

Only in Thee.

Fain would I be strong with the heart of the brave,
Alfearless in conflict, all calm in defeat;
Fain would I be patient, Lord, patience I crave,
In pain to be silent, submissive, and sweet.

O where shall I find it, the strength I would win,
As pilgrim I journey through peril and sin;
My Master, my Saviour, my help is in Thee,
In Thee is my help, Lord, 'tis only in Thee.

Fain would I be gentle, whatever betide,
And meek, unresisting, returning no word
In haste or in anger to those at my side
Who may grieve or annoy me. Thy gentleness, Lord
Bestow on Thy child, that her looks may be fair,
And mildness distill from her speech, and her care
Be laid at Thy feet; for whatever it be,
In Thee is my help, Lord, and only in Thee.

Fain would I be faithful, so daily to prove
To those whom I meet that my life has a spring
Abundant in beauty and precious in love,
And that close to the Vine in my earthly life I cling.
Fain would I be faithful, nor follow afar,
Fain would I abide where Thy chosen ones are;
Master, my Saviour, be gracious to me,
Thou art my help, Lord, and only in Thee.

Fain would I be cheerful, and sing as I go,
Uplifting Thy praises through darkness and dawn;
Fain wear a white robe, not the garment of woe,
And joyously, blithely, and gayly go on.
O bid me to triumph and smile through my tears,
O crown me a victor o'er trials and fears.
My Master, my Saviour, my joy is in Thee,
In Thee is my help, Lord, and only in Thee.

—Margaret E. Sangster.

Confessing Christ.

If you have the testimony of the Spirit in you, then the confession of Christ follows spontaneously. You then confess Christ, not because you are told to do so, but because you cannot help doing so. You must tell the secret out. You must tell those who edify you to Christ that you have been saved by him. You must tell it to whom you love and wish to be saved. You must tell those who inquire about the cause of your change of conduct. Should you try to hide from others your relation to Christ, you would not only disobey Christ's command, but also repress the impulse felt within. And if you should persevere in this the result is sure to be most disastrous. God's Spirit will then be prevented from doing his intended work in you. You will lose the peace and joy you had when he entered your heart, and be unfit for the life, the conflict, and the victory which the saved sinner is called to share with the Saviour. Therefore, do not grieve the Spirit, but yield to his impulse and gladly confess Christ.

Do this from the very first. Those who surrendered to Christ on the pentecostal day, and afterward in the days of the apostles, at once boldly confessed their relation to the universally hated Christ. They were publicly baptized, and at once joined the fellowship meetings, which were not secret but open gatherings. At that time there was a fierce conflict between the confessors of Christ, who were few in number, and the enemies of Christ, who were the vast majority, and had on their side the men of influence. The new converts at once threw themselves into this conflict. All joined in it, both men and women, by boldly confessing Christ. Each had his or her share of the domestic and social suffering entailed by this conflict. But all behaved as true heroes. No amount of suffering could damp their ardor. When they had to flee from Jerusalem they eagerly confessed and proclaimed Christ wherever they were scattered. Persecution and suffering only made their confession of Christ more emphatic. Do likewise. Identify yourself from the first with those who feel called by God to confess their being saved by Christ. Take your stand among those who are worthy of the name of "confessors of Christ."

Nothing is more simple than confessing Christ. The Philippian jailor, for instance, was an ignorant heathen, but he knew that since his surrender to Christ he was pardoned and made a new creature. Could anything be more simple than just to confess this? A little child, who is really saved by Christ, can say: I know that Jesus has made me a child of God. There is something very attractive in the simple confession of Christ by one who is ignorant of the conventional terms used by religious people, and who in his own natural and simple manner confesses the fact of his being saved by Christ. In many an instance this

K. D. C. Relieves Distress After Eating.

simple confession has been used by God for the salvation of those who had long resisted the Gospel they had heard from others, even from eminent preachers.

By confessing Christ you publish the Gospel. Just as the preaching of the Gospel by one who speaks as a saved man is a confession of Christ, so confessing Christ is indeed preaching the Gospel. We are told that the Antiochians in Pisidia, as soon as they had surrendered to Christ, published the word of the Lord throughout all the region. I suppose most of them were still very ignorant, and published the Gospel just by telling the story of their own salvation through Christ. God uses very simple means for the saving of the lost. The most efficient are the most simple. Just confess Christ in a natural and child-like manner, whenever God opens to you the way of doing so, and you will be the means of effecting much good. None spoke in a simpler manner than Christ.

What gives effect to one's confessing of Christ is the life which proves it to be true. Only by his life could Christ prove the truth of his confession concerning the relation between him and his Father. He appealed to his works, which were such as only the Son of God could do. He taught his disciples that they were in this manner to prove to the world their unique position and calling. The fruit of the Spirit—such as love, joy, peace, long-suffering, gentleness—is to prove that you are through Christ possessed of a spirit which the world lacks. Your confession should interpret your life, and your life should corroborate your confession. People may refuse to see the light shining in your arguments for the truth, but they cannot shut their eyes against the light shining in a Christ-like life. A confession of Christ without a corresponding life will be powerless either to attract or repel the opponents of the truth, and will throw a stumbling-block in the way of those who sincerely seek it; but a confession with which the life harmonizes will have an irresistible power, either of attraction or of repulsion, and will be a beacon of light to those who desire to know where to find safety and rest. One Christian whose life is thoroughly consistent with his confession is worth more than hundreds of books written in defence of Christianity. The apologetics written by the Spirit of God on behalf of Jesus Christ are the consistent lives of thoroughly saved men and women and children. Seek, above all, to excel in a life resembling the life of Christ. It will add infinite power to every word you speak in his behalf.—Rev. J. Hofmeyer, D. D.

The Fruits of a Genuine Work of Grace.

Revivals have been, and will always continue to be powerfully promotive of the salvation of men and the growth and edification of the church. A revival may be known to be genuine if there are seen afterwards the following fruits:

1. A spirit of self-denial. The coming of the Holy Spirit always magnifies the beauty and excellency of the divine Master and make His "Yoke easy and his burden light." After the great revival in Corinth, when that church was founded, Paul says this to them, "In the abundance of their joy, their deep poverty abounded unto the riches of their liberality. Yea I bear witness that beyond their power they gave of their own accord." 2. A spiritual discovery of the odiousness of sin. There is set up a mighty wrestling against the corruptions within and longing desires to have it crucified by a divine power that we may be forever freed from its dominion. We are astonished that the beauty and holiness of God should be so long hid, and understand as never before that: "The God of this world has blinded the minds of those who believe not." We can say with Paul, "I delight in the law of God after the inward man, but I see another law in my members warring against the law of my mind and bringing me into captivity to the law of sin which is in my members." Edwards says of the revival in his day, "When awakening first begin, their consciences are commonly most exercised about their outward vicious course, or other acts of sin; but afterwards they are much more burdened with a sense of heart sins, the dreadful corruption of their nature, their enmity against God, their pride, unbelief, rejection of Christ, and the stubborn obstinacy of their wills."

3. The spiritual apprehension of God becomes a source of profound joy. We begin to realize what a Psalmist meant when he exclaims, "As the heart panteth after the water brooks, so pants my soul after thee,

K. D. C. Cures Midnight Dyspepsia.

O God." Brainerd thus relates the experience of one of his Indian converts: "Her sweet and surprising ecstasy appeared to spring from a true spiritual discovery of the glory and ravishing beauty and excellency of Christ, and not from any gross and imaginary view of his human nature, etc., but from a view of his personal excellency and transcendent loveliness." God undoubtedly is the source and spring of all our pleasures and the outpouring of the spirit is always attended with a surprising exaltation of mind and a pleasure unspeakable. When the blessings of redemption came upon the household of Cornelius it is said that, with astonishment, Peter and his friends, "Heard them speak with tongues and magnify God." Jesus declares that one of his great objects was to reveal the Father and his inestimable blessedness. "These things have I spoken unto you, that my joy might remain in you, and that your joy might be full." Again, "The fruit of the spirit is love, joy and peace."

4. Great delight in the communion and fellowship of God. It is an amazing honor as well as pleasure to be brought into the friendship and sympathy of the infinite Father. A new sun has risen upon our souls. "We walk in the light as he is in the light and we bask in the splendor and sweetness of its light and have fellowship one with another." Yea truly, "Our fellowship is with the Father and with his Son Jesus Christ, whose blood cleanseth us from all sin." Our happy hearts exclaim, "Give unto the Lord, O ye people, give unto the Lord glory and strength." O, worship Jehovah in the beauty of holiness." Brainerd in speaking of such an experience thus writes: "My soul so much delighted to continue instant in prayer, at this blessed season, that I had no desire for my necessary food. I even dreaded leaving off praying at all, lest I should lose this spirituality, and this blessed thankfulness to God which I felt."

5. Secret prayer is another fruit. The heart is enlarged, the faith strengthened, love quickened, and thus quickened it deals much with God, pleads with him as never before, takes no denial, faints not, and discovers a thousand things to present and press upon the love and attention of a prayer-hearing God. This pouring out the soul to God, this drawing near in secret and crying mightily for divine favors, is generally accompanied with pious resignation to his will, with assurance of faith, with holiness and humility. We come now boldly to the throne of grace that we may obtain mercy, and find grace to help in time of need. And the sweet thing about it is that we do find "mercy" and "the grace to help." The Psalmist declares this when he says: "My soul shall be satisfied as with marrow and fatness, and my mouth shall praise thee with joyful lips."—Mid-Continent.

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A Year Famous for Believing.

"God grant that this may be a year famous for believing," was the wish which the excellent William Romaine expressed for his congregation on a New Year's Sunday. Can we do better than repeat it as we stand on the threshold of 1894? Great thinkers are not wanting in our generation, but are great believers as common as they have been in other days? If they are not, it may be the fault of the age, which cannot easily tolerate credulity, but sets the highest value on originality. "Give us a man who thinks for himself," is the demand of the hour. But there is nothing which the Church of God so much needs as strong men who think God's thoughts after Him, and stagger not at the promises through unbelief. Faith and reason are like the two compartments of an hour-glass—when the one is full the other is empty. That is to say, what we can prove logically or mathematically it requires no faith to accept; what we are obliged to accept solely on the testimony or promise of God it demands our utmost faith to credit. But in the last instance we are brought close to God. Trust in the soul's touch, laid at first perhaps upon the hem of Christ's garment, but learning little by little to lean upon his heart. Practice this much neglected grace, O reader! Accustom yourself to test the promises of God; learn the sweetness of confiding in the Lord in matters pertaining

The Worst Disease—Dyspepsia, The Best Cure K. D. C.

to everyday life; rejoice in everything which brings you into straits and shuts you up to the Almighty as your only refuge. Abundance of blessings at most always brings leanness of soul and for the reason that faith has no strenuous exercise when our wants are all supplied. Blessed are the poor, for it is easy for such to be rich in faith. Blessed are the rich who know how to be poor in spirit, living in humble dependence on God, though by earthly fortune they are called "independent." Faith makes us intimate with God; faith teaches us to demonstrate His power and His providence; faith gives eyes to the blind, feet to the lame, and a light to them that sit in darkness. Even the beatitudes, rich and comprehensive as they are, waited to be crowned by a new beatitude—one not given in the Sermon on the Mount, but spoken by the risen Christ: "Blessed are they that have not seen, and yet have believed."

If any of us shall make the coming year one famous for believing, it shall be also one memorable for communion with God and for contact with Christ. In a time when scholars are insisting on bringing Scripture to the test of "the scientific method," it is the Christian's great and exceptional opportunity to show what the word of God can yield to the believing method.—A. J. Gordon.

The Dignity of Suffering.

There is an ennobling quality in suffering. Pain, trial, discipline, bereavement—these are experiences which write lines of spiritual dignity and strength upon human faces, which deepen and sweeten human hearts, and make life silently serious and purposeful.

Even physical suffering has a dignifying power. Who does not feel touched with a sense of reverence and humility in the presence of one who lies in bodily pain or weakness? Note the face that is thinned and scored by years of physical suffering. What a strange, sweet nobility it has! Pain's refining chisel has been at work there. Though the outlines of an invalid's face lack the rounded beauty of health they possess another and more abiding kind of beauty—that which grows out of the fortitude and the patience and the love and the faith of long years of physical suffering and dependence. The kings and queens of the sick-chamber are nobler oftentimes than the kings and queens of courts. There is that which unconsciously moves one to uncover the head, almost to bend the knee, in the wards of a hospital. Stretched on these white cots are the brave children of the house of pain. They are fighting grand but silent battles—battles which demand all the courage and the endurance and the faith of which humanity is capable. There is a true bravery, a true dignity a true nobility.

But there is a still greater dignity in spiritual suffering. The soul which has been wounded by disappointment, stricken by bereavement, torn by trial assailed by misconception, crushed by the sense of sin, even in the depth and darkness of its suffering is nobler and stronger and more godlike than when it basked in life's sunshine. Out of that pain and sorrow God is fashioning something finer and purer than common metal; and the dignity, the nobility, of the Divine process writes itself upon that which is purified. The outcast, in the pain and tears of his degradation, is the man to be profoundly pitied rather than to be blamed. The greatness of his suffering serves to dignify him. Through pain and tears God is seeking to restore His image in that heart.—Z. Herald.

Why He Went.

A missionary being asked what it was that directed his thoughts toward the foreign field, answered: "In coming home one night, driving across the vast prairie, I saw my little boy John hurrying to meet me; the grass was high on the prairie, and suddenly he dropped out of sight. I thought he was playing, and simply hiding from me, but he did not appear as I expected he would. Then the thought flashed across my mind, 'There's an old well there, and he has fallen in.' I hurried up to him, reached down in the well and lifted him out; and he looked up in my face, what do you think he said? 'O, papa why didn't you hurry? Those words never left me. They kept ringing in my ears until God put a new and deeper meaning into them, and bade me think of others who are lost, of souls without God and without hope in the world; and the message came to me as a message from the heavenly Father, 'Go and work in my name,' and then from that vast through a pitiful, despairing, pleading cry rolled into my soul, as I accepted God's call: 'Oh, why don't you hurry?'"

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

Discouraged?

Yes, very likely you are. Your soul is cast down. You have been disappointed in your plans. Your purposes have been defeated. Your hopes have been smitten to the ground. Your prospects of success have withered. The prayers you have recently offered have not been answered—at least, they do not seem to have been. Quite possibly they have not yet been answered. And it may be that, in your discouraged state, you doubt the use of prayer. You may not doubt that the prayers of others have been answered and are being answered; but your prayers you now think, are not answered. You may even say that you are not positively certain that any of your prayers were ever answered. Thus discouraged Christians sometimes think and sometimes say to themselves, But remember, discouraged one, that multitudes of the best Christians, in all ages of the world, have been wretchedly discouraged. They have seen times when they felt like crying out, as David did, 'My God, my God, why hast thou forsaken me?' But God had not forsaken him, nor has He forsaken you. Don't lose all hope. Don't quit praying. Keep on working for God.

Random Readings.

The gate of heaven is love. Consecrated common sense is true religion.

The mere learning our duty will avail little unless we also do it.

The heart sees opportunities where the head never thinks of finding them.

No gift can make rich those who are poor in wisdom.—Julia Ward Howe.

Loving kindness is greater than laws; and the charities of life are greater than all ceremonies.—Talmud.

Religion must have its source in the heart. A religion of the intellect only is not worth much in the sight of God.

Appreciative words are jewels, rescued from the yesterdays of life, that shall be set in crowns of glory in that upper and better world.—Hughey

Sin is never at a stop; if we do not retreat from it we shall advance in it; and the farther on we go the more we have to come back.—Barrow.

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TORONTO TESTIMONY.

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I have a boy, fifteen years old, born in Fiskhill, Scotland, who had the eczema so offensive that I could not stay in the room with him. The poor boy suffered terribly. His feet were terribly sore, he could not wear any shoes, and had therefore to stay at home from school. When he put on a pair of dry stockings in the morning, they would in one hour be saturated with moisture and very offensive even in the coldest weather. The disease began to spread over his body, especially his hands and fingers. His thumbs on both his hands became stiff and as useless as two withered sticks of wood. It would be useless for me to try to tell the suffering this boy endured. I took him to two different doctors, both gave him lots of medicine, but all to no use. He grew worse. I therefore despaired of ever having him cured. One day I saw the great benefits promised to those who would use CUTICURA REMEDIES. I went right away to the drug store and bought them. I must confess I had but little faith in them. However I used them according to directions, and today I say truthfully to all the world, if you wish to publish it, that my son is entirely cured, thank God and thank the discoverers of CUTICURA REMEDIES. They cured him in four weeks as sound as a gold dollar.

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