His Compassions Fail Not.

What can I do, but, childlike, seek
My Father, when the shadows fall?
In fear, and utter helplessness
On Him, in need, I call;
He swiftly takes me into rest,
Whose love is over all.

The fierce storm is most terrible,
When raging in the drear, dark night,
But like the dear stars overhead,
That hang their lamps of light,
Is the glad thought that e is near,
And 'all that is, is right.'

He does not turn the night to day
Nor take away all trace of pain,
But cheers me with His touch of peace
And bids me hope again:
And sorrow is a transient thing,
But gladness will remain.

I know not if, or why, He smites,
But this without a doubt I know,
That if, when I am hurt or sad,
I to my Father go,
His love is ready at my need,
Like streams His comforts flow.

Oh everywhere, in every age,
In Faith's strong boat His children sail.
However rough the sea may be
This Captain must prevail.
His power and mercy cannot change,
Nor His compassions fail.

Marianne Farningham.

Revival Hindrances and Helps

The great hindrance to a genuine revival is the spirit of worldliness in the church. Whether this spirit of worldliness shows itself in worldly amusements, or in an inordinate grasping after riches and worldly honors, it is alike destructive of the spirit of revival. Where this spirit of worldliness prevails in a church revivals are impossible until it is cast out. It is just as true to-day as when James wrote it:

"That the friendship of the world is enmity with God. Whosoever, therefore, will be a friend of the world is the enemy of God."

And it is just as true to-day as it was when John wrote it:

"If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world."

An editorial article in The Christian Advocate of January 3, on "The Decay of Faith," says:

"All must confess that the victories of faith are few and small compared with what they should be, and that marks of decaying faith are painfully conspicuous in some places. When churches are empty and theatres full; when prayer-meetings are dead and wine parties alive; when revivals are neither expected nor desired; when infidels, atheists and stalwart sinners listen to the Gospel without being moved; when gigantic social problems rise and Christian people confess that nothing can be done for their solution, faith is decaying. When the Gospel of Christ is thrust or pressed aside, and secular, political and scientific topics are introduced into the pulpit; when questionable methods are resorted to in order to attract hearers to the sanctuary, faith is at a low ebb."

When such a condition of the church exists, as is here described (and such a condition is too common) the spirit of worldliness has got such a complete control as to make a revival impossible.

Another great hindrance to revivals is a want of harmony and Christian fellowship in the church. The church must be of "one accord," if their prayers are to be heard. Bickerings, strife, want of brotherly love will effectually prevent a revival in any church. A revival is the work of the Holy Spirit, and the Holy Spirit will not work through a church that is not in harmony with himself; and we cannot be in harmony with the Holy Spirit and have hearts filled with the spirit of bitterness against our brethren.

Sins indulged in, either open or secret, by the members of the church are effectual hindrances to a revival. Sins of every kind must be put away. We must first have purity before we can have either peace or power. Every right hand and right eye sin must be cut off, or plucked out, if we expect the Holy Spirit to give us power for his work. We get into harmony with God by putting away from us sin of every kind, then we are ready to take hold of the helps to a revival, and God ready, if we will only make use of the means he has ordained for this end, to give us a revival in power.

What are the essential helps to a revival?

1. We answer, the faithful, earnest preaching of the Word, with the Holy Ghost sent down from heaven. But no man can preach the Word with power until he himself receives the power. Jesus said to his disciples:

"But tarry ye in Jerusalem until ye be endued with power from on high."

He knew that the enducement of power was absolutely necessary to their success in the ministry, and hence he commanded them not to enter upon their work until they received it. God's ministers to-day need this enduement of power as much as did the apostles and their fellow-laborers. No natural gifts, no culture or learning can supply this enduement of power. It must come upon God's ministers to supplement all their gifts and acquirements by the fulness of the Spirit's power, or their ministry will be barren of results in the conversion of sinners and building up of believers in holiness. As we can have no substitute for this enduement of power so there can be no substitute for the faithful and earnest preaching of the Word as God's method of awakening and saving sinners. It is the Gospel faithfully preached by men "full of faith and of the Holy Ghost," that "is the power of God unto salvation. Paul says: "Preach the Word," and it is, and ever has been the preaching of "the Word" that has awakened sinners and brought them to repentance. We must rely on this as the chief, the God-ordained instrument for awakening sinners and bringing them to repentance.

2. Earnest prayer for the outpouring of the Holy Spirit, to apply the truth and convict of sin, and convert the penitent. But our prayers, to be effective, must come from hearts in perfect harmony with God. The conditions of prevailing prayer are laid down by our Lord in John xv. 7, "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it will be given unto you." These two conditions cover the whole ground. The first has reference to our spiritual state, or experience; the second to our practical Christian life. If our heart is right with God, and our life is in accord with His Word, there is no limit to the power of our prayers except the limit of human wants, and the divine promise to relieve them. I am afraid that we do not begin to understand or comprehend the privileges of the fully consecrated believer in regard to the power of prayer. It puts the power of Omnipotence at our command to remove obstacles out of our way in our work for God, and it brings omnipotent power to our assistance in doing the work committed to our hands. This is the power that removes mountains and exalts valleys, and that confounds all the powers of the enemy. Every genuine revival of religion comes in answer to the prayers of God's consecrated ones. The most potent forces in nature are those which are silent and unseen; so the most potent factors in revivals are very often the secret prayers of God's humble, consecrated ones.

3. Spiritual singing. Good music always has wonderful power over the human heart, and consecrated singing of the Gospel will sometimes reach and melt the soul, when nothing else will. One of the important elements of success among the early Methodists was their hearty, spiritual singing. This fact has become so well understood, that every modern evangelist must have his singer with him to supplement his preaching. But no singing evangelist, however gifted in song, can equal in efficiency and power a whole congregation of consecrated voices lifted in song under the inspiration of the spirit of devotion. The old Methodist congregational singing in revivals is the most effective. Led by an organ, and a company of trained voices, the whole congregation united in songs of praise is an inspiration and a power in a revival, that are second only to the preaching of the Word, in power to win to Christ.

4. Personal effort. Thoroughly consecrated men and women, filled with the spirit of the Master, and stirred to this work by a love of souls, are a wonderful help to a revival. A band of consecrated workers in the congregation to watch those who rise for prayers, or those who are evidently under conviction, and go to them, and by a personal appeal invite them to the altar, can reach a great many who could not otherwise be reached. Every Christian ought to be ready for this work, but none ought to attempt it but those who are ready. Only spiritual men and women whose lives are right before the world ought to engage in this work, for only such can be successful. What the Church universal needs, and needs most imperatively, is a Pentecostal revival. This the Church universal can have by getting into right relations with God and using the means and helps he has ordained for this end. Let all the spiritual ones who long for the spiritual prosperity of Zion cry mightily to God for a Pentecostal revival of the whole Church.

Faith never limps, but always steps firmly with both feet.

Happiness is not the end of life; character is.—*H. W. Beecher.*

The doing right alone teaches the value of meaning right.—*Froude.*

K. D. C. is marked prompt and lasting in its effects.

K. D. C. Pills cure chronic constipation.

The Power of the Cross.

It is well for us at times to recount the triumphs of the Gospel, and to contemplate the power of the cross. Perhaps nowhere do we find such striking instances as in the foreign missionary work. When we get discouraged over our work, or disheartened at the progress, what is more stimulating to our zeal, or strengthening to our spiritual life, than to read the record of the effect of the old, old story, that is ever new, upon the heathen. Oh, what power there is in the plain, simple Gospel?

Years ago, in Foochow, China, a missionary was preaching, and spoke of Christ's willingness to save all who come to him. A Chinaman had wandered into the room, and heard a missionary for the first time. He remained after the others left, and approached the speaker and said:

"Didn't you say that Jesus came to save me from all my sins?"

"Yes," replied the missionary.

"But you didn't know me. I am a gambler, a liar, a sorcerer, an adulterer, and have been an opium smoker twenty years.

Again the story was told. The man was astonished. He came for several days in succession, and one morning he rushed into the missionary's room, his face all aglow with a new-found joy, and said:

"I know Jesus can save me now, for he has done it!"

He went forth to tell of his salvation. Cruel persecution was his lot. A most terrible beating was given him, and there was scarcely a place on his body where the bamboo had not fallen. On being carried to the mission-house, he said:

"Teacher, my body is in great pain, but my inside heart is in great peace."

Then he arose up and said: "When I get well may I go again?" On recovery he went back to the work, and many were brought to Christ."

John Beck, a Moravian missionary, was up among the eternal snows of Greenland working and praying. At one time the missionaries did not hear a word from their friends for two years. Raw seaweed was all that kept them from starving. Help came at last. Five years passed, and not the least impression was made by John Beck and companions upon the Eskimos. One day he was busy translating and copying the Scriptures. A crowd of Eskimos from the south were passing by and asked what was in that Book. He told them of Christ, his coming into the world, his suffering and death, and then read out of the Book the account of his agony in the garden. One of the savages, Kajarnak, stepped up and said: "How is that? Tell me that once more, for I, too, would like to be saved." He gave his heart to the Master, and served him all his days. This is the first instance, so far as is known, of the divine truth piercing the soul of an Eskimo in that far-off polar region. And he was a passing stranger that knew nothing till then of the missionary and his work.

A missionary once spoke to a native in a city in Southern India about forgiveness of his sins by Jesus Christ, and passed on. The Hindu came running after, and said, "What is that you say? Explain that to me; I want to hear that again." The story of a forgiving Saviour found a response in his soul.

Missionary Nott was reading the third chapter of John to a group of South Sea Islanders that had gathered about him. When he came to the sixteenth verse one of the group cried out: "Stop! What were those words you read? Let me hear those words again." Again the missionary read: "For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." The man rose and said: "Can that be true? Can it be true?" It was read to him yet again, and the wondering man burst into tears. Someone has said that Joseph Neesima found God in the first verse of Genesis, but he found the Saviour in John iii. 16. What a wonderful record this verse has! Through it thousands have found peace. Someone asked Dr. Chapman last summer what verse was most precious to him. His reply was: "John iii. 16 stands without a peer."—*Rev. O. Y. Bormer.*

The Cheerful Christian.

Men may be cheerful Christians, sturdy Christians, energetic Christians, if only they be consistent Christians. "Be of good cheer; I have overcome the world." Thus, when the holiest of men are happy, they will show their happiness in the ordinary way, and laughter is one of the ordinary and most natural ways. Carlyle says that the "man who cannot laugh is only 'fit for treasons, stratagems, and spoils.' His whole life is already a treason and a stratagem. Of none such comes good." There is a laughter which is brutal, and there is the laughter of a fool; but the laughter of a good man, whose mind is at peace with God and with men, if they will let him, is the outcome of qualities lying deep down in the purest portion of his soul. I am pleading, not for grimace, but for that cheerfulness of habit which is a joy to its possessor, and should be a characteristic of any follower of our Lord. "Be of good cheer; it is I; be not afraid." There are many things which make us afraid, and we are afraid about many things which should not affright us. But a Christian man is a factor in the government of all things in the hand of his Redeemer, and surely he may, when he is cast down, wrestle against undue despondency. There are stormy nights and stormy days; there are cloudless and there are cloudy skies; there are glassy seas, and there are great green waves which threaten to engulf; there are dews which beautify the morning, and there are mornings which are the outcome of sleepless nights and which usher in hours of weeping; there are meetings too happy for speech, and there are partings where speech cannot be; there are lonesome walks by the sea, when naught is heard but the sullen dash of salt, salt waters, and nothing seen but a sky lowering into darkness. Then, O, then doth the Master come! And then, O then, may the Master come! And then, O then, let us hear Him say: "It is I; be not afraid; be of good cheer."

The palsied man was too weak to rise. His hollow face had heavy wrinkles and his eyes had a wistful look, and the Christ saw it all, felt it all, and knew all that it meant. He would fain be well. But could he ever again rise from that bed, and could he ever again walk as other men walked, and speak as other men spoke, and act as other men acted, and be glad as other men were glad? Would he once again clasp his child in his arms and dandle it on his knees? Would he ever again sing as he followed the plow, or bargain as he stood at his stall? Would he ever again earn an honest man's bread? And the answer was, "Son, be of good cheer," while sin was pardoned and he walked, a man erect, to his own home. The cares of a sinning nature at times are very heavy, very oppressive; nay, more, they threaten to overwhelm; but then comes the word, "Be of good cheer; I have overcome the world." Yes, He has overcome, and His people shall also overcome. Their fortunes are linked with His life, and as the ages pass on He is always their Saviour. So they are safe, and may throw off their dread and go on assured and of "good cheer." Whether, then, we look at this life or at the next, the words of Christ apply, and we should seek to walk, not in gloom, not in fear, not in cowardly shrinking, not in despair; we should travel in faith, and often say, as we pray for His help, "It is I; be not afraid; be of good cheer."—*Rev. Dr. Gickie.*

Joys of a Christian Old Age.

Let us, then, fairly face the fact that to us "a good old age" means a Christian old age; it means an old age made graceful, sweet, strong, hopeful, active, and happily reminiscent by the masterful working of God in the mind and heart. We need some one whom we cannot lose, who will also transform our losses into unquestionable gains, else old age will come to the grave a sighing beggar. God Almighty is the one fact and factor which love can lean upon when her heart is torn with the loss of other. God, as revealed in Jesus Christ our Saviour, is the one skillful artist who takes the defeats and disasters of life and molds them over into mental and moral power. The greatest privilege of life may be ours—to feel the inflow of God upon the worn-out soul, to be conscious that the tired nerves are being renewed with the strength of the Infinite One; to know that, as the body falls away, the soul is putting on its robes of coronation; to grow young as we grow old. We need an indubitable fact, whose life in our life grows clear and strong with succeeding years, and stands over against the changing sky as a very pillar of divine assurance. Jesus Christ, as the manifestation of God, comes to youth and middle age today with the promise—a promise verified in the lives of men and women whose gray hairs were a crown of glory—that will ever so incarnate God that whatever storms surge against our faith we shall always be sure of the fatherhood of the All-Good and the All-Strong. He Himself is the Divine Voice piercing the gale—"the deeper voice across the storm"—saying: "All is well." Jesus Christ is also the manifestation of man. He comes to the youth so sure to be disappointed in many men, and asks to so walk in his visions that as critical age comes on that heart who has once trusted Him shall always see humanity at its divinest, humanity filled with God, and believe in man. Life tends to be fragmentary and to fasten upon unworthy aims. Only the continuous presence of God can get us from event to event with blessing. In Christ we get the ideas and aims of God, ideas and aims which ran through the first yesterday into and through today and on into forever.

La Grippe weakens digestion use K. D. C.

K. D. C. Pills tone and regulate the liver.

Which!

Reader, there are two ways of beginning the day—with prayer and without it. You begin the day in one of these two ways. Which?

There are two ways of spending the Sabbath—idly and devotionaliy. You spend the Sabbath in one of these ways. Which?

There are two classes of people in the world—the righteous and the wicked. You belong to one of these two classes. Which?

There are two great rulers in the universe—God and Satan. You are serving under one of these two great rulers. Which?

There are two roads which lead through time to eternity—the broad and the narrow road. You are walking in one of these two roads. Which?

There are two deaths which people die—some "die in the Lord," others "die in their sins." You will die one of these deaths. Which?

There are two places to which people go—heaven and hell. You will go to one of these two places. Which?

Ponder these questions; pray over them; and may the issue be your salvation from "the wrath to come."—*Parish Visitor.*

THE SERMON HAD BEEN an unusually impressive one, especially to young people. Upon one face in particular, that of a boy just entering young manhood, was the illumination of high resolve. The benediction was pronounced and he, with others, started down the aisle. Presently a look of annoyance passed over the mobile features. Why? Because on all sides only light and even flippant remarks fell upon his ear. There was no allusion to the earnest, tender words of the preacher, but such conversation as one might hear on the breaking up of an ordinary social gathering. The impression for good was weakened, if not dissipated altogether. This habit of thoughtless, irreverent speech exists, also, even in Christian homes. Children come home from church to hear foolish criticism of its services from older persons, and the little spark of aspiration after a better life is quickly extinguished. Who is to blame if they early become callous to religious influences?—*Congregationalist.*

Random Readings.

Doers are seldom doubters.

Christian liberty is never disloyal to Christ.

Golden opportunities do not fly in circles.

Humility thrives best when it is least noticed.

Wrong doing always begins with wrong thinking.

Expect no reformation without a transformation.

People who think wrong will be sure to live that way.

A young man is known by the company he does not keep.

The perfect civilization will throb with the life of Christ.

A Humorous Fact

About Hood's Sarsaparilla—it expels bad humor and creates good humor. A battle for blood is what Hood's Sarsaparilla vigorously fights, and it is always victorious in expelling foul taints and giving the vital fluid the quality and quantity of perfect health. It cures scrofula, salt rheum, boils and other blood diseases.

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Chronic Derangement of the Stomach, Liver and Blood, are speedily removed by the active principle of the ingredients entering into the composition of Parmelee's Vegetable Pills. These Pills act specifically on the deranged organs, stimulating to action the dormant energies of the system, thereby removing disease and renewing life and vitality to the afflicted. In this lies the great secret of the popularity of Parmelee's Vegetable Pills.



When my little girl was one month old, she had a scab form on her face. It kept spreading until she was completely covered from head to foot. Then she had boils. She had forty on her head at one time, and more on her body. When six months old she did not weigh seven pounds, a pound and a half less than at birth. Then her skin started to dry up and got so bad she could not shut her eyes to sleep, but laid with them half open. About this time, at the earnest request of friends, I started using the CUTICURA REMEDIES, and *in one month she was completely cured.* The doctor and drug bills were over *one hundred dollars*, the Cuticura bill was not more than *five dollars*. My child is now two years old, strong, healthy and large as any child of her age (see photo.) and it is all owing to CUTICURA. Yours with a Mother's Blessing,

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