

## My Work for God.

"I cannot give to God;  
No gold have I,  
Gladly to cast into  
His treasury.  
I often wish for wealth, that I might make  
An offering of it all for his dear sake."

"I cannot speak for God—  
I am not wise;  
My simple, halting tongue  
So vainly tries  
To stammer out at times the gospel tale!  
None care to listen; all my efforts fail."

"I cannot work for God,  
I am too weak;  
Some little plot of ground  
In vain I seek  
Which I could tend for him. Too hard to soil  
Weeds spring, plants droop therein, for all  
my toil."

"What can I do for God?  
I long so much  
To give him each best sense—  
Sight, hearing, touch,  
My strength, my health, my energy each  
day;  
But, lo, he seems to turn his face away!"

"I want to work for God:  
He sees me stand  
Lone in life's market-place  
With empty hand.  
Suppose that Time's great clock should  
strike eleven,  
Hath He forgotten me up in his heaven?"

O foolish one and blind!  
Canst thou not see  
This waiting is the work  
God sends to thee?  
Stoop, kneel, take up this task; his wish  
fulfil.  
Thou wouldst give God thy work; he craves  
thy will."

## The Prayer That Has Power.

BY THE REV. THEODORE L. CUYLER, D. D.

All of God's mighty men and women have been mighty in prayer. When Martin Luther was in the mid-valley of his conflict with the Man of Sin he used to say that he could not get on without three hours a day in prayer. Charles G. Finney's grip on God gave him a tremendous grip on sinners' hearts. The greatest preacher of our times—Spurgeon—had preeminently the "gift of the knee," the last prayer I ever heard him utter (at his own family worship) was one of the most wonderful that I ever listened to; it revealed the hiding of his power. Abraham Lincoln once said: "I have been driven many times to my knees by the overwhelming conviction that I had nowhere else to go; my own wisdom and that of all around me seemed insufficient for the day."

How much is that parent doing to win that child for Christ? The godly wife who makes her daily life attractive to her husband has a right to ask God for the conversion of that husband; she is cooperating with the Holy Spirit, and preparing her heart's request. God never defaults; but He requires that we prove our faith by our works, and that we never ask for a blessing that we are not ready to labor for. Genuine, self-denying, prevailing prayer is always prepared; the offerer of it is always willing to make any sacrifice to secure the blessing which his soul desires.

4. Another essential of the prayer that has power with God is that it be the prayer of faith, and be offered in the name of Jesus Christ. "Whatever ye shall ask in My name, that will I do, that the Father may be glorified in the Son." The chief "wrestling" that we are to do is not with any reluctance on God's part; it is with the obstacles which sin and unbelief put in our pathway. What God orders we must submit to uncomplainingly; but we must never submit to what God can better. Never submit to be blocked in any pious purpose or holy undertaking if, with God's help, you can roll the blocks out of your pathway. The faith that works while it prays commonly conquers; for such faith creates such a condition of things that our heavenly Father can wisely hear us and help us. O, what a magnificent epic are the triumphs of striving, toiling, victorious faith! The firmament of Bible story blazes with answers to prayer, from the days when Elijah unlocked the heavens on to the days when the petitions in the house of John Mark unlocked the dungeon and brought liberated Peter into their presence. The whole field of providential history is covered with answered prayers as thickly as bright-eyed daisies cover our Western prairies. Find thy happiness in pleasing God, and sooner or later He will surely grant thee the desires of thy heart.—*The Independent*.

James and John once came to Jesus and made to Him the amazing request that He should "do for us whatsoever we shall desire;" and then they bolted out the petition that He would place one of them on His right hand and the other on His left hand when He set up His imperial government at Jerusalem! They were as selfish office-seekers as any who now pester our President at Washington. As long as these self-seeking disciples sought only their own glory, Christ could not give them the askings of their ambitious hearts. By and by, when their hearts had been renewed by the Holy Spirit, and they had become so consecrated to Christ that they were in complete

K. D. C. Cures Dyspeptics and makes them cholera proof

chime with Him, they were not afraid to pour out their deepest desires. James declares that if we "do not ask a thing," God will "give liberally." John declares that "whatsoever we ask, we receive of Him, because we keep His commandments and do those things that are pleasing in His sight." Just as soon as those two Christians found their supreme happiness in Christ and His cause, they received the desires of their hearts.

2. The second trait of prevailing prayer is that it aims at a mark, and knows what it is after. When we enter a store or shop we ask the salesman to hand us the particular article we want. There is an enormous amount of pointless, prayerless praying done in our devotional meetings; it begins with nothing and ends nowhere. The model prayers mentioned in the Bible were short and right to the mark. "God be merciful to me a sinner!" "Lord, save me!" cries sinking Peter. "Come down, ere my child die!" exclaims the heart-stricken nobleman. Old Rowland Hill used to say: "I like short, ejaculatory prayer; it reaches heaven before the devil can get a shot at it."

3. In the next place, the prayer that has power with God must be a prepaid prayer. If we expect a letter to reach its destination we put a stamp on it; otherwise it goes to the Dead Letter Office. There is what may be called a dead prayer office, and thousands of well-worded petitions get buried up there. All of God's promises have their conditions; we must comply with those conditions or we cannot expect the blessings coupled with the promises. No farmer is such an idiot as to look for a crop of wheat unless he has plowed and sowed his fields. In prayer we must first be sure that we are doing our part if we expect God to do His part. There is a legitimate sense in which every Christian should do his utmost for the answering of his own prayers. When a certain venerable minister was called on to pray in a missionary convention, he first fumbled in his pocket, and when he had tossed the coin in the plate, he said: "I cannot pray until I have given something." He prepaid his prayer. For the churches in these days to pray, "Thy kingdom come," and then spend more money on jewelry and cigars than in the enterprise of foreign missions, looks almost like a solemn farce. God has no blessings for stingy pockets. When I hear requests for prayer for the conversion of

How much is that parent doing to win that child for Christ? The godly wife who makes her daily life attractive to her husband has a right to ask God for the conversion of that husband; she is cooperating with the Holy Spirit, and preparing her heart's request. God never defaults; but He requires that we prove our faith by our works, and that we never ask for a blessing that we are not ready to labor for. Genuine, self-denying, prevailing prayer is always prepared; the offerer of it is always willing to make any sacrifice to secure the blessing which his soul desires.

4. Another essential of the prayer that has power with God is that it be the prayer of faith, and be offered in the name of Jesus Christ. "Whatever ye shall ask in My name, that will I do, that the Father may be glorified in the Son." The chief "wrestling" that we are to do is not with any reluctance on God's part; it is with the obstacles which sin and unbelief put in our pathway. What God orders we must submit to uncomplainingly; but we must never submit to what God can better. Never submit to be blocked in any pious purpose or holy undertaking if, with God's help, you can roll the blocks out of your pathway. The faith that works while it prays commonly conquers; for such faith creates such a condition of things that our heavenly Father can wisely hear us and help us. O, what a magnificent epic are the triumphs of striving, toiling, victorious faith! The firmament of Bible story blazes with answers to prayer, from the days when Elijah unlocked the heavens on to the days when the petitions in the house of John Mark unlocked the dungeon and brought liberated Peter into their presence. The whole field of providential history is covered with answered prayers as thickly as bright-eyed daisies cover our Western prairies. Find thy happiness in pleasing God, and sooner or later He will surely grant thee the desires of thy heart.—*The Independent*.

James and John once came to Jesus and made to Him the amazing request that He should "do for us whatsoever we shall desire;" and then they bolted out the petition that He would place one of them on His right hand and the other on His left hand when He set up His imperial government at Jerusalem! They were as selfish office-seekers as any who now pester our President at Washington. As long as these self-seeking disciples sought only their own glory, Christ could not give them the askings of their ambitious hearts. By and by, when their hearts had been renewed by the Holy Spirit, and they had become so consecrated to Christ that they were in complete

## Why Join the Church?

As a good man, true to all social and moral obligations, you ought to unite with the visible church of Jesus Christ, both for the sake of the church and for your own sake. The obligation and benefit are mutual; you can help the church and the church can help you.

Try K. D. C. while cholera threatens.

For the sake of the church you ought to unite in this holy fellowship. The church needs you. It can exist only when you and those like you join together; for the church is not an institution from outside, but the union of believers, "a congregation of faithful men," combined for mutual protection from the evils of the world and for the better prosecution of Christian service. The church is the agency in human society. It is the light of the world, the inspiration of men, the guide of those seeking the way to heaven. It has noble ideas, a pure atmosphere, generous sympathies. You seek other organizations to aid in elevating society; the church, the association of God's people is the very best agency with which to elevate both the individual and the mass. As such, you should give it your aid and support; and these can be furnished in no way so well as by giving yourself. What is wanted is not simply patronage, good words, counsel, money; but warm and generous souls, born from above and led by the Spirit of the Lord.

But for your own sake you ought to enter into this fellowship. It will help you. It was ordered for you. Its very design is to enable you to make the most of yourself and your opportunities. Here, as in the financial world, union is strength and wealth. Your own resources are multiplied into those of your neighbor, and the combination makes both richer. To be sure there are certain benefits of the Gospel you may enjoy while standing outside the visible church, but most of them come to you simply because other men are more faithful than you, and have joined with the body of believers. Are you satisfied simply to enjoy the fruit of other men's labors and sacrifices? Do you not yourself wish to be a helper in every good work?

But the most precious things of the Gospel come to us only as we enter into the communion of saints. The intimate fellowship of believers, the social and public worship of God, and the mutual warfare for each other's well-being and progress in piety, are possible only where the children of God unite in the bonds of Christian fellowship. Man is a social being. Society is a fundamental demand of our nature. It was not good to be alone even in Paradise; and since man's expulsion therefrom sympathy with other souls has been a felt want of his nature. The fellowship of the family is blessed, but as religious beings we crave a wider fellowship with the band of holy and happy disciples of the Master. This band is found in the church of the Lord Jesus. The best men and women in all ages have been found in the church. Again, worship requires the union of God's people. The ideal saint is not the recluse, moaning in the desert but the soldier contending in life's battle, or the conqueror, with his palm, joining in the grand symphony of the hundred and forty-four thousand on Mt. Zion.

But the world is to be evangelized by human agency. "Go ye into all the world," was not meant to be restricted to the Apostles. The church must be a reserve force behind the single evangelist. To preach the Gospel to the world requires the combination and co-operation of all the faithful. You need to join the effort. To stand outside is to do, in a negative way, all you can to defeat the Gospel. Ours is an age of organization. Most of our financial gains have been by wider and more careful combinations. In this way weak things often become strong; the little one becomes a thousand, and the thousand are able to put ten thousand to flight. The cable which spans the Atlantic is composed of many small wires, no one of which could stand the mighty tension. The feeble folk of the Gospel, when united, are in high and holy fellowship with each other and with Christ. Grant conquered the Rebellion, not by standing aloof and picking flaws in the record of his soldiers, but by entering into their sympathies and becoming himself an integral part of the army.—*Zion's Herald*.

## Be True to the Truth.

You remember the answer that the Duchess of Buckingham made to Lady Huntingdon when the latter invited her to come and hear the great preacher Whitfield:

"It is monstrous," she said, "to be told that you have a heart as sinful as the common wretches that crawl on the earth. This is highly offensive and insulting."

The feeling is not always expressed as frankly as it was by this proud woman, but it is present in every age. It is one of the most common forms in which the unconverted heart manifests its actual condition—pathetic, not ludicrous, when consider what it indicates. But I am inclined to think that

Drive out Dyspepsia or it will drive out thee, Use K. D. C.

Christians in these days, with a delicacy which in some respects does credit to them, but which is, after all, unjustifiable, are too shy of pressing the truth closely home upon their opponents. They fear they shall be setting themselves up as superior beings if they fall back upon their knowledge through Christian experience, and they would rather meet the objector with arguments drawn from history or the natural reason than with the real evidence upon which their faith rests. They are not above shrinking from the sneer with which they know they will be met; they are a little ashamed of what is most sacred to them.

The prime characteristic of our recent Christianity is its tolerance, which is a Christian virtue, and, like all Christian virtues, very lovely. In times past it has been too much neglected. But remember that tolerance is not the only virtue in the Christian galaxy. Remember, also, the good, ancient, ethical doctrine of the golden mean. Virtues may become vices by excess as well as by defect. It is possible for tolerance to go to the extent of laxity.

In our eagerness to admit the good there is in certain unbelievers whose names stand high on the rolls of science and literature, we are often untrue to our faith. Because they are good, pure, honest, truth-seeking men living according to their lights, we are afraid of setting ourselves self-righteously above them when we assert that they are sinners and must be converted if they are to be competent to speak with reference to this highest sphere of knowledge.

In saying this let me not be understood as judging them. God may see in them such a susceptibility for his grace that he may find ways of saving them. I humbly believe that he will ultimately save many such men, and that we—if God in his wonderful grace also saves us—shall see them in heaven bowing before the Lamb and rejoicing in the knowledge that comes through him. But what God may do with such men is one thing, and our duty as men entrusted with the Gospel of his grace is another. What I assert is, that while such men lack the higher experience they are excluded from the realm of knowledge in which the humblest and most undeveloped Christian moves.

Let us be true to our convictions. We are not self-righteousness on our part. We are quite too self-conscious in such matters. The Christian has nothing to boast of, and just in proportion to the reality of his Christianity is he far from the danger of self-righteousness. It is God's grace which we are called upon to magnify; and the power of Christ, by which the Christian, in him self no better than the unconverted man—perhaps far worse—has been laid hold of and lifted up into a new and higher life. We need not undervalue the achievements of the human intellect in the spheres of purely worldly knowledge, though doubtless these are due to the silent and unperceived influence of Christianity, to a far greater extent than is commonly supposed.—*Levis French Stearns*.

## The Grace of Silence.

This grace of silence under trial is one of the most rare and difficult graces; but it is one of the most pleasing to God, and most conducive to strength and beauty of Christian character. None of us lives to suffer, and we all shudder at the sight of the probe or the amputating-knife. But when the infinite Love is engaged in cutting out a selfish lust or cutting off a diseased limb, our duty is to submit. "Keep still, my friend," says the surgeon to the patient in the hospital; "for restlessness may produce false cuts, and aggravate the process." If the brave fellow is wise, he will say: "Doctor, go as deep as you choose; only be sure to fetch out the bullet." Ah! the battlefield often requires less courage than the hospital! The onset of service, with drums beating and bugles sounding does not so test the mettle of our graces as to be thrown down wounded, or to be commanded to lie still and suffer. To shout a battle cry at the mouth of the cannon is easier than to put our hands on our mouths and be silent because "God did it." If he is silent as to explanations of trying providences, let us be silent in our filial submission. God knows what is best for us; that is enough.—*Dr. Theodore L. Cuyler*.

## Tale Bearing.

Talebearing is an unmitigated evil. There are, however, few vices more common among those who lay claim to respectability. It is a foul blot on social character. It often happens that an evil report is started; as it passes from mouth to mouth it increases in size and malignity, and when exaggerated out of all its origin proportions, the originator or starter

Ward off Disease by taking K. D. C.

encounters it, it is difficult for him to recognize any part of it as his own production. A harmless remark or deed of an individual is told by another without stating the connection or attendant circumstances, and thus twisted and distorted out of all likeness to the original it gains currency in the community. Such a spirit, indeed, is but little, if any, better than that of the madman who scatters abroad firebrands, arrows and death for his own diversion. There is an old story told of a woman "who freely used her tongue to the scandal of others and made confession to the priest of what she had done. He gave her a r'pe thistle, and told her to go in various directions and scatter the seeds one by one. Wondering at the penance she obeyed and then returned and told her confessor. To her amazement, he bade her to go back and gather the scattered seeds. When she objected on the ground that it would be impossible to do so, he replied that it would be still more impossible to gather up and destroy all the evil reports which she had circulated about her."

## By His Footprints.

A philosopher who denied the existence of God was crossing the great desert of Sahara, accompanied by an Arab guide. He noticed his guide kneeling upon the burning sand, and addressing a prayer to God. Finally, one evening, the philosopher, seeing his guide arising after his prayer, asked him with a contemptuous smile:—"How do you know there is a God?"

The guide replied quietly: "How can I know that a man and not a camel has passed my hut during the shades of the night? Is it not by his footprints upon the sand? In the same manner," he added, pointing with his finger to the sun, the last rays of which were breaking over the solitudes of the desert, "that footprint there is not that of man."

## Random Readings.

Faith in God is reason acting reasonably.

An evil thought is the mother of an evil act.

He who saves his neighbor's soul as well as his own is the person who doubles his talent.—*Quarles*.

Faith is the sacrifice of the understanding to God; repentance the sacrifice of the will.—*Jeremy Taylor*.

To dare is great. To bear is greater. Bravery we share with the brutes; fortitude with saints.—*Charles F. Deems*.

The man who is given to sin will lie, but the first thing he is inclined to do when he is converted is to tell the truth.

The things of this world must be known in order to be loved, but Jesus Christ must be loved in order to be known.—*Foscal*.

## Minard's Liniment relieves Neuralgia.

Dyspepsia and Indigestion.—C. W. Snow & Co., Syracuse, N. Y., writes: "Please send us ten gross of Pills. We are selling more of Parmelee's Pills than any other pills we keep. They have a great reputation for the cure of Dyspepsia and Liver Complaint." Mr. Chas. A. Smith, Lindsay, writes: "Parmelee's Pills are an excellent medicine. My sister has been troubled with severe headache, but these pills have cured her."

## SCRATCHED 28 YEARS

A Scaly, Itching, Skin Disease with Endless Suffering Cured by Cuticura Remedies.

If I had known of the CUTICURA REMEDIES twenty-eight years ago, I would have saved me \$200.00 and an immense amount of suffering. My disease (psoriasis) commenced on my head in a spot not larger than a cent. It spread rapidly all over my body, and got under my nails. The scales would drop off of me all the time, and my suffering was endless, and without relief. One thousand dollars would not tempt me to have this disease over again. I am a poor man, but feel rich to be relieved of what some of the doctors said was leprosy, some ringworm, psoriasis, etc. I cannot praise the CUTICURA REMEDIES too much. They have made my skin as clear and free from scales as a baby's. All I used of them was \$5 worth. If you had been here and said you would have cured me for \$200.00, you would have had the money. I looked like the picture (No. 2, page 47) in your book, "How to Cure Skin Diseases," but now I am as clear as any person ever was. Through force of habit I rub my hands over my arms and legs to scratch once in a while, but to no purpose. I am all well. I scratched twenty-eight years, and it got to be a kind of second nature to me. I thank you a thousand times.  
DENNIS DOWNING, Waterbury, Vt.

**Cuticura Resolvent**  
The new Blood and Skin Purifier, internally (to cleanse the blood of all impurities and poisonous elements), and CUTICURA, the great Skin Cure, and CUTICURA SOAP, an exquisite Skin Beautifier, externally (to clear the skin and scalp, and restore the hair), instantly relieve and speedily cure every species of itching, burning, scaly, crusty, pimply, scrofulous, and hereditary diseases and humors of the skin, scalp, and blood, with loss of hair, from infancy to age, from pimples to scrofula.

Sold everywhere. Price, CUTICURA, 75c.; SOAP, 35c.; RESOLVENT, \$1.50; Prepared by the POTTER DRUG AND CHEMICAL CORPORATION, Boston.  
Send for "How to Cure Skin Diseases," 64 pages, 50 illustrations, and 100 testimonials.

**ACHING SIDES AND BACK.**  
Rheumatism, kidney, and uterine pains and weakness relieved in one minute by the CUTICURA Anti-Pain Plaster. The first and only pain-killing plaster.



Children of Mr. and Mrs. M. M. Soller, Altoona, Pa.

## Both Had Eczema in Its Worst Form

After Physicians Failed, Hood's Sarsaparilla Perfectly Cured.

Great mental agony is endured by parents who see their children suffering from diseases caused by impure blood, and for which there seems no cure. This is turned to joy when Hood's Sarsaparilla is resorted to, for it expels the foul humors from the blood, and restores the diseased skin to fresh, healthy brightness. Read the following from grateful parents:

"To C. I. Hood & Co., Lowell, Mass.:  
"We think Hood's Sarsaparilla is the most valuable medicine on the market for blood and skin diseases. Our two children suffered terribly with the

## Worst Form of Eczema

for two years. We had three physicians at that time, but neither of them succeeded in curing them or even in giving them a little relief. At last we tried Hood's Sarsaparilla and in a month both children were perfectly cured. We recommend

## Hood's Sarsaparilla

as a standard family medicine, and would not be without it." Mr. and Mrs. M. M. SOLLER, 1412 2nd Avenue, Altoona, Pa.

HOOD'S PILLS cure liver ills, constipation, biliousness, jaundice, sick headache, indigestion.

## Three Things Necessary

In any preparation for the cure of disease viz:—Purity of Material used—Adaptation to relief of disease—Value for the money invested.

## Wiley's Emulsion of Cod Liver Oil

Answers all these requirements:

1st. Nothing but the purest and finest Norway Cod Liver Oil used.  
2nd. Cod Liver Oil and Hypophosphites in a palatable and readily digested form has always been recognized as the best remedy for Coughs, Colds and disease of the Lungs.

3rd. Wiley's Emulsion is without any question the best value in the market. Full dose of Cod Liver Oil and Hypophosphites. Large bottles for the money, equal to many preparations of twice the cost.

**PRICE, 50 CTS.**  
Six Bottles \$2.50.

## BOOT CAULKS.

Just received and in stock.  
150,000 Lumberman's Boot Caulks.  
For sale low by  
JAMES S. NEIL

## BRUSHES. BRUSHES.

Just received from the Manufacturers, 3 Cases Brushes, Oil: Paint, Kalsomine, Whitewash, Varnish, Wall, Window and Counter Brushes. Sash tools and dusters. For sale low, wholesale and retail.  
JAMES S. NEIL

## THE TEMPERANCE

—AND—  
GENERAL LIFE ASS. CO.

Head Office, - - Toronto

HON. G. W. ROSS, - PRESIDENT  
H. SUTHERLAND, - MANAGER

## Full Government Deposit.

The only old line Canadian Company giving special advantages Total Abstainers.

Policies issued on all popular plans.

AGENTS WANTED

E. R. MACHUM, St. John  
Marine & Maritime Pro

## WANTED.

Agents to sell our choice and best Nursery Stock. We have many special varieties, both in fruit and ornamentals to offer, which are controlled only by us. We pay commission or salary. Write us at once for terms, and secure choice territory.

MAY BROTHERS, Nurserymen,  
12-21-10, Rochester, N. Y.