

I am Lonely To-Night.

I am lonely tonight, and the dripping rain
Is beating on roof and on window pane.
The sad mourning wind round the chimney
sighs,
My lamp burns low, and flickers and dies.
As I sit in my study with half-closed eyes,
I am lonely to-night.

I am lonely to-night, for I'm far from home.
And memory turns in the past to roam,
Reviewing the scenes, some grave, some
gay,
Scenes which belong to the far away.
As I sit in the dusk, at the close of day,
I'm lonely to-night.

I am lonely to-night, and I long to be
A child again at my mother's knee—
But the world is so big and the years soon
fly,
We just learn to love and then say "good-
bye."
As I sit in the dark, there's a tear in my
eye,
For I'm lonely tonight.

Am I lonely tonight? But I'm not alone;
Let the rain beat hard and the sad winds
moan;
Storms followed by sunshine and darkness
by day,
He that stilleth the tempest is not far
away.

With Him ever near me, why should I say
I am lonely tonight?

Am I lonely tonight? Yet why do I sigh?
The clouds are but hiding a star-studded
sky.

Am I far from my loved ones? Why then
do I pine?
We all on the same loving bosom recline,
And it must be a part of his gracious design
That I'm lonely tonight.

Am I lonely tonight? But I am not sad
The thoughts of the darkness have made
me glad.
The sun only sets to reveal the stars;
Our own poor light our vision but mars.
And each little raindrop on quick senses
jars
When we're lonely at night.

—M. H. Anderson.

The Prayer that Has Power.

BY THEODORE L. CUYLER, D. D.

All of God's mighty men and women
have been mighty in prayer. When
Martin Luther was in the mid-valley
of his conflict with the Man of Sin he
used to say that he could not get on
without three hours a day in prayer.
Charles G. Finney's grip on God gave
him a tremendous grip on sinners' hearts.
The greatest preacher of our times—
Spurgeon—had pre-eminently the
"gift of the knees"; the last prayer
I ever heard him utter (at his own
family worship) was one of the most
wonderful that I ever listened to; it
revealed the hiding of his power.
Abraham Lincoln once said: "I have
been driven many times to my knees
by the overwhelming conviction that I
had nowhere else to go; my own
wisdom and that of all around me
seemed insufficient for the day."

But what is prayer? Has every
prayer power with God? Let us
endeavor to get some clear ideas on
that point. Some people seem to
regard prayer as the rehearsal of a set
form of solemn words, learned largely
from the Bible, or a liturgy; and
when uttered they are only from the
throat outward. Genuine prayer is a
believing soul's direct converse with
God. Phillips Brooks has condensed
it into four words—a "true wish sent
Godward." By it, adoration, con-
fession of sin and petition for mercies
and gifts ascend to the Throne, and
by means of it infinite blessings are
brought down from Heaven. The pull
of our prayer may not move the Ever-
lasting Throne, but—like the pull on
a line from the bow of a boat—it may
draw us into closer fellowship with
God and fuller harmony with his wise
and holy will.

1. This is the first characteristic
of the prayer that has power. "Delight
thyselves in the Lord, and he shall give
the desires of thy heart." A great
many prayers are born of selfish-
ness, and are too much like dictation
or demand. None of God's promises
are unconditional; and we have no
such assets to our credit that we have
a right to draw our checks and demand
that God shall pay them. The indis-
pensable quality of all right asking is
a right spirit toward our Heavenly
Father. When a soul feels such an
entire submissiveness toward God that
it delights in seeing him reign, and
his glory advanced, it may fearlessly
pour out its desires; for then the de-
sires of God and the desires of that
sincere submissive soul will agree.
God loves to give to them who love to
let him have his way; they find their
happiness in the chime of their own
desires with the will of God.

James and John once came to Jesus
and made to him the amazing request
that he should "do for us whatsoever
we shall desire"; and then they bolted
out the petition that he would place
one of them on his right hand and the
other on his left hand when he set up
his imperial government at Jerusalem!
They were as selfish office-seekers!

K. D. C. for heartburn and
sour stomach.

any who now pester our President at
Washington. As long as these self-
seeking disciples sought only their own
glory, Christ could not give them the
askings of their ambitious hearts. By
and by when their hearts had been
renewed by the Holy Spirit and they
had become so consecrated to Christ
that they were in complete chime
with him, they were not afraid to pour
out their deepest desires. James
declares that if we "do not ask amiss,"
God will "give liberally." John
declares that "whatsoever we ask, we
receive of him, because we keep his
commandments and do those things
that are pleasing in his sight." Just
as soon as those two Christians found
their supreme happiness in Christ and
his cause they received the desires of
their hearts.

2. The second trait of prevailing
prayer is that it aims at a mark, and
knows what it is after. When we
enter a store or shop we ask the sales-
man to hand us the particular article
we want. There is an enormous amount
of pointless, prayerless praying done
in our devotional meetings; it begins
with nothing and ends nowhere. The
model prayers mentioned in the Bible
were short and right to the mark.
"God be merciful to me a sinner!"
"Lord save me!" cries sinking Peter.
"Come down ere my child die!" ex-
claims the heart-stricken nobleman.
Old Rowland Hill used to say, "I like
short, ejaculatory prayer; it reaches
Heaven before the Devil can get a shot
at it."

3. In the next place, the prayer
that has power with God must be a
prepaid prayer. If we expect a letter to
reach its destination we put a stamp
on it; otherwise it goes to the Dead-
letter Office. There is what may be
called a Dead-prayer Office, and thou-
sands of well-worded petitions get
buried up there. All of God's pro-
mises have their conditions; we must
comply with those conditions or we
cannot expect the blessings coupled
with the promises. No farmer is such
an idiot as to look for a crop of wheat
unless he has plowed and sowed his
fields. In prayer, we must first be
sure that we are doing our part if we
expect God to do his part. There is a
legitimate sense in which every Chris-
tian should do his utmost for the an-
swering of his own prayers. When a
certain venerable minister was called
on to pray in a missionary convention
he first fumbled in his pocket, and
when he had tossed the coin into the
plate he said, "I cannot pray until
I have given something." He pre-
paid his prayer. For the churches in
these days to pray "Thy kingdom
come," and then spend more money on
jewelry and cigars than in the enter-
prise of foreign missions, looks almost
like a solemn farce. God has no bless-
ings for stingy pockets. When I hear
requests for prayer for the conversion
of a son or daughter I say to myself,
How much is that parent doing to win
that child to Christ? The godly wife
who makes her daily life attractive to
her husband has a right to ask
God for the conversion of that
husband; she is co-operating with
the Holy Spirit, and repaying her
heart's request. God never defaults;
but he requires that we prove our faith
by our works, and that we never ask
for a blessing that we are not ready to
labor for. Genuine, self-denying, pre-
paying prayer is always prepaid; the
offerer of it is always willing to make
any sacrifice to secure the blessing
which his soul desires.

4. Another essential of the prayer
that has power with God is that it be
the prayer of faith, and be offered in
the name of Jesus Christ. "Whatso-
ever ye shall ask in my name, that will
I do, that the Father may be glorified
in the Son." The chief "wrestling"
that we are to do is not with any re-
luctance on God's part; it is with the
obstacles which sin and unbelief put
in our pathway. What God orders
we must submit to uncomplainingly;
but we must never submit to what
God can better. Never submit to be
blocked in any pious purpose
or holy undertaking if, with God's
help, you can roll the blocks out of
your pathway. The faith that works
while it prays commonly conquers; for
such faith creates such a condition
of things that our Heavenly Father
can wisely hear us and help us. Oh,
what a magnificent epic are the
triumphs of striving, toiling, victorious
faith! The firmament of Bible story
blazes with answers to prayer, from
the days when Elijah unlocked the
heavens on to the days when the peti-
tions in the house of John Mark un-
locked the dungeon and brought
liberated Peter into their presence.
The whole field of providential history
is covered with answered prayers as
thickly as bright-eyed daisies cover our
Western prairies. Find thy happiness
in pleasing God, and sooner or later he
will surely grant thee the desires of
thy heart.

Brooklyn, N. Y.

For nervous headache use
K. D. C.

The True Missionary Spirit.

Somewhere about half way between
out and out heathenism and essential
Christianity is a condition that seeks
to be Christian, yet is wholly lacking
in the missionary spirit. It depends
on Christ personally, yet refuses to
work for others; it appreciates what
others have done for us in making a
Christian civilization, purifying the
home, making life safe and sacred,
etc.; but beyond supporting the local
church, where it is itself benefited, it
refuses to work or give for the pro-
pagation of the faith by which it is
saved and blessed. We have all met
this condition. It has no use for
foreign missions because "there is so
much to be done at home;" but it is
equally indifferent when home missions
are presented. This condition is a
mongrel thing, neither cold nor hot,
neither wholly Christian nor wholly
heathen. It is without enthusiasm,
hope, or power. And yet, like weeds
in our gardens, it is always with us,
often so strong as to block the way
that leads to revivals, or evangelism,
or missionary work generally.

The true missionary spirit is simply
the Spirit of Christ, nothing more,
nothing less. His own words and ex-
ample leave no room for doubts as to
this. "I am the Light of the world."
"Ye are the light of the world." "The
Son of man is come to seek and to
save that which was lost." "As the
Father hath sent me, so send I you."
"And I, if I be lifted up, will draw all
men unto me." "Go ye and make
disciples of all the nations."

It is the spirit of love and brother-
hood. "The love of Christ constrains
us." As the sons of God, we find our
hearts stirred with a new affection for
God's other children. As this grows
upon us we cannot rest or give up till
we have exhausted the possibilities of
reaching men. In order to do this,
nothing is too hard. Fortune, leisure,
comfort, pleasant society, culture, art
and home—all can be given up "in
His name" in order that other children
of God may come to themselves, and
say, "I will arise and go to my
Father."

This spirit is needed everywhere—
in every home, every church, every
community. It is the saving salt and
the light of the world. And it is
found in unexpected quarters—not
only in the select circles of the heroes
of the mission fields, not only among
the honored and titled servants of
Christ; it is found in home circles,
where a mother's teaching and example
in one generation is revealed in some
consecrated life in the next; in schools,
where a teacher's character and
personal influence is a shining light
and a moulding power; in frail bodies,
where the flesh is weak but the spirit
is strong and willing. It manifests
itself in many ways. One gives his
money, another his services, another
can only pray. One speaks the mes-
sage of the Fatherhood of God and
the brotherhood of man and redemption
by Christ; another writes it, another
exemplifies it. "There are
diversities of gifts, but the same
spirit. And there are diversities of
ministries, but the same Lord." This
is the true missionary spirit, "the
greatest thing in the world."—*Methodist Herald.*

Living Backwards.

Strange as it may seem, there is a
sense in which living backwards is the
truest condition of spiritual progress.
Not in the sense of backsliding by any
means, for that is a very different
thing; but in the sense of getting back
as much as we may to the far-away,
sweet simplicity, and trustfulness, and
purity of thought, and singleness of
purpose, of childhood. For childhood
is that first fair spiritual estate into
which we come, as Wordsworth
beautifully says, "trailing clouds of
glory from heaven which is our home."

The more childlike we can become,
as we grow in years, the more Christ-
like we shall be. "Except ye become
as one of these little ones, ye cannot
enter into the kingdom of heaven,"
said the Master Himself. It is the
babes who are the first-born of the
angels. Who is not moved to sweeter,
purer, holier thought in the compani-
ship of an innocent child? There is
something evangelizing in the very
presence of children. We cannot but
feel that they are better and purer
than we; that something of heaven's
holiness still clings about them like a
sweet odor. How often a child in a
camp of rough miners or backwoods-
men will change the whole character
of the men and the place, as surely
and sweetly as if an angel had come
down among them! And we all know
how a child in a home is like the very
sunshine of God for purifying and
brightening and redeeming all with
whom it comes in contact.

How greatly to be desired, then, is
childlikeness! Would we might all
K. D. C. Pills tone and regu-
late the liver.

get back to it, spiritually, and dwell in
it evermore! As we grow older, shall
we not try to regain something of the
guilelessness, the universal love, the
purity, the faith of childhood? Is it
not worth while to try to "live back-
wards" in this sense—getting nearer
the heart of God, coming closer to the
fellowship of the children of light, see-
ing with unclouded eyes, thinking with
unsullied minds, putting white hands
to every task of love, and finding in all
things something good and lovable and
worthy of belief?—*Zion's Herald.*

The Value of the Bible as an Everyday Guide.

The best test is experience, and this
test the Bible meets perfectly. Ever
since its successive books began to be
read by men the mass of testimony in
support of its aptness and value in re-
lation to human needs has been ac-
cumulating. Regarded from no matter
what point of view, it is found to fit
the ever-varying conditions of life
with a pertinence far surpassing that
of any other volume of library, and
this fact alone proves its divine origin.

Its value is exhibited conspicuously
in its discriminations between details
and principles, for one thing. It deals
with some details of conduct. Certain
things, falsehood, for instance, always
are wrong, and it prohibits them posi-
tively. Certain other things, the love
of one's neighbor, for example, always
are right, and it facilitates them with
similar definiteness. But there is a
long list of possible actions which may
be either right or wrong according to
circumstances, and in regard to these
it contents itself with laying down
principles the application of which is
left to, and constitutes the moral
education of, the individual conscience.
Indeed, it often is necessary to use
one's own judgment in a secondary
sense in reference to matters of an un-
mistakable moral quality. Thus it
guards human freedom, and its fitness
as an elastic is its unalterability.

The Bible is intended for ordinary
men and women. It therefore deals
with everyday life, common motives
and familiar emergencies. It is meant
for the culture of the soul, and it fits
the round of ever-recurring tasks and
emotions of the commonplace career
not less exactly than the loftiest moods
and the most exalted actions of the
genius or the hero. It never can be
outgrown, and it always is a safe and
inspiring guide.—*Congregationalist.*

Do Not Whisper in Church.

1. Because it is unnecessary. An
emergency may arise once a year which
will make it necessary during service
to speak to some one near you; but
surely there is never any excuse for a
continuous conversation. If you and
your friend must hold such a conversa-
tion, you should not go to the church
to do it.

2. It is discourteous. A true gentle-
man or lady will avoid whatever need-
lessly embarrasses, disturbs or pains
any other person. Your whispering
probably embarrasses the one you
whisper to. It makes him appear to
be participating in your misbehavior.
It certainly disturbs the minister and
all attentive worshippers near you, and
thus the whole service is more or less
marred by your thoughtlessness. And
your conduct pains all who have any
respect for solemn worship in the
house of God.

3. It is an injury to yourself. Sen-
sible people will think less of you;
your friends will be grieved. It is a
mark of ill-breeding, showing ignor-
ance or a lack of culture and refine-
ment. The whisperer not only brings
reproach on himself, but he cultivates
the habit of inattention and irrever-
ence.

4. It is a sin against God. You
both miss the blessing which might
come to you in the service and by your
misconduct and thoughtless words turn
away others from serious thoughts.
The whisperer thus places himself on
Satan's side, because a hinderer when
he ought to help. Do not "stand in
the way of sinners."

Do not be ill-behaved, discourteous,
irreverent, a disturber of public wor-
ship. Do not whisper in church.

Prevailing Prayer.

"The sacrifices of God are a broken
spirit." Fervency is an attribute of a
truly broken heart. "I am poor and
needy" is its plea; its poverty and
need cry out with importunity that
cannot be denied. Elias was a man of
like passions with us, yet he prayed
earnestly, and his prayer was heard.
When pleading for the showers to fall
upon the thirst earth "he cast himself
down upon the ground, and put his
face between his knees," an attitude
expressing humble, importunate re-
quest. Who can say how often before
Elijah prevailed with God he had thus
humbled himself in prayer? Often
doubtless, he had fallen upon his face
Take K. D. C. for sour
stomach and sickheadache.

in the mountains of Gilead; many
tears he had shed in solitary caves and
on lonely hillsides; and when he bent
low upon Carmel his servant returned
again and again, saying, "I see noth-
ing," but still he prayed.

This is the daily experience of God's
people. Answers do not come at our
first cry; the harvest is not always
reaped at the sowing time of prayer.
While this is not agreeable to flesh and
blood, spiritually it is salutary. If
God's treasures were always opened at
the first knocking, we might seem to
ourselves rulers and commanders over
His storehouse, and forget our depend-
ent condition. We might be in danger
of thinking prayer an end rather than
a means; we might give to it the vir-
tue of a secret charm, or suppose that
it gives us a legal claim upon God's
bounty; and those, also, for whom we
pray might trust in our intercessions
for them with a false security. Hence,
our Father does not always seem to
hear us at the first appeal. We stand
awhile waiting, and again and again
say, "I see nothing."

How to Work.

The capacity for efficient personal
work is a talent to be coveted by every
follower of Christ. Especially is it a
talent to be coveted by the teacher.
This talent is not natural, but acquired.
It is something quite distinct from
brilliance or readiness as a talker.
One may have an extraordinary capac-
ity in this direction, and yet have no
preparation for efficient personal work.
In order to be useful in this regard,
one must be able to say the right
thing, and to say it at the right time
and in the right manner. To say the
wrong thing is worse than to say noth-
ing, and to say the right thing at a
wrong time or in a wrong manner is
almost equally unhappy. Those who
introduce the subject of religion on all
occasions, and with no intelligent re-
gard to the fitness of the time or place,
are certain to do harm; and those who ap-
proach the unconverted in well-chosen
words, but in a spirit altogether out of
harmony with them, will repel rather
than attract. The essential thing is
the possession of an evangelical spirit.
The Christian who is animated by a
burning zeal for the honor of Christ,
and by a deep and tender love for the
souls of the lost, is in very little danger
of making a mistake. He will always
be on the lookout for an opportunity
to say a word for Christ, and there is
little danger of him saying the wrong
thing. The spirit in which he speaks
will prove a corrective to any evil that
might otherwise come from ill-chosen
words. If his words give expression
to his own full and rich experience of
the love of God, he can hardly make a
mistake in commending the Gospel to
others.

Everywhere We Go

We find some one who has been cured
by Hood's Sarsaparilla, and people on
all hands are praising this great medi-
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and their friends. Taken in time
Hood's Sarsaparilla prevents serious
illness by keeping the blood pure and
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my bed with inflammation of the lungs,
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A neighbor advised me to try Dr.
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wife had used it for a throat trouble
with the best results. Acting on his
advice, I procured the medicine, and
less than a half bottle cured me; I
certainly believe it saved my life. It
was with reluctance that I consented
to a trial, as I was reduced to such a
state that I doubted the power of any
remedy to do me any good."

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