

Sunday Reading

A Great Salvation.

The Gospel salvation is great because it comes from God. It is great in the preparation made for it. For thousands of years the prophets were preparing the way and lighting up the people for it. All transpiring events were made to trend in this one direction. It is great because proclaimed by God's Son. The loftiest being in the universe stoops from his throne to bring this salvation to guilty men. It is great in its work. Its purpose is to take away sin, and to make men pure. It entails great responsibilities. It requires us to give earnest heed lest we drift away from its opportunities and so lose them. It is great because of its penalties to those who neglect its call—eternal banishment from the presence of God, and in its recompense of reward to those who accept it—eternal life, and a joint inheritance with Christ, our Elder Brother, to all the blessedness and joys of the heavenly world. By the Spirit and the Word of God we thus become the children of God. Our regeneration is the necessary outcome of the work of redemption to those who believe.

If we reject Christ and his salvation there is then no possible salvation for the sinner, for God can offer nothing more. Christ is the final revelation of God to men. In him all the fullness of his love, the widest possible expression of his mercy. In him goodness reaches its greatest height, forgiveness stoops to its greatest depth. It is infinite wisdom and infinite love combined—the fullness of the Godhead veiled in flesh and shrouded in humanity. What more can God do in behalf of sinful man? It is indeed amazing grace, and for the sinner to reject all this, shows at once the awful turpitude of sin and the amazing ingratitude of the sinner so hardened as to reject it. What can he plead against such awful guilt when he shall stand at the last day before his Creator and Judge? Better indeed for such that they had never been born.

Christ is the visible manifestation of God. We behold the Father in the Son. All the teachings of the Old Testament, all the prophecies in ages past, lead to Christ, and all the trend of events prepared for his coming, and since that wonderful event have been, and are now, working together for the accomplishment of his complete and universal triumph. Events are moving on with an ever increasing acceleration. More has been accomplished during the century now closing than in the eighteen centuries which preceded it. Already the highest peaks of the mountain tops are catching the glow of the coming day. It is a time for Christians to pray with great earnestness. 'Thy kingdom come.' It has been delayed through their weakness, lukewarmness and unfaithfulness. It is time now for them to awake out of sleep, to cast aside slothfulness, and, in the full and invincible strength of love—love to Christ and love to their fellow men—to go forward and make way for the coming of the blessed Master.

Christ's great work of redemption is done. He declared upon the cross, 'It is finished.' Finished, all the toil and agony, all the suffering and shame, but his full and complete recognition waits, his universal dominion is still incomplete. It is for Christians themselves to retard or hasten that. It is no time for half-hearted service. Christ gave for us the best he had, and he requires from us in return the best we can do. And how freely and joyfully we should do this! Surely that heart must be wanting in love that cannot heartily respond, 'Even so, Lord Jesus, come quickly.'

But this great redemptive work of Christ—this Christ himself—what is the sinner going to do with him? Will he reject him,

Why is it that nearly all aged persons are thin?

And yet, when you think of it, what could you expect?

Three score years of wear and tear are enough to make the digestion weak. Yet the body must be fed.

In Scott's Emulsion, the work is all done; that is, the oil in it is digested, all ready to be taken into the blood. The body rests, while the oil feeds and nourishes, and the hypophosphites makes the nerves steady and strong.

SCOTT & BOWNE, Chemists, Toronto.

as the Jews did in this time, or will he receive him with his heart and give him a willing and joyful obedience? Great results hang upon the decision—heaven with its indescribable glories and its unspeakable joys, or hell with its unutterable woes. It is a free choice. No sinner will ever be coerced against his free will, nor will any ever suffer the supreme penalty because heaven was beyond his reach.

All who will may come to Christ and find in him their Saviour. None are accepted, however deeply they may have fallen into sin. The only thing that can shut heaven against the sinner is his own continued impenitency. Whosoever will, may come and take of the water of life freely.

Would You be a Christian?

I wish to say a few plain and affectionate words to those who are agitating the vital questions: 'Ought I to become a Christian? And if so, how shall I become one?'

Yes, you ought to be a follower of Jesus Christ, and for three good reasons.

It is your duty; for God both commands and invites you. It is for your interest; if you choose Jesus Christ as your Saviour and guide, you will be better, stronger, happier, and more useful in this world. You will secure the salvation of your immortal soul.

Whether you become a Christian or not depends upon your own choice; no one else can decide for you.

A loving God says to you in his Word, 'I set before you life and death; choose life.' When Joshua submitted the alternative, 'Choose ye this day whom ye will serve,' he addressed his hearers as free moral agents, and such are you. When Christ said to James and John, 'Follow me,' he talked to them as rational beings; for if they could not follow him, why did he ask them?

You have the power of choice; choose life! By that expressive word, in the Bible, is meant—the favor of God, the pardon of your sins, the sustaining strength to do right; it is the union of your heart with Jesus in this world and an unending heaven beyond the grave. 'Death' is the absence of all these; it means the dominion of sin in this world, and the punishment of sin in the world to come.

But you may say, 'I am not choosing death; it is inconceivable that any sane person should deliberately decide to be eternally wretched when he or she might be eternally happy.' I admit that people do not usually set success and happiness on the one hand, and ruin on the other hand, and then deliberately choose to be ruined. Yet it is equally true that multitudes are selecting and pursuing courses that inevitably lead to ruin.

Here is a young man setting out in life. Of course his preferences would be to become rich and prosperous. But he chooses to lead a life of indolence and thriftlessness, which inevitably brings him to poverty and keeps him there.

Again, no man voluntarily chooses the disease, disgrace and horrors of drunkenness. Yet tens of thousands do choose to tamper with the seductive intoxicating glass, and their own free choice brings them to the drunkard's self-damnation. Did that foolish girl who gave her heart and hand to the showy rake who stole her affections choose to become a wretched wife? Yet she did choose to marry him; and dearly does she pay the consequences of her choice.

In like manner, my friend, when you decide to refuse that loving Saviour who is even now knocking at the door of your heart, you choose to risk the consequences. When you choose to continue on in sin, to follow the devices and desires of an unconverted heart, to refuse to be all that Christ would make you, and to grieve away the Holy Spirit of love, you are deliberately choosing eternal death; for you choose the path that leads to death.

You are not, and you cannot be in a position of neutrality. Not to accept Jesus Christ is to reject Jesus Christ, and thus throw away all the infinite advantages and blessings which he offers you. Instead of asking yourself the question, 'Ought I to become a Christian?' you had better face the other question, 'Have I refused to be a Christian?'

It is no unkindness to say to you, that the only effectual hindrance to your becoming a Christian and securing eternal life, is your own sins. Until you break off from them, you cannot hold on Christ by faith, and come into heart-union with him, and obedience to his commandments. No man can serve two masters; you cannot go in two opposite directions at the same time. Every day you spend away from Christ is a lost day. The longer you live as you are, the harder it will be to become a strong, happy and useful follower of Jesus. Your habits of thought and action will become the more deeply rooted. You will have just so many more weeds to pull up; sin is terribly self-propagating.

Some persons may tell you that it is a

very easy thing to become a Christian—as easy as lifting your hand. Yes; it is an infinitely easy thing for the omnipotent Spirit of God to renew your heart in answer to prayer; it will be a very simple and possible thing for you to become a Christian if you are willing to cut loose from your old sinful self, and to fasten your heart-hold on the Divine Saviour.

Do not ask for any easier salvation than that; it will not be worth the having if it does not bring you a new character and a new style of conduct. Thorough weed pulling and thorough plowing are essential to a good crop. 'Some people,' said quaint Scotch Rutherford, 'want to have Christ for about nothing, and never have a sick night over their own sins. This maketh loose work.' It is just such loose work that produces the half converted Christians, and it takes a good many half Christians to make a single whole one. The gate into the path of purity and peace and power is too narrow for you to smuggle in a whole back-load of sins, even if conscience would let you attempt it.

Repentance and cutting loose from the dominion of sin must be attended with a cleaving to Jesus Christ. A single contact of the soul with Christ has made many a one a Christian. The first honest approach to him—the first sincere prayer for pardon—the first act to obey and please him—these have been like the touch of that woman who had the long malady; they have brought the blessing.

A man who had shamefully wronged a neighbour was brought under conviction of sin and could find no peace. Attending a religious service where he espied his neighbour, he called him out into the vestibule and begged his pardon for the wrong committed. That was the beginning with him of a Christian life.

Conversion is the act of turning to Jesus as the only Saviour—the Saviour who died to redeem you. As soon as you begin to trust him and to obey him the healing comes. You must understand that faith is vastly more than an opinion or a right feeling. It is a transaction—it is the contact of a person with a Divine Person, of a weak, sinful, penitent soul with an all-sufficient Redeemer. You need to be shut up to this one tremendous truth—either Jesus Christ must save me, or I am lost!

Attendance upon church service, Bible reading, or the best of sermons, or an 'inquirer's meeting,' or prayer, or any other good thing will be useless if you attempt to put them in the place of a personal grasp on Jesus Christ. Faith is indispensable just as the bucket is indispensable if you wish to draw up water from a deep well; but it is the water you are after.

True faith puts your soul into living contact with the loving Son of God. A touch is enough to begin with; it must be followed by a strong and constant cleaving. The graft that is inserted in the cleft bough of an apple tree must become united to the tree before it yields fruit. Abiding in Christ, and only through that abiding, will you be a vigorous, fruitful and joyful Christian.

And if you become such a Christian, your wonder and your sorrow will be that you never became one before. Men have

Permanent Cure of Chronic Constipation.

Perhaps you've suffered with constipation for years, tried all the pills and purgatives you ever heard of or read of, without getting any more relief than the one dose of the medicine afforded.

Then you were left worse than before, bowels bound harder than ever, the constipation aggravated instead of cured. All the miseries of constipation—Headache, Sick Stomach, Bilioussness, Pimples, Eruptions, Blood Humors, Blotches, Piles, and a thousand and one other ills crowded back on you again with redoubled severity.

Wouldn't you consider it a blessing to be cured of your constipation so that it would stay cured? So that a repetition of all the suffering you have endured would never come again? Burdock Blood Bitters can cure you—cure so that the cure will be permanent.

That's where it differs from all other remedies. It makes a thorough renovation of the whole intestinal tract, tones the bowel wall, acts on the liver and stomach, and causes all the digestive and secretory organs to so work harmoniously and perform their functions properly and perfectly that constipation, with all its attendant sickness, suffering and ill health, become a thing of the past.

Miss Arabella Jolie, living at 99 Carrière Street, Montreal, Que., bears out all we say in regard to the efficacy of Burdock Blood Bitters in curing constipation permanently. This is her statement:

"For over a year I suffered a great deal from persistent constipation and could only get temporary relief from the various remedies I tried until I started using Burdock Blood Bitters. I am thankful to say that this remedy has completely and permanently cured me and I have had no return of the constipation."

BBB



A temper-wrecker

—wash-day with soap. Standing on feet, hard work in the midst of soiled clothes and fetid steam, aching back, wear and tear to things washed—enough to make any one grumpy.

Fine occupation for a civilized woman! A temper-soother—wash-day with Pearlina—wash-day with the unpleasant features left out. Easier, quicker, better, healthier. No woman can find fault with it. Soaking, boiling, rinsing, instead of rubbing on a washboard.

Millions of Women Use Pearlina

lived to regret almost every conceivable step; but I never heard of a person who repented of loving, obeying and serving the Lord Jesus Christ.

"Mine."

A marked and growing characteristic of the Church of Christ to-day, and the promise of a bright future near at hand, is the prominence given to the Holy Spirit. The increased recognition of the third person of the blessed Trinity is evident to any one who has for the last dozen years or more attended ecclesiastical gatherings and other religious meetings. There is a deep feeling amounting to a conviction which best expresses itself in the lines of Watts' hymn, 'Come, Holy Spirit, heavenly Dove, With all thy quickening powers.'

It is also evidenced by the numerous articles constantly appearing in the journals: the increasing number of books written and published on the subject; the many gatherings of Christians, often in small numbers, for the purpose of information and prayer; the frequency with which it is presented in the pulpit; and above all, the glad response it is meeting with on the part of many earnest Christians.

The Church is beginning to understand that this is the age of the Holy Spirit. Many of the followers of Jesus have only recently experienced, according to information from many sources, that there is a holy ghost. They were taught it from their infancy; they believed and confessed it; but they had no practical demonstration of his power in their lives. To day more than at any time during the century so nearly closed has the Church realized that the highest joy and the greatest efficiency in Christian service is by the Holy Spirit.

"The Spirit came into the Church With His unfailing power; He is the living fire that beats Within her at this hour."

But while this increasing interest has its present reward and specially promises a bright future, it does not necessarily assure it. As the Ninevites averted the doom that hung over their city by repentance, so on the other hand showers of blessings which are visible in our religious heavens may for various reasons fail to descend.

There is apparent danger on the part of individuals and the Church of losing sight of what Christ said, 'He shall glorify me: for he shall receive of mine, and shall shew it unto you.' Our attention, like our sight, when it is clearly fixed on an important matter, is in danger of overlooking other things that are equally so. The true working of the Spirit magnifies Christ. If Christ grows less in our thoughts and desires, and if his person and work fall into the background, it is a sure sign, whatever our imaginings may be, that we are not in possession of him. The love of God, manifest in the atoning death of Jesus Christ, who rose from the dead, and the forgiveness of sins, and a new and growing spiritual life on the basis of this death—these are the things that the Spirit shows to the believer. As the rays of the sun are inseparable from the sun, so the influences of the Holy Spirit all radiate Christ.

Britons Unable to Speak English.

It is not generally realized what a large number of Britons, born and bred at home, have never succeeded in mastering the national language. In Wales, according to the last census taken, there are no fewer than 508,036 people who cannot speak English, Welsh being the only language. In Scotland there are 43,738 persons who can speak nothing but Gaelic. And in Ireland there are 32,121 who can express themselves only in the Irish tongue. Of course, these are mostly old people, and English is gradually displacing the native languages of Ireland and Wales. It is a curious circumstance that while in Wales fewer people speak both English and Welsh than Welsh only, in Scotland nearly five times as many use both languages as those speaking Gaelic alone; while in Ireland twenty times as many speak English and Irish as those who speak Irish only.

House Agent: 'I think I can sell this place for you, but I can't get the £1,000 you ask. You'll have to take £999 16s 11d.'

Owner That's queer. Why, should the extra penny stand in the way? House Agent: 'My customer is a woman.'

Enterprising Tradesmen.

These are certainly days of tradesmen's enterprise. A Brixton tradesman, on a purchase to the amount of 3s., gives the customer a coupon entitling him to have one tooth drawn. Another tradesman has hit on a happier idea of a cumulative system of coupons, whereby a customer may secure for himself a free passage and hotel expenses in Paris for the exhibition of 1900.

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 & Pinea, Druggists, 63 Charlotte St., St. John, N. B.

A Tax on Amusements.

Russia has probably the most curious tax in the world. It is called the 'amusement tax' and was instituted a year or two ago to found an institution for the poor, under the title of the 'Empress Marie Foundation.' The tax is laid upon every amusement ticket sold, and the managers raise the price accordingly. Already more than 1,000,000 roubles have been raised in this way.

NO CENSORSHIP.

In Giviot the News of the Great Cures Effected by South American Nerve-It Has Saved an Army of Sufferers from the Pangs of Indigestion and Nerve Troubles.

L. M. Holmes, of Parrsboro, N. S., was taken severely ill about a year ago with nervousness and indigestion, and for some time was completely prostrated. He consulted best doctors, but they failed to help him. A newspaper advertisement brought South American Nerve to his notice. He tried it with the result that he was greatly benefited from the first bottle, and six bottles completely cured him, and he would be pleased to give all details of his case to any person asking him. Sold by E. C. Brown and all druggists.

Lighthouse in a Cemetery.

Throughout the world there are hundreds of lighthouses dotted along the coast but a lighthouse in the midst of a cemetery is a rare thing. Such a one, however, has recently been erected in the cemetery at Ulverston, Lancashire. A Miss Wilson had it built in memory of her father, who died over a year ago. The structure, which is 23 ft. in height, with a spreading base 25 ft. in circumference and 8 ft. in diameter, is constructed of white Carrara marble.

CATARRAH CAN BE CURED.

Catarrh is a kindred ailment of consumption, long considered incurable, and yet there is one remedy that will positively cure catarrh in any of its stages. For many years this remedy was used by the late Dr. Stevens, a widely noted authority on all diseases of the throat and lungs. Having tested its wonderful curative powers in thousands of cases, and desiring to relieve human suffering, I will send free of charge to all sufferers from Catarrh, Asthma, Consumption, and nervous diseases, this recipe, in German, French or English, with full directions for preparing and using. Sent by mail by addressing, with stamp, naming this paper, W. A. Noyes, 920 Powers Block, Rochester, N. Y.

The trouble is that while an old man's heart may be young, his stomach which is more important is old.