

UNFALTERING.

Because I hold it sinful to despond,
 And will not let the bitterness of
 life
 Blind me with burning tears, but
 look beyond
 Its tumult and its strife.

Because I lift my head above the
 mist,
 Where the sun shines, the broad
 breezes blow,
 By every ray and every raindrop
 kissed
 That God's love does bestow.

Think you I find no bitterness at all?
 No burden to be borne, like Chris-
 tian's pack?
 Think you there are no ready tears
 to fall,
 Because I keep them back?

Dark skies must clear and when the
 clouds are past.
 One golden day redeems a weary
 year;
 Patient, I listen, sure that sweet at
 last
 Will sound his voice of cheer.

Then vex me not with chiding. Let
 me be,
 I must be glad and grateful to the
 end;
 I grudge you not your cold and dark-
 ness—me
 The powers of light befriend.
 —Mrs. C. Thaxter.



WANTS VERSUS NEEDS.

BY DE WITT C. DURGIN, D.D.

The words "want" and "need" are often used interchangeably as though they were synonyms. They are not. True, want, as a noun, is used in the sense of poverty and destitution, implying need; but as a verb it is more nearly equivalent to desire without regard to need. But there may be, of course, an exact correspondence between them, as when a man wants or desires the food, clothing or shelter that he needs, and needs the things he wants. But ordinarily there is but little correspondence between human wants and needs. A hundred things are wanted to one that is needed. Nothing is more striking than the disproportion between our wants and our needs. This is manifestly true as regards material things. Let man make an inventory of his wants, and over against it a list of his actual needs, then, like a careful business man, strike the balance; the result will be surprising.

In the domain of religion the disparity between wants and needs is no less marked. But here the disparity is not arithmetical, but in kind or characters. The religion that the world wants and the religion that it needs are as wide apart as the poles. The world wants religion that will not interfere with "the works of the flesh" as enumerated by the apostle in his epistle to the Galatians; the world needs a religion whose fruit shall be that given by the same apostle as the "fruit of the spirit." The religion that the world wants is a religion that disturbs no one, that lulls the pleasant dreams in the midst of dangers, that prophesies not "right things," but "smooth things" and "deceits;" a religion without Nathan's pungent indictment. "Thou

art the man;" while the religion that the world needs is the religion that arouses men from their false and fatal security, that calls to immediate repentance, that exhorts men to "cast off the works of darkness and put on the armor of light," a religion that installs in the human heart a new and nobler set of motives, and reconstructs, not the theology alone, but the life; a religion, in short, that "turns the world upside down" and issues the majestic proclamation, "Behold, I make all things new."

A religion that is no better than the world is not the religion that the world needs. A religion whose code of morals is beneath that of the sermon on the Mount is not the religion that will elevate and improve the race. A religion that leaves the worldly man unchecked in his worldliness, the selfish man complacent in his selfishness, the dishonest man unrebuked in his dishonesty, the profane man unreproved in his profanity; the licentious man undisturbed in his licentiousness; — may be the religion he wants, but it is not the religion that either he or the world needs, and, therefore, not the religion that will do him or the world any good.

In these days of intense commercialism, of haste to be rich, of "liberal" thinking, of ruined household altars, and loose living, there is imminent danger that even the pulpit may be caught in the swirl, and lower its tone to the low level of the world's wants; in which case the ministry and the church will fail to accomplish the work given them to do. The business of the church is to win human souls to Christ; but let this truth be written in large characters over the portals of every sanctuary: "The church will never win the world by becoming worldly. Only as it lives above the world will the church meet the world's needs."

The church should be the moral and spiritual power house of the community. But when any church degenerates into a mere social club, depending upon banquets and doubtful entertainments as its means for impressing and influencing the world, it may furnish what the world wants — sensuous gratification; but it loses what itself and the world needs — spiritual power. The church cannot afford to barter power for popularity. The resort to worldly means to accomplish spiritual results is a virtual confession of weakness of faith, and of lack of confidence in the God-appointed means for the extension of His Kingdom, and is sure to end in sorry failure, as it always has. Ecclesiastical machinery is constantly multiplying; but machinery will not run itself. Every increase in organization demands a corresponding increase in power. What would any business man think of a mill that had just power enough to keep its own wheels running, but not enough to grind a bushel of grain, weave a yard of cloth, or saw a foot of lumber? What would he say was needed? Now we, as a denomination, have abundance of splendid machinery, churches fine enough, congregations respectful enough, families intelligent enough, preachers eloquent enough, choirs that sing well enough; — in fact, as far as the temporalities of the church, and the ecclesiastical equipment are concerned, there re-

mains little that is needed; but — I do not say that it is so — but it occurs to me to ask this question: If the great Master were to come on a tour of inspection, would He not find occasion to say to too many of our organizations just what He said to that fashionably dressed young man that appeared before him, 'Yet one thing thou lackest;' and that "one thing" the essential thing — the thing which he himself designated by that forcible phrase, "Powers from on high?"

Scholars inform us that the English word "power" is equivalent to a word in the Greek which, when translated, means "dynamite." So the power of the Holy Spirit is the dynamite of the Holy Spirit. What that modern powerful agent is in the physical realms, the Holy Ghost is in the spiritual. It is not so much more preachers that the world needs, but that the preachers we already have should be filled with dynamite from on high; not more churches, but that the churches we already have should be ablaze with the spirit-fire—a consecrated membership ready and willing to strangle a few score of their clamorous wants that they may have wherewith to support the institutions of the gospel at home, and send light to those who sit in darkness abroad. A spirit-filled ministry is a ministry of power. No consecrated church is poor. To the preacher and to the church alike, comes the perpetual promise: "God shall supply all your needs according to His riches in glory by Jesus Christ."

What unreasonable mortals we are! We go to God in prayer, and parade before Him the big budget of our wants, and plead that they may all be supplied, and then wonder why our prayers find no answer. We forget that it is not all our wants, but "all our needs" that He has promised to supply. Suppose we revise our prayer and ask only for what we as ministers, churches and individual members most need—the Pentecostal power.—Free Baptist.



REVIVAL GLADNESS.

No other earthly joy can equal it; because while it is earthly it is also essentially spiritual and heavenly. It is the joy of Christ, who for the joy that was set before him endured the cross and despised the shame. When the people that walked in darkness saw a great light, and they that dwelt in the land of the shadow of death beheld that shining, the joy was according to the joy of the harvest, and they rejoiced as men rejoice when they divide the spoil. Revival joy is uplifting, enriching, and enduring; it is the Saviour's satisfaction.

This joy implies an antecedent burden of the soul, a clear conception of the true value of a man, his great capability, his priceless immortality. The heart is first weighed down with a sense of the tremendous possibilities involved, of the being and government of God, of the nature, duty, and destiny of man, of the glories and rewards of righteousness and obedience, and of the darkness and woes consequent upon sin. Everlasting life and eternal death are words of awful meaning, both as affecting the life that now is and that

which is to come. If men are doing physical violence to themselves, destroying themselves with poison, or weapon or fire or flood, by physical force we may restrain them, or turn them aside. Still, we sorrow at the loss, and triumph and joy at the deliverance. Is it any wonder there is to the spiritual mind much heaviness of heart over men plunged into sin, and, on the other hand, inexpressible delight and gladness when they turn to God and find salvation. "There is joy in the presence of the angels of God over one sinner that repenteth."

A conversation with an earnest pastor set us upon this line of thought. "How are you getting on at —?" "Well, thank the Lord, we are having blessed revival; not so much by special effort as in the ordinary means of grace. Men are coming, by ones and twos, and inquiring the way of life. Many want to talk about their souls. One poor fellow came to me not long ago, and said: 'I know I have not been living right. I have been better taught, and want to turn over a new leaf.' So we talked and prayed, and the dear man found Christ. And as he was going away, and took his top-coat to put it on: 'There,' said he, 'smell that coat! It tells its own story, that I have not been taking care of myself or serving the Lord. God help me to do better.'" And as that minister told his story, his face brightened, his eyes shone with gladness, and his voice and entire frame manifested the highest satisfaction and the purest delight. Yes, there is no joy or reward like that which cometh to him that leads his fellowman to Christ. Truly, "They that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness, as the stars for ever and ever."—Christian Guardian.



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