved," alone
are we accepted. "This is my beloved
Son, in whom I am well pleased," is
the voice from on high. "Come unto
me," is his invitation. We cannot fix
this too firmly on the mind, there is
but one name, and whosoever does not
believe on him is under the condemna-
tion of God.

Is this too narrow and exclusive?
How could it be less so? How could
there be many Saviours, many ways
to God? This is indeed a "strait way."
But think of it again: How great is
the one name! How broad the one
way! This one Saviour is the Son of
God. He created the heavens and
the earth; almighty power, therefore,
is his. He is able to save; no one is
able to pluck any one out of his hand.

He is the "express image" of the
Father; in him is "all the fulness of
the Godhead." Therefore, all wisdom
is in him. He knows what is right
and good; he knows all the depths of
the soul, and what its needs require.
He knows all the dangers and is able
to protect against them. Infinite love
is in him. The Father's love has no
wider reach, no greater resources.
His compassion flows from the infinite
depths of the divine nature, and can
fail neither as to the extent of one's
need nor as to the continuance of its
beneficence. The winds are his angels
and the flames of fire his messengers;
heaven and earth are obedient to him
in the ministry for those who come to
him. "All things work together for
good" to all who accept his love.

His grace is infinite as his love. He
who redeems also sanctifies, that they
may be holy as the Father is holy.
Out of his own divine fulness he gives
grace according to the grace in him-
self, building up the life into the com-
pleteness of his own perfection. Other
men give encouragement and help, but
he gives the Spirit of God, enlighten-
ing the eyes, strengthening the will to
overcome, giving wisdom and power.
He wearies not, he fails not; he saves
with an infinite salvation, because he
enfolds us in his love, and fills us with
it until we are "filled" with all the
fulness of God.

There is but one name, but he is the
great God our Saviour. — United Pres-
byterian.

CIGARETTE SMOKING is said to cause
shortness of breath. If this is so, the
remedy is, leave them off. But if the
short breath comes from a cold or
asthma, the remedy is A. C. Cough
Balm. 25c. All
Druggists.

Church Debts.

Quite a large number of our con-
gregations, a number entirely too large,
are more or less in debt for their
churches. Whether this debt is the
result of mismanagement, or of an un-
wise desire to have a fine church, now
is a good time to begin the payment.
A slight weight becomes wearisome if
long carried; a church debt becomes a
burden under which the life of the
congregation is in a danger of being
crushed out. Once it is placed, the
spirit of procrastination postpones the
effort to remove it. It grows with
time, or, at least, the interest eats up
the resources and the patience of the
people. After many years, perhaps,
the congregation finds itself less able
to pay the debt or carry it, than when
the mortgage was given.

The consciousness of debt works to
the injury of the benevolent spirit of
the congregation. To every appeal in
behalf of missions, to every impulse
of the heart for more liberal gifts to
the Lord's cause in the world at large,
there comes the answer: "We have
our own church debt." The burden
of the debt creates dissatisfaction, both
as to the debt itself and as to the man-
agement of it. Some are not willing
to be ever giving to carry what should
have been paid sooner.

Every congregation in debt should
at once take up the subject of its pay-
ment. The time is favorable to this.
We are in the midst of prosperity,
whether substantial or fictitious does
not concern us. It is here and we
should make use of it. Large giving,
as well as large combinations, is in the
air. The people feel the movement;
they are looking and ready for better
things, and are waiting to help attain
them. To fail to use the present
time is to miss a great opportunity.
Some of our congregations have al-
ready made the movement with happy
results; it is within the power of
everyone to follow their example.

The first thing is the resolution to
lift the burden. The second is to
adopt a wise plan. It may be that one
heroic effort may be sufficient; it may
be that longer time should be taken.
Think, talk and pray about it, then
come together and adopt a plan. No
plan executes itself. The resolution is
worthless which is not followed by
corresponding works. Let every mem-
ber have a part, and let those who
have the means give out of their abun-
dant, and the Lord will be glorified
in his house being made free of debt.

Saved Their Child

Mr. T. W. Doxtater, Expresses
A Father's Gratitude.

HIS LITTLE GIRL WAS ATTACKED WITH
HEART TROUBLE AND DOCTORS SAID
SHE COULD NOT RECOVER—DR. WILLIAMS'
PINK PILLS HAVE MADE HER
SOUND AND LIVELY AS A CRICKET.

From the Sun, Belleville, Ont.

In a comfortable farm home in
Sydney, near Belleville, lives Mr. T.
W. Doxtater, a prosperous farmer and
most respected citizen. In this pleas-
ant home the heart of a father and
mother beats with gratitude to Dr.
Williams' Pink Pills, because they
firmly believe they saved the life of
their little daughter. A reporter of
the Sun having heard of the case drove
out to Mr. Doxtater's for the purpose
of getting at the facts, and found both
father and mother of the little girl
very enthusiastic in their praise of the
medicine that has unquestionably done
so much to relieve suffering in this
country. Said Mr. Doxtater: "Yes,
we have good reason for praising Dr.
Williams' Pink Pills. I think they
are worth ten times their weight in
gold. When our little daughter Clara
was about eight years old she was
stricken with what the doctors said
was heart trouble. Up to that time
she had been a strong healthy child.
The first symptoms shown were
fainting spells, and these would
attack her without a moment's warn-
ing. We consulted a doctor, under
whose care she was for a time, but
the treatment did her no good—in fact
she was growing worse. Then we
called in another doctor and he frank-
ly told us that he could hold out but
little hope for her recovery. By this
time she was confined to bed, and for
three months was as helpless as an
infant. In some of the fainting spells
she was attacked with convulsions.
Her appetite seemed entirely gone
and she was reduced to a living
skeleton. At this time I read the
particulars of a cure through the use
of Dr. Williams' Pink Pills, which
gave me hope, and I determined that
our little girl should try them. I first
got one box, and when they were used
she seemed brighter. Then I got five
more boxes and by the time she had
finished them she was as sound as a child
as you could find in the neighborhood.
She has been going to school for the
past eighteen months, and has shown
absolutely no symptoms of the old
trouble. I attribute her cure entirely
to the use of Dr. Williams' Pink Pills,
and if anyone doubts the truth of this
statement you can refer them either to
myself or my wife."

Dr. Williams' Pink Pills are just as
valuable in the case of children as
with adults, and puny little ones
would soon thrive and grow fat under
this treatment, which has cured
for building up the blood, and giving
renewed strength to brain, body and

nerves. Sold by all dealers or sent
post paid at 50c. a box or six boxes
for \$2.50, by addressing the Dr. Wil-
liams' Medicine Co., Brockville, Ont.
Do not be persuaded to try something
else said to be "just as good."

Dying Confidence.

A young pastor learned a good les-
son from an old lady, a dying saint,
whom he was trying to comfort. She
told him that all her doubts and fears
had vanished, that she could read her
title clear, that all was settled, and
that she was calmly waiting the Bride-
groom's coming. Knowing that she
had lived an exemplary Christian life,
he said "I presume you are resting in
a well spent life." "Oh yes," she
whispered; "I am resting in a well-
spent life, but not in my life, but in
Christ's." A dying Christian, when
reminded of the good he had accom-
plished, replied, "I think of my sins
as all in one pile, and my good deeds
as in another, and then I flee from
both to Christ."

What are some of these sins, usually
thought of as little sins? There are
sins which, by comparison with great
sins, men call little. Ill-temper in
family, commercial and church rela-
tions; a light and frivolous spirit;
remissness in religious duties; social
whispering, slandering and backbiting;
vanity and folly in dress; indulgence
in hurtful amusements; careless and
impure conversation; pride, etc. There
are a host of these "little foxes" we
might easily find.

Every day is a little life, and our
whole life is but a day repeated. Those,
therefore, that dare lose a day are
dangerously prodigal; those that dare
mispend it are desperate. — Bishop
Hall.

CHILDREN WILL GO SLEIGHING. They
return covered with snow. Half a
teaspoonful of Pain-Killer in hot water
will prevent ill effects. Avoid substi-
tutes, there's but one Pain-Killer,
Perry Davis'. 25c. and 50c.

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pleased to say that Dr. Thomas' Ec-
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take great pleasure in recommending
it."

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result was that she passed 15 round
worms in five days.

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