

## 37.8 Courage.

If the day's brief pain and passing care  
Have seemed too much and too hard to  
bear;  
If under its trivial press and smart,  
Thou hast failed in temper and lost in  
heart;

If the undiscouraged, journeying sun,  
As it sinks to its rest with its travail done,  
Leaves thee all spent with trouble and  
sorrow—

How shalt thou face the harder tomorrow?

If the things familiar daunt thee so,  
How shalt thou deal with an unknown  
woe?

If conquered by every passing dole,  
How build the sinews of thy soul?  
To stand and shiver on the brink  
Of each recurrent task, and shrink,  
Will never harden thee to abide  
The waves of the turbulent Jordan tide.

Never a river but brims and fills  
By the aid of unbroken slender rills;  
Never a strength but has grown and fed  
With the force of a weakness conquered;  
Never a day but is ruled and shaped  
By the power of a yesterday escaped;  
And never a human soul that grew  
By a single resolve to its stature true.

Winter makes ready for the spring  
By months of struggle and suffering;  
And the victory won from the mortal strife  
Strengthens the fibre and pulse of life.  
How if the earth, in its chill despair,  
Felt that the fight were too hard to bear?  
Where were the bloom and the vintage  
then?

Where were the harvest for hungering  
men?

So, if the now seems cruel and hard;  
Endure it with thoughts of the afterward;  
And be sure that each task that is clearly  
set

Is to brace thee for other tasks harder yet.  
Train the stout muscles of thy will  
In the daily grapple with daily ill,  
Till, strong to wrestle and firm to abide,  
Thou shalt smile at the turbulent Jordan  
tide.

—Susan Coolidge.

## Sincerity in Christian Work.

It has been said that the Christian  
has two wings—faith and sincerity.  
Without both he cannot fly. Neither  
one can accomplish its purpose if  
clipped or injured in any measure.  
Both sincerity and faith are essential  
to a perfect Christian character. In  
the equipment of the Christian worker  
these are indispensable elements. That  
faith is this every one fully admits,  
but that sincerity occupies a place of  
equal prominence and importance  
many may have never thought. Yet  
it is true. It is the man of faith who  
is sincere in his work who is strong  
and efficient as a worker.

Faith can avail little if it lacks the  
backing of sincerity. One may avow  
great faith, but if in his life there is an  
evident want of real sincerity, what  
does his faith avail?

What of his good preaching, or his  
good work in other directions; what of  
his grace or suavity of manner if he is  
vainly ambitious, self-seeking, a con-  
scienceless schemer for himself and  
against others, or is so envious of those  
who outstrip him in usefulness or  
excel him in popularity that he must  
disparage their character or efforts at  
every opportunity? Can such a one be  
counted sincere in preaching or in  
his seeming sacrifices or self-denials?  
Is his learning, or his eloquence, or  
his rhetoric, or his apparent faithful-  
ness to be counted for sincerity? Will  
earnestness atone for selfishness? Is  
churchliness a just palliation for un-  
charitableness? Can any number of  
gifts, or qualities, or pretensions make  
one's efforts powerful for good where  
sincerity is lacking? By no means.  
Insincerity is a fatal weakness.

In all departments of Christian work  
sincerity is needed to convince the  
gainsayer, to win sinners to Christ,  
and to exercise a permanent savor  
on society. Nothing can take the  
place of it.

The Nashville Christian Advocate has  
given special emphasis to sincerity in  
preaching in the following just words:

"The preacher, of all men, ought to  
be a real man, a true man. Sincerity  
is the very life of the real and true.  
Sincere, in its origin, means without  
wax, the pure strained honey—the  
pure thing without admixture. Sincer-  
ity is not exactly heartiness, but it is  
that to which heartiness owes its being.  
Sincerity combines reality of convic-  
tion and earnestness of purpose with  
purity. The pulpit needs sincere  
men. The great Puritan, John Howe,  
says he prayed that he might do the  
proper thing, but that he prayed the  
more importantly that he might be  
sincere. Mistakes God would pardon,  
but no performance of duty could be  
acceptable to God that lacked sincerity.  
Insincerity not only destroys the  
efficiency and acceptability of every  
service, but renders that service  
sinful."

It is said that when Joseph Hume,  
the infidel, was taxed with inconsis-  
tency on going to listen to John Brown  
the godly Scotch minister of Hadding-  
ton, he replied:

**J. D. C. Restores the Stomach  
to Healthy Action.**

"I don't believe all he says, but he  
does; and once a week I like to hear  
a man who believes what he says.  
Why, whatever I think, that man  
preaches as though he thought the  
Lord Jesus Christ were at his elbow."

There is a story of a couple of  
gentlemen, who stopped at an outdoor  
meeting in Scotland and listened while  
some one delivered an elegant and  
polished address.

"What do you think of that?" said  
one of them to his fellow.

"I think that man does not believe  
a word he says," was the reply.

After the first speaker had conclud-  
ed John Brown, of Haddington, rose  
up to preach, and poured out "the  
rivers of living water," which were  
welling within his own soul.

"And what do you think of that  
man?" said the traveler to his com-  
panion.

"Think," said he, "I don't know  
what to think. It seemed as if he  
thought Jesus Christ was standing by  
his side, and every little while he was  
saying, 'Now, Lord, what shall I say  
next?'"

Sincerity in the Sunday-school  
teacher, the Sunday-school superin-  
tendent, or other church workers, is  
equally potent as a factor of usefulness.  
A man may lack great gifts, he may  
even possess but humble parts, but if  
he is sincere in heart in all he does,  
he can not but do good. The biograph-  
er of Edward Payson says of that  
godly man:

"Next to his prayers the undoubted  
sincerity of his belief in the truths  
which inculcated he was the cause of his  
distinguished and almost uninterrupted  
success. His language, his conversa-  
tion, and whole deportment were such  
as brought home and fastened on the  
mind of his hearers that he believed  
and therefore spoke. Though he drew  
crowds there was nothing of stage  
effect—no imposing attitudes, no ex-  
tremes of intonation, no affectation  
of tears. It was simple nature, sancti-  
fied by grace, uttering the deep  
convictions of his heart."

Oh, for men of such sincerity in  
pulpit and in pew, in life and in work.  
The element of sincerity in Christian  
work is a force of magnetic and con-  
vincing power. There is no substitute  
for sincerity. Seek it. Have it.—*Rel.  
Telescope.*

## The Promises.

How many Christians are there who  
believe literally and fully the prom-  
ises of the Bible? Very few, we fear;  
and yet absolute faith is the condition  
of fulfillment of these promises, and if  
God's children have not faith that He  
will do for them altogether as He  
agrees to do, how can they expect the  
fulfillment, in whole or in part, of the  
promised good? It is virtual abnega-  
tion of a promise not to believe all  
that it promises. "I will make you  
well again," says a doctor. Is it an  
acceptance or realization of this prom-  
ise, for the patient to believe simply  
that the doctor will mitigate his suffer-  
ing? So Christ says, "Come unto Me,  
all ye that labor and are heavy-laden,  
and I will give you rest." Does the  
soul in any sense, or to any degree,  
realize this promise, who merely be-  
lieves that coming to Christ will  
lighten somewhat the intolerable bur-  
den of life? Rest is what Christ prom-  
ises—and the weary soul believes  
only in the shifting of the load, the  
lessening of the toil. Oh! the suicidal  
weakness of human faith—the pitiful  
toiling at mole-hills, while the moun-  
tain waits to be faith-borne into the  
sea; the feeble, doubtful seeking for  
relief, while God waits to give immu-  
nity and deliverance; the poverty-  
stricken contentment with a fraction  
of good, while heaven longs to bestow  
the whole and sweet and utter bless-  
ing!

Why do we doubt God's willingness  
or ability to fulfil His promises just as  
they stand? Why do we go on saying  
with our lips, "Seek, and ye shall find;  
knock, and it shall be opened unto  
you," while our hearts whisper, "We  
will seek because there is a chance of  
finding, and we will knock because the  
door is sometimes opened?" So we  
defeat God's absolute promises by  
making them conditional promises.  
We rob ourselves of complete good by  
refusing to accept anything more than  
partial good. God offers us immortal  
life; we beg simply continuous life—  
mere duration. God offers us peace;  
we beg the ease of favoring circum-  
stance or the insensibility of forgetful-  
ness. God offers us miraculous spiri-  
tual power; we beg a little more mental  
and physical strength. The great and  
divine promise shines above us like  
the sun, and we are content with the  
shadow of a rush light.

When Christians come to believe  
the Bible promises in all their fullness,  
and expect to receive them in all their  
richness—if they ever do—then Chris-  
tianity will be the all-conquering force

**The Worst Disease—Dyspep-  
sia, The Best Cure K. D. C.**

in modern life. It is lack of faith  
that keeps the church from becoming  
the supreme power in the world. If  
we believed that we could be all Christ  
promises to make us, we should control  
the earth by a mightier power than  
that which sweeps it through its orbit  
or whirls it on its axis. We should  
draw our strength from the fountain-  
head of Power. Receiving the utmost  
which God can give, we should become  
godlike, and our power would be  
limited only by our desire to be and to  
do.—*Herald.*

Glorifying God in Business  
Life.

We are to glorify God in all our  
business relations. There is danger  
that we shall make an unwarrantable  
distinction between our business  
engagements and our religious obliga-  
tions. They do not belong to different  
spheres of duty. We too often act as  
if Sundays and churches belonged to  
God, and week days and business  
houses to the world, the flesh, and the  
devil. There is a sense in which the  
house which has been consecrated to  
God. Religion is not for Sundays and  
churches alone, but it is for week days  
and business houses as well. Religion  
sanctifies and glorifies every relation  
in life. If a man cannot take his re-  
ligion into his business, he must have  
a bad business or a very poor religion.  
We all recognize the importance of  
what is known as "a call to the min-  
istry;" the man who refuses to heed  
this call does so at his peril. But it  
must not be forgotten that every man  
is called to some form of ministry in  
the Kingdom of our Lord.

The whole duty of everyone every-  
where is to glorify God; and the ex-  
alted privilege of every man is to  
enjoy God forever. No man is excused  
from this great obligation because he  
refuses to confess Christ. This refusal  
but adds to his guilt. If you are en-  
gaged in an honest business for which  
you have qualifications, and which  
you are conducting in a religious spirit,  
you may rest assured that God has  
called you into that business. By giv-  
ing you ability to perform your work  
God has set you apart to that duty.

Other business men may not have  
formally laid their hands upon your  
head, giving you ordination to that  
service, but tacitly they have given  
their approval and God has given His  
blessing. This conception of our daily  
calling exalts and glorifies it; it makes  
the lowliest duty radiant with the  
glory of the loftiest motive. This con-  
ception of life and duty converts every  
office and store, every workshop and  
factory, every parlor and kitchen,  
into a sanctuary. It makes every  
counter and desk, every anvil and  
bench, a pulpit from which men and  
women may preach the Gospel of  
Christ, and in which they are to glori-  
fy God. We are to find our opportu-  
nity to serve God, not apart from,  
but within, our daily vocation. Any  
other thought of secular service de-  
grades it and dishonors God.—*Robert  
S. MacArthur, D. D.*

## What A Live Church Has.

Piety.  
Plans.  
Unity.  
System.  
Revivals.  
Free pews.  
Obedience.  
Sociability.  
Leadership.  
Spirituality.  
Bible study.  
Good order.  
Good sense.  
Young men.  
Conversions.  
Intelligence.  
Helpfulness.  
Enthusiasm.  
Fruitfulness.  
Faithfulness.  
Consecration.  
Work for all.  
A zeal for souls.  
A testifying people.  
A missionary spirit.  
No privileged classes.  
A good Sunday school.  
Charity for the erring.  
Sympathy for the poor.  
A welcome for strangers.  
The spirit of co-operation.  
The children looked after.  
Peace among its members.  
A spiritual prayer meeting.  
Earnest congregational singing.  
Prompt and liberal collections.  
No place for worldly amusements.  
A well-organized young people's  
society.

Such a church has the Holy Ghost  
in its pastor and in its people, and it  
must be prosperous and fruitful.  
Such is God's true church in the  
world.—*Telescope.*

**K. D. C. Cures Midnight  
Dyspepsia.**

## Prayer the Secret of Power.

Dr. James A. Duncan had, on an  
important occasion, delivered a sermon  
of wonderful intellectual and spiritual  
power. He was asked, "What is the  
secret of such a sermon as that?" He  
replied, "The secret of that sermon  
is thirteen hours consecutive prayer."  
Charles B. Spurgeon, when asked for  
the explanation of his success, said,  
"Knee work! knee work! C. G.  
Finney, after spending a whole day  
in the woods fasting and praying,  
preached at night to a phenomenally  
irreligious congregation. The sermon  
was accompanied by such divine power  
that the whole congregation, except  
one man, an elder in the church, fell  
prostrate upon the floor, and voiced  
their agony under conviction in such  
loud outcries that the preacher was  
forced to stop William Bramwell, a  
most eminent divine, is said to have  
spent six hours a day in secret prayer.  
Such devotion was the secret of his  
power.

Genuine revivals are born of God  
and are promoted in answer to prayer.  
They usually break out in the prayer  
meeting as a result of renewed con-  
secration and importunate prayer by  
the church. Its kindlings are felt in  
the hearts of the faithful, and breaks  
out in a flame that reaches the whole  
community. If a revival is wanted, let  
the church go to praying for it.

Too much prayer can not be mingled  
with revival work. It arouses the  
energies and quickens the faith of the  
church, overcomes opposition, brings  
conviction on the unsaved, and is  
accompanied with the power that draws  
men to Christ. Pray for a revival.—*Free Methodist.*

## Christ's Ownership.

No man can belong to Christ who  
does not "let his light shine before  
men." We owe him time, talents,  
money, toil and sacrifice of self to his  
service. Not the cheese-parings or the  
candle-ends are to be turned over to  
him. He has a sovereign right to  
the best. And if we are ready to ac-  
knowledge that, if we gladly consecrate  
to him our energy, influence, purse  
and hearts, O how he will take us into  
the closest, sweetest, tenderest in-  
timacy of his love! Not servants  
merely will we be, but confidential  
friends. Living thus on him, with  
him, and for him, we shall be able to  
say, with stout old Bradwardine: "Thy-  
self, my Lord, I love above all things,  
and not for aught else will I ever seek  
with all my heart and strength, with  
continual labor and weeping. If thou  
givest me not thyself, thou givest me  
nothing. Then thou dost but torture  
me. Grant me, O precious Lord, that  
in the present life I may ever love  
thee for thyself, and in the future  
world may find thee and be forever  
with thee."

"Whether to live or die,  
I know not which is best;  
To live in thee is bliss to me,  
To die is endless rest."

"Living or dying, Lord,  
I ask but to be thine;  
My life in thee, thy life in me,  
Makes heaven forever mine."

—*T. L. Cuyler in New York Evangelist*

The One Hundred and Third  
Psalm.

There is one psalm that gives to  
wounded hearts courage and hope be-  
yond the power of expression. It is  
the psalm of the Old Testament be-  
ginning, "Bless the Lord, O my  
soul: and all that is within me, bless  
His holy name."

Why are courage and hope derived  
from the reading of this psalm? Be-  
cause it opens in the spirit of thank-  
sgiving. The very first word shows  
that the heart is in close union with  
the Father of our spirits.

What a lesson we may learn from  
this! Thanksgiving and praise must  
fill our hearts before we can rightly  
receive God's truth. There is no pre-  
paration like this. When the heart's  
fountains are open wide we have a  
spiritual condition for appreciating  
divine things, as well as of supplicat-  
ing that mercy which all so much need.  
Never could we fully apprehend the  
teachings contained in the succeeding  
words of this psalm concerning God's  
fatherly goodness without first possess-  
ing a spirit of praise to Him.

## Random Readings.

Pride is a hard master.  
Love's investments are always draw-  
ing dividends.  
Surprises, like misfortunes, seldom  
come alone.  
Consciousness of a mission is a great  
brave in a stormy day.

Never fear to bring the sublimest  
comfort to the smallest trouble.

The way of the transgressor never  
was an easy one and never will be.

**K. D. C. Relieves Distress  
After Eating.**

He that is careful not to do any  
more than his bare duty is doing less  
than his duty.

Is your religious faith real enough  
and deep enough to be of real cheer  
and help to you?

Faith is only the attempt to  
realize art in living forms and social  
intercourse.—*Holmes.*

The public good requires devotion  
and uprightness on the part of pro-  
fessing Christians.

The righteous are expected to  
magnify the grace of God by a clear  
testimony and a pure, consistent life.

We want not time to serve God,  
but zeal; we have not much business,  
but too little grace.—*Hamilton.*

To be the child of God is to be the  
child of destiny, for God is Destiny—  
the power that governs the future.

If you want to be filled with the  
Holy Ghost, obey; if you want to keep  
filled, go right on obeying.—*D. L.  
Moody.*

Seven Walks of Ephesians: Obsidi-  
ance, worthy of vocation, in love, cir-  
cumpect, good works, not as other  
Gentiles, as children of light.

Deal not roughly with him that is  
tempted, but give him comfort, as  
thou wouldest wish to be done to thy-  
self.—*Thomas a Kempis.*

The best cure for sorrow is to sym-  
pathize with another in his sorrow.  
The cure for despondency is to lift the  
burden from some other heart.

Observe what direction your thoughts  
and feelings most readily take when  
you are alone, and you will then form  
a tolerably correct opinion of your real  
self.—*Engel.*

The richest man in the world can  
offer the petition of the Lord's prayer,  
"Give us day by day our daily bread,"  
if he will only pray, as he ought to,  
with some one who is hungry.

Whatever may be the mysteries of  
life and death, there is one mystery  
which the cross of Christ reveals to us,  
and that is the infinite and absolute  
goodness of God.—*Charles Kingsley.*

Some people find it hard to think of  
eternal life as existence. It is easier  
to think of God as perishing, or his  
promise failing, or his redeemed, up-  
held in his everlasting arms, falling  
away!

Minard's Liniment for Rheu-  
matism.

The Coughing and wheezing of per-  
sons troubled with bronchitis or the  
asthma is excessively harassing to  
themselves and annoying to others. *Dr.  
Thomas' Electric Oil* obviates all this  
entirely, safely and speedily, and is a  
benign remedy for lameness, sores,  
injuries, piles, kidney and spinal  
troubles.

You need not cough all night and  
disturb your friends; there is no oc-  
casion for your running the risk of con-  
tracting inflammation of the lungs or  
consumption, while you can get Bickel's  
Anti-Consumptive Syrup. This medi-  
cine cures coughs, colds, inflammation  
of the lungs and all throat and chest  
troubles. It promotes a free and easy  
expectoration, which immediately re-  
lieves the throat and lungs from viscid  
phlegm.

## A PROMPT CURE.

GENTLEMEN.—Having suffered over  
two years with constipation, and the  
doctors not having helped me, I con-  
cluded to try B. B. B., and before I  
used one bottle I was cured. I can  
also recommend it for sick headache.  
ETHEL D. HAINES,  
Lakeview, Ont.

## ITCHING AND SCALY

Skin Disease 9 Years. Doctors and  
Medicines Useless. Cured by  
Cuticura for \$4.75.

I feel it is my duty to tell you my experience  
with your CUTICURA REMEDIES. I have been  
troubled for over nine years with a dreadful skin  
disease. When I first felt it, there appeared a few  
small red spots on my breast, and it kept on  
spreading slowly. It started turning gray, and began  
itching. Small scales would  
fall off, so it continued  
spreading all over my  
body. I tried all the  
medicines I could think  
of, or get hold of. I also  
consulted doctors. Yes,  
they would cure me in a  
short time, but they always failed. Then I gave it  
all up, thinking there was no cure for me. Some  
few months ago, I noticed your advertisement in  
the *Tecoma Morning Globe*; thought I would try  
the CUTICURA REMEDIES, not thinking it would do  
me much good, but to my surprise, three boxes of  
CUTICURA, one cake of CUTICURA SOAP, and three  
bottles of CUTICURA RESOLVENT cured me entirely.  
My skin is now as white and pure as that of a child.  
I send my photograph. I have many friends in  
Chicago, Ill., and St. Paul, Minn.



JOHN E. PEARSON,  
P. O. Box 1062, Watcom, Washington.

**Cuticura Resolvent**  
The new Blood and Skin Purifier, internally and  
externally, the great Skin Cure, and CUTICURA  
SOAP, the exquisite Skin Beautifier, externally, in-  
stantly relieve and speedily cure every disease and  
humor 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.  
Get "How to Cure Skin Diseases," 64 pages,  
50 illustrations, 100 testimonials, mailed free.

PIMPLES, blackheads, red, rough, chapped, and  
only skin cured by CUTICURA SOAP.

**WEAK, PAINFUL KIDNEYS.**  
With their weary, dull, aching, lifeless,  
all-gone sensation, relieved in one  
minute by the Cuticura Anti-Pain  
Plaster. The first and only instantane-  
ous pain-killing strengthening plaster. 35 cents.

## Cures Others

Will cure You, is a true statement  
the action of AYER'S Sarsaparilla  
when taken for diseases originating  
impure blood; but, while this assertion  
is true of AYER'S Sarsaparilla, and  
thousands can attest, it cannot be truth-  
fully applied to other preparations, which  
unprincipled dealers will recommend  
and try to impose upon you, as "just as  
good as Ayer's." Take Ayer's Sarsa-  
parilla and Ayer's only, if you need  
blood-purifier and would be benefited  
permanently. This medicine, for nearly  
fifty years, has enjoyed a reputation,  
and made a record for cures, that has  
never been equalled by other prepara-  
tions. AYER'S Sarsaparilla eradicates  
the taint of hereditary scrofula, and  
other blood diseases from the system,  
and it has, deservedly, the confidence  
of the people.

AYER'S  
Sarsaparilla

"I cannot forbear to express my joy  
at the relief I have obtained from the  
use of AYER'S Sarsaparilla. I was  
afflicted with kidney troubles for about  
six months, suffering greatly with pain  
in the small of my back. In addition to  
this, my body was covered with pim-  
ple eruptions. The remedies prescribed  
failed to help me. I then began to take  
AYER'S Sarsaparilla, and, in a short  
time, the pains ceased and the pimples  
disappeared. I advise every young  
man or woman, in case of sickness  
resulting from impure blood, no matter  
how long standing the case may be, to  
take AYER'S Sarsaparilla."—H. L. Ja-  
mann, 33 William st., New York City.

## Will Cure You

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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 bottle 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

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