

ROYAL HOUSEHOLD FLOUR makes the bread used on the tables of royalty

WALKING WITH GOD.

Walk humbly with thy God! The possibility of companionship with the infinite presses us into the dust. He that humbleth himself shall be exalted! Greatness consists not in original talents, but it will be found wherever our heavenly father is permitted to control and operate through our lives. Bunyan and Luther and Lincoln would have remained in undiscovered obscurity except that they permitted the great God to build his mighty thoughts into their humble lives. The measure of a man depends on how much of God he permits to enter into his life. All creation is full of God; the flower has more of God than the stone, the bird than the flower; but man is God's masterpiece. The masterpiece in marble or canvas is the work in which the artist has invested most of himself. God's investment in man is an intimation of the possibilities of the man who walks humbly with his God. Mary Lyon used to say to her students: "If you want to serve your generation, go where no one else will go, and do what no one else will do." It is the God-purpose which makes chapters of history! It is the God-thought which is the nucleus of individual glory and renown. The evolution of the good steadily forward. If any man would have a part in the great process of the world's redemption he must be good—and this he will come to if he strives to "walk humbly with his God."—C. E. Locke, D. D.

Domestic neglect is not always confined to lack of food and clothing. Cruelty does not always take the form of physical abuse. When men learn to think, when they remember that the little attentions often mark the difference between joy and sorrow in a woman's life, there will be more real happiness in the world.—Great Thoughts.

Troubles are not removed by worry.

God's goodness and mercy are inseparable from his sovereignty and justice.

Christian joy should have no intermission; we should rejoice always.—Zion's Herald.

Your daily duties are part of your religious life just as much as your devotions.—H. W. Beecher.

Life without pain and trial is like a Chinese picture, with no depth or shadow.—Rev. F. B. Meyer.

Remember each day that Christ will surely come, suddenly come; and it may be this day will determine how his coming will find us, as it must to thousands.—Selected.

ress in strenuous work for God, there must have been a staying of the selfishness which urges us to work in our own strength and for our own sake.—F. D. Huntington.

Before Moses went to his life-work he stood face to face with the Lord his God at the burning bush; before Joshua entered upon his career at Canaan he met the Captain of

the Lord's hosts near Jericho. Success will be certain, victory will be easy, if our first interview of each day is with our great Captain. What a loss must be ours if we neglect so great a privilege!

Enjoy the blessings of this day if God sends them and the evils of it bear patiently and sweetly, for this day is only ours; we are dead to yesterday and we are not yet born to-morrow. But if we look abroad and bring into one day's thoughts the evil of many, certain and uncertain, what will be and what will never be, our load will be as intolerable as it is unreasonable.—Jeremy Taylor.

When a sanguine philosopher came to Frederick II. with a new scheme that was to supersede Christianity and make everybody good and happy, the long-headed king quietly replied, "You do not know men." It is just possible that these new critics of the churches do not fully understand human nature. The human material out of which the ministry and the laborers in the churches are expected to make saints and a heaven on earth, may be more refractory than is apprehended by their philosophy.

He has kept and folded us from ten thousand ills when we did not know it; in the midst of our security we should have perished every hour, but that he sheltered us "from the terror by night and from the arrow that flieth by day"—from the powers of evil that walk in darkness from snares of our own evil will. He has kept us even against ourselves, and saved us from our own undoing. Let us read the traces of his hand in all our ways in all the events, the chances, the changes of this troubled state.—H. E. Manning

Father we thank thee that amid the joys of the flesh, amid the delights of our daily work, and all the sweet and silent blessedness of mortal friendship and love upon the earth, thou givest us the joy of knowing thee the still and calm delight of lying low in thy hand, and feeling the breath of thy Spirit upon us. Yea, Lord we thank thee that thou holdest each one of us, yea all thy children, and the universe itself, as a mother folds her baby to her bosom, and blest us all with thine infinite loving kindness and thy tender mercy.—Sel.

HE WAS NOT INNOCENT.

Water cannot wash away sin, or responsibility. "Though I wash myself with snow water and makes my hands never so clean, yet thou wilt plunge me into the ditch and my own clothes shall abhor me" (Job 9:30). "Though thou wash thee with nitre and take thee much soap, yet thine iniquity is marked before me saith the Lord." (Jer. 2:22) That were too easy a way to be rid of guilt. Condemn the just man to ignoble and undeserved death, and then call for a basin to wash your hands! Practice extortion and robbery, give yourselves over to drunkenness and lust, put your Lord to an open shame, despise and neglect his word and sacraments

then, with the heart still unrepentant, take water and say, "I am innocent!" What a demand for basins there would be if Pilate's way were efficacious! No; if you have misused opportunity, if you have guilt and shame upon you, even the guilt of awful crime and vice, there is a place to wash. It is the fountain filled with blood. Who shall say that even Pilate, if he had come to repentance and to trust in the whom he gave up to die, might not have washed there and have been clean? But there is no other way.—C. Armond Miller.

OFFERINGS AND SACRIFICES.

BY H. D. ROWLANDS.

When offerings and sacrifices are parts of our devotions they may be identical and refer to the same services; and yet there is a vital difference between them. We may make offerings of words and expressions of gratitude and praise to God in our devotions of prayer, and song, in religious services and places, on various occasions. They are acceptable to God, and they may be delightful exercises for our esthetically religious natures, and no question but they are means of strength and grace to the soul. But they are not, necessarily, sacrifices. An offering may be a mere inexpensive convenience, as when we give our old clothes to the pauper at our doors, or make a cheap contribution to a cause in which we have a half-hearted interest; but assuredly such offerings are not sacrifices. A sacrifice is an offering at the cost of self-denial and loss to ourselves; we yield what we ourselves enjoy and is precious to us, what would minister to our pleasure and delight.

The ancient sacrifice was a slain animal—the perfect one of the flock or herd—that is, the best. The life of the best was the only sacrificial offering that was acceptable to God. The principle abides. Call not the offering of your conveniences and haphazard contributions sacrifices to God; offerings they might be, but surely not sacrifices. Nor do they warrant the blessings that come in return for a sacrifice only. Your sacrifices must be a deep cost to you; it will tax self-denial; it will test love; it will prove attachment, and compel even self-surrender to the slaying-knife until you die by the side of the Great Sacrifice, Jesus Christ. You must be crucified with Christ, and die with Christ, before you can live in and with Christ. This is not to discourage offerings, but sacrifice is infinitely better. The best God has for you comes in return for your best sacrificed to God.—Standard.

"Why don't you marry?" asked one Frenchman of another.

"Because I must do it on certain conditions." "Well, you know the lady must be beautiful, rich and a fool. If she isn't rich and beautiful, I won't take her, and if she isn't a fool she won't take me."



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