

The Threshing Floor.

I bring my scanty sheaf of goodly grain,
Gathered in cloudy day and blustering
wind;
What bleeding feet and unexpected pain,
And briny tears with helpful grace I
find.

Threshing floor of lonely anxious heart,
Supreme in silence and subdued in claim—
How can I wield my flail in honest part
But for the pressure of an ardent aim.

I flail, I fan, I hold in trembling hand
The precious kernels from the trampled
floor;
I lift a tribute as I silent stand,
Urging acceptance as I urged before.

Sweet is the fragrance of a soul made glad,
Endued, sustained, adorned in garments
white,
O pure habiliments, where all are clad,
Subdued, transfigured in remembered
light.

O harvest gathered from the field of time,
O light and shade and censure all my
own!

This offering let me place upon the shrine
Which sanctifies the gift and gives the
crown.

H. T. Miller, in New York Observer.

The Principal Thing.

A good man over eighty years of
age, speaking of the forces which had
contributed to prolong his life and
strength, said the other day, "I have
made religion the principal thing in
my life." He had been a consistent
Christian for more than sixty years.
He knew where to place religion.
With him prayer, spiritual life, Chris-
tian character were not used as a
means to accomplish some worldly
end. He was not religious merely
that he might get to heaven. Religion
was the chief thing. He prized it
above all else. He sought it more
diligently and clung to it more tena-
ciously than anything else.

He was right. Some men do not
give religion any place in their lives.
They think they can do without it.
They have other aims which they
consider higher. Others seek religion
and hold it in esteem, but they do not
make it the principal thing. They
think more of something else. They
give more time to something else.
Religion has a place in their lives, as
they suppose, but it is a low place,
an obscure corner. It does not come
to the front.

Religion should have the chief
place because this is the place which
the Bible gives it. "Seek first the
kingdom of God and His righteous-
ness." "Labor not for the meat that
perisheth, but for that which endureth
unto eternal life." "Set not your
affections on things on the earth."
The Bible places religion before plea-
sure. If any pleasure interfere with
our spiritual life it must be given up.
The Bible sets religion before wealth,
before fame, before education, before
temporal support, before health, be-
fore personal liberty, before father,
mother, or life. It is absolutely the
chief thing in life, according to the
word of God.

We should make it the principal
thing because if it is not first it is not
anything. A religion which is not
above all else is no religion. So soon
as anything intrudes between the
soul and God, giving Him an inferior
place, He is nothing to us. To re-
duce Him to a place lower than the
throne is to exclude Him. We do
not know Him at all if we do not
know Him as Lord of all. His love
is first, His service first, His name
first.

Religion must have the first place
in our thought, in our affection, in
our pursuit, in our confidence, in our
whole life. Our usefulness depends
on this. We may be useful in a lim-
ited way without religion. Our use-
fulness is not wholly destroyed when we
make religion secondary. But we
shall never fill the place our heavenly
Father designed for us until we shall
make religion first. The statesman
who does not worship God nor believe
in Him may do good, but his sphere of
usefulness is nothing compared with
what it would be if he were a child of
God. Life is a comparative failure
so long as the throne of the heart is
occupied by some one or something
else beside God. He alone is king
and Lord.

Happiness depends on this. With-
out God there is no true happiness.
With God held in an inferior place
no one can be very happy. The joy
of the half-hearted Christian is adul-
terated and unsatisfactory. Never
can the soul enter into the joy of the
Lord until the Lord of Glory is en-
throned on his heart.

Salvation depends on this. One
who does not make religion the
principal thing in his life is not saved.
He may take to himself a little com-
fort that he has done something reli-
gious. He may flatter his soul that
he shall get safe through because he
prays and reads the Bible occasionally

and attends church. But his religion
is not genuine. It is not thorough.
He holds it, not as the dearest thing
in the world, not as his chief delight,
but as a necessary precaution against
future misery. For the most part it
is swept into an obscure corner with
the rubbish of life, for which he
really cares little, and from which he
expects nothing until the hour of
death. It is not considered a valuable
part of the cargo, but a little preserver
which will never be needed nor cared
for unless a storm should rise.

Thousands of Christians do not
make religion the principal thing in
life. Many things have a warmer
place in their hearts and a larger
place in their lives than their religion.
That is to say, they think more,
and care more, for something else than
God. "Thou shalt have no other
gods before me." Obey this command-
ment, and life will be divinely happy
and divinely good.—Chris. Advocate.

Favorite Hymns of Consolation.

The hymnbook is a treasure-house
of inspiration, and almost every lyric
has had for some sad heart its own
peculiar joy and encouragement.

"Rock of Ages" is the great heart
hymn of the Church. Gladstone trans-
lated it into Latin, Greek and Italian.
General Stuart, cavalry leader of the
Confederacy, sang it as his life was
ebbing away from wounds received in
battles before Richmond.

Thomas Lacy, an English Methodist,
repeated Charles Wesley's

Christ the Lord is risen to-day
On Easter morning shortly before his
death, and passed away in peace.
Matthew Arnold was never tired of
humming Dr. Watts'

When I survey the wondrous cross,
On which the Prince of Glory died.

E. P. Hammond attributes his con-
version at 17, in Connecticut, to

Alas! and did my Savior bleed!

Rev. Thomas H. Stockton, Phila-
delphia, waked from a sleep just
before his departure, and his first
words were:

And are we yet alive,
And see each other's face?

This is the regular conference hymn
of the Methodists in opening their
sessions on both sides of the sea.

Dr. Doddridge, conversing one day
with his pupils at Northampton, on
the various ways in which Christians
met death, said: "I wish that my
last words may be those lines of Watts:
'A guilty, weak and helpless worm,
On thy kind arms I fall.'"

In his last illness, Nettleton, evange-
list of last generation, often repeated
Wesley's

Come, let us join our friends above.

When Wilberforce was contesting a
seat in Parliament, he remained cool
in the midst of the excitement and
was heard day after day as he returned
home repeating:

Far from the world, O Lord, I flee,
From strife and tumult far.

While Dr. Mason Good was dying,
he frequently quoted Cowper's hymn:

There is a fountain filled with blood.

For Dr. Dwight, the early president
of Yale, Perrenet's

All hail the power of Jesus' name

had a peculiar charm, and for Henry
Ward Beecher, Charles Wesley's

Love divine, all love excelling,
Joy of heaven, to earth come down!

I'll praise my Maker with my breath.

With the opening lines of this hymn
John Wesley at 88, rose for his last
day on earth. But his voice failed,
and he could only utter "I'll praise,
I'll praise!"

Jesus, Lover of my soul,
Let me to thy bosom fly.

How many hearts this glorious lyric
of Charles Wesley has filled with joy.
A favorite with Lyman Beecher, and
Henry Ward Beecher, alluding to his
father's love for the hymn, said it will
go on singing till the last trump.
Charles Finney, famous evangelist and
President of Oberlin, in his last day
on earth, joined in the strains as they
floated through the window of a dis-
tant church.

One morning, while John Sumner
was suffering great pain, he ex-
claimed in the lines of Pope:

Cease, fond nature, cease thy strife,
Let me languish into life!

Alfred Cookman's last Sunday on
earth was a delightful day. As the
window was opened, and the bright
sunshine came in, he asked friends to
sing:

Come ye sinners poor and needy,
Weak and wounded, sick and sore;
and said "That grand old hymn! Yes,
I am weak and wounded, sick and
sore."

Before his death in 1862, Dr. Bethu-
ne gave explicit directions about his
funeral: "Put on me my pulpit gown
with my pocket Bible in my right
hand; bury me with my mother, my
father, and my grandmother, and sing
my hymn:

Jesus thou Prince of life!

Thy chosen can not die;
Live thee, they conquer in the strife,
To reign with thee on high."

The last hours of Dr. Muhlenberg,
author of "I Would Not Live Always,"
were full of thanksgiving. He was
the founder of St. Luke's Hospital,
New York, and spent his closing days
there. In speaking of the care he re-
ceived, he exclaimed: "Such rooms,
comforts, doctors and nurses." Then
he would clasp his hands, murmuring
Watts' noble stanza:

Ten thousand thousand precious gifts,
My daily thanks employ,
Nor is the least a thankful heart,
That tastes those gifts with joy.

Sir John Bowring's tombstone bears
as an inscription the lines of his own
great hymn:

In the cross of Christ I glory,
Towering o'er the wrecks of time.
—Journal and Messenger.

Back to the Gospel.

If there ever was a time in the
history of our denomination that a
revival of pure "old time religion,"
was needed it is now, and it is for us
if we will only pay the price.

We are often confronted with the
question, "How is it we do not have
the good old time meetings like we
used to have, when deep and pungent
conviction would seize upon the
people, and they would bow at the
anxious seat, and cry for mercy?" Is
it not true that we are not paying the
old time price, nor praying the old
time prayers, nor living the old time
life which was set before us by the
Lord Jesus Christ and his Apostles
and emulated by Benjamin Randall
and his co-laborers?

God is unchangeable. This old
world may pass away but his words
never.

Someone says "Times are changed,
and it is necessary to introduce new
methods to suit the need of the times."
It is not true that new methods intro-
duced have been and always will be
absolute failures, as far as the salva-
tion of souls is concerned.

We need to get back to the old
time preaching of the Gospel pure
and unadulterated as it was preached
when Jesus Christ himself preached
nineteen hundred years ago. A Gospel
that put to shame the teaching of
Scribes, and Pharisees, shattered
idolatry, and taught something better
than form and ceremonies.

Why is it, that men are afraid to
preach the whole Gospel? Is it be-
cause the Gospel has lost its power?
No, it cannot be, because Christ said,
"Lo I am with you always." "All
power is given unto me in heaven and
in earth." "Go preach my Gospel to
every creature."

Is it not true that there is a great
deal of precious time wasted in preach-
ing about the Gospel instead of put-
ting all our efforts in preaching the
Gospel.

It is one thing to preach about the
Gospel, and another to preach the
Gospel, the dear old story has not
lost its power, and if preached by con-
secrated men and women filled with
the spirit it will be marked with
wonderful results in the salvation of
many precious souls.

Is it because it is unpopular to
preach a full Gospel? If so, let us re-
member that the Lord Jesus Christ
who gave the commission was very
unpopular with those whose old tradi-
tional teachings he tried to overthrow,
even the Apostles and thousands of
martyrs were unpopular, inasmuch
that they gave their lives as a testi-
mony to the saving power of the
Gospel.

If the world is ever won to Christ,
it will be by the doctrines and system
inaugurated by the Lord Jesus Christ,
commissioned to his Apostles, and we
as a denomination must bear our part
in seeing that the work he instituted
is carried on, and convince the world
that the Gospel of Jesus Christ is the
power of God unto salvation.—Fred
Comber, Free Baptist.

Guilt and Pardon.

No man can be happy while con-
scious of being under a righteous con-
demnation. His sense of guilt and
impending punishment necessarily dis-
tresses him. The more refined and de-
veloped his intellect and sensibilities,
the greater his suffering.

This is true when under the con-
demnation of human law. How much
more must it be true when conscious
of being under the condemnation of
the divine law.

Human law has its human penalties.
Divine law has its divine penalties.
The violation of human law is trans-
gression against finite power, and ex-
poses the transgressor to a finite
penalty. The violation of divine law
is transgression against infinite power,
and exposes the transgressor to the
anguish of an infinite penalty.

This guilty soul, in times of
thoughtful self-examination, realizes.

Hence the inspired Word says,
"There is no peace, saith my God, to
the wicked"; and, "The wicked are
like the troubled sea, when it cannot
rest." It is their sense of the divine
condemnation which they are under
that troubles them.

Nothing but a full and complete
pardon, effectually witnessed to the
soul, through faith in Jesus Christ,
can remove the conscious condemna-
tion and give peace. The guilt that
for Christ: nothing should interfere
with that. Don't conduct an exhibi-
tion school, but give yourself to
earnest work. A show school is con-
temptible.—Pilgrim Teacher.

Stand Firm.

He was just a lad, young to leave
his home and come across the ocean
to seek his fortune in the new world
but he was resolute and strong in
hope. Soon he found employment
in Boston, and gave himself to his
work with the determination to do
his best. Soon after, on a Sabbath
morning, one of the young men who
boarded at the same house, and who
appeared to have taken a fancy to the
Scotch boy, proposed to take him
in a carriage and show him the sights
of the city.

The tempter was strong, but he
had been taught to reverence the
Sabbath and keep it holy, and he de-
clined. When the invitation was
pressed he still declined, and gave
as his reason that he had been taught
that the church was the proper place
on the Sabbath, and he did not intend
to depart from his home training.
This so angered the other that he
would not even speak to him for a
long time. The Sabbath-keeping boy
is now an honored Christian, widely
known as a business man of the high-
est integrity and an active servant of
the Lord in all good works. As he
told us this incident recently, he ad-
ded: "Very possibly, if I had yielded
to the temptation that day my whole
life might have taken a different course
There are many young men who have
not the strength to resist firmly, but
if you are near, and kindly encourage
and help them by an invitation to the
Sabbath services or the prayer meet-
ing, you may be the angel of God for
good and salvation to them.

—United Presbyterian.

TRUE REFORMATION.—A minister
said: "Suppose some cold morning
you should go into a neighbor's house,
and find him busy at work on his
windows, scratching away, and should
reply, 'Why, I am trying to remove
the frost; but as fast as I get it off
one square it comes on another, would
you not say, 'Why, man, let your
windows alone, and kindle your fire,
and the frost will soon come off?' And
have you not seen people who try to
break off their habits one after another
without avail? Well, they are like
the man who tried to scratch the frost
from his windows. Let the fire of
love to God and man, kindled at the
altar of prayer, burn in their hearts
and the bad habits will soon melt
away."

—United Presbyterian.

TEMPERATION TO "SHOW OFF"—Many
primary teachers, having acquired
some reputation, often have visitors
to come into their department. The
temptation is to keep up their celebrity
by having their class "show off" by calling
them to repeat the Apostles' Creed,
or to recite some other pieces, or to
go through some exercises that they
have learned to perfection. It is a
thing to do, and even mean in its way
to have them to recite or drill merely
for the sake of outside impression.
Don't ever yield to such a temptation.
Never mind the visitors; your object
should be the training of your children

Why Croup Is Fatal.

When croup attacks your child you
must be ready for it. It comes as an
accompaniment to an ordinary cough
or it may attack without warning. All
ills of children develop quickly, and
when any kind of cough appears there
should be something on hand to stop
it with promptness. Many a child
has choked to death with croup be-
cause the right remedy was not con-
venient. Every one should know
that the right safeguard for a child's
cough or any cough is Adamson's
Botanic Cough Balsam. With this
soothing compound in the house, croup
is always easily checked and relieved.

To give a child "cough mixture"
containing a narcotic is a very serious
matter, yet most preparations contain
something of this kind. Adamson's
Botanic Balsam is prepared from the
purest extracts of barks and roots and
gums of trees, and is health giving
in every component part of it. Where-
ever it touches an inflamed surface, it
heals and soothes it. Nothing ever
compounded for cough is so harmless,
and nothing so efficacious. Adamson's
Balsam is an old remedy and it
has never lost a friend through failure
to help. Keep it in the house. Try
it in your own cough and do your
child a good turn by being ready for
any emergency. Price 25c at any
druggists.

"It is well that a man can't save
himself," once said Mr. Moody, "for
if a man could only work his own way
into heaven you never would hear the
rest of it. Why, down here in this
world, if a man happens to get a little
ahead of his fellows, and scrapes a few
thousand dollars together, you'll hear
him bragging about his being a self-
made man, and telling how he began
as a poor boy and worked his way up
in the world. I've heard so much of
this sort of thing that I'm sick and
tired of the whole business, and I'm
glad we shall not have men bragging
through all eternity how they worked
their way into heaven."

Pre-serve your conscience always
soft and sensitive. If one sin force
itself into that tender part of the soul
and dwell there, the road is paved for
a thousand iniquities.

British Troop Oil Liniment is un-
surpassed by any liniment on the
market to-day. It is composed of
healing, soothing and cleansing vege-
table oils and extracts. It is put up
in large bottles for the small price of
25 cents.

afflicts is the result of having trans-
gressed the law of the infinite God.
Hence the pardon which alone can
give relief must be granted by him
who possesses infinite power—that is,
by God himself, as revealed in Jesus
Christ.—The Telescope.

More colds are cured by Pyny-
Balsam than any other one remedy.
It cures quickly and certainly. Bron-
chial affections give way readily to it.
Manufactured by the proprietor of
Perry Davis' Pain-Killer.

Life Hints.

Find your purpose and fling your
life out to it. Try to be somebody
with all your might.

What is put into the first of life is
put into the whole of life. Start
right.

The first thing to do, if you have
not already done so, is to fall in love
with your work.

Don't brood over the past nor
dream of the future; but seize the
instant and get your lesson from the
hour.

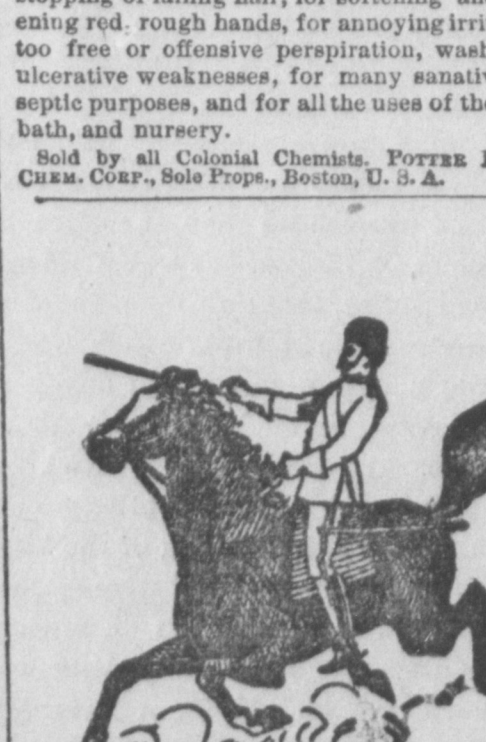
Necessity is the priceless spur.

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by persons troubled with affections of
the throat or lungs, sores upon the
skin, rheumatic pains, corns, bunions,
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that it is speedy, pure and unobjec-
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For Sprains, Bruises, Stiff Joints, Con-
tracted Cords, Bites and Stings of Insects,
and Painful Swellings of all kinds, bathe
the parts with hot water, then apply the
Troop Oil freely, and you will be surprised
how quickly pain will be eased and inflamma-
tion subsided.
In the case of Rheumatism, Neuralgia,
Irritation of the Back, or muscular soreness the Oil
is wonderfully relief.
For Caked Breasts or Cracked Nipples
which cause women so much suffering
they will find nothing to equal Troop Oil.
Internally the Oil may be taken with
real benefit for Coughs, Colds, Bronchitis,
Croup, Whooping Cough, etc., in addition
to the internal use of the Oil, the throat,
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Used as a gargle in all intractable
sore in Dysphagia, Sore Throat, Quins,
and Ulcerated Tonsils. A large bottle 50c

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Can't Blame them for T
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burn's Heart and Ner
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THE GREAT REMEDY
FOR WEAK NERVOUS WOMEN

It's only natural that when a woman
a remedy which cures her of nervous
and weakness, relieves her pains
aches, puts color in her cheek and vital-
izes her whole system, she should be an-
xious to let her suffering sisters know of it.
Mrs. Hannah Holmes, St. James St.
St. John, N.B., relates her experience
with this remedy as follows:—"For some
I have been troubled with fluttering of
heart and dizziness, accompanied by
smothering feeling which prevented
from resting. My appetite was poor
I was much run down and debilitated.
"Since I started using Milburn's
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ing has gone, my heart beat is now regu-
lar, the fluttering has disappeared, and I
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effect of the pills. I now feel stronger
better than for many years, and can
say too much in praise of the remedy
restored my long lost health."

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