

Show Me Thy Way.

Dark the night, the snow is falling;
Through the storm are voices calling:
Guides mistaken and misleading,
Far from home and help receding.
Vain is all those voices say;
Show me Thy way!

Blind am I as those that guide me;
Let me feel Thee close beside me!
Come as light into my being!
Unto me eyes, all-seeing!
Hear my one heart's wish, I pray:
Show me Thy way!

Son of man, and Lord in mortal,
Opener of the heavenly portal,
In Thee all my hope is hidden;
Never yet was soul forbidden
Near Thee, always near, to stay;
Show me Thy way!

Thou art truth's eternal morning;
Led by Thee, all evil morning,
Through the paths of pure salvation
I shall find Thy habitation,
Whence I never more shall stray;
Show me Thy way!

Thou must lead me, and none other,
Truest Lover, Friend, and Brother.
Thou art my soul's shelter, whether
Stars gleam out or tempests gather;
In Thy presence night is day;
Show me Thy way!

—Lucy Larcom

Daily Fellowship With God.

BY ANDREW MURRAY.

The first and chief need of our Christian life is, *fellowship with God.*

The Divine life within us comes from God and is entirely dependent upon Him. As I need every moment afresh the air to breathe, as the sun every moment afresh sends down its light, so it is only in direct living communion with God that my soul can be strong.

The manna of one day was corrupt when the next day came. I must every day have fresh grace from heaven, and I obtain it only in direct waiting upon God Himself. Begin each day by tarrying before God, and letting Him touch you. Take time to meet God.

To this end let your first act in your devotions be a setting yourself still before God. In prayer, or worship, everything depends upon God taking the chief place. I must bow quietly before Him in humble faith, and adoration. God is near. God is love, longing to communicate Himself to me. God the Almighty One, who worketh all in all, is even now waiting to work in me, and make Himself known.

Take time, till you know God is very near.

When you have given God His place of honor, glory, and power, take your place of deepest lowliness, and seek to be filled with the spirit of humility. As a creature it is your blessedness to be nothing, that God may be all in you. As a sinner you are not worthy to look up to God; bow in selfabasement. As a saint, let God's love overwhelm you, and bow you still lower down. Sink down before Him in humility, meekness, patience, and surrender, to His goodness and mercy. He will exalt you.

Oh! take time, to get very low before God.

Then accept and value your place in Christ Jesus. God delights in nothing but His beloved Son, and can be satisfied with nothing less in those who drew nigh to Him. Enter deep into God's holy presence in the boldness which the blood gives, and in the assurance that in Christ you are most wellpleasing. In Christ you are within the veil. You have access into the very heart and love of the Father. This is the great object of fellowship with God, that I may have more of God in my life, and that God may see Christ formed in me. Be silent before God and let Him bless you.

This Christ is a living Person. He loves you with a personal love, and He looks every day for the personal response of your love. Look into His face with trust, till His love really shines into your heart. Make His heart glad by telling Him that you do love Him. He offers Himself to you as a Personal Saviour and Keeper from the power of sin. Do not ask, can I be kept from sinning, if I keep close to Him? But ask, can I be kept from sinning, if He always keeps close to me, and you see at once how safe it is to trust Him.

We have not only Christ's life in us as a power, and His presence with us as a person, but we have His likeness to be wrought into us. He is to be formed in us, so that His form or figure, His likeness, can be seen in us. Bow before God until you get some sense of the greatness and blessedness of the work to be carried on by God in you this day. Say to God, "Father, here am I for Thee to give as much in me of Christ's likeness as I can receive." And wait to hear Him say, "My child, I give thee as much of Christ as thy heart is open to receive."

K. D. C. cures Dyspepsia.

The God, who revealed Jesus in the flesh and perfected Him, will reveal Him in thee and perfect thee in Him. The Father loves the Son, and delights to work out His image and likeness in thee. Count upon it that this blessed work will be done in thee as thou waitest on thy God, and holdest fellowship with Him.

The likeness to Christ consists chiefly in two things—the likeness of His death and resurrection (Rom. vi. 5). The death of Christ was the consummation of His humility and obedience, the entire giving up of His life to God. In Him we are dead to sin. As we sink down in humility and dependence and entire surrender to God, the power of His death works in us, and we are made conformable to His death. And so we know Him in the power of His resurrection, in the victory over sin, and all the joy and power of the risen life. Therefore every morning, "present yourselves unto God as those that are alive from the dead." He will maintain the life He gave, and bestow the grace to live as risen ones.

All this can only be in the power of the Holy Spirit, who dwells in you. Count upon Him to glorify Christ in you. Count upon Christ to increase in you the inflowing of His Spirit. As you wait before God to realize His presence, remember that the Spirit is in you to reveal the things of God. Seek in God's presence to have the anointing of the Spirit of Christ so truly that your whole life may every moment be spiritual.

As you meditate on this wondrous salvation and seek full fellowship with the great and holy God, and wait on Him to reveal Christ in you, you will feel how needful the giving up of all is to receive Him. Seek grace to know what it means to live as whole for God as Christ did. Only the Holy Spirit Himself can teach you what an entire yielding of the wholly life to God can mean. Wait on God to show you in this what you do not know. Let every approach to God, and every request for fellowship with Him be accompanied by a new, very definite, and entire surrender to Him to work in you.

"By Faith." Here as through all Scripture, and all the spiritual life, this must be the keynote. As you tarry before God, let it be in a deep quiet faith in Him, the Invisible one, who is so near, so holy, so mighty, so loving. In a deep, restful faith, too, that all the blessings and powers of the heavenly life are around you, and in you. Just yield yourself in the faith of a perfect trust to the Ever Blessed Holy Trinity to work out all God's purpose in you. Begin each day thus in fellowship with God, and God will be all in all to you.—*Can. Presbyterian.*

Are the Times Hard?

"Hard times" is a constant cry. It is heard in all quarters, and especially it is urged as an excuse for withholding from the benevolence of the church.

"How much can you give for missions?" "I do not know; times are so hard."

"What will you give for church-erection?"

"Oh, indeed, I do not think I can give anything; times are so hard."

"How much will you pay this year toward the pastor's salary and church expenses?"

"Indeed, I do not know exactly; but I am sure I cannot pay as much as I did last year; for times are so hard."

"My brother, I am making up a club for the Telescope, and I want your subscription."

"Ah, I would willingly give it to you were it not that times are so hard."

"We ought to repent and recarpet our church, and thus give it a more inviting appearance, but we cannot do it; for times are so hard."

And so we hear the dingdong of 'hard times,' and 'times are so hard,' every day and from all quarters, given as an excuse for withholding needed money from God's cause.

But is the complaint true? Is the excuse well founded? We are free to admit that times are not as brisk, nor is money circulating as freely, as three or four years ago; but are the times really hard? No; they are not. Compare the circumstances of the people in general with the circumstances, toil, hardships, and pinchings of hunger and cold endured by the pioneers of this country. The mere mention of their privations ought to be enough to cause the blush of shame to tinge the cheeks of those who are now crying hard times.

True, times are not as flush as they might be; but how much worse they might be than they are. The writer was intimately acquainted with a young man who, in 1851, wrought on a steam saw-mill from 6:00 a. m. to 6:00 p. m., with but an hour's nooning,—and the work was of the most laborious kind.

K. D. C. the Great Spring remedy.

—for only fifty cents a day and board, and that paid mostly in store goods at an extortionate price, and he never thought of complaining of 'hard times.'

The fact is, the times are not hard. Grain and country produce of all kinds is abundant, those who are willing to work at modest wages find employment, and the masses of the people are well housed, well fed, and well clothed, despite the fact that they spent the past year \$30,000,000 for bicycles, and \$1,500,000,000 for rum and tobacco. A people thus provided for, and thus extravagant, ought to be ashamed to raise the cry 'hard times.'

God is very good, and has been especially bountiful in His gifts to the American people; and for them to cry 'hard times' and withhold needed money from His treasury while enjoying such plenteousness, and indulging in such extravagant expenditure for rum and tobacco, is to insult the Almighty and invite his righteous, afflicting judgment.

True, God is merciful. He endures long and patiently man's ingratitude. But his mercy has a limit, and his justice will not sleep forever. To plead 'hard times' as an excuse for robbing the Lord, when the times, in truth, are not hard, is to invite the blasting, and the mildew, and the drought, and the locust, and the caterpillar, as did Israel of old. And to avert these calamities there must be a hearty turning to the Lord, a grateful recognition of his merciful bounties, a cheerful bringing of tithes into his storehouse, and a penitent acknowledgment of past ingratitude and stinginess.

If this is not done, in due time the Lord will have a controversy with the American people, his bounty will be withheld, the little droughts and crop failures by which he has been reminding the people of their ingratitude, may sweep the whole nation, and the people in general may yet be made to know what as yet only small numbers in certain districts have learned,—what real hard times truly are.—*Rel. Telescope.*

Rising for Prayers.

In reply to a question Rev. Dr. Buckley of *The Christian Advocate* (Meth.) says: There is no authority in the scriptures for the declaration that a sinner, in order to be saved, must rise for prayers or come forward to the communion rail. There was no communion rail in scripture times.

No ministers have authority to declare that a person who refuses to rise for prayers or come forward to the communion rail grieves God's Spirit, rejects Christ, or perils his hope of salvation. Many expressions that fall from the lips of some ministers and some evangelists are little short of blasphemy, such as this scene (a minister standing with watch in his hand): "We shall close this meeting in one minute one minute in which to give your heart to God, one minute in which to reject him." Then, failing to secure the rising of any, he turned away, he uttered these words, "Without doubt some here have lost their last chance of salvation."

But every minister has authority to declare that 'whoever shall be ashamed of Me and of my words, of him shall the Son of man be ashamed, when he shall come in his own glory, and in his Father's, and of the holy angels.' And again: 'With the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.'

Different churches and different ministers adopt different methods to make the act of commitment as easy as possible without destroying its significance, many carrying it too far. Prior to about 1809 such a thing as inviting persons forward to the altar was unknown in Methodism. All its early triumphs took place without it. A wise minister will have no uniform method; and especially should he never be guilty of the unpardonable conceit of threatening persons with damnation for refusing his invitations, or not being led to Christ by his, possibly imperfect, presentations of the Gospel. We have known preachers that might have harangued us until they or we dropped dead, and they could not have led us to Christ.

The writer thought he was Gospel-hardened because these men could not move him, but in one case he subsequently discovered that he had spiritual insight, even in an unregenerate condition, to discern the sounding brass and tinkling cymbal character of the performance, or to feel it if he did not see it. Though a man be sincere and pure, it does not follow from God's word or from human reason that he is qualified to manifest Christ with equal clearness to everyone.

The only thing a minister can say with the authority of God's word is in substance this: While the Gospel is being presented to you, while the Spirit is plainly striving with the po-

K. D. C. Pills cure chronic constipation.

ple, while the devout are praying for you and for your conversion—if at such a time you who have voluntarily come here to this meeting, and placed yourself under these appeals, resist these spiritual influences, you take an awful responsibility, you are hardening your heart. Even indecision, in such a case is decision. If, on the other hand, you have no feeling, and your heart is unmoved, as though you were hearing a lecture upon some ordinary theme, this should alarm you; it is feeling, for you are listening to God's truth. Your course here may soon make you past feeling.

These things can be said and implied. The sinner is grieving the Spirit and periling his hope of salvation every day he remains estranged from God; but whether in any particular case of refusal to rise he is doing so is a matter that no preacher can be sure of, and therefore no preacher can affirm without irreverence.

Having distinguished this point, according to the light given unto us, we wish to add that the man who refuses capriciously to comply with any earnest minister's efforts to save him takes a responsibility of a serious nature, and the one who says, 'I will not do what you propose'—unless what is proposed is in his conscientious opinion wrong—will find it impossible to become a Christian until he becomes willing to do that thing—for an essential element of finding God is the subordination of self, a prerequisite to the exercise of saving faith.

How to be Strong.

The double-minded man makes a poor friend as well as a poor Christian. You cannot count on his friendship. If it is warm to-day while the sun shines, it may be cool to-morrow when the clouds come. He is a waverer and wavers in his attachment. However sincere his protestations may be, the moment adversity comes to you, troubles thicken about you and evil reports hem you in, he is likely to turn and rail at you. He is veered about by every wind of fortune or misfortune. The reason he is so unstable is because he has no decision of character, no sufficient force of will, no deep and abiding convictions. It takes a man of resolute will to make a good friend, or to excel in anything.

What, then, is to become of the weak ones? If they are born so, and have a natural lack of the element of decision, are they to yield to evil inclination and evil influences and make shipwreck of themselves? Are they justified in living lives half right and half wrong, according as the circumstances of the hour may influence them? By no means. God has no patience with Laodiceans. He would that they were cold, if they cannot be hot. Because they are neither hot nor cold he expresses his disgust with them, and disowns them. He does not require impossibilities of us. When we are exhorted, Quit you like men, it is because it is possible for us to be men of might and endurance.

The way is a plain one to those who seek it. When you become a follower of Christ, leave all else to follow him. Do not try to follow Him and Satan at the same time. The two paths are not the same; they do not point in the same direction. When you take hold on the promises of God, let go the allurements of sin. There is no one who cannot exercise this much decision, with the help of the Holy Spirit. It is divided allegiance that makes weak and indecisive lives. Let there be one purpose—to serve Christ, one desire—to be his follower, one aim—to become like Him, one hope—to see Him as he is. There is no one so weak as he is to be able to do this much by simple concentration of the power of the will.

It is attempts to do two opposite and irreconcilable things at the same time that cause indecision. No will is strong enough to succeed in such an effort. Conversion means a turning. Turn your back on sin and all selfish desires, and your face will be toward God and righteousness. Keep it in that direction. Never entertain the thought of turning back. You cannot go on and go back at the same time. If you try to do so, you will be a weak and wavering Christian, a hindrance, a stumbling-block, with nobody's respect.

Concentration of the powers of your being, however weak, will really bring you to the point of deciding to be a Christian now and henceforth. Here the work of strengthening your resolution and forming a positive Christian character will begin. Cultivation must follow concentration. Form at once habits of worship and attention to religious duty. Every prayer offered, every portion of Scripture learned, every hymn sung devoutly, every act of religious nature, every good deed tends to your confirmation as a Christian. Character is built by

K. D. C. the mighty Curer for Indigestion.

a multitude of little acts, little thoughts, little decisions. By resisting little temptations strength is gained to overcome the greatest. It is according to God's purpose that we should increase in faith, in knowledge and in grace. This is the method by which the spiritual life is made dominant; it is the way by which we become strong in the Lord. To those who are committed to this proceeds of soul-culture the words of the Apostle to the Corinthians are not a mockery:

"Be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord."

Houses are not built without hands, wheat is not raised without work. Christian character is not created without constant and prayerful endeavor.—*Independent.*

Don'ts for Teachers.

Don't "fuss."
Don't scold.
Don't declaim.
Don't criticise.
Don't indulge in sarcasm.
Don't fail to pray for your class.
Don't be ashamed to confess your ignorance.

Don't allow yourself to be easily discouraged.
Don't believe that you are doing the best work of which you are capable.

Don't fail to win the confidence of the parents, if you would have a permanent hold upon the children.

Don't teach your own opinions and conjectures. Your pupils will formulate quite enough of these, even without your help.

Don't forget that there is no calling nobler than yours, and that you are bound to bring to it all that is best of mind and heart and service.

Don't forget that the Man of Galilee chose to be first of all a teacher, that he who was gifted with a higher wisdom than ours has forever dignified this calling by his choice, and that his constant and special interest must attend those who pursue it for his sake.

'Helping Somewhere.'

"Is your father at home? I asked a small child on our village doctor's doorstep.

"No," he said, "he's away."

"Where do you think I could find him?"

"Well," he said, with a considering air, "you've got to look for some place where people are sick or hurt, or something like that. I don't know where he is, but he's helping somewhere."

And I turned away with this little sermon in my heart. If you want to find the Lord Jesus, you've got to set out on a path of helping somewhere, of lifting somebody's burden, and lo! straightway one like unto the Son of man will be found at your side.

Are you 'helping somewhere'? If so, you will often find that

"The great Physician now is near,

The sympathizing Jesus."

A Life Saved.—Mr. James Bryson, Cameron, states: "I was confined to my bed with inflammation of the lungs, and was given up by the physicians. A neighbor advised me to try Dr. Thomas' Electric Oil, stating that his 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."

COULD HARDLY SPEAK.
SIRS.—Last winter my father had such a cough he could hardly speak. He was persuaded to try Hagar's Pectoral Balsam at last, and was completely cured by half of one bottle.
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Dyspepsia and Indigestion.—O. W. Snow & Co., Syracuse, N. Y., writes: "Please send us ten gross of Pills. We are selling more of Parlee's Pills than any other Pill we keep. They have a great reputation for the cure of Dyspepsia and Liver Complaint." Mr. Chas. A. Smith, Lindsay, writes: "Parlee's Pills are an excellent medicine. My sister has been troubled with severe headache, but these pills have cured her."

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Charles H. Hutchings.

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Began Taking

Ayer's Pills

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