

Sunday Reading

"A City Not Forsaken."

Forsaken art thou, desolate? Rejoice thou still, and supplicate; Pray to the Lord that evil flee, And know the soil shall show no blot; Dominion he hath promised thee— Till he establish, spare him not.

From hellish hordes in whelming wave Fasting and prayer alone can save; The "fast" which seeketh neighbor's good, Thine own through very love forgot; The "prayer" that hideth to the rood Impotent and yieldeth not.

The home is lean? Thy land is waste? Thy sweet is bitter to the taste? Still cling to Him the Word employs Mysterious ill to counterplot— His Word that knows no counterpoise: Till he establish, spare him not.

In patient waiting press thy suit— Who waiteth, wins the promised fruit; A Potter, potent, molds the clay To spirit-pattern God-begot. Mountains shall melt, be firm and stay; Till he establish, spare him not.

Fought out thou art, a chosen one; The Dragon faints, the race is run. Love uttereth his voice, and Peace Ru'es to the earth's remotest spot; Insistence compasseth release— Till he establish, spare him not.

The Duty of an Encourager.

There are two simple rules which if faithfully followed make a life victorious in itself, and also an inspirer of hope and victory in others. These rules may be tersely stated thus: Never be discouraged; never be a discourager.

Some one may say that the first of these rules is impossible of observance, that no one can go through the varied experiences of common life and never be discouraged. No doubt it is impossible for any one to live many years without experiences which tend to disheartenment. There is no life without its disappointments, its lessons, its struggles, its sorrows. There is scarcely a day which does not bring its antagonisms, its trials or its weight of care, by which at first the sensitive heart is disposed to be cast down.

It is very easy, if one has formed the habit of yielding to every pressure of discouragement, to find something almost any hour to make the heart grow faint. But discouragement is like any other sin—it comes first as a temptation from without, clamoring for admittance. It cannot enter our heart, however, unless we open to it. Temptation is not sin—sin begins when we yield to the evil influence. A disheartened feeling is not yet discouragement begins when we let the depression into our heart to master us.

It should be the aim of ever follower of Christ never to come under the sway of discouragement. Discouragement is sin, its influence over the whole life is most hurtful. It puts out the light of hope and leaves one in darkness. It paralyzes the energies—a discouraged man is no longer puissant and skillful, is no longer at his best. Discouragement oftentimes leads to serious and disastrous consequences. Many a life with great possibilities has been wrecked under its fatal influence.

Our Master never was discouraged. It was foretold of him in prophecy, 'He shall not fail nor be discouraged,' and the prophecy was realized. There were many things in his life which were calculated to dishearten him, but through them all he moved with sublime courage, never once showing and tendency to discouragement. He even endured the cross with joy, despising the shame, because he knew that the cross led to glory and blessing. He is the prince of our faith, and we are to follow him. He never promised an easy life. 'In the world ye shall have tribulation,' he said plainly. But in the same sentence he said also, 'Be of good cheer; I have overcome the world.' He overcame, and he will help us to overcome. It is possible, therefore, with Christ as helper, to learn to live without being discouraged, without yielding to the spirit of disheartenment. It is an attainment in Christian life which should be every christian's aim.

St. Paul seems to have learned the lesson. There is not a gloomy word in any of his letters, although many of them were written in circumstances which were naturally depressing. The life to which he exhorted his friends was an overcoming life, with no exception to the victoriousness. He told them that they should be more than conquerors through him that loved them. 'Rejoice in the Lord always; and again I say Rejoice,' is his ringing

Is the baby too thin? Does he increase too slowly in weight? Are you in constant fear he will be ill? Then give him more flesh. Give him more power to resist disease. He certainly needs a fat-forming food. Scott's Emulsion is just that food. It will make the baby plump; increase the weight; bring color to the cheeks, and prosperity to the whole body. Thin children take to it as naturally as they do to their milk.

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Scott & Bowne, Chemists, Toronto.

world from a prison. The new Testament from beginning to end is a call to cheer and courage.

Only such a life can realize life's possibilities. He who is never discouraged is always strong. He is master of himself and can always do his best. He is victorious in every struggle. Even in direct earthly failure the man himself does not fail. He brings gain out of loss, and good out of evil, joy out of the deepest sorrow. He may lose money or goods, but his character is ever unharmed, untarnished. In keenest disappointment he sees God's way pressed into his life instead of his way. His faith gets him victory in everything, and he goes through the world with songs on his lips. The motto of the truest and worthiest life is, 'never be discouraged.'

The other rule is also very important—'Never be a discourager.' Some people are always discouragers. They make life harder for every other on whom their influence falls. They say disheartening things wherever they go. They call upon a sick friend, for example, and talk so gloomily that he is worse for their coming. They meet one in sorrow, and have so many sad words to speak that the grief is made more keen. When they come upon one who is bearing a heavy load, they make his heart less brave by their miserable dispiriting.

The work of the discourager is most unchristian. He is a diffuser of darkness, instead of light. He goes about putting out the lamps, leaving the world darker. He quenches other men's joys and hopes. He makes it harder for his friends and neighbors to get on in life. The discourager is a misanthrope. He is not a good Christian, for his light is not shining for the glory of God. He is a hinderer, not a helper, of others.

But the encourager goes out every day on a mission of blessing. He is one of God's angels, sent to carry light to men. He is a benefactor. He sheds everywhere the light of joy and cheer, and the world is brighter for his passing through it. It is easier for others to be good and brave and strong because of his victorious living.

This is a matter which should not be left to moods and feelings. Many persons are one day encouragers and the next day discouragers, according to the way the wind blows, or their liver works, or their affairs go. But that is not Christian living—that is living by natural impulse. The love of Christ, which is the motive in every true Christian life, is not dependent upon conditions, but is full of sweet, courtesy, kindly inspiration and comforting cheer, on dark days as on bright in pain as in pleasure when things are going wrong as when things are prosperous.

Our influence on others is something we dare not leave to the fickleness of our natural temperament. Too much depends upon it. If in an hour of discouragement we hurt a gentle heart or give a wrong touch to a life, it will be no work by excuse to plead that we were depressed at the time. We must so master our moods that we shall ever be under the control of our better self, that we may always be encouragers, never discouragers.

Divine Power in Conversion.

This power is patly illustrated in the conversion of the Philippian jailer. He was a hard hearted heathen, as is evidenced by his gratuitous severity toward the apostles, and also by his determination to escape official disgrace through self-murder. 'Suicide was then fashionable among the Romans, and was detested by some of the greatest teachers, such as Seneca, Epicurus, Lucretius and Piny. The career of Brutus and Cassius was cut short, at Philippi, by suicide; and thus many of their followers perished. But for Paul's timely warning, the jailer would have destroyed himself physically and spiritually. Thanks to the apostle's assurance, 'he called for lights, and sprang in, and, trembling for fear, fell down be-

fore Paul and Silas, and brought them out, and said, Sirs, what must I do to be saved?'

The salvation which he craved was from the penalty, the pollution and the power of sin. For direction, he naturally appealed to the teachers of whom the demoniac bond-maid had repeatedly affirmed: 'These men are the servants of the most high God, which show unto us the way of salvation.' His appeal was not in vain. Within the prison enclosure he listened to powerful preaching from the text: 'Believe on the Lord Jesus Christ, and thou shalt be saved.' To him and to his family the word of the Lord was declared. The one Mediator between God and man was pointed out plainly. The practical meaning of faith in His name was disclosed. With the entrance of the divine word, light dawned upon the jailer. Like Lydia, he listened heedfully; and by hearing came faith. God opened his heart; and forthwith there was a radical change in concepts, character and conduct. A few hours earlier he had thrust the preachers into the dungeon and made their feet fast in the stocks. Upon his conversion, he tenderly 'washed their stripes,' brought them into the house, and set food before them.

Meanwhile he was cleansed 'by the washing of regeneration, and the renewing of the Holy Spirit,' and had been admitted into the Church by the symbolic washing with water. And he 'rejoiced greatly, with all his house; having believed in God,' Verily the Gospel of Christ 'is the power of God unto salvation unto every one that believeth, to the Jew first and also to the Greek.'

The conversion of Paul himself evinced the marvelous power of Deity. Paul was a self-righteous Pharisee, a pet of the Sanhedrim, a fierce persecutor of Christians, blasphemously injurious. While on a persecuting trip to Damascus, he was converted at mid-day, and on the public thoroughfare. A radical change in character, concepts and conduct followed forthwith. He who had left Jerusalem an avowed foe of Christ, powerfully preached him in Damascus synagogues as the Son of God. 'But all that heard him were amazed, and said: Is not this he that destroyed them which called on this name in Jerusalem, and came hither for that intent, that he might bring them bound unto the chief priests? But Saul increased the more in strength, and confounded the Jews which dwelt at Damascus, proving that this is very Christ.'

The annals of missions abound with illustrations of the divine power in conversion. The fact is well known by readers of this paper who are familiar with God's gracious workings in the Fiji islands, in Madagascar, among the Kareens, in Japan, and elsewhere. The record of the Lone Star missions repeats the marvels of Pentecost; John Paton, merrily assailed repeatedly in the New Hebrides, witnessed eventually the wonders of God's power to save revengeful Aniwas. Bechuans of Southern Africa, 'a fierce, warlike, cruel, treacherous race, delighting in blood,' have been Christianized; and are now 'an orderly, industrious people, who cultivate their fields in peace, and maintain with foreigners a mutually beneficial traffic.' Much has been written of late concerning the Hawaiian Islands, 2,000 miles from San Francisco. When this century opened, the 'inhabitants of these islands were, physically, 'among the finest races in the Pacific.' Morally, they were in gross darkness. Polygamy and polyandry prevailed; wives were bought and sold at pleasure; infanticide was common; religious rites were frequently accompanied with human sacrifices. Missionaries of the A. B. C. F. M. went there in 1819, and Titus Coan began work there 1835. Two years later occurred a notable revival. Hilo, his station, was transformed into a vast camp meeting. 'Meetings for prayer and preaching were held daily. At any hour of the day or night a tab of the bell would assemble from three to six thousand.' The Holy Spirit convicted many of sin, and led them to trust for salvation in Jesus Christ; and 'previos to his visit to the United States in 1870, Mr. Coan had received into church membership, and himself baptized 11,960 persons. Shameless savages were transformed, by power divine, into serviceable saints; a local Evangelical Association was organized; and tactical missionaries were sent forth to the Evangelization of Microesia. Here, too, the divine power in conversion had been marvelously manifested. Converts are now reckoned at 8,000. From the first a missionary spirit has been cultivated; and when the work was to be pushed westward from Ponape, it was done by native missionaries. Going forth to a people of divers tongue, these men and women prepared themselves for the work, and soon gathered in large numbers of converts.

'The thing that hath been, it is that which shall be.' The adorable Lord is

Enameline is the Modern Stove Polish, which means UP-TO-DATE; that is, labor-saving, brilliant in effect, no dust and no odor. It makes a rusty old stove look as good as new in a minute. Put up in paste, cake or liquid form. J. L. PRESCOTT & CO., New York.

still able to save to the uttermost all classes and conditions of mankind. He saves by grace, through faith. If you have not escaped condemnation through belief in his name, he would fain grace you now with power to turn from the service of sin unto death to the restful service of obedience unto righteousness; a service often associated with tribulation, designed to sift wheat from chaff, and which invariably is coupled with 'manifold more in this present time, and in the world to come life everlasting.'

Joy of Anticipation.

The poetry of all growing life consists in carrying an oldness into a newness, a past into a future, always. So only can our days possibly be 'bound each to each by natural piety.' I would not for the world think that twenty years hence I should have ceased to see the things which I see now, and love them still. It would make life wearisome beyond expression if I thought that twenty years hence I should see them just as I see them now, and love them with no deeper love because of other visions of their loveliness. And so there comes this deep and simple rule for any man as he crosses the line dividing one period of his life from another: Make it a time in which you shall realize your faith, and also in which you shall expect of your faith new and greater things. Take what you believe and are and hold it in your hand with new firmness as you go forward; but as you go, holding it, look on it with continual and confident expectation to see it open into something greater and truer.—Phillips Brooks.

Cowardice we call the most contemptible of vices. It is the one whose imputation we most indignantly resent. To be called a coward would make the blood boil in the veins of any of us. But the vice is wonderfully common. Nay, we often find ourselves wondering whether it is not universal, whether we are not all cowards somewhere in our nature. Physical cowardice all of us do not have. Indeed, physical cowardice is rarer than we think. . . . But moral courage is an other thing. To dare to do just what we know we ought to do, without being in the least hindered or distorted by the presence of men who we know will either hate or despise or ridicule us for what we are doing, that is rare indeed. Men think they have it till their test comes. Why, there is in every community to day an amount of right conviction which, if it were set free into right action by complete release from moral cowardice, would be felt through the land.—[Phillips Brooks.]

Reverence is to the human heart what perfume is to the flower: an indication of sweetness, purity and rare worth.

A CARD.

We, the undersigned, do hereby agree to refund the money on a twenty-five cent bottle of Dr. Willis' English Pills, if, after using three-fourths of contents of bottle, they do not relieve Constipation and Headache. We also warrant that four bottles will permanently cure the most obstinate case of Constipation. Satisfaction or no pay when Willis' English Pills are used. A. Chipman Smith & Co., Druggists, Charlotte St., St. John, N. B. W. Hawker & Son, Druggists, 104 Prince William St., St. John, N. B. Chas. McGregor, Druggist, 137 Charlotte St., St. John, N. B. W. C. R. Allan, Druggist, King St., St. John, N. B. E. J. Mahony, Druggist, Main St., St. John, N. B. G. W. Hoben, Chemist, 357 Main St., St. John, N. B. R. B. Travis, Chemist, St. John, N. B. S. Watters, Druggist, St. John, West, N. B. Wm. C. Wilson, Druggist, Cor. Union & Rodney Sts., St. John, N. B. C. P. Clarke, Druggist, 100 King St., St. John, N. B. S. H. Hawker, Druggist, Mill St., St. John, N. B. N. B. Smith, Druggist, 24 Dock St., St. John, N. B. G. A. Moore, Chemist, 109 Brussels St., St. John, N. B. C. Fairweather, Druggist, 109 Union St., St. John, N. B. Hastings & Pineo, Druggists, 63 Charlotte St., St. John, N. B.

'When did they discover that the burglar was a woman?' 'When she looked in the glass to see if her mask was on straight.'

B.B.B. Makes Rich Red Blood. The Best Remedy for Spring Weather Weakness.

The Blood is the very essence of life. As it courses through the system it carries with it, if pure and rich, nutrition to every cell in the body. If impure, it spreads disease. If thin and watery, it fails to nourish, hence we have weakness, debility and decay.

It is the wonderful power B.B.B. has in purifying impure blood, making thin, watery blood rich and red, that is at the bottom of its marvellous success in curing disease.

Those who are pale, thin, weak, troubled with blotches, pimples or eruptions of any kind should take B.B.B.

It makes the pale cheek rosy, the skin clear and smooth, and infuses new energy into weak, worn, run down, shattered constitutions.

Skin Clear. Burdock Blood Bitters for impure blood, pimples on the face, &c., and derived great benefit from it. My skin is now very clear and free from all eruptions. I only used four bottles of the B.B.B. and can strongly recommend it to any person suffering from impurities in the blood or eruptions of the skin. MRS. G. B. HELMBORE, Spence's Bridge, B.C.

Every "I have taken B.B.B. every Spring, spring now for some years, to purify my blood and keep my system in good order, and can honestly say that I do not know of its equal anywhere." MRS. AGGIE BARNES, Lunenburg, N.S.

With a Struggle. Havana has taken to English. The natives are wrestling with the language and the restaurant waiters who were only able to say 'All right,' now greet their customers with 'What's wrong, sree?' Cab drivers are also picking up the language of the conquerors; but they ask 'To where?' instead of 'Where to?' and sometimes they put it 'Which where?'

"ONE OF THOUSANDS."

Miss Lily Cox, 2 Gladstone Ave., Toronto, contracted a cute catarrh through taking a severe cold some two years ago. Her suffering was very distressing at times. She tried several remedies, but none gave her any relief. Dr. Agnew's Catarrhal Powder was recommended to her—one application gave instant relief, and when she had used four bottles she says she was entirely cured. Sold by E. C. Brown, and all druggists.

A Truthful Kindergarten.

Two little boys from a kindergarten in Boston went into a barber's shop to have their hair cut. Two men were there awaiting their turn. An exchange tells a good story of what happened. The barber said to one of the boys: 'Run over to the store across the street and see if my assistant is there. Tell him to hurry up and come back, there are four men waiting.' The boy went, found the man and gave the message, except he said that there were two men and two boys waiting. Then he added: 'The barber told me to say four men, but I wasn't going to tell a lie for two men.'

'Why not?' asked the man. 'Why,' responded the boy, 'don't you suppose we have a picture of George Washington over in our kindergarten?' The teacher declares that she shall tell the story of the 'cherry-tree with renewed interest and frequency.'

Billson: 'Whose pocket book is that you are advertising for?' Jimson: 'Mine, of course.'

'Get out!' 'Pocket-book containing a roll of notes and a large number of cheques and securities. Finder can keep the money if he will return papers.' Get out! You don't see a roll of notes or a cheque once a year.'

'No o, but Bertha Bullion's father takes the paper I advertised the loss in, and he'll see that advertisement. See?' 'Hump! Where did you get the money to pay for that big ad?' 'Bertha lent it to me, bless her.'

First Lady: 'What New Year's present are you going to give to your husband?' Second Lady: 'A hundred cigars.'

First Lady: 'And what did you pay for them?' Second Lady: 'Oh nothing! For the last few months I have taken one or two out of Jack's box every day. He hasn't noticed it, and will be so pleased with my little present and the fine quality of the cigars.'