

For Dull Days.

It is the time of weeping,
Of darkness and of grief,
Of the reign of dreary fog-mists,
The falling of the leaf;
Yet let the heart be cheery,
Nor lips forget to sing,
The flowers again will blossom
In the spring.

In all the hours of heart-ache,
The skies of life are grey,
And the thoughts look out on prospects,
As dreary as are they;
Yet let no soul be hopeless,
For hours of pain are brief,
And God will send His sunshine
For relief.

Somewhere behind the rain-clouds
The sun is strong and bright,
No darkness rules for ever,
There is a world of light.
And to the sad an angel,
To serve and cheer, is given,
And whisper where is joy for earth
And Heaven.

Therefore let all be patient,
And wait God's little while,
The tears will spend themselves at last,
Sad faces learn to smile.
God's gift to all His children
Is happiness and rest,
The time is in His choosing,
He knows best.

Marianne Farthingham.

Not disabled from the service,
No, nor absent from your post;
You are doing gallant service
Where the Master needs you most.

It was noble to give battle
While the world stood cheering on;
It is nobler to lie patient,
Leaving half one's work undone.

And the King counts up His heroes
Where the desperate charge was led,
But writes, "My Best Beloved,"
Over the sick man's bed.

Endowment of Power.

There is no more practical subject than the one named. If it were true, as some suppose, that the gift of the Holy Spirit belonged exclusively to the apostolic age, there would be some reason to say, "The theme is out of date; give us something new—something practical." But this special gift of the Spirit belongs to all the "last days." The last days began on the day of Pentecost, and are to continue until the end of time.

In the first days God the Father revealed himself to the world. He talked to Adam, called Abraham, and gave the law to Moses. In the intermediate days God the Son showed himself to mankind. He was visibly present among men. Now, in the last days, God the Holy Ghost is especially manifest in the church in the saving of men.

The promise is, "It shall come to pass in the last days, saith God, I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams; and on my servants and on my handmaidens I will pour out in those days of my Spirit, and they shall prophesy." This condition of things is to continue until the conclusion of these last days, of which time it is said, "And I will show wonders in heaven above, and signs in the earth beneath, blood, and fire, and vapor of smoke; the sun shall be turned into darkness, and the moon into blood [there shall be great political revolutions] before that great and notable day of the Lord come" [the judgment day]. Of this entire period it is said, "And it shall come to pass, that whosoever shall call upon the name of the Lord shall be saved" (Acts. 2:17-21; Joel 2:28-32).

Peter, in referring to this promise, said, "For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call" (Acts 2:39). By these Scriptures it is learned: (1) That the promise was to those who were then present; (2) that it was to their children; (3) that it was to all that were afar off, even to all whom the Lord would call; (4) that the presence of the Holy Spirit is the distinctive feature of the last days; (5) that the last days had begun, and that they would continue until the "great and notable day of the Lord come;" (6) that the Spirit is the power by which the church is to prophesy (bear witness and teach); (7) that the Spirit is the chief agent in the evangelization of the world; (8) that the Spirit works through ministers and laymen, men and women, old and young; (9) that for any part of the church to quench the Spirit is to hinder evangelization.

The world can never be won to Christ and saved without the special gift of the Spirit. If all the church had been true to God, and allowed the Spirit to work through them, the world would have been evangelized long ago. If the church will now wake up, get in harmony with God, receive the Spirit, and work with God,

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

the world will be evangelized in this generation. A few are awake a part of the time, but many are never awake. There are encouraging advances and signal victories, but it will be a long time, at the present rate, before the church is up to its full measure of power. The rate of advancement should be increased. Will not thousands and hundreds of thousands fall into line at once? Paul, in writing to a church, said, "Awake thou that sleepest, and arise from the dead, and Christ shall give thee light" (Eph. 5:14). The church needs light—it needs the power of the light of life.

But what is this special gift of the Spirit? It is not conversion, nor sanctification, nor excitement. There were men converted, and sanctified, and excited before the Spirit was given. There are men now who are converted, and sanctified, and even excited at times, who but seldom, if ever, have this special gift of the Spirit. There is no need of trying to make this gift identical with anything else. Many of the best of men, and most scholarly, have made this mistake. For this reason many unsound theories have been advanced, and many unprofitable controversies have arisen. It is not controversy or theory that is needed; the church has had enough of these. The Spirit is needed.

This gift is a gift of power. Christ said, "Behold, I send the promise of my father upon you; but tarry ye in the city of Jerusalem, until ye be endued with power from on high" (Luke 24:49). "John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence." Ye shall receive power after that the Holy Ghost is come upon you: and ye shall be witnesses unto me" (Acts 1:8). Luke wrote, "They were all filled with the Holy Ghost, and began to speak in other tongues, as the Spirit gave them utterance" (Acts 2:4). Peter said, "Jesus hath God raised up, whereof we all are witnesses. Therefore being by the right hand of God exalted, and having received of the Father the promise of the Spirit, he hath shed forth this, which ye now see and hear" (Acts 2:32-33). Luke wrote, "The same day there were added unto them about three thousand souls" (Acts 2:41). From the above it is seen that there is a baptism of the Holy Spirit, that this baptism is the endowment of power, that this power is the ability to speak effectively for Christ, that all were filled with the Spirit, that all bore testimony, and that the testimony, with the preaching, immediately won about three thousand souls.

The Holy Ghost was given at this time, and in the way in which he was given, for at least three distinct purposes: (1) That he might confirm the testimony of the disciples—before a multitude of expert critics—to the resurrection of Christ, and to the truthfulness of Christianity; (2) that the infant church might be prepared to do effective work in winning the people to Christ and to righteousness; (3) that God might show that the Holy Spirit is to be the effective power in the church in the evangelization of the world, and that the whole church, laymen and ministers, men and women should seek and can have power from on high.

Some have gravely supposed that we are not now to expect the Holy Spirit. Others seem to think that he is not needed; that a highly social pastor and a refined congregation can make a greater show and have a better time without him. The church is to them a Sunday accomplishment, and not the family of God. Still others seem to think he is needed, but that he is for pastors (and possibly a few elect ones on special occasions). These seem to think, from the way they talk, and pray, and act, that the pastor is to do about everything, and that they have nothing to do but pay him to be their servant. But these are only freaks of perverted nature, showing the imperative need of the mind, and guidance, and power of the Spirit.

The special manifestations of the presence of the Spirit, as observed on the day of Pentecost are not promised, or to be expected, but the Spirit it is promised and to be received. The church needs his power; every member needs it. Observe the following: (1) The promise of the Spirit is to us; (2) the Spirit is to endue with power; (3) the power is for effective service; (4) the effective service of testimony is to be rendered by the whole church; (5) the gospel can be best preached when all testify of Christ by the power of the Spirit; (6) the saving of men is the work of the Spirit; (7) we are not to use the Spirit, but we are to surrender ourselves to God that the Spirit may use us.

Now, do not raise the question of the higher life—of holiness. That is something which relates to your own character—to your moral state. The

For nervous headache use K. D. C.

endowment of power is to come upon you, not to benefit you, but to make you a benefit to others. You will need this power upon you again and again. The Lord wants to save one and another through you, but he wants to save them, he is the only one who can; you cannot. He is willing for you to share with him in the honor and joy of their salvation, but he must do the work. Let God work through you.—*Rel. Telescope.*

Knowing His Will.

A friend met us recently whose spiritual life had been marred through indecision in matters of greatest importance. Many of the evils of this state of mind, so fully depicted by John Foster, the English essayist, had come to him. The calls for Christian service had been presented to him: both seemed equally imperative. He could not determine which one ought to be chosen. The momentary bias of his mind toward the one was quickly followed by some reason for accepting the contrary course. He passed weeks in this state of gloomy uncertainty. The painful perplexity was increased by the advice of near and dear friends—advice often given without proper consideration, and hence conflicting and without value. Amid all this uncertainty of mind there was a fixedness of aim to please God. Because of this integrity it was not possible for him to be left long in darkness.

One day his eyes rested upon these words: "Be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God." The question immediately arose: May not some old remnant of unbelief, hitherto hidden from me, linger within and arrest the power to know God's will? He had a conviction at once that there must be a more complete transformation of soul in order to have a full view of his relations to God and a more perfect knowledge of His will. He saw that through this complete renewal his soul might be "filled with the knowledge of His will in all wisdom and spiritual understanding." He was led to seek for that experience of grace. He soon rejoiced in its possession. He bore a joyful testimony to the mighty power of His Saviour's merit. He boasted not of himself, but of Christ alone.

What was the result? Our friend entered a new life of glad service. He did not always have the ability to discern, at the first, the path of duty as God had chosen it. But he was content to step forth in the light already given, assured that a constant trust in God would preserve him from error. He did not always see the path strewn with flowers, or the ascent upon the mountain slopes always pleasant. Still, somehow there was given him enough of the knowledge of God's will at each step of the way for comfort and assurance. This was all that he required, for light flashed from heaven as he journeyed onward, and with it new strength to overcome each obstacle.

And so his heart came to a place of rest. No blinding uncertainties harassed him; no enslaving views of a legal service weakened his power to honor God; no precarious spiritual foothold alarmed him.

So long as he maintained this standing of maturity in the divine life, he enjoyed a knowledge of God's will to an extent sufficient for his mission in the world. On those occasions when, judged by earthly sight, the way was uncertain, faith illuminated his steps. He believed God's plan is often realized best when partially concealed from our view.

In this life of trust he rejoiced evermore in "the good pleasure of His will." He "proved what is that perfect will of God" in the furnace of trial, and the sweetness of such an experience was an abundant compensation in all present suffering.—*The Advocate.*

The Old Scotchman's Prayer.

I was pleased the other day with a story which an aged Scotch minister told me about an old Scotchman who, many years ago, was on his way to a meeting of the people of God, held in a tent or some such temporary structure.

The old pilgrim was poor, and ill clad, and partly deaf, but he trusted in the Lord whom he served, and rejoiced in His kind providence. On his way to the meeting he fell in with another Christian brother, a younger man, bound on the same errand, and they traveled on together.

When they had nearly reached the place of meeting it was proposed that they turn aside behind the hedge and have a little praying before they entered the meeting. They did so; and the old man, who had learned in every-

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

thing to let his requests be known unto God, presented his case in language like the following:

"Lord, ye ken weel enough that I'm deaf, and want a seat on the first bench, if ye can let me have it, so that I can hear Thy Word. And ye see that my toes are sticking through my shoes, and I don't think it is much to your credit to have your children's toes sticking through their shoes, and therefore I want a pair of new ones. And ye ken I have nae siller, and I want to stay there during the meeting, and therefore I want you to get me a place to stay."

When the old man had finished his quaint petition and they had started on, his younger brother gently suggested to him that he thought his prayer was rather free in its forms of expression, and hardly as reverential as seemed proper to him in approaching the Supreme Being. But the old man did not accept the imputation of irreverence.

"He's my father," said he, "and I'm weel acquainted with him."

So they went on to the meeting together. The old man stood in the rear of the congregation, making an ear-trumpet of his hand to catch words, until some one near the pulpit noticed him, and beckoning him forward, gave him a good seat upon the front bench.

During the prayer the old man knelt down, and after he rose a lady who had noticed his shoes said to him, "Are those the best shoes you have?"

"Yes," said he; "but I expect my Father will get me a new pair very soon."

"Come with me after the meeting," said the lady, "and I will get you a new pair."

The service closed, and he went with her to her house.

"Shall you stay during the meeting?" said the good woman as they went along.

"I would, but I am a stranger in the place, and have nae siller."

"Well," said she, "you will be perfectly welcome to make your home at our house during the meeting."

The old man had thanked the Lord that he had given him all the three things he had asked for; and, while the younger brother's reverence for the Lord was right and proper, it is possible that he might have learned that there is a reverence that reaches higher than the forms and conventionalities of human taste, and which leads the believer to come boldly to the throne of grace to find all needed help in every trying hour.—*Baptist Weekly.*

The Courage to Be True.

"Few men have courage enough to appear as good as they really are." So says a judicious writer. There is much truth in the remark, and yet it is a truth not fully appreciated. The *Christian Intelligencer* says:

"The want of this courage is probably the reason why our Lord has exhorted us, 'Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven.' The matter deserves to be thought about, and the thinking would be likely to lead to some earnest prayers to God for grace to be brave enough to appear outwardly as good as we really are. The world needs this courage."

There is also another side to this question. It requires a like courage for men not to appear better than they are. With the best of men there is a tendency to be amiable and to make good appearances, whether the inner life warrants it or not. It takes courage to be frank and candid in confession of sin or a low spiritual life. There seems to be a disposition in certain religious circles to make every body feel that he must seem good and call himself a saint if he is a member of the church, whether he is or not.

In some places young converts are made to feel that they must answer "Yes" to every question touching their spiritual development, no matter how unreasonable it may be. If one is conscious that he is not what he ought to be, it takes courage to acknowledge the lack. It is often far easier to seem to be better than we are when we fail to confess our want of a present consciousness of acceptance with God. The outward life may be good, seem to be above fault to our friends, but if the heart is not right we seem to be better than we are. Let us have the moral courage to be true to our convictions, acknowledge our defects, and seek openly that grace which will make the outer and inner life one in likeness to Jesus Christ. Then will we seem to be before men what we are in the eyes of Him who trieth the hearts of all.—*The Telescope.*

Cleansed as She Went.

B. Fay Mills tells an interesting story of a young lady's conversion. One of the commonest obstacles to

Take K. D. C. for sour stomach and sickheadache.

successful seeking is the lack of a brave and earnest purpose:

"A young lady was deeply concerned about her spiritual interest, and after a severe struggle started to visit her pastor to ask him to show her the way of life. As she entered the horse car in carrying out her purpose, she saw seated there several of her friends, who asked her where she was going. The tempter immediately said: 'Don't tell them where you are going, but answer them in some evasive way.' At the same time the Spirit whispered to her, 'Be brave and conscientious about this. Tell them of your purpose, and ask them to go with you.' She obeyed the latter voice. Her friends declined to accompany her, and she went on alone. When she came to the minister's house he came to the door to meet her. She paused from embarrassment for an instant, and then said, 'Doctor, I started to come to see you to ask you to lead me to Christ; but now that I am here, I have come to tell you I have found Christ.' As they went they were cleansed."

"Are You Digging It Up Again?"

A lady who had passed through trouble was in the habit of singing often to herself the beautiful hymn, "Go bury thy sorrow." One day as she was singing:

"Go bury thy sorrow,
Let others be blest;
Go, give them the sunshine,
Tell Jesus the rest."

her little daughter, who was playing about the room, looked up suddenly and saw tears rolling down her mother's cheeks, even while the sweet words were upon her lips.

"Mamma," the child said, "are you digging it up again?"

The mother felt reproved. Her sorrow was not buried. Day after day she was carrying about an aching heart and not looking to Jesus for comfort.—*Selected.*

Dying and Living.

He who has learned to die in his passions every day, how to die in his pride from hour to hour, who has Christ in each particular thwarting and event of life, he who knows how from the varied experiences of life to bring forth day by day a Christian character, need not fear the grand and final experience of earth to which he is coming. There is no death to those who know how to die beforehand. Those who lay themselves upon Christ and take the experience of everyday life in the faith of Christ, those who see the will of God in everything that abounds, whether wounding or healing—they have nothing left at the end of life except peace translation, and the beginning of immortality.—*Beecher.*

Did You Ever Think

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