

The Light that is Felt.

A tender child of summers three,
Seeking her little bed at night,
Paused on the dark stairs timidly.
"O, mother, take my hand," said she,
"And then the dark will all be light."

We older children grope our way
From dark behind to dark before;
And only when our hands we lay,
Dear Lord, in Thine, the night is day,
And there is darkness nevermore.

Reach downward to the sunless days,
Wherein our guides are blind as we,
And faith is small and hope delays;
Take Thou the hands of prayer we raise,
And let us feel the light of Thee.

—John G. Whittier.

Prevailing vs. Formal Prayer.

Prevailing prayer is special and direct; formal prayer is general and abstract. The former springs from a sense of need or of gratitude, and the opportunity to pray is gladly recognized and improved as a great privilege. The latter is attended to as a duty, and with a feeling that if duty did not require it, the prayer would rather not pray just then.

Prevailing prayer is prayer into which the petitioner puts his whole soul. He goes to God, in the name of Jesus, with a special request or a special message. For the time he thinks of nothing else. If his soul is burdened with a sense of great need or great grief, he pours out its burdens before the Lord in the spirit of true faith and confident submission, and asks for the grace, help, and deliverance which the dear Father sees he needs; and in due time the answer comes, filling his soul with great peace and an indescribably comforting assurance. How many a heartbroken father, mother, wife, husband, son, daughter, when overwhelmed by the death of a loved one, has thus unburdened the soul and entered into a state of solid peace and assurance.

If, as a result of recounting his many mercies and meditating upon his rich inheritance through Jesus Christ, he goes to God with his heart overflowing with gratitude and joy, and pours out his devout thanksgiving and praise, there comes to him a soul-refreshing assurance of divine acceptance, as real as was the descending fire to Elijah on Mount Carmel, and goes out from his devotions greatly strengthened and built up in the faith of the gospel.

If he goes to God burdened with deep anxiety in behalf of some dear friend whose soul is in imminent peril or whose life is threatened with disease or in behalf of some great church or benevolent interest, and from the depths of his soul spreads his burden before the Lord, beseeching his help, his guidance, his blessing—doing all this wholly stripped of all selfishness or thirst for self-glorification, and then with implicit confidence in the wisdom, power, and goodness of the Father, and the certainty of the fact that he will do the thing that is best and right he goes from his devotions cheered and strengthened. His prayer has brought peace to his soul. He is assured that whatever may be the outcome in regard to the thing or things for which he has prayed, God will direct all to his glory and to the good of those who love and trust him.

But, mark 'you, this prevailing prayer is imbued thoroughly with the spirit of intense sincerity, of implicit faith, of full confidence in the love, wisdom, and goodness of God, of a firm belief that God hears and answers prayer, and that he is deeply interested in both the temporal and spiritual welfare of all his children, especially in the one who prays and commits all his interests to his keeping. "The very hairs of your head are all numbered." This he believes with his whole heart; hence, his prayers prevail.

But how different is the cold, heartless, formal prayer from the above! It is easy for any one to recognize this difference. Long ago, when the writer was but a boy, and led by his mother to the prayer meeting, did he note this difference. Some who led in prayer seemed to talk as if they were talking to a great stranger, and had nothing special to say, and no particular request to present. Their prayers produced the impression that they were only praying to put in the time because they had been called upon to pray, or were trying to use extra fine language and "big words" to produce the impression that they were "eloquent in prayer." Such prayers kill the prayer meeting. They chill the soul. They would almost freeze a man to death in August.

Others who prayed seemed to be talking to or pleading with an intimate, near, dear friend. Their words were simple, plain, direct. They seemed to be oblivious of their surroundings, but conscious of the nearness of the dear Friend whom they were talking. Their words clearly indicated that they

K. D. C. Pills act in conjunction with K. D. C. where a laxative is required.

knew him to whom they were talking, knew he was listening to what they were saying, and that they had unbounded confidence in his wisdom, goodness, and love. Ah! how often was the boy heart of the writer melted and moved by the prayers thus offered by his mother, and how often has he seen whole congregations stirred by her wonderful petitions.

The need of the church and of the world today is that formal prayer be completely supplanted by prevailing prayer. Between these two kinds there is a whole hemisphere of distance and difference. The former only serves to fill up and kill time, but the latter reaches even to God's throne and secures his guidance and blessing. —Telegraph.

Evening Questions

1. Have I read a portion of God's Word to-day? and, if I have, has it been hurriedly, and without meditation? or reverently, and with a sincere appreciation of its preciousness?

2. How have I prayed to-day? Has it been formally, without realizing thoughts of God—without sensitive nearness to God? or with affection, fervor, and confident dependence on Christ's mediation?

3. Have I been sensible of any holy motion of God's Spirit in my soul? or have I encouraged or discouraged his gracious visits?

4. Have I longed after God, panted after his manifestations to my soul, and felt that in his favor and love alone I could be happy?

5. Have I studiously repressed evil thoughts, and desired to be delivered from their intrusion? and have I made any successful assaults on my easily besetting sins?

6. Have I been guilty to-day of envy, jealousy, pride, evil-speaking, or unkind feelings? Have I returned good for evil? Has sin overcome me, or have I overcome sin?

7. Have I realized my nearness to eternity, and encouraged myself to meditate on, and to seek preparation for death, judgment, and the coming of my Lord?

8. Have I met crosses and disappointments, wrong or slander, with meekness and patience?

9. Have I been covetous? or have I resisted the tendency of my heart to avarice by the performance of benevolent and charitable deeds? Have I given anything to the poor, or purposed to do good unto all men as I have opportunity?

10. Have my secular avocations absorbed too much of my attention and time to-day?

11. Have I lived for God's glory, or for my own selfish ends to-day?

12. Is it a matter of consciousness with me that religion is my chief concern, and the source of my great pleasure?

13. Have I been gentle and courteous toward my inferiors and dependents—kindly affectioned towards my equals, and respectful toward my superiors?

14. Have I spoken unadvisedly with my tongue, or rashly judged others?

15. Has the world in any way been benefited by my living to-day?

16. Have I had opportunities for doing anything for Jesus? and have they been embraced? Have I spoken well of him to any perishing sinner? Have I invited anyone to come to him? Have I given away a religious tract, magazine, or book to anyone, with prayer for the Spirit's blessing?

17. Have I prayed for the prosperity of the Church and the conversion of sinners, and considered all I have as given me for the promotion of the Lord's kingdom among men?

18. Have I felt with increased intensity that I am a sinner, and that my only hope is in Christ?

19. Have I avoided all appearance of evil, and set a holy example before those with whom I have come in contact, fearing not men but God?

20. In a word, have I made any advance in the divine life to-day? Ponder this, O my soul, as in the immediate presence of thy God.

In the Holy Ghost.

I was talking last night with an evangelist who is laboring in a certain place, and he said the minister was continually belaboring the church because they were so cold and so backward, and the people were getting tired of it, and there seemed no progress in the work. I told him to tell the dear minister that I used to work in just that way, but I had given it up entirely and found a far more excellent way. I don't insist on people coming to the prayer-meeting as I used not at all. People like to do a thing voluntarily, and not be continually dragged into doing it. The Lord doesn't want them dragged in either. He wants the "willing mind." Just

Sour tempers sweetened by the use of K. D. C.

lovingly invite those who want to come and be blessed, to meet with you. Come "in the Spirit" yourselves, get richly blessed, and others will come; there will be a gathering to the Holy Ghost, and there will be liberty. In what a strange way many interpret that text, "Where the Spirit of the Lord is, there is liberty." What does it mean, that the man has liberty to do just as he pleases in a meeting? Not at all. But that the Holy Ghost has liberty. Our souls are to be so delicately poised, like the magnetic needle, that the Holy Ghost will have his way with us. We are in God's house not to give directions to, but take directions from the Holy Ghost. True, there must be a wise, gentle leadership in the meeting, so that in the Holy Ghost anyone who comes in as a disturber of the meeting may be suppressed, but it is all to be in the Holy Ghost.

I don't conduct a prayer-meeting at all as I used to. I used to go about before the meeting asking one and another, and another, if they would pray or speak in the meeting, so anxiously concerned was I to have a good meeting; but I never do that now. I find if the Holy Ghost is honored in the meeting he conducts it most blessedly. God doesn't want service that isn't voluntary. He doesn't want money given without the consent of the will for the carrying on of his work. He esteems it robbery. God doesn't pick pockets.

Jesus said, "If any two of you shall agree upon earth as touching anything that ye shall ask, it shall be done for you of my Father who is in heaven."

What does that mean—that if you and I agree together to ask God for a million of dollars we shall get it? The word agree here means sympathy, harmony; that is, if two of you shall sympathize, or harmonize, touching this thing, it shall be done. It has the same sense in this: "To this agree the words of the prophets." Let us take for example the tuning of an instrument. Suppose we find one note that does not harmonize with another; what do we do, simply tune that one note to chord with the others? Not at all. The whole instrument must be tuned to concert pitch. What concert pitch is to the musical instrument the Holy Ghost is to the Church. The Holy Ghost is the one with whom we must individually harmonize, and then in our asking we shall harmonize with each other. —Dr. A. J. Gordon.

Eyes Open During Prayer.

It is really surprising to know how many Christians have the habit of keeping their eyes open during prayer time. It would not seem as though it were possible that we should so far forget our reverence for the time of prayer. One certainly cannot have the spirit or enter into the spirit of the prayer, or get the blessing from it, with his eyes wide open as he can with his eyes closed; for with the eyes open there are objects about us all the time coming in view. We cannot keep the eyes still; they will move and see things that take up our thoughts. We have talked to a number of people who have this habit. We find that invariably they are ashamed of it—have fallen into the habit unconsciously, perhaps. As parents, we are not as careful as we ought to be to tell the children to strive against this habit, and to prompt them when they forget our teachings.

Our attention was called to this some little time ago, and desiring to learn how many there were that we knew were really Christians that had this habit, we decided to speak to the minister about it, and then take down the names of all we saw during prayer time, keeping our eyes open for the purpose of finding out just how far this evil prevailed. The minister to whom we spoke could hardly believe it was very prevalent. We promised to faithfully put down the names of all we saw during prayer time, which we did, and one hundred and seven names of people who were members of that particular church were written and handed to the pastor, who preached a sermon on it. We wish other pastors might do the same. A church cannot be in touch with the pastor in his prayer, in his sermon even, if they are so far away while he is addressing God.

Some people say they can pray with their eyes wide open as well as shut. We hardly believe that is practicable for any one to try or to practice.

The Task as Test.

"I wish I knew some certain test which would prove whether I actually am a Christian, or only making believe!" exclaimed a good church-member to her pastor. The grace of the doubt might have gone far to prove that the good sister was indeed what she longed

The clergy have tested K. D. C. and find it the best

to be; and yet there is a more certain test of the true Christian spirit than humility itself. Christ enunciated the principle long ago: "By their fruits ye shall know them."

Yes, it is "verily what a man does, rather than what he thinks or says, which proves whether he is a true Christian or no. The test of the task is the best measure to apply to your professing Christian. What is he doing for the Lord and for the Lord's humanity? Let pass the correctness of his theology, the piety of his conduct, the spiritual unction of his speech. Have you ever known of his giving a cup of water to one of Christ's little ones? Does he serve any noble human cause with heart and brain and purse? Has he ever been known to bear another's burden without hope of reward? What one of the Master's fields has he ploughed with his own horses, and sowed with seed from his own granary?

Ah! it is a hard thing to be tested by the deeds of one's own life. And yet that is what the Great Judge will do when we come before Him in the last assize. How vivid is that Scriptural picture of the judgment day! And how plain the simple language makes the fact that we are to be judged by gifts of bread and water, and visits to sick-bed and prison—not by inexpressible creeds and correct morals.

God help us all to do faithfully some Christian task! That is the proof of our faith; that shall be—if we care to think of heaven in that way—the measure of our reward. "Inasmuch as ye have done it unto the least of these My brethren, ye have done it unto Me." —Herald.

The Kind of Preaching Needed.

Six days in the week we are face to face with the hard facts and vain theories of the world. We take our daily papers that give us all the news, and more, and our weekly periodicals and monthly magazines in which the topics of the day and the mooted theological questions are discussed—begging your pardon—more ably than most of our pastors can do it. These we can digest at home, or you can aid our digestion by week-night lectures; but they are dry husks at best. When we come to church we want the sweet kernel of the Word of God. We need to stay ourselves on a "Thus saith the Lord." After a six days' comparative fast, we are hungry, whether we are conscious of it or not, and a rehash of men's opinions does not "touch the spot." We want you to do what we have not time to do for ourselves, to "bring out of the store-house things new and old," to restore our famished souls. We want help in settling every-day questions of right and wrong, practical questions of our duty to God, to man, to ourselves—Christianity applied. We want to be calmed and refreshed and strengthened by fresh glimpses of God. "Milk" or "meat"—whichever each one requires, your store-house should contain both. But let it always be food, something that will satisfy, so that we shall not go away from the feast you have prepared more hungry than we came. And it would be well if there should go with it the suggestion of such unbounding reserve stores that we shall not only be filled to-day, but be assured that there is a supply for all the to-morrows. If you will but give to us of that which feeds your own souls in their varying conditions and experiences, you surely will not go amiss. —Advance.

Fifteen Facts On Believers' Baptism.

It is a fact that no commands of Christ are more imperative than his commands respecting baptism.

It is a fact that the best scholars, living and dead, admit that the meaning of the word translated baptism is immersion.

It is a fact that the Greek church does practise immersion, and has always done so.

It is a fact that immersion fills all the conditions of the New Testament baptism.

It is a fact that no one who has been immersed questions the validity of his baptism, while multitudes who have been poured or sprinkled do.

It is a fact that many who have been sprinkled are afterward immersed.

It is a fact that Baptists never leave a Baptist church because dissatisfied with their baptism.

It is a fact that Baptists encourage their young people and others to investigate the subject of baptism, while the pedobaptist churches do not thus encourage investigation.

It is a fact that Baptist ministers and members are always willing to leave inquirers on this subject to the New Testament without note or comment.

It is a fact that in 1643, by a vote of one majority, the Westminster Assembly of Divines substituted sprink

K. D. C. tones and regulates the liver.

ling for immersion in the Church of England.

It is a fact that the New Testament knows nothing about infant baptism.

It is a fact that infant baptism supplants the scriptural requirements of believers' baptism.

It is a fact that the change of mode of baptism was made because of the dogma of baptismal regeneration.

It is a fact that there is as much Scripture for infant communion as for infant baptism, and none for either.

A MISSIONARY WAS SENT to Burma thirty years ago to make inquiries about the languages. He spoke Burmese, and traveled far up in the country many hundred miles. One night he encamped near a small village. Here he heard prayer going on in Burmese, and to his astonishment heard not the name of Buddha or any idol, but the name of our Lord Jesus Christ.

He was the more surprised because he knew no missionary or white man had ever been there; so he went out to make inquiries. He found that the head man of the village had some years previously been down to another village, miles distant, and had bought an article of food which was wrapped up in Burmese printed paper, which happened to be a single page of the word of God, with a piece torn out of the corner.

He read it, and having long desired to put sin away, he rejoiced to find in this page an announcement of that Savior who is the Son of God and able to cleanse from sin. He called his friends together and read that piece of the word to them. The entrance of the word gave light and led to further inquiry, and when this missionary found them they had for six years been praying to Christ as the Saviour of sinners.

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Random Readings.

Be true in all things.

Be true to God, to man, and to self. Perfect faith lifts us above and beyond the reach of fear.

It costs less to be contented than it does to be unhappy.

The man who always does his best can always do better next time.

Benevolent feeling ennobles the most trifling actions. —Thackeray.

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In Need

of a laxative to try Ayer's Pills." —Boothbay (Me.) Register.

"Between the ages of five and fifteen, I was troubled with a kind of salt-rheum, or eruption, chiefly confined to the legs, and especially to the bend of the knee above the calf. Here, running sores formed which would scab over, but would break immediately on moving the leg. My mother tried everything she could think of, but all was without avail. Although a child, I read in the papers about the beneficial effects of Ayer's Pills, and persuaded my mother to let me try them. With no great faith in the result, she procured

Ayer's Pills

and I began to use them, and soon noticed an improvement. Encouraged by this, I kept on till I took two boxes, when the sores disappeared and have never troubled me since." —H. Chipman, Real Estate Agent, Roanoke, Va.

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