

"I Shall Be Satisfied."

Not here, not here; not where the sparkling waters
Fade into mocking sands as we draw near,
Where in the wilderness each footstep falters,
I shall be satisfied, but O! not here.

Satisfied, satisfied; Thy spirit's yearning
For sweet companionship with kindred minds,
The silent love that here meets no returning—
The inspiration which no language finds—
Shall they be satisfied? The soul's vague longing,
The aching void which nothing earthly fills;
O! what desires upon my soul are thronging,
As I look upward to the heavenly hills.

The Right Posture Toward Christ.

BY REV. THEODORE L. CUYLER.

There is a vast amount of precious gospel to be gathered from those passages which describe various persons as sitting "at the feet of Jesus." Nearly all of them are to be found in the narrative of the Evangelist Luke; they present a series of most instructive object-lessons. The core of Christianity then, as now, consisted in contact with Jesus Christ.

(1) The first figure we contemplate is that of the sinful woman who bent weeping at His feet as He sat at the table of Pharisee Simon. Hers is a posture of true Penitence. Remorse ends often in despair; but Christian penitence has a sweet apprehension of mercy in a loving Saviour. Confession of guilt, with a forsaking of sin, always brings pardon. When we take that contrite woman's place, heart-sick of sin, if we listen attentively, we will hear the comforting words, "thy sins are forgiven; thy faith hath saved thee; go in peace."

(2) A place at the feet of Jesus is also the right posture of sincere Humility. Self-conceit is every-one's besetting sin. When it overmastered us, we are so sure that we are right, that we are willing to be set right. When it becomes stubborn self-assertion and self-excusing before God, it is a long step towards perdition. There is no salvation for the man who has built his own raft, and tries to float on it into heaven. The difference between the Pharisee and the Publican was that while both were sinners, only one of them realized the fact. When that fact is realized, and self-conceit grounds its arms at the feet of Jesus, and sues for mercy, then the conflict ends in the victory of grace. For the decisive battle for every one's salvation is fought out just at that very spot—the feet of the Crucified Saviour.

When pride, or self-will, or covetousness, or fatal sin of any kind, submits to Christ, the question is settled. Conversion takes place right there. This humble self-submission never degrades us; he that thus humbly himself shall be exalted. Whoever would go into heaven, must go there on his knees.

(3) Beautifully are we taught what is the proper posture of Prayer by such examples as that of Abraham, who fell on his face, and when God talked with him; and those of Jairus and the Syro-Phœnician mother who fell at the feet of Christ. Prayer is the soul's converse with God; it never should assume the slightest air of demand or dictation. It is supplication—the more humble, childlike, and submissive, the better. Its right posture is at the feet of the Divine Giver; its richest blessings often is in its influence upon ourselves. When you or I can rise up from the feet of Jesus, satisfied entirely to let Him have His own way, then our prayer has brought a supreme blessing. The more fully that we can get into heart-harmony with God, the more of Him shall we possess; and what else can compare

with this! If we delight ourselves in the Lord, He will give us the desire of our hearts. One prayer is sure of an answer, and that is the trusting prayer of a true penitent; the Master himself has given the assurance—"him that cometh unto Me I will in no wise cast out."

(4) The fourth scene from this book of Luke presents the posture of Docility. There at the feet of her condescending Teacher sits the loving Mary in the Bethany home. She has done her part in the household preparations, and then, impatient for something which Christ can give to her, she hastens to take her seat as a lowly listener and a loving learner. The supper she hungers after is soul-food. The very word "disciple" signifies a learner; he is the wisest Christian who is the most teachable. The term-time in Christ's school is short; for the lessons cut deep; but when we draw up close to the Master, He rewards us with a gracious word "thou hast chosen the good part, which shall never be taken from thee."

(5) This brings us on to the posture of joyful Gratitude. Look at that healed leper with smooth skin and clean tongue, who is prostrate before his deliverer, not whispering but shouting out his thanks. As he lies there overwhelmed with gratitude, he puts to shame thousands of discontented, growling Christians. One of the most abominable sins of which any pardoned, converted, adopted heir of heaven can be guilty of, is that of grumbling ingratitude. Brethren, we apply the microscope to our troubles, and make them as big as possible, and then minimize our mercies. Having Christ, who should dare to complain?

Instead of whining complaints and grumbling disquietudes, let us imitate that cured demagogue who was so delighted with his deliverance from the legion of devils, that he not only sat down happy at the feet of his Saviour, but wanted to stay with Him forever. His attitude is one of self-consecration. Jesus takes him at his word, and sets him to preaching to all his neighbors "what great things Jesus had done unto him." Here is a hint for young converts. If you do not use the first ardors of your spiritual life in personal efforts for others, and in setting forth Christ to them, you are likely to be a mute or a drone in the Church as long as you live.

We have thus presented a half-dozen object-lessons from Scripture as a guide for all who are inquiring "What must I do to be saved?" The answers are, Go to the feet of Jesus in true penitence; confess your sins with humility and self-surrender; pray to Him with a submissive spirit; entreat Him to give you life; then pour out your hearty thanks to Him, and ask Him to let you serve Him as long as you live. Can any better passage for an inquiry-room be found than these which set forth the right posture towards Christ the only Saviour?

The Apostle John tells us that when he first saw his glorified Lord amid the flashing splendors of heaven, he "fell down at His feet as one dead." So will we if our eyes ever see the King in His beauty. John laid prostrate until his Lord lifted him to his feet, and bade him not be afraid. To the feet of Jesus let us all hasten, the backslider for recovery, the penitent to find pardon, the troubled to find help and guidance, the awakened to find salvation. Let us lie very low there, and lie until He lifts us up, for he that humbly himself shall in due time be exalted. Surely when we get to heaven we shall want to bathe with grateful tears, and to kiss the sacred feet which trod our earth on the errand of divine love, and which were pierced for us on the Cross.

HORNET STINGS.

It is astonishing how some people prefer to write and to say disagreeable things. That was the case when, eight or nine years ago, Henry M. Stanley returned after his magnificent exploit of finding David Livingstone. When Mr. Stanley stood before the savants of Europe, and many of the small critics of the day, under pretense of getting geographical information, put to him most insolent questions, he folded his arms and refused to answer. At the very time when you would suppose all decent men would have applauded the heroism of the man, there were those to hiss. "The Lord sent the hornet." And when afterward that man sat down on the western coast of Africa, sick and worn out, with, perhaps, the grandest achievement of the age in the way of geographical discovery, there were small critics all over the world to buzz and buzz, and caricature and deride him, and when, after awhile, he got the London papers, as he opened them out flew the hornet. When I see that there are so many people in the world who like to say disagreeable things, and write dis-

agreeable things, I come almost in my weaker moments to believe what a man said to me in Philadelphia one Monday morning. I went to get the horse at the livery stable, and the hostler, a plain man, said to me, "Mr. Talmage I saw that you preached to the young men yesterday. I said, 'Yes.' He said, 'No use, no use; man's a failure.'"

The small insect annoyances of life sometimes come in the shape of physical trouble which does not amount to a positive prostration, but which bothers you when you want to feel the best. Perhaps it is a sick headache which has been the plague of your life, and you appoint some occasion of mirth, or sociality, or usefulness, and when the clock strikes the hour you cannot make your appearance. Perhaps the trouble is between the ear and the forehead, in the shape of a neuralgic twinge. Nobody can see it or sympathize with it; but just at the time when you want your intellect clearest, and your disposition brightest, you feel a sharp, keen disconcerting thrust. "The Lord sent the hornet."

Perhaps these small insect annoyances will come in the shape of a domestic irritation. The parlor and the kitchen do not always harmonize. To get good service, and to keep it, is one of the great questions of the country. Sometimes it may be the arrogance and inconsiderateness of employers, but, whatever the fact, we all admit there are these insect annoyances winging their way out from the culinary department. If the grace of God be not in the heart of the housekeeper, she cannot maintain her equilibrium. The men come home at night and hear the story of these annoyances, and say, "Oh, these home troubles are very little things! They are small, small as wasps, but they sting. Martha's nerves were all unstrung when she rushed in, asking Christ to scold Mary, and there are tens of thousands of women who are dying stung to death by these pestiferous domestic annoyances. "The Lord sent the hornet." Dr. Talmage.

SEVEN IFS.

BY REV. C. H. SPURGEON.

The fourteenth chapter of John is singularly full of certainties, and remarkably studded with ifs. Concerning most of the great things in it there never can be an 'if,' and yet 'if' comes up, I think, no less than seven times in the chapter; and 'if,' too, not about trifles, but about the most solemn subjects. It is, perhaps, worthy of mention, that with each of these 'ifs' there is something connected, as following out of it, or appearing to be involved in it, or connected with.

Look at the second verse: "In my Father's house are many mansions: if it were not so, I would have told you." If there had been no place for us in the gloryland Jesus would have told us. If there were anything yet to be revealed which would render your hope a delusion at the end, you should have been made acquainted with it; Jesus himself would break the sad news to you; he would not leave you to be horrified by finding it out for yourselves; he kindly declares, "I would have told you."

Notice the third verse. Again we meet with 'if,' and its consequence: "If I go and prepare a place for you, I will come again, and receive you unto myself." If the Lord Jesus should go away (and this is a supposition no longer, for he has gone), then he would return again in due time. Since he has gone, he will come again; for he has made the one to depend on the other. His homegoing pledges him to come, and compels us to look for him.

The next 'if' comes at the beginning of the seventh verse: "If ye had known me, ye should have known my Father also." If we really do know the Lord Jesus Christ, we know God. In fact, there is no knowing God aright except through his Son Jesus. It is evidently true that men do not long hold to theism pure and simple. If our scientific men get away from the Christ, the incarnate God, before long they drift away from God altogether. They begin to slide down the mountain when they quit the incarnate Deity, and there is no more foothold to stay them. No man comes to the Father but by the son, and no man long keeps to the Father who does not keep to his faith in the Son.

The next variety of 'if,' you will find a little farther down in the chapter, namely, in the fourteenth verse: "If ye shall ask anything in my name, I will do it." The 'if' in this case involves an uncertainty about our prayers, if an uncertainty at all. Taking it for granted that we ask for mercies in the name of Jesus, a glorious certainty is linked hereto. Jesus saith, "I will do it." Oh, that we might put the first 'if' out of court by

continually petitioning the Lord, and signing our petitions with the name of Jesus! May we be importunate only in prayers to which we are warranted to set that august name; and then boldly using his name and authority, we need be under no apprehension of failure.

Now comes the 'if' of verse fifteen; "If ye love me, keep my commandments." Something, you see, is to come out of this 'if' as out of all the others. If something, then something—"If ye love me," then carry it out to the legitimate result: "keep my commandments."

You have the next 'if' in verse twenty-three: "Jesus answered and said unto him, If a man love me, he will keep my words." Respect to his wisdom and obedience, to his authority will grow out of love. "The love of Christ constraineth us." We hear that passage often quoted, "The love of Christ ought to constrain us;" but that is a corruption of the text; the apostle tells us that it does constrain us; and if it really enters the heart, it will do so. It is an active, moving power influencing the inner life, and then the external conduct. "If a man love me he will keep my words."

The chapter closes at the twenty-eight verse by saying: "If ye loved me ye would rejoice because I said, I go unto my Father; for my Father is greater than I." Where there is an intelligent love to Christ we rejoice in his gains even though we ourselves appear to be losers thereby. The corporal absence of our Lord from our midst seems to be a great loss to us; but we rejoice in it because it is for his own greater glory.

So you see the chapter, if you read it, though enriched with heavenly certainties, is yet besprinkled with 'ifs.' Like little pools of sparkling water among the ever-abiding rocks, these 'ifs' gleam in the light of heaven, and refresh us even to look upon them.

ALONE.

Loneliness is as often within as without. Said the prophet who looked upon the desolate altars of Israel, "They have killed thy prophets, they have digged down thine altars, and I am left alone, and they seek my life." (Rom. xi. 3). And yet at that very time, notwithstanding all the pressure of the dominant idolatry and the apostate government, God had reserved seven thousand men who had not bowed the knee to Baal, and who, at the peril of their lives, hidden in secret places, were striving to maintain their integrity before God. This man Elijah, in the front of the battle, found himself alone, but he did not know of the hosts held in reserve, that were hidden in secret places and who were waiting a favorable moment to openly declare themselves on the side of the God of truth.

Many a man to-day deems himself alone, simply because he is short-sighted and cannot see what God is doing in the world around him. He has dreamed that the pillars of the earth rest upon his shoulders, and that if he fails everything is gone. But this is a strange mistake. There may be standing among us men we know nothing of, whose courage and faith will put our doubts and unbelief to shame. When the disciples forsook the Lord and fled, or shrank and trembled at the sight of his cross, the honorable counsellor came boldly and begged the body that hung upon the cross and laid it in his own new tomb.

There were only three days and three nights between the darkness of Calvary and the light of resurrection life. The way from crucifixion to triumph is very short. Let us tread the path with firm and steadfast steps, and we shall find that he who has gone before us all our way of tears and sighing, shall never leave us nor forsake us in the time of our extreme trial, but will bring us to be more than conquerors through him who hath loved us and given himself for us.

A BRAHMIN'S TESTIMONY.

A striking testimony, recently borne by a learned Brahmin, in the presence of two hundred Brahmins, official students and others, has just been published:

"I have watched the missionaries and seen what they are. What have they come to this country for? What tempt them to leave their parents, friends and country, and come to this, to them, unhealthy clime? Is it for gain or profit that they come? Some of our country clerks in government offices, receive larger salaries than they. Is it for an easy life? See how they work, and then tell me. Look at that missionary. He came here a few years ago, leaving all and for our good! He was met with cold looks and suspicious glances.

He was not discouraged; he opened a dispensary, and we said, "Let the pariahs (lower caste people) take his

medicine, we won't; but in the time of our sickness and fear we were glad to go to him and he welcomed us; we complained at first if he walked through our Brahmin streets; but ere long, when our wives and daughters were in sickness and anguish, we went and begged him to come—even into our inner apartments—and he came, and our wives and daughters now smile upon us in health! Has he made any money by it? Even the cost of the medicine he has given has not been returned to him. Now what is it that makes him do all this for us? It is the Bible! I have looked into it a good deal in all the different languages I chance to know. It is the same in all languages. The Bible! there is nothing to compare with it, in all our sacred books, for goodness, and purity, and holiness, and love, and for motives of action. Where did the English people get their intelligence and energy and cleverness and power? It is their Bible that gives it them. And they now bring it to us and say, "That is what raised us; take it and raise yourselves. They do not force it upon us, as did the Mohammedans with their Coran, but bring it in love, and say, "Look at it, read it, examine it, and see if it is not good."

THE DEAD LINE.

Around the guarded camp occupied by prisoners of war, a line is drawn, called the "dead line," marking off a space over which prisoners may not come. They are not allowed to come to the outer edge, or to the extreme limits of their inclosure. They are to keep at a distance from the boundary, and the space marked by the dead line tells them how far they can come with safety. Crossing that line, they are liable to be shot at sight; remaining within it, they are safe from harm.

God guards men from sin, and he does it by commanding them to halt at a distance from it; by drawing a dead line around it; by restraining men, not only from evil acts but from evil thoughts and evil desires. He not only forbids men to do the prohibited, but he forbids them to wish to do it, or to think of doing it. He marks the beginning of evil in the secret thoughts of the heart, and warns people away from every form of evil, nipping it in the bud and bidding men beware of the very thought which leads to sin.

Many unwary souls have been lost by crossing the dead line, dallying with temptation, going too near the presence of evil, until finally they have been drawn in and swept downward into the abyss. The Christian's safety is not in seeing how firmly he can stand in the midst of temptation, but how far he can flee from its very presence, so that in thought, and purpose, and heart, as well as in life, he may be like the Great Exemplar, "holy, harmless, undefiled, separate from sinners."—The Common People.

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