

"The Pure in Heart Shall See God."

Oh, blessed are the pure in heart, for they, walking the wondrous streets of shining gold,

In His own light who is the light, therefore, The King, in all His beauty, shall behold.

In His own light, That light so pure, so crystal-clear, so soft, And yet so bright; undimmed, although from it The myriad worlds borrow their radiance, And though through all the ages it has shined The unmeasured bounds of heaven.

Himself to see—the King, all kings above In all His royal beauty, undescribed And unimagined. Oh, for these, His own, The pure in heart, waiteth this ecstasy, To see Him as He is, and low before Him.

Oh, in Thy light to see Thy beauty, Lord Make pure our hearts that we may claim Thy word; With Thee may walk about those streets, of gold, And view, with Thee, their wonders all untold.

Unrecorded.

Why do Churches Need Revivals?

There are periods in the history of most churches in which the spiritual life of the body seems smitten with inertia. Its zeal is palsied, its devotional services are dull and dreary, its worship formal, its influence in the world of a questionable quality, and an impartial observer finds it difficult to determine whether it is drawing the world to Christ or is itself being drawn from Christ toward the world. Such a church is in pressing need of what in ecclesiastical parlance is termed a "revival."

Yet in such a church there will almost always be a few souls in whom the embers of spiritual fire, if not glowing, are still alive. To these the need of a revived church life will be painfully apparent. Their voices will often be heard in the social meeting praying: "Lord, revive Thy work!" But their faith being weak, and the members of the church being generally irresponsible, their prayers will seem to lie before the throne of grace unanswered. In their disappointment these disheartened ones will be apt to feel as David did when he bowed in agony before God, crying: "Be not silent to me, lest if Thou be silent to me I become like them that go down into the pit." The silence of God will in like manner fill these praying ones with deep distress, and their wailing prayer for the church will be: "Be not silent unto us, O God, lest if Thou be silent Thy church should become like the ungodly world!"

If there should be a stubborn spirit of worldliness, a conformity to covetousness and self-indulgent practices, a presumptuous "sinning that grace may abound" in such a church, this apparent silence of God may continue. No signs of revival will be manifest, perhaps, for weeks. This continued silence of God is not arbitrary and aimless. By it He aims to bring that backsliding church to a recognition of its moribund condition. Hearing the persistent cry of their few prayerful brethren, and perceiving no signs of spiritual quickening either in themselves or in others, its members are moved at last to ask why their church is not revived. This spirit of inquiry is a partial answer to the petitions of the faithful minority, because, if pressed home, it opens the eyes of many to the fact of their unfitness to be channels through whom God's Spirit can convey His quickening grace to ungodly minds. This discovery is in truth ample proof that God's silence is broken, and that the revival sought by their few earnest brethren has really begun. For what else can their conviction be than that quickening operation of the Holy Spirit which, when wrought in many individuals at one time, constitutes what is recognized as a revival?

There is in many Christians a very indefinite conception of what a genuine revival is. Instead of viewing it as the working of the Holy Ghost in individuals, moving the believer to closer communion with God and convicting the sinner of sin, they regard it as a mysterious moral force acting in some inexplicable and general manner on the church and congregation. Viewed as a whole, this is a misleading misapprehension, because it withdraws attention from the Holy Spirit, who is working simultaneously in individual minds, to an unintelligent and delusive expectation of some occult influence operating externally on an entire assembly. In that first great baptism on the Day of Pentecost a tongue of fire sat on each of the disciples, thereby symbolizing the work wrought simultaneously in many persons, as individuals, by the Holy Spirit; and in every true revival since that

wonderful day the operation of the Holy Spirit on many individuals at one time has been its essential feature. The evidence of a revival begun and in progress is to be found in the mind of him who is searching for it.

Christian churches whose life is kept up to the normal standard of church life doubtless need constantly deepening baptisms of the Holy Spirit, seeing that progress is the law of the spiritual life; but revivals are not necessary to their development. "Revival" is a word which implies a sickly, languid, exhausted condition from which the sufferers desire to be resuscitated. No church has a right to be in such an abnormal condition—cannot be in it, indeed, without guilt. The normal standard of church life is beautifully portrayed by Luke where he says of the churches in Palestine, during their respite from persecution, that they "were edified, and, walking in the fear of the Lord and in the comfort of the Holy Ghost, were multiplied." That the Church of to-day and of all times ought to live habitually and abidingly in this reverential fellowship with the Holy Comforter, and in this state of successful soul-winning, no one who believes in the unstinted willingness of the Spirit to put forth His mighty power to convict sinners can reasonably doubt. But when it fails to do this, leaves its "first love" like the church in Ephesus, sinks into self-indulgent lukewarmness like the Laodiceans, listens to the blandishments of false teachers, or tolerates the participation of its members in unethical deeds, it must struggle for a revival, or wholly apostatize from Christ. Thus, instead of constantly abiding in the warmth and light of Christ's everlasting love, and wearing an unspotted robe of purity, sighing for nothing so much as more Godlikeness, as it might do, it has to repent, do its first works, and beg for the revival of that spiritual life which it had guiltily suffered to decline.

How amazing is that paternal pity for human weakness, that tender forbearance, unlimited except by the determined rejection of His mercy, which moves our heavenly Father to respond to the prayer of an almost self-ruined church for recovery from its spiritual sickness! That He most lovingly yearns to restore even the most decayed and unfaithful of churches is demonstrated in the sublime message of Christ sent through the apostle John to the seven churches of Asia. What Jesus says to them He says also to all modern churches, for His pitiful love is as unchangeable as His nature. Hence, to the spiritless most worldly church of to-day He is saying: "As many as I love, I rebuke and chasten; be zealous therefore and repent. Behold, I stand at the door, and knock; if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with Me." O gracious words! they are Christ's pledge to forgive and revive any sickly church which will open the door.

But how is the door to be opened? By giving such earnest heed to His summons as will lead to an instant surrender to His guidance. The church must openly confess and lament its guilt. Its lukewarmness has been visible to the world. Its confession should therefore be heard in its public prayer meeting. Its neglected duties, especially its devotional habits and its abstinence from conformities to the world, must be taken up again. These acts of contrition will open the fountains of penitential feeling, not only in its members, but also in such ungodly men as may witness them, for these are more familiar with the operations of the Spirit than many Christians think. Their resistance to the Spirit has given them sufficient experience of His action on the conscience and the will to recognize His convicting work as it appears in the penitential confessions of unfaithful Christians. Thus, as a revival progresses, the humble acknowledgments of returning backsliders become instruments of conviction in sinners, as every worker in revivals has often observed.

But the word, which is the sword with which the Spirit pierces guilty conscience and comforts souls that believably accept the Saviour, is the great power that first subdues and then regenerates the human heart. In revival work especially it should be used as God's hammer with which the most flinty hearts may be broken. The relation of experiences by revived Christians is a precious preparative to the successful preaching of the word, because it tends to remove prejudice and melts the feelings. But Christ's word is spirit, life and power when judiciously presented. By judiciously we mean suitable to ends sought at different periods in the progress of the work. For illustration, when the ungodly part of an audience is obviously

but little moved, it avails little to dwell much on the love of God. Their sense of sin is too feeble to make divine mercy appear to them as a thing of infinite value. What they need is to be shown the heinous nature and terrible consequences of sin. What sin is, especially that only sin for which men will be finally condemned, namely, unbelief, and the ruinous effects sin is working on their characters and destiny, are the truths necessary to work effectual conviction in them. Until such truths produce a burning sense of sin in their consciences invitations to seek Christ fall cold as snowflakes on their ears. When that sense of sin is created, the truths which tell of mercy will be to them as water to thirsty souls. And then, be it noted, when such souls are saved, their sense of pardon will be as highly joyous as their sense of sin was deeply painful.

What, then, should be the distinctly perceived end in a revival? It should not be merely the ingathering of a few souls, but also the elevation of the church to the normal standard of church life; to such a state of abiding fellowship with the Holy Ghost that it will grow henceforth into the love of God so constantly as never more to fall into that state of moral debility which makes "revivals" necessary to save churches from perdition.—*Chris. Advocate.*

Why Take Your Church Paper?

First, because, professing an interest in the progress of the gospel on earth, you should be anxious to learn what progress it is making. The cause that lies nearest the heart of the devoted Christian is that of the Master. If this be not uppermost in his thoughts, he betrays an indifference that does not consist with a real experience of Christian life. If it is a matter of no importance to you whether or not the gospel is advancing, it follows that you do not sufficiently appreciate the end which it contemplates—the salvation of the whole sinful race of man. If you are estimating its worth only by what it has done for you, you are, in effect, limiting its power, underrating its divine purpose, and ignoring the claims of millions of souls, precious as your own, upon the blessings of grace which you profess to enjoy. In fact, if the gospel you profess has not, up to this date, produced in you that largeheartedness which includes in its benevolent sympathies the entire perishing family of mankind, then you have made one of these mistakes, if not both of them. You have mistaken either the nature of the gospel, or your experience of its benevolent power. A practical interest in the spread of the God given gospel, if not an evidence that you have been "born of God," is at least a very encouraging sign of your adoption into His family.

Second, because it is a Christian newspaper. Do you not like to hear Christian news? Every report of Churches built and dedicated to divine worship, of new fields opening to Christian effort, or new organizations, of young men consecrating themselves to the work of the ministry, of large additions here and there to local churches, of large donations made or legacies bequeathed to our organized benevolent activities, or of the founding of new institutions in the interest of "the glorious gospel," of the opening of new and promising missionary stations of some new territory,—all these ought to be hailed with doxologies by every true disciple of Jesus Christ.

And all such news is given in our church papers. This is included in the purpose for which they are issued from the press. If they failed to give us such news, and instead, rehearsed in their columns from week to week the sensational, often disgusting, matter flitting about upon the surface of the secular press, you would have, in this event, a good reason for not taking our Church papers, and their editors would deserve all the bad things which are quite too often so unreasonable said about them. You ought to patronize everything that is of a Christian character. If you have not means enough to give something to everything Christian, you should not fail or refuse to subscribe for, and read from week to week, at least one church paper.

Third, because it is an agency by which are advanced all the interests of a local congregation. In a ministry of thirty-five years I have had many opportunities of observing the happy effects of the circulation of our church papers in congregations. In a Church that takes and reads them, there is, as a rule, a better attendance at the prayer meeting, a larger average attendance at the regular Sunday services, a larger and more efficient Sunday-school, a more active and devoted council, more hearty and brotherly co-operation in the congregation in efforts made to keep the Church in the high

tide of prosperity, and a better spiritual condition in general than in a Church where no such Christian paper is taken, read and digested.

I have observed, furthermore, that such Churches as are always in a "peck of trouble" about one thing or another, when there are factions and divisions, and the pastor finds it an immense task to "raise apportionments," and there is a marked lack of the spirit of benevolence in general, and the officers are too indifferent to discharge the plain and necessary duties of their offices—these are just the Churches where no church paper has any circulation in the congregation. Any experienced pastor will tell you that it is much easier work to keep a Church prosperous in which church papers are freely circulated than one in which they are ignored. In the former case often it is that the Church carries the pastor, but in the latter case the pastor, as a rule, must carry the Church, and after a few years at most, collapse.

Fourth, because the press has become an absolutely necessary help in the establishment of Christ's kingdom on earth. The extinguishment of the press would involve the extinguishment of all the Christian activities of the day. The results would not be much less appalling than the extinguishment of the sun. We have become so accustomed to the benefits of the press, that, like the common blessings of light and air, we enjoy them without any appreciable consciousness of their value. The immense amount of good accomplished by the Christian press, especially in the past century, is incalculable. It would hardly be an extravagant estimate to call it infinite.

Every dollar you spend for a Christian newspaper, conducted with the honest purpose of advancing the cause of the gospel, is not simply adding so much more to the bank account of its staff editors, comparatively few of whom acquire fortunes in their profession of journalism, but, by so much as you spend for it, you are helping an agency which the Master Himself is successfully using in His mission of reconstructing our fallen race and molding it to God's image. How could we ever have had the Bible—the summary of all the revelations God has ever made to man—without a press to print it? It was once a necessity that printing should be invented, and God eventually sent forth the genius who invented it. To-day, aside from the preaching of the Word, there is no agency that is accomplishing so much in the conversion of the world to the gospel as is the Christian press.

What They Want.

There are thousands of people, away from God, out of Christ, destitute of spiritual life, who secretly want to be tenderly, lovingly told of the great concern which Christ has for them. They cannot be scolded into the Kingdom. They will not bear harsh denunciations of their sinfulness. These drive them still further away from Christ and the truth. A writer says: "Poor, depraved, full of sorrow and woe, lost men needed the words of hope, and Christ drew them with His tenderness. He told them of the Divine love. He told them of a Father who would come forth to meet them, on their penitent return to Him, who would run and fall on the prodigal's neck and kiss him; who would welcome him to the old home and put the best robe on him and make a glad festival of the day of his home-coming. Sinful men wanted such words as these." Very true. It was only hypocrites and the wilfully perverse sinners for whom Christ had cutting denunciations. But for all low outcasts, however polluted, he always had a hopeful word, a cheering call, a sweet invitation and loving arms. And the most of Christ's appeals to sinners—nearly all of them—were keyed on a very tender scale and touching note. This is our lesson.—*Presbyterian.*

A Practical Bishop.

A bishop's example may encourage young men to endure hardness. No bishop ever succeeded in hitting it so admirably with the Australians as Dr. Moorhouse, now Bishop of Manchester. During the ten years that he was Bishop of Melbourne his sturdy common sense made him a prime favorite with all classes. He was no tea and tennis bishop. For six months of every year he roughed it in the bush, visiting, preaching and lecturing in the remotest townships of his extensive diocese. On one occasion he was in an up-country Victorian town, and was walking to the church on a Sabbath morning to preach. On the previous day a number of cattle had been driven into the place, but the drovers were sleeping off the effects of a Saturday night's debauch, unmind-

ful of the wants of their charges. The bishop came upon the thirsty cattle gathered round an empty trough. He immediately took off his coat and pumped away for half an hour until the thirst of the whole of the poor animals had been relieved.

That Tired Feeling

Is a common complaint and it is a dangerous symptom. It means that the system is debilitated because of impure blood, and in this condition it is especially liable to attacks of disease. Hood's Sarsaparilla is the remedy for this condition, and also for that weakness which prevails at the change of season, climate or life.

Hood's PILLS act easily, yet promptly and efficiently on the bowels and liver. 25c.

Religion in His Wife's Name.

The following is told to the credit of two sons of the Emerald Isle: One said to the other, "Tim, have you heard the news?" Tim replied, "No; what is it?" "Why, they say Rosenthal has got religion." "Then he must have it in his wife's name," was Tim's prompt observation.

It is true there are good many men in these days who hold possessions in the names of their wives. The farm is in the wife's name; the business is conducted with the wife's capital. A property for certain reasons is in the wife's name.

So there are a good many men who belong to the church, who feel kindly toward the church, who have very little personally in the way of religious possessions. Their wives belong to the church and are active in Christian work. They are personally attentive to their church and religious duties. Their husbands are glad they are thus active, and rather pride themselves on the fact that their relation to the church is thus close and strong. They speak well of the church and give freely for its support, but about all the real religion they have is in their wives' names.

A man may live in a house the title to which is in his wife's name, he may do business in his wife's name; but if he has no better title to a home in heaven, or no more capital than that in the business of his soul's salvation, his chances for the future are exceedingly undesirable. A man as well as his wife must have a personal title to a home in the skies if he ever expects to enjoy that home. He must be an active partner with Jesus in doing the "Father's business."

It is not enough that men have good wives whose lives are models of purity and devotion; their own hearts must be pure and their own lives must be consecrated to the service of Jesus Christ.

There is entirely too much religion in "wife's name." Let no husband be satisfied with any other religion, so far as he is personally concerned, than that which is in his own name.—*Rel. Times.*

Mr. Thomas Ballard, Syracuse, N. Y., writes: "I have been afflicted for nearly a year with that most-to-be-dreaded disease Dyspepsia, and at times worn out with pain and want of sleep, and after trying almost everything recommended, I tried one box of Parmenter's Valuable Pills. I am now nearly well, and believe they will cure me. I would not be without them for any money."

Six Oils.—The most conclusive testimony, repeatedly laid before the public in the columns of the daily press, proves that Dr. Thomas' Electric Oil—an absolutely pure combination of six of the finest remedial oils in existence—remedies rheumatic pain, eradicates affections of the throat and lungs, and cures piles, wounds, sores, lameness, tumors, burns, and injuries of horses and cattle.

WORTH ITS WEIGHT IN GOLD. Gentlemen,—I have used Dr. Fowler's Extract of Wild Strawberry and find it a certain cure for all Summer Complaints. It is worth its weight in gold.

MARTIN GRANT, Ottawa, Ont.



Cuticura SOAP
MAKES SOFT WHITE HANDS

SOLE DEPOT, CHAS. COLEMAN, Sole Proprietor, Boston, U.S.A.



Dr. H. F. Merrill.

Results Astonish

MEN OF SCIENCE.

AYER'S Sarsaparilla

A MEDICINE WITHOUT AN EQUAL.

Statement of a Well Known Doctor

"Ayer's Sarsaparilla is without an equal as a blood-purifier and Spring medicine, and cannot have praise enough. I have watched its effects in chronic cases, where other treatment was of no avail, and have been astonished at the results. No other blood medicine that I have ever used, and I have tried them all, is so thorough in its action, and effects so many permanent cures as Ayer's Sarsaparilla."—Dr. H. F. MERRILL, Augusta, Me.

Ayer's The Only Sarsaparilla

Admitted at the World's Fair.

Ayer's Pills for liver and bowels.



Three Things Necessary

In any preparation for the cure of disease viz:—Purity of Material—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. Largest bottle for the money, equal to many preparations of twice the cost.

PRICE, 50 CTS.

Six Bottles \$2.50.

POCKET MONEY

Is a luxury within your reach! People in your town are constantly sending for Rubber Stamps. You could get the orders and make The profit. We want to tell you All about it; you will be interested. WALTER & CO. Sherbrook, P. Q. and Derby Le.

Agents Wanted in U. S. and Canada.

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 to Total Abstinents.

Policies issued on all popular plans.

AGENTS WANTED

E. R. MACHUM, St. John N. B.

Manager for Maritime Provinces

Window Glass.

Direct Importation glass, 2 boxes w w glass, 6 cases muslin coloured glass, 4 cases Fancy glass.

JAMES S. NEILL