

The Song of the Unknown Heroes.

BY S. E. KISER.
Let me sing a song for the hero
Who fell unnamed, unknown—
A common soldier lying
Beneath a costly stone—
Who fought where the foe was the strongest
And, after the day was done,
Was merely among the "missing"
Nine hundred and sixty-one.

Let me sing a song for the hero
Who knelt at the rail to pray,
While the boats with the weeping women
And the children were rowed away—
Who, being a man and gifted
With the strength God gives to men,
Was one of the "hundred sailors"
Who will ne'er tread decks again.

Let me sing a song for the hero
Who, weary, wasted and wan,
With disease and the world against him
Toiled hopefully, bravely on—
Who, robbed of earth's choicest pleasures,
Could smile as he wrought away,
And lies with the unnamed millions
Awaiting the Judgment Day.

Let me sing a song of the heroes
Who died unknown, unnamed,
And my song shall be of the bravest
That death and the grave'er claimed!
And my song shall live the longest
Of all the songs e'er sung,
And still be the song of the heroes
When the last sad knell is rung!

The Prayer Meeting.

In every church there should be a live prayer meeting. A dead prayer meeting is a solemn mockery. A dull prayer meeting is not much better than a dead one, for it will soon die unless a revival shall occur. Sometimes the leader is dull. He may be bright enough at all other times, but when he goes into the prayer meeting he becomes dull. This is a marvel. How can a bright man become dull in a prayer meeting? In some cases this happens when he is not interested in the meeting. He does not consider it a very important service. He regards preaching as the chief and only important feature of the church. He spends all his time on his sermons, and never devotes a thought to the prayer meeting until he enters the room. One who does not think of the meeting beforehand cannot be in a good mood for the exercises when the hour arrives. A dull leader will always have a dull prayer meeting. If the singing be slow, the prayers prosy, and the leader dull, the meeting can hardly be a blessing to anyone.

The leader of a prayer meeting should study the condition and needs of the church in which the meeting is held. He should know the people. He should know whether there be any sick or in trouble of any kind. He should know the spiritual condition of the community. Then he should prepare for the meeting. It is quite as important to prepare for the prayer meeting as for the pulpit. It may not require so much time, but should never be neglected. The preparation will bring the mind of the leader into a proper mood for his work. The preparation should consist of prayer, meditation, and study. Study the portion of Scripture to be read. Pray for the blessing of God upon the meeting. The leader should enter upon the duties of the hour with a bright, cheerful, hopeful spirit. There should be something in his manner which will inspire all present to expect a good meeting.

Mr. Moody was once asked, "How can we make our prayer meetings more interesting?" and this was his answer: "Be more interesting yourself; that is one way. I have seen many meetings just murdered, the life taken out of them, by the leader. There is a way of going into meeting by which you can do this. Go in with your coat buttoned up, looking at no one; do not use your natural voice, and be as stiff as you can. Begin by saying you have nothing to say, and then talk half an hour. If the meeting isn't dead, then I'm a false prophet. Then get up and scold the people for not taking part after you have thrown the meeting open. For my own part, I don't know why we should go into a meeting in that cold, formal way. When we go to church, why not take a man by the hand, throw off the stiffness, and make everybody feel at home?"

There must be variety in the prayer-meeting. When fifty-two meetings are held in a year, each one being an exact copy of the preceding, there must be dullness and weariness. Do not sing the same songs every time. Do not repeat the same prayers. Too many prayers are stereotyped. They have been repeated until those who say them have no real interest in them. One often hears a prayer which was evidently a good prayer once. The man who makes it prepared it with care when he was first converted, and has used it without variation ever since. The fact that he made one good prayer proves that he could make another. If he would take a little

time and think out another good prayer and offer it, there would be an improvement. Some men declare that they never think of what they will say in prayer till they kneel down, and their prayers bear witness to that fact. They run in the same old rut year in and year out. Think about your prayer before you go to the house of God.

Brevity is a good quality in religious services. The meeting should not be unduly protracted. Meetings are often killed by allowing them to drag on for half an hour after the proper time to close. Begin on the minute and close in the same way, unless unusual interest should arise. Only two or three stanzas of a hymn should be sung at a time. Even the Scripture lesson should be brief. The remarks of the leader should be brief. The leader who speaks half an hour in a dull, prosy manner, and then exhorts the people to be brief, is inconsistent. Brief prayers are best. Why should each one who is called on to pray put up petitions for everything he can think of? There are many reasons why he should not do this. If one person covers all the ground, nothing is left for the next, unless he shall go over the same track, which is often done. Let each prayer be limited, for the most part, to one object. Do not put too much in one prayer. Leave something for those who are to follow.

Above all, a prayer meeting should be spiritual. Every thought introduced should be a spiritual thought. If the leader talks about something purely secular, and others follow in the same vein, there may be interest awakened, but it will not be spiritual interest. Let those who have much to say about education and commerce and politics put it off for another occasion. The prayer-meeting is not the place for such things. The music must be devotional. The hearts of those who take part must be filled with the Spirit. Spirituality is not cant. It is not necessary to use a holy tone, to make the voice tremble as though the heart were full. Let the heart be full, and the voice will take care of itself.

If the heart be filled with the Spirit the meeting cannot be dull or unprofitable. A prayer meeting is never dry or dull to a spiritually minded person. He will have a good meeting, whatever may be the experience of others. One who goes away saying that the meeting was unprofitable deserves no sympathy. No Christian has a right to have a dry meeting in the house of God. The Spirit of God is there. The word of God is there. The mercy seat is there. With all these present one who knows and loves God will find it profitable. If one person is filled with the Spirit, others will be favorably affected by his presence, his words, and prayers. The Spirit will be communicated from one to another. To say that one man can insure a good meeting for all may be saying too much, but it is not too much to say that if that one man is the leader he may make the meeting profitable to all. Let the leader be spiritual, let him be prepared, let him direct the exercises into spiritual channels, let him insist on variety, brevity, and spirituality, and all the people will say, "It is good to be here." —Chris. Advocate.

Going Higher by Getting Lower.

BY THE REV. R. L. DUSTON.
As Jacob at Bethel lay upon his bed of earth with a stone for a pillow, he had a vision of a ladder which reached from earth to heaven. Doubtless Jesus had this in mind when he said to Nathaniel, "Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man."

Heaven is open, the way to heaven is made plain, and from the summit of the height made possible for us to climb speaks the voice, saying, "Come up higher." Amid the voices which we hear on every hand, this voice should claim our attention above every other which if heeded will direct to higher good. As we give heed to the voice which says, "Friend, go up higher," our lives will be more worth living, and will tend to make the lives of men about us more worth living.

This word reaches those who are living upon the low plane of a sinful life, living a life of self-indulgence, with all the heart engrossed with mere material things, and hope bounded by the present time; no enjoyment in things of the higher realm, no hope for the future life; far away from God, breathing the stifling atmosphere of sin and strife; groveling in the sensual, shut in to the horrible pit, sinking in the miry clay. To such the voice comes, "Come up higher," and not the voice alone is heard, but to such the helping hand is offered.

It may be that some of this class have known something better. You may look back to a time when you had

a place at Father's table, apart with his children. But on an evil day, you got independent and left home, wasted your substance in riotous living, and finally found yourself down among the swine, trying to satisfy yourself with a fill of husks. There is a higher place for you; there is a place of plenty, a welcome home with its ring, and robe, and rejoicing. Why not heed the call and go higher?

But others say, "I do not live on such a low plane; my outward conduct is correct, my manner of life is moral, even though it is not Christian because I have not accepted Christ into my heart and life." We cannot but admire the good moral life of a man. Jesus looked upon a certain young man, and loved him as he noted his moral earnestness and heard his testimony to his outwardly clean life, but at the same time he pointed to something better, as he told him how he might obtain heavenly riches, and secure eternal life. From your plane of life there is an upward step, a step into the spiritual realm, into the actual participation of Jesus Christ in all of his life and blessing.

Or it may be that as Christians we have been content to live upon too low a plane of life. Instead of making the most of our privileges to climb into the more bracing atmosphere and clearer light of the heights above us, we live along in the swamps and bogs, breathing their fogs, until with congested lungs, and weakened voices, and tottering steps, we can scarcely sustain an existence.

Something better is before us. We may rise to know a deeper trust in God, a closer communion with himself, more of the conscious presence of Christ. But how shall we go higher? By getting lower. Dr. Gordon said at one time, "Many of us after long experience have to confess that downward is the directest way upward, and backward the shortest way forward, and inward the surest way outward."

There must be on our part the getting lower before God in full submission to him. "Humble yourself under the mighty hand of God, and he shall lift you up," was the exhortation of the Apostle, which is well worth heeding. There must be the contrite heart before God. The publican who could in deep contrition pray, "God be merciful to me a sinner," was the one who went from the temple to his home justified. There must be a humble but open confession of God before the world.

This may mean the humbling of our pride, and the giving over of our wills, but as we do it, God will lift us up, and we shall find it a stepping-stone into a higher life. "Downward is the directest way upward." —Morning Star.

An All-Sufficient Saviour.

We are anxious about many things. If we have undertaken some new work, we look ahead and think about the result; will we be able to accomplish what we have planned? If we have a friend we sometimes ask, Will he be my friend when I am in great need of one? If we employ a person, we make our estimate as to his suitability and ability to do what we wish him to do. If we depend upon another, we consider whether he is fully competent, and whether he is able to do what we commit to him. So when we think of the future, and especially of death, when we realize what that great change involves, we ask concerning Jesus, Is he able to save? When we think of ourselves, we ask, Is he willing to save such as I am? When we think of all that belongs to life and eternity, of all we need as we leave these about us and go out into the great unseen, we ask, Is he all-sufficient? There are unknown conditions, there are possibilities, tremendous possibilities, we cannot yet estimate. Is he the one to meet every contingency and provide for every need? We tremble, we shrink, we find trouble and sorrow; but faith answers, "He is all-sufficient." The Spirit speaks to the trembling heart and says, "He is all-sufficient." He is the Almighty. He commands all resources, all agencies, all powers; there is not anything beyond his domain. He who formed the heavens and the earth and created man upon it, is our Saviour. We cannot at any time be beyond the presence of his power. In the heights above, in the depths beneath, he is there, the same almighty one.

He knows all our need. Friends may be willing and able to help, but may fail from not knowing what we need, but he knows the depths of our souls, he knows the breadth of our lives, he knows all our need. He has prepared for us that which we need. Already there is the inheritance reserved for us, the home made ready for us. He gives strength, he gives peace. From his hand there is the daily bread for the soul; outstretched to us in our need is the hand to hold and lift us up. Our friends walk with

us to a certain point, but there we part; they remain, we go forward, but not alone; "I am with thee," is the voice of one by our side; "I will never leave thee nor forsake thee." The words carry confidence with them, for they are the words of God to the soul, and strength comes with them, so that we fear no evil even when in the shadow of death.

His love cannot change. We are graven on the palms of his hands, we are ever before him. His love cannot be overdrawn, for it is infinite. The love that came down from heaven for us, that endured the penalty of sin, that went down to the depths in darkness for us, cannot fail. His love does not rest on our goodness or grace; it springs from his own heart unbidden, and flows with us as a stream from which we continually drink. When we were enemies by reason of our sins he loved us; now that we are his friends, is there anything he will not do for us? Paul was in rapturous triumph as he thought of this Saviour. "It is Christ that died, yea, rather that is risen again, who is even at the right hand of God, who also maketh intercession for us." All our present need, all the future possibilities, are in his hand. The mighty Lord, the Lamb of God, the always accepted intercessor, at the right hand of God pleading for us! The all-sufficient Saviour! My Lord, my all!

How sweet is this repose of faith, this rest of perfect love! We need not ask any question concerning ourselves or the future; Jesus is at my right hand; aye more, I lay my head in his bosom, and he holds me in his arms; I know nothing can separate me from his love. —United Presbyterian.

His Prayer.

In all the literature of sacred experience that has grown around that child's prayer of the Christian world, "Now I lay me down to sleep," etc., we have seen few narratives more affecting than this; it was told by the pastor of St. John's Church, New York. "Part of the wall of a burnt house" he said, "had fallen on a six or seven year old boy, and terribly mangled him. Living in the neighborhood, I was called in to see the stricken household.

"The little sufferer was in intense agony. Most of his ribs were broken, his breastbone was crushed, and one of his limbs fractured in two places. His breathing was short and difficult. He was evidently dying. I spoke a few words to him of Christ the ever-present and precious Friend of children, and then, with his mother and elder sister, knelt before his bed. Short and simple was our prayer. Holding the lad's hand in mine, I repeated the children's gospel:

"Suffer the little children to come unto Me, and forbid them not, for of such is the kingdom of heaven."

"He disengaged his hand from mine and folded his. We rose from our knees. His mind began to wander; he called his mother.

"I'm sleepy, mamma, and want to say my prayers."

"Do so, my darling," replied the sobbing mother.

"Now I lay me down—to sleep; I pray Thee, Lord, my soul—to keep.—If I—should—die—"

"And then he was beyond the river of death. On the wings of that simple prayer that had borne so many of the lambs into the good Shepherd's bosom his soul had sped to Him that gave it. I can see his little pale figure, with clasped hands and closed eyes, like a sleeping angel, before me this moment, though more than nine years have passed since the incident occurred.—Unknown.

The Condition of Power in Prayer.

"If ye abide in Me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." Abiding in Christ and having His words abiding in us teach us to pray in accordance with the will of God. With the abiding in Christ our self-will is kept down, the thoughts and wishes of nature are brought into captivity to the thoughts and wishes of Christ; like-mindedness to Christ grows upon us, all our working and willing become transformed into harmony with His.

There is a deep and oft-renewed heart-searching to see whether the surrender has indeed been entire; fervent prayer to the heart-searching Spirit that nothing may be kept back. Everything is yielded to the power of His life in us, that it may exercise its sanctifying influence even on ordinary wishes and desires.

His Holy Spirit breathes through our whole being; and without our being conscious how, our desires, as the breathings of the Divine life, are in conformity with the Divine will, and are fulfilled. Abiding in Christ renews and sanctifies the will; we ask what we will, and it is given to us.—Andrew Murray.

"I WON'T BE UNHAPPY."—I remember the first year of my ministry I visited an aged and poor old woman. I found her very happy, notwithstanding her many infirmities. I asked her, "Are you always happy?" She replied, "Yes, always happy." "But are you never unhappy?" She replied with great earnestness, "No; I won't be unhappy!"

I suppose I have thought of this visit a thousand times. I am persuaded the will has much to do with our happiness. We may be determined to rejoice in the Lord always, and by grace be able to keep the purpose of our heart, our peace being as a river and our righteousness abounding as the waves of the sea.—Bishop James.

THAT TIGHT FEELING in the upper portion of your lungs, is incipient bronchitis. You will proceed next to having inflamed lungs and pneumonia may follow. Adamson's Botanic Cough Balm will give immediate relief. It has never failed and will not in your case. All Drugists, 25c.

BEEF JUICE FOR SICK PEOPLE.—For ages our mothers and grandmothers have prepared 'beef tea' for their sick by process of long boiling, believing that in this way the real essence of the meat was secured, while present-day experiments show that a dog will starve to death quicker when fed on boiled beef tea than on fresh water. I give a recipe taught me by a trained nurse and used in all the large hospitals. It is thoroughly reliable. Take fresh beef, as lean as you can get it—the round steak is best. Grind or chop it very fine. Throw it in a pan on the stove and let it get hot through, stirring all the time. Turn it into a napkin and press all the juice out. It should be a rich dark red, and one pound should make six ounces. Be careful to skim off all the fat. To serve this to the patient, pour a teaspoonful or more on a little crushed ice; season with salt. This is as nourishing as the bought juices and far pleasanter to take.—Virginia, in Southern Planter.

He that wants money, means and content is without three good friends.—Shakespeare.

Unbecoming forwardness oftener proceeds from ignorance than imprudence.—Greville.

HE HAS TRIED IT.—Mr. John Anderson, Kinross, writes: "I venture to say few, 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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