

Joy Tomorrow.

Today the world is cold,
So drear and sad;
The barren trees and fields
Make no heart glad.

And yet a little while,
Warm suns shall kiss
The dead to beauteous life,
The gloom to bliss.

So, friend of mine, rejoice!
The night is late.
But soon the morning dawns.
O watch and wait!

Tomorrow comes in love,
In grace and cheer.
Trust on and hope in God.
'Tis almost here.

A brighter, holier day
Thy steps shall greet,
A day eternal, bright
With rest complete.

—Adventist

Unchained.

Benjamin Franklin wrote: "Whoever introduces into the public affairs the principles of primitive Christianity will change the face of the world." This would include, among other things, circulation of the word of God, the missionary spirit of Antioch and Paul, and such liberality as that which immediately succeeded Pentecost.

AN UNCHAINED BIBLE.

But the Bible became chained. The Book taught: "One is your Master even Christ, and all ye are brethren." From this simplicity, however, the Church at Rome departed. Popes and ceremonies came to the front and the Scriptures receded. Priests usurped the place of Christ and works the place of faith. And iniquity prevailed, of course, among the rich and poor, the learned and ignorant.

Against this degeneracy there were occasional protests, varying in strength. At length Martin Luther appeared. Going at eighteen to the University of Erfurt, he finds in the library, where he was wont to spend leisure moments, a Latin Bible, which he reads with avidity. "Oh that God would give me such a Book for myself," he cried. Overtaken by a violent thunder storm on returning from a visit home, he vows to enter a monastery if God will spare his life. Before this he was eager for knowledge, but now he is eager for holiness; and to the question, "Whence can holiness be obtained?" the answer of the time was, "In monastic life." Therefore to the monastery he went, to drudge and beg and torture himself, but not to find peace. But, as God would have it, he there came upon a Bible, literally chained. Over this he patiently pored, until, through influence of Staupitz, he begins lecturing upon the Bible in the University of Wittenberg. Very soon there came to him with power that divine message, "The just shall live by faith," a message which returned with additional force as he was ascending Pile's staircase at Rome. From that time forward the Roman church began rapidly to wane in his estimation while the Bible waxed greater, until Tetzel's sale of "Indulgences" occasioned the posting of the famous theses. After refusing to recant at Worms, Luther lives as "Squire George" in Wartburg Castle, translating the Bible out of the original tongues into vernacular German, convinced that Germany could only be set free by having the word of God in the homes of the people. After careful labor, much prolonged, the task of translation is well done, and edition swiftly follows edition, not only to the gain of Germany and adjoining people, but of remote lands and times. "Had there been no Luther," says Froide, "the English, American and German peoples would be thinking differently, would be acting differently, would be altogether different men and women from what they are at this moment."

AN UNCHAINED CHURCH.

After this unchaining of the Bible three centuries pass before there is general unchaining of the church for world evangelization.

As there were forerunners of the Reformation, as there were also of what we call the modern missionary movement. Suffice it to mention Eliot and Brainerd, Ziegenbalg and Plutschau. But with William Carey began an era distinctly new, an era of missionary organization upon suitable basis. This shoemaker-preacher pondered the Great Commission on the one hand and the pitiful condition of the heathen world on the other, until the "Enquiry" and the sermon upon "Expiation" and "Attempt" issued in form of a society which had source of supply in the home churches (1792). And in a comparatively brief period the Bible is unchained for those speaking diverse tongues in benighted India. Back to England come the "Periodical Accounts," and hard after the society at Kettering other societies follow, the mere names and dates of which proclaim general

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

unchaining of the church of God in missionary endeavor; London Missionary Society (1793); Church Missionary Society (1799); British and Foreign Bible Society (1804) American Board of Commissioners for Foreign Missions (1810); American Baptist Union (1814.)

UNCHAINED MONEY.

The unchained Bible was followed by an unchained church, and an unchained church must needs be succeeded by unchained money. "How shall they preach except they be sent?"

"Preach the gospel, and let money alone," used to be said more frequently than now, an evidence, as John Jasper might say, that "the world do move." The gospel has to do with everything that men have to do with. There is much of instruction in the fact that most of our Lord's Parables treat in some form of man's relation to money. The way we get, keep, and spend our gold announces our real attitude toward God.

How can money be more largely set free from what is inferior, and even improper, and applied to supreme ends? is a live question. To answer it in a general way, we would say: There is need that men love God more and that more men love God. But there may come gain from being specific. How can there be fuller unchaining of money for highest purposes? There is certainly enough of it to sow every acre of earth with gospel seed. How can it be turned into proper channels?

In the first place: By a right conception of ownership and stewardship. You may say that yonder lots of land are yours, in the sense that they are left in your charge and not in charge of your neighbor. But God is the owner. "In the beginning God created the heaven and the earth," says the oldest of land records; and David and Paul in the words, "The earth is the Lord's and the fulness thereof," indicate that not a foot of land has been made over to any man. It is distinctly stated also, that God owns all the gold, and silver, and cattle. Moreover, concerning ourselves it is written, "Ye are not your own, ye are bought with a price." I myself belong to God and must make some outlay of money upon myself. My children are God's and there must be expenditure upon their bodies, minds and souls. The poor are God's and if I have earthly possessions then God gives them orders upon me which I am bound to honour. The church where I hold membership is God's and so are home and foreign missions. Not in person does the Lord of the vineyard come to claim his own, but he comes in the family, the church, the missionary board; and unless communion with heaven remains intimate, what is near will get more than its share while the remote is made to suffer. Full consecration is essential to wise disbursement where calls are so numerous.

And let us hasten to say, lest it be forgotten, that no just demand upon our liberality can be disregarded without damage to all other interests, whether intimately or remotely related thereto, nor without ultimate injury to ourselves. Contributions to Foreign Missions are in some measure to be determined by legitimate outlay upon myself and family, and outlay upon myself and family is, as surely, to be determined somewhat by the just claims of Foreign Missions upon me.

How can there be fuller unchaining of money for highest purposes? Secondly, By greater familiarity with God's word and world. Carey's course must be repeated in coming to realization of the true import of the great commission, and to knowledge of the actual state of those near by and far hence who knew not God. A visit to a poor starving family urges to use of means for their relief; and so it comes to pass that clear sight of spiritual destitution in Quebec or Siam unlooses purse-strings. Where there is creased investigation there will be one-sided contributions and contributors. And verily ignorance is guilt in these days, these days of abundant information.

How? Finally, By distinct recognition that there is but one programme of many parts, and that sacrifices must be made by all in all parts.

The one programme, of which Jehovah is author and finisher, is to bring the world to Jesus' feet. All progress, it matters not in what direction, nor what the human agents have in view, is toward this one grand issue. And success for no individual lies anywhere except in filling his heaven appointed place. What is won by those who choose their own courses will be overruled of God for general good, but naught save loss will come to the disobedient themselves. We ourselves prosper just in so far as we learn the will of God and do it.

There is but one programme of many parts; but hosts, in numberless departments are needed besides. The

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

various needs of men, needs physical and intellectual, social and political, moral and religious, give rise to a multitude of vocations, and the one supreme purpose should be held in view and designedly furthered in every calling. The goal of the right-living mechanic is precisely the same as that of the faithful minister. Ploughing is sacred as well as preaching. While all are to go by producing repetition of Christ's life in their respective communities, and some are to go by journeying afar and there living, and otherwise telling, the gospel, many are to go by working to obtain funds, and giving them, that preachers and teachers may be sent forth and sustained. If the ploughman ploughs and gives gathered gold or silver to extend a knowledge of Jesus Christ, does he not do a thing as essential as preaching itself? A host must be in the fields and offices, in shops and kitchens if another host is to be constantly employed in pointing the wayward to the world's Redeemer. When those who make up the former host see the worth of the places they fill in the one programme, see what they can do God just where they are, and are brought as a result, to greater diligence and wiser outlay and larger generosity, there will then be few who vainly cry, "Here am I, send me." Poor Sarah Hosmer five times gave fifty dollars, earned in a factory, for support of five native pastors; and when sixty years of age, while living in an attic, took in sewing and contributed sufficient for support of the sixth. Those not entirely given up, like pastors, to pointing sinners to the Saviour are in greatest danger of under-estimating their opportunities.

There is but one programme, of many parts, and *sacrifices must be made by all in all parts*. Missionaries must make sacrifices, of course. But why missionaries any more than any others? Burden-bearing should be universal, and when it becomes so, the few at home and the few abroad will not lie beneath crushing weights. It is high time for equalization, not only for the good of the cause at large, but for the benefit of individuals in particular whether they now bear too little or too much. The poor widow who spends her little all upon jewelry while her children starve, I sin when I lavish in my home, and Chinese children, as dear to God as mine, cry out for Bread of Life, while I leave it to others to do their full duty to those perishing souls, and, besides, to make up, by excess, a part of my deficiency. Outlay that would be proper if all were provided with things necessary, is not only improper, but even criminal, in view of the spiritual poverty that oppresses so large a proportion of our race. A good deal is said about "the Lord's tenth," and certainly, as we have need of system in benevolence, adoption of this kindergarten method of the ancient Jews makes a long step in advance for many, and, if generally followed, would fill depleted coffers; but we need chiefly to have the thought deeply imbedded in our souls, until it becomes a controlling force in all our activities, that God owns us and all we have to do with, and that it can only be with loss to other people and ourselves that we, for any reason whatever, get out, at any time, from under the sway of this conviction. Our money, be it little or much that we have, must be unchained to run whither it ought, or evidence is plain that we ourselves know not the fullness and blessedness of gospel liberty.

After all, even the largest surrenders we make to our Lord are unworthy of the name of sacrifices. Upon this subject of "Sacrifices" David Livingstone once wrote, Out of Southern Africa this devoted man pushed northward, westward, eastward, anxious to open up the interior to heralds of the cross, saying as he went, "The end of the geographical feat is but the beginning of the enterprise." How frequent were his perils from fever and wild beasts and wilder men. Long was he separated from Christian civilization and the sweet companionship of those he dearly loved; for stretches of time, not having so much as a letter to cheer him on his lonely and dangerous way. Few indeed anywhere, in any age, have endured greater privations than he. But so insignificant did all these appear to himself when compared with what Christ suffered on his behalf that he would not apply the word "sacrifice" to anything that he had given up. "People talk of the sacrifice I have made," he says, "in spending so much of my life in Africa. Away with the word in such a view, and with such a thought! It is emphatically no sacrifice. Say rather it is a privilege. I never made a sacrifice. Of this we ought not to talk when we remember the great sacrifice which He made who left his Father's throne on high to give himself for us!"—REV. A. C. CHUTE, in Standard

K. D. C. tones and regulates liver.

The Lesson of Bethesda.

Why did our Lord single out one sufferer, amid the many at the Pool of Bethesda? There were a multitude of impotent folk lying in the five porches or colonnades, waiting for the moving of the waters. But we do not read that the Divine Healer wrought a miracle for any more than this single invalid. The reason, I conjecture, is this: No one at that pool of mercy was so pitifully unbefriended as this man. He had lain there a long time, and been tantalized by seeing other and nimbler patients reach the healing waters before he could creep in. Others had friends to help them. But this poor forsaken creature had none, not even a wife or a child, to assist him into the pool. Suffering often makes people selfish. Perhaps, then, the loving Lord intended to rebuke the selfishness of the neglectful, as well as to show His sympathy for the neglected, by curing this one friendless cripple on the spot. There is a beautiful lesson here for us. Beside every pool of privilege or mercy in human life, there are one or more unbefriended sufferers, whose trials are aggravated by seeing others relieved, but no relief comes to them. Jesus teaches us to look after those who have nobody to care for them.

This is one lesson to be learned at Bethesda—which signifies the "house of mercy." There is another lesson which we would press home upon our unconverted readers. It fits their case exactly. In all our congregations are more or less of spiritually diseased persons, who are seen every Sabbath in God's house of mercy. Their disease is sin. Whether blinded by it, or lamed, or withered, or paralyzed, the root of the malady is a sinful, unbelieving heart. They expect, at some time or other, to become Christians. Not one of them expects to "make his bed in hell." Yet every one of them does lie, and persists in lying, upon a bed of criminal delay—waiting for they can hardly tell what. A word now to each of these.

One of you, perhaps, is waiting for a powerful revival, when the waters will be greatly troubled, and then you will be cured. But Christ nowhere tells sinners to wait for revivals. "Now is your day of Salvation!" and now don't mean to-morrow. Jesus Christ is as close to you to-day as He ever will be. No one else can ever cure your wicked heart. Here is another unconverted person who is waiting for some "angel" in the shape of a powerful, thrilling sermon, or a peculiar providence, which shall arouse you and do the needed work. You are mistaken. If you thus dictate to God, He will not do your bidding. A greater than any angel is beside you now; neither is there salvation in any other. It is not more sermons you need, nor startling providences; you need Jesus.

Another is waiting for "more conviction." How much do you require in order to accept Christ? How much did the cripple require at Bethesda? If you admit that you are a sinner, and that, unless Jesus saves you, you will be lost, this is enough conviction to start with. To tell God that you will never serve Him until He smites you with intense sorrow for sin, is an insult; it increases your guilt. No "angel" is going to trouble your stagnant heart with healing power while you are insulting God. Nor need you wait for some wonderful conversion. To each one of you lingerers and loiterers in sin, let me say you are cheating yourself with the devil's delusion.

Your immediate duty is all condensed into that one pithy sentence which Jesus spake to the cripple at the pool: "Arise, take up thy bed, and walk." You are on your bed now. You put yourself there by your own sin. You have kept yourself there by your own choice. Every sinner is a sinner because he chooses to be; and you are no exception. Jesus commands you to repent, and trust Him, and follow Him. The moment you are willing to obey, He gives you strength to obey. Christ commanded that poor, miserable creature at Bethesda, who had been "in the case" for thirty-eight years, to "stand up." What, on those weak and withered limbs? Yes; for he could have no other to stand on. And the moment he obeys, and makes the honest attempt, a new power shoots through the nerves and muscles. The man is not lifted up. He rises up himself, and on his own limbs. But Jesus furnishes the strength. The man wanted to get up, and made a resolute effort to get up, and a supernatural power came into him, and enabled him to get up. His part in this happy transaction was faith; Christ's part was grace. Put the two together, and you have the history of every conversion that ever took place in our world.

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Now, what hinders every unconverted sinner who reads these lines from being healed at once? To lie still means guilt, uneasiness of conscience, and final death. It means a wasted life here, and hell hereafter. The first act you honestly perform to please Christ breaks the spell. The first prayer you breathe sincerely for a new heart, and the first sin you refuse because Jesus bids you, puts you on your feet. These steps are all your steps. But the Divine love moves you to take them, and gives you the sufficient strength.

Here is the transcendent lesson of Bethesda. It teaches every sinner who desires salvation that all he must do is to obey Jesus. The "angel" you wait for will never come. Death will soon stand beside your "bed" of guilty delay. Jesus is already beside you with His warm heart of love. His short, simple command is: "Arise, take up thy bed, and walk."—REV. THEO. L. CUYLER.

A Well-Spent Life.

In making much (and who can make enough?) of the death of Jesus—that death in which we find eternal life—many forget the importance of the life of Christ. He must have lived that life before he could die such a death as would enable Him to become our Saviour. He must have passed unscathed through all temptation; He must have fulfilled all duties perfectly; He must have been holy, harmless, undefiled, and separate from sinners; He must have lived by faith upon His Father; He must have proved Himself sinless before He could die for sinners, the just for the unjust, that He might bring them to God.

A minister of the Gospel was asked to visit a poor, dying woman. The messenger, being ignorant, could give no account of her state, except that she was a very good woman and very happy, and was now at the end of a well-spent life, therefore sure of going to heaven. The minister went, saw she was very ill, and after a few kindly inquiries about her bodily condition, said: "Well, I understand you are in a very peaceful state of mind, depending upon a well-spent life." The dying woman looked hard at him, and said: "Yes, I am in the enjoyment of peace, and that from a well-spent life, but it is the well-spent life of Jesus—not my doings, but His; not my merits, but His blood." It was by such a death of Christ ending such a life that we are saved.—The Quiver.

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Random Readings.

Those that love truth do not love ease.

If you would have broad views look abroad.

Man's conscience is the oracle of God.—Byron.

Do not fret your mind with borrowed troubles.

Our one great object in life should be to please God.

Have nothing to do with the thing that bad men are in favor of.

Faith is the root from which grow the fruits of Christian life.

Knowledge is but folly unless it is guided by grace.—Herbert.

The seed dies into a new life, and so does man.—G. MacDonald.

Maxims are the condensed good sense of nations.

There are no promises in the Bible for people who are not in earnest.

Still Another Triumph.—Mr. Thomas S. Bullen, Sunderland, writes: "For fourteen years I was afflicted with Piles; and frequently I was unable to walk or sit, but four years ago I was cured by using Dr. Thomas' Electric Oil. I have also been subject to Quinsy for over forty years but Electric Oil cured it, and it was a permanent cure in both cases, as neither the Piles nor Quinsy have troubled me since."

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