

PRAYER.

When prayer delights thee least then learn to say,
"Soul, now is thy greatest need that thou shouldst pray."

Crooked and warped I am, and I would fain
Straighten myself by Thy right line again.

Say! What is prayer—when it is prayer indeed?
The mighty utterance of a mighty need.

The man is praying who doth press with might
Out of his darkness into God's own light.

The greenest leaf, divided from its stem,
To speedy withering doth itself condemn.

The largest river from its fountain head
Cut off, leaves soon a parched and dusty bed.

All things that live from God their sustenance wait;
The sun and moon are beggars at His gate.

All skirts extended of thy mantle hold
When angel hands from heaven are scattering gold.

—Archbishop Trench.

BE YE DOERS OF THE WORD.

Many there be who stand just outside the kingdom of God waiting. They have many things to commend them. They are not wicked. They have no vices. They are not unbelievers. They are not ignorant of the fundamental teachings of Christianity, and what is more, they give their assent to them. They know the way, and have heard the voice of the Lord calling them. They have a desire to be saved, and still they wait. They cannot be saved until they make up their minds to do the work of the Lord.

A Christian minister said to a lady who is growing old, "Why do you not become a Christian and unite with the Church?" Her answer was, "It is an important matter, not to be entered into without careful consideration." "True," said the minister, "but if you spend all your life considering the matter what will it avail?" The same minister recently said to a young man, "I have come to invite you to join the Church and become a Christian." He replied, "I thank you for the invitation and for the interest you take in me; and I will think about it." He has never gone any further, and never will till he shall make up his mind to do the will of God. Thousands stand outside the gate thinking about it.

Good seed has been planted. The harvest does not ripen because those who have heard the word are content to be hearers only, at least for the present. It is not for want of knowledge or conviction or feeling, but for want of action. Men and women are not willing to do what they know to be their duty. The prodigal thought and felt and was sad. Deep down in his heart he heard the voice which said, "Arise and go home." He responded, saying, "I will arise and go to my father. He became a doer of the word. Nothing is done till this is done. Many persons have abandoned evil habits, begun to attend

worship in the house of the Lord, and to read the Bible and contribute to the support of the Gospel. They intend to identify themselves with the cause of Christ. But what does all this signify if they never act? Amiel says, "That which is not finished is nothing."

It is not some great thing that is required. One is not called on to write a great book, to demonstrate a difficult proposition in mathematics, or to execute a difficult piece of music. It's all contained in one word, Submit to God. Obey God. Be a doer of the word. Everyone can do it. Everyone ought to do it. No one can be right without it. *Christian Advocate.*



DON'T YIELD.

BY REV. W. J. MOSHER.

When tempted to neglect private, family or public devotions, don't yield. When tempted to sinful thoughts, words and actions, to idle curiosity, gossip and retaliation, to misjudgment, envy and covetousness, don't yield. When tempted to be selfish, mercenary, dishonest, to be worldly, scheming, shrewd, to be insincere, deceptive, untrue, don't yield.

When tempted to sin against self, others and God, to feed the appetites, passions and lusts and starve the soul, to contract evil habits, to propagate them and to defy God's holy laws of simplicity, self-denial and purity, don't yield. When tempted to hurry, fret and complain, to doubt, distill doubt, and disturb the faith, peace and tranquility of others, to belie your profession, your Bible and your God, don't yield. When tempted to follow the world's fashions, customs and principles, to be proud, independent and self-sufficient, to be inconsiderate, overbearing and domineering, don't yield.

When tempted to be sensitive, suspicious, servile, severe, to be somber, sulky, scowling, scolding, to be subtle, stealthy, sordid, selfish, to be slipshod, slovenly, shiftless, snobbish, to be sensational, sentimental, showy, to be self-conceited, self-opinionated, self-assertive, self-willed, to be slanderous, spiteful, sacrilegious, Satanic, don't yield.

When tempted to be ambitious for position, recognition and praise, to be first in starting, carrying and consummating a movement, to be revered consulted and coddled, to be considered spiritual, gifted and successful, to make long prayers, loud exhortations and lasting impressions (about self) don't yield.

When tempted to lose sight of mercy, love and righteousness, of God, heaven and the eternal reward, of the abundant life, the abundant entrance and the abundant eternity, of judgment, retribution and eternal loss, don't yield. When tempted to be disheartened, discouraged, distracted, don't yield.

Look up, "Hope thou in God." Call upon him in the hour of temptation. Encourage thyself in him. Trust him. "He lives and loves and cares." Overcome by the blood of the Lamb and the word of thy testimony. "Reckon thyself dead indeed unto sin." Refuse its claims. Be free. "Whom the Son makes free is free indeed."

He would not have you yield. If you would not you shall not. "God is faithful, who will not suffer you to be tempted above that you are able, but will with the temptation also make a way of escape." Don't yield.—*Chris. Work.*



Pray hardest when it is hardest to pray.—*Charles H. Brent.*

LIFE IN THE SUNLIGHT.

The monastic conception of a Christian life is as a caricature. Penitential tramps to holy shrines is a paganish business. A lean, dour, cadaverous-looking man with a general woe-begone appearance, is not a very attractive religious entity. Heine, the great German poet and essayist, reminds us that the Gospel of Christ is a morbid religion, which kills the flowers and banishes laughter from the world; but in making this statement Heine bears false witness against Christ and his religion. Christianity is neither constitutionally nor chronically sad. It is the one thing that fills life with light and joy and power. The inspired record assures us that Christ came that we might have life, and have it more abundantly. The philosophy of a certain literary cult which appears to have a considerable following today is that the religion of Jesus circumscribes and abridges the possibilities of life, and makes us less than we would be without it, whereas the opposite of this is the fact. Christ and his religion invariably tends to amplify, intensify, and enrich the life—to lift it to its highest power. The Christian life is a royal banquet, and the banner over us is love. Was Christ a gloomy ascetic? Did he go about Judea and Galilee morose and melancholy? 'Tis true, it is written, "He was a man of sorrows and acquainted with grief," but if there was the minor key of sadness in his life, there was also the major key of an unsounded joy. His heart was ever tuned to gladness, and his face was such that children always loved to look upon it, so sweet was the smile it wore. Are we Christlike in this particular, or have we lost the note of joy out of our souls? If so, let us turn our faces to the light.

Men tell us that Christianity is the worship of sorrow. How little men know what the religion of Jesus is who make such a statement as that. Christianity the worship of sorrow! No, not that, but it leads us into the light of that strange paradox, "As sorrowful, yet always rejoicing." It shows us how to press the grapes of pain in order that we may drink the wine of life. It bestows upon the Christian the right and privilege to always carry bright weather in the soul, and never to be dependent on "Old Probs" for a sunshiny day.

In the hurry and rush of the times in which we live there is special need to cultivate this cheerful Christian optimism. Notwithstanding the prosperity of our times, and the higher average of comfort we enjoy in life, there are many lives lived in the shadow rather than in the sunlight. Is it not a sign that faith is weak when the light of joy grows dim? The heart is never devoid of gladness which can triumphantly exclaim, "I know whom I have believed." "Light is sown for the righteous, and gladness for the upright in heart."—*Christian Guardian.*



The Bitter End of the Broad Way.

Those who enter into the ways of sin seldom think of the end. They do not look ahead. They are content to know that the present is according to their desire. "Whatsoever a man soweth, that shall he also reap," is a law never considered by the wicked. They do not believe it. They hope to do evil and reap good. They flatter themselves that they can wrong others and benefit themselves. Had the prodigal known when he left his father's house that the way he had chosen would end in a far coun-

try where he would be forsaken by his companions and surrounded by swine and tormented by hunger, would he have yielded to the temptation? If the young man taking his first glass of strong drink believed that the path in which he is planting his erring feet will surely end in the wreck of his body, mind, and life, would he not dash the sparkling beverage from his lips and say to the tempter, "Get thee behind me?" "Wine is a mocker and strong drink is raging, and whoso is deceived thereby is not wise." "I die like a fool," said a great statesman who lay dying of a wound received in a duel. The broad way always ends in shame. It may not be the end of the drunkard or the duelist, but it is bitter nevertheless. There is no peace, no hope, no joy, no comfort in the end of this way. "Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful."

WHAT HAVE I DONE?

It is a good thing to pause now and then and ask oneself, What have I done for God this year, this month, this week, this day? How meagre in service would many a life appear under such questioning. But ought not every Christian to put the searching query, and to answer it with conscientious fidelity? It will one day be asked by other lips, and under circumstances that will admit no quibbling in reply. It is well to make the self-examination now, while there is still opportunity, not indeed to retrieve the past—that is gone forever—but to do better service hereafter.—*The Examiner.*

If Catarrh Is Your Trouble

You will find instant relief and absolute cure in Catarrhazone, which kills the germs that cause the disease, cures the cough, prevents droppings in the throat, relieves congestion and quickly heals the inflamed membranes. Catarrhazone cures perfectly the most chronic cases of Catarrh, lung and throat troubles, and is delightful, simple and safe to use. Catarrhazone is a scientific treatment highly endorsed by doctors and druggists, and sells everywhere for one dollar, small size 50c. By mail from N. C. Polson & Co., Kingston, Ont.

Do you rightly estimate the importance of today?—that there are duties to be done today which cannot be done tomorrow? This it is that throws so solemn a significance into your work. The time for working is short, therefore begin today; for the night is coming, in which no man can work.—*F. W. Robertson.*

'Tis Well to Know a Good Thing, said Mrs. Surface to Mrs. Know-well, when they met in the street, "Why, where have you been for a week back?" "Oh, just down to the store for a bottle of Dr. Thomas' Electric Oil," and Mrs. Surface, who hates puns, walked on. But she remembered, and when she contracted a weak back there was another customer for Electric Oil.

That which is good to be done cannot be done too soon; and, if it is neglected to be done early, it will frequently happen that it will not be done at all.

The great demand for a pleasant, safe and reliable antidote for all affections of the throat and lungs is fully met with in Bickle's Anti-Consumptive Syrup. It is a purely Vegetable Compound, and acts promptly and magically in subduing all coughs, colds, bronchitis, inflammation of the lungs, etc. It is so palatable that a child will not refuse it, and is put at a price that will not exclude the poor from its benefits.

Septem
GOD'S
GOLDEN
establishe
The les
parallel
which pu
of praise.
Scriptu
ment.—M
Professor
Psalm
Psalm
Psalm
Psalm
Psalm
Deliverer
Histori
not long
Jerusalem
quests.
Place.—
Prophe
ed; and
in his ex
The Co
Beecher p
reign of
is divided
1. A per
fourteen
2. A p
about sev
3. A pe
twelve ye
This les
second pe
David's
velopmen
The king
Its enem
widely ex
and unite
sacred ar
ious servi
his magn
out upon
nation an
soon deca
fitting th
should be
God's hou
religion.
good of h
desired to
worthily
ward thei
ligious an
consulted
proposal
and he ba
proved of
Practica
ill for a
lings are
poor. It
when peo
affairs as
is bu
2. Here
It is some
although i
visible.
3. There
the fact t
vid's desir
will of Go
after furt
withdrew
vid's plan
was conce
in saying