

The Christian Life.

TRIUMPH THROUGH CHRIST.

Prepare me, Lord, my foes to meet,
I tarry at Thy mercy seat;
Thy presence there I wait.
I wait, and seek with earnest prayer
A rescue from temptation's snare,
Before it is too late.

When in temptation's trying hour,
Wilt Thou not give Thy servant power
To triumph in Thy name?
Yea, Lord, I verily believe
My soul shall ever help receive,
Since Thou enduest the same.

Then let me always trust in Thee;
When tempted, O deliver me;
When want and hunger press,
And pomp's ambition haunts me sore,
O may I trust in Thee the more,
And love vain world the less!

The gift of help, dear Lord, I need;
I therefore come, and anxious plead;
Withhold it not from me.
I know 'tis mine, since Thou hast died
In triumph on the cross, and cried,
"Tis finished:" all for Thee.

—The Rev. Joseph Griffith.

THE SUPREME AIM.

Everyone ought to have an aim in life; a something before him for attainment or accomplishment, an ultimate end. Perhaps it were better to say, everyone should have objects in life, but one object above all others, to which all others are held subordinate, there are those who apparently have no object, no aim whatever. They are stragglers on life's highway, not racers for the prize. They are like vessels without rudders, driven about by every wind, whirled about by every storm. Though embarked on life's troubled sea they are in no carefully prescribed course and have before them no clearly defined haven. Take such at their best, their lives cannot be otherwise than wretched and in the end must prove dismal failures.

It needs to be said in these days of great commercial enterprises and activities and materialistic tendencies that no one can be justified in making his business, whatever it may be, that for which above everything else he lives and toils. It will not be denied that one may be diligent in business, and successful without making it the end of his being. If, for instance, a merchant finds time and energy and heart for intellectual improvement, for domestic enjoyment, for social and benevolent duties, for the study of the Scriptures and for the worship and service of God, it is evident that while his business may be an object in his life, he is not committing the folly of exalting it to a supreme place in his pursuits and affections. While, on the other hand, if his whole time be devoted to business, if his whole heart and energy be given to it, if it be supreme in his thought and absorb all his heart so that God and His claims are thrust entirely aside, he is making his business the one all engrossing object of his life. This he does from choice, and his choice is unreasonable and unwise.

In the very nature of the case, there is nothing in the pursuit of business to develop one's spiritual faculties and susceptibilities. Business requires close attention to the laws of trade, and the exercise of a discriminating judgment. Its demands are large upon hope and fear in respect to profit and loss. Hence,

he who is sometimes called a thorough man of business is but half a man, a man undeveloped except on the business side through the constant exercise of those faculties only which business calls into action.

Nor is the spirit which business invokes the highest and best. It is pre-eminently the spirit of gain. While this may not be the ruling spirit of every business man, it is the spirit of every man who makes business the one all-controlling object of his life. And as a fountain is superior to a cistern, as a fruit-bearing tree is better than a fruit-basket, so is the man who gets that he may have to give, who receives that he may have wherewith to bestow, superior to and better than the craving, grasping miser.

Furthermore, the character which the pursuit of business as the one only object in life forms and confirms is run in an earthly mold, and is not of the finest fibre. It lacks the finer qualities of tenderness, affection and confidence, and has in its composition a large proportion of selfishness, suspicion and distrust. Goods and gain are not things which refine a man. They leave the sympathies untouched, while the appeal to self love is powerful and irresistible. It is but the natural, logical result of this necessary mode of thought and habit of life, that, in course of time, the man whose sole object is business should come to regard his fellow men in the light of mere articles of merchandise and estimate them by that which they have, or by that which may be gotten from them, and not by that which they are.

Moreover, the cost of business when pursued as life's supreme object is enormous. Often, for it bodily health and intellectual and spiritual wealth, which waits to be appropriated, are sacrificed; domestic happiness and social enjoyment bartered, not to mention the carking cares, maddening competitions, consuming jealousies, restless ambitions and bitter disappointments. So that the good things one parts with, and the evil things one obtains, make the price exorbitant. After all, the results are far from satisfactory. Business, however, successful one may have been, is never in experience what it was in anticipation. It is disappointing; it meets not all a man's wants nor fulfills all his desires. It leaves an aching void.

What then? To glorify God is the true end of life. This embraces the knowledge and love, the service and enjoyment of God. For this object we were born; for this we are redeemed. Business then should be simply a means of life, not the end. Commerce, trade, manufacture and other pursuits should be engaged in for the necessities and comforts of life, to provide for sickness and age, and as an aid to the attainment of the higher and nobler ends of our being. Moderation in things temporal; devotion to things eternal, is a capital motto for the New Year upon which we have just entered.

Christians, especially, should be examples of business moderation, and of religious devotion. They profess to set their affections on things above and not on things on the earth. Look, then, at the things which are unseen and eternal, and lay hold on them. This will solve the difficult problem of use without abuse and of diligence in an earthly vocation with consecration to a higher calling.—*Chris. Intelligencer.*

PERSONAL WORK IN REVIVALS.

Personal work is one person working with another person for a definite purpose. Some one has said that personal work for the salvation of the lost is one person after another person till he gets him. The one for or with whom the work is to be done may be an unconverted person or a Christian who is not as active in the service as he should be. Even though but little personal work is being done by the church members to win the unsaved, if the church members even worked as faithfully to keep folks in as they do to get them in, there would be much less of what some folks call "cleaning house" at the time of the class-book revision.

If he be a Christian needing help, of course the work is different from work with one who has never confessed Christ. With such a one the personal worker would have in view the removal of whatever hindrances were to be found that human aid could remove, with a view to engaging all the powers of the life for the cause of Christ.

If the work be with the unsaved, of course the aim should be to have him call upon the Lord that he may be saved. Salvation first; church joining afterward.

Some essentials to success. 1. A clean heart and a consistent life. One must win men to himself ere he can win them to Jesus. "Create in me a clean heart," was the prayer of one who desired to teach transgressors the ways of the Lord and to see sinners converted. There may be no logical connection between a man and the advice he gives; and maybe one should not question the character of an adviser; but, as has been said, "many a first-class sermon has been spoiled because of a second-class life." There is drawing power in a clean life.

2. Real earnestness—a passion for souls. No amount of planning can take the place of a holy enthusiasm. One's life should be drawn out toward the erring ones like the heart of a mother who knows her child is in great danger. One should have that compassion that leads him to "warn day and night with tears"—that causes him to feel that he must die if salvation come not to the people.

3. Knowledge (1) of people. One must know their point of difficulty. Philip helped the eunuch just where he needed help. Ananias said to Paul the very words that were necessary. What is to be said or done depends upon the condition of the individual dealt with.

(2) Of the Bible, especially Bible accounts of work with erring persons and Bible instruction as to all general and special cases.

4. Prompt and implicit obedience to the Holy Spirit. He is never behind time and never ahead of time; but on time all the time. When he says, Go, one should go, no matter how things look or how much other work is already on hand.

5. Go on the one errand. Do not allow yourself to be led away to something else. Do not wait for the other person to bring up the question. Be direct. Leave out unnecessary things. Better be silent than to talk if you have nothing to say.

Some results. 1. The worker himself will become stronger. The Lord helps those that help other people. He will soon have a working knowledge of the Bible. He will learn a little of what Jesus meant when he said, "my meat and my drink is to do the will of him that sent me." Oh, Glory to God!

2. An increase of brotherly love in the church, and a narrowing of the much-talked-of breach between the church and

those outside it. Everybody appreciates a little attention, and if every one is personally interested in another one, it is quite convincing. Jesus said, "By this shall all men know that ye are my disciples, if ye love one another."

Some incentives. 1. Divine approval. "Inasmuch as ye did it unto one of the least of these my brethren ye did it unto me." "But as we were allowed of God to be put in trust with the gospel, even so we speak; not as pleasing men, but God, which trieth our hearts."

2. Rich reward. "Behold I come quickly, and my reward is with me to give to every man according as his work shall be." "He that goeth forth and weepeth bearing precious seed shall doubtless come again with rejoicing bringing his sheaves." "He that winneth souls is wise." "And they that be wise shall shine as the brightest of the firmament; and they that turn many to righteousness as the stars forever and ever."—*The Telescope.*

If You Have a Bad Cold

If you are sneezing and suffering from a "stuffed-up" head and running eyes, the best plan is to get fragrant healing Catarrh-ozone, the quickest and surest cure for cold in the head, coughs and catarrh ever discovered. This great healing agent is carried by the air you breathe all through the passages of the nose, throat and lungs. It soothes the irritated membranes, kills catarrhal germs, instantly stops the cough and sneezing. It's the antiseptic vapor of Catarrh-ozone does the curing. A trial proves that a cold can be killed in a few minutes by Catarrh-ozone. Money back if it fails. Complete outfit \$1.00; small size 25 cents.

A man is good for naught who cannot stand the furnace. Fire purifies gold. The church today owes everything to prisons, fagots and the cross. If we were called to suffer more for our faith, we would be worth more to the world. The spirit of self-denial has to a large measure died out of the church and ministry. The modern Christian and the average preacher know but little about it.

Externally or Internally, it is Good.—When applied externally by brisk rubbing, Dr. Thomas' Eucletic Oil opens the pores and penetrates the tissues as few liniments do, touching the seat of the trouble and immediately affording relief. Administered internally it will still the irritation in the throat which induces coughing and will cure affections of the bronchial tubes and respiratory organs. Try it and be convinced.

Minister and people are absolutely wasting time in not preaching repentance more. We ought to all cry out, "Repent! Repent!" We make the way too easy into the kingdom. It is easy in a sense by the power of God, but I tell you there is a lot of battling within one's soul to do, there is a lot of yearning for God to be experienced, there is an all-absorbing and intense working of the will to take place in every person's life, if that life is to be right with God.

So rapidly does lung irritation spread and deepen, that often in a few weeks a simple cough culminates in tubercular consumption. Give heed to a cough, there is always danger in delay, get a bottle of Bickle's Anti-Consumptive Syrup and cure yourself. It is a medicine unsurpassed for all throat and lung troubles. It is compounded from several herbs, each one of which stands at the head of the list as exerting a wonderful influence in curing consumption and all diseases.

"Well, cook, and what did you think of it?" "Why, mum, she sang beautiful—just as if she was a-gargling."