

"There Shall Be No Night There."

When I walk out beneath the starry skies
And feel night's solemn beauty o'er me steal,
I question of what meaning underlies
The words that yet so much to us reveal;
"No night in heaven?" No calm and silent night
To heal the fret and fever of the day,
Distill its balm upon the restless heart,
And bear us on sleep's shadowy wings away?

No far, mysterious stars; no changeable moon,
With light more grateful than the glare of noon;
"No night" to mark the time when toil shall cease,
And weary hands can lie in folded ease?
What wondrous realm is this that knows "no night?"

Where eyes grow never weary of the light,
And hearts that ache with sorrow and distress
Ne'er long to welcome sleep's forgetfulness?
What boon to blest immortals can be given
To take thy place, O night, sweet night in heaven?
The deepest meaning, if I read aright,
Is that in heaven they have no need of night!

—Congregationalist.

The Faith that Saves.

REV. T. L. CUYLER.

One of the survivors from the recent terrible burning of the famous hotel in Albany tells us that when he was driven back by the flames, he seized the escape rope in his own room, and from an upper story lowered himself through the darkness to the sidewalk. He may have looked upon that rope previously as a very valuable superfluity, for he had never felt the need of it. He had a good opinion of its strength, but it was only an opinion; he put it to the test when he swung out of the window and trusted his life to it.

That incident illustrates the core idea of the only faith that can save us when we realize our guilt and danger. Faith in Jesus Christ held as simply a sentiment, an opinion, or even an admiring belief in His divine loveliness, works no change in character or condition. That sort of mental faith is held by about all reputable church-going people. They smile no smother, and perhaps regard a faithful sermon to the impenitent as a false alarm. But when the Holy Spirit awakens a man to the fact that he is a sinner and in peril of God's righteous wrath against sin, then faith must pass from an opinion to an act, or it avails him no more than that rope availed that hotel guest while it was coiled up in the corner of his room. The only faith that saves the soul is the soul's actual and hearty grasp of Jesus Christ, with complete trust in Him and Him alone for salvation. Our weakness lays hold of His omnipotence, our ignorance confides in His wisdom, our guiltiness trusts in His atoning blood to cleanse, and we are ready to risk our eternal all to His keeping. If any reader of this article is anxious to be saved from his sinful life to a better life I would impress upon him that a good opinion of Christianity or a desire to be a Christian is not enough. And the faith that you must exercise is a very different thing from a child's quiet trust when it goes to sleep in the arms of its mother. You must make a resolute grasp on Christ, and put your whole energies into the act. If you escape the hell fire that sin kindles, you must "lay hold upon the hope set before you," and that only hope is the crucified Redeemer.

"But must I not repent of my sins before I can be saved, and does not repentance precede faith?" Yes, you must repent; but repentance is more than feeling bad, it is an abandonment of your sins, a turning from your sin with full purpose of and endeavor after new obedience. To whom do you turn? Whom are you to obey? Of course the one you must turn to and the one you must begin to obey is the Lord Jesus. So that repentance unto life and faith in Christ go together. They are inseparable. They are the two halves of one globe. To break away from the dominion of sin, to "cease to do evil and learn to do well," is a tremendous task when undertaken in our own weakness; but it becomes a perfectly possible thing when we summon to our aid the strength of the loving Saviour. The very summoning, the very act of prayer for help, implies faith. Very likely you have felt shame and self-reproach for your evil thoughts and evil deeds and mispent life hundreds of times. It all came to nothing. You did not quit the sinning and hold on Him who alone can give you the new heart and the new life. Your good resolutions were worth no more than a rope of straw would have been to that lodger in that burning hotel. Feeling ashamed of sin or grieving over sin, and then

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going back to it, is worse than an idle force; it is a deadly mischief to your soul. It hardens the heart. People who are conscious-sinners under faithful sermons, or who go into inquiry meetings, and then go away into the old life again, both grieve the Holy Spirit and diminish terribly the probabilities of their own salvation. Such fooling with conscience and the Spirit of God is fearful business.

If you are troubled about your sins and honestly want to begin the new year with a new and truly Christian life, then do just what Peter and John did when Jesus met them on the shore of Gennesareth. He says to you what He said to them, "Follow me." With them it turned on a simple *Yes or No*. They did not sit down and cry over their sins; they did not go off to consult anybody; they did not promise the Christ that some time or other they would join themselves to Him. They left their nets and started of straightway on a path of obedience that led them, indeed, up steep hills and through fiery trials, but onward into a career of unparalleled usefulness and an immortality of wondrous glory. There was faith, and the only sort of faith that can save you. The "net" you are to leave is—your favorite sins. The only effectual repentance of them is to follow Jesus Christ's leading into a different style of every-day conduct. Whatsoever he saith to you, through your conscience, do it. The first thing you do to please Jesus Christ marks the turning point. Conversion must prove itself by conduct; it means a new character, and that only can come from Christ. Right there comes in the omnipotent work of the Divine Spirit; right there shines out the marvellous love of the precious Redeemer; right there begins your one blessed hope of heaven. Have you a little faith? Use what you have and pray for more. He will help you when you begin to follow Him even with tottering steps. Don't be satisfied with half-way work; for that makes a feeble fraction of a Christian. Make a clean break with your old sins and old self, and lay strong hold on the almighty Saviour. A "happy new year" will be for you if it sees you clothed with a new character and Jesus Christ leading you, step by step, into the only life worth living.

Be of Good Hope.

A famous Scottish divine said in a recent lecture that preachers do not preach enough about the Christian virtue of hope. Faith and love receive their due emphasis in pulpit teaching, but hope is sadly neglected. That neglect is no doubt responsible to some degree for the subtle spirit of pessimism now diffusing itself through Christian thought, speech and activity. Other factors enter largely into the mood, such as the strain of living under high tension, the perplexing problems of a transition period in theology, and the pressure of an ever-enlarging conflict with the hydra-headed monster of evil. But these factors would be minimized in magnitude and influence did ministers of the Gospel peel out more frequently the silver chimes of hope for their weary and discouraged hearers. Hope always brightens and strengthens. The living hope of Christianity has ever kept the stars burning in the darkest night, and carried new vigor to workers bowed down with oppressive burdens.

Hope is represented in Christian art as a maiden beautiful and buoyant, standing on a ship, with her face upturned, and her hand resting on an anchor by her side. Round about her the winds howl and the waves leap in anger, but she is calm and unmoved. The upward look and the anchor by her side explain the secret of a happiness no storm can drive away. Such a peaceful joy ought to be the possession of every Christian who can say, "Thou art my hope, O Lord!" for he has a hope which is as "an anchor of the soul, both sure and steadfast, and which entereth into that within the veil." The life anchored to the immutable promises of God can view with serene confidence all the storms which threaten the prosperity of the church or personal happiness.

An outlook on the state of the world depends largely on the point of vision. The despairing Christian sees what causes his heart to sink within him and his tongue to bewail the evil tendencies of the time in which his lot has fallen; the hopeful Christian sees what enables him to thank God and take courage. Faith in the power of the cross, in the ultimate triumph of goodness, and in the coming of Him whose right it is to reign, would silence the croakings of despair too often heard from lips which call Christ Lord. They would also call forth jubilant gratitude for the signs of progress to be seen in a comparison of the state of matters in the closing years of our century with

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

that which obtained in the opening years. It is a striking fact, and one for which we cannot be too thankful that an enormous leap has been made in the accessions to Christ's kingdom the last hundred years. Careful statistics show that, whereas in the year 1800 there were throughout the world 174,000,000 professing Christians, there are now 450,000,000 who worship Jesus as their Saviour and King. The single fact that during our century the number of Christians has been more than doubled, ought to banish pessimistic fears about the progress of Christianity, and fill effort with the sunshine and triumph and expectation of hope. The marked advance in right sentiment and social reform is also full of encouragement. One hundred years ago it was considered unbecoming for a gentleman to rise from the dinner table sober. In Scotland, the country of John Knox and the Covenanters, a boy was employed at festive gatherings to loosen the neckties of guests who sank from their chairs to the floor under the spell of intoxication, so that they might slumber without running the risk of suffocation. All that is changed now. What was then considered eminently respectable is now condemned as conduct unworthy of any person laying claim to the slightest spark of manhood. A few moments' reflection will call to mind other cheering features in the progress of society which ought to fill one with thankfulness for what has been done and with hope for what will yet be done in the name and by the power of Jesus Christ, who is the Saviour of society because He is the Saviour of the individuals who constitute society.

Hope spans the unknown future of personal life with the rainbow of optimism. Whatever lies ahead of us is seen and provided for by the Father without whose knowledge not even a sparrow falls to the ground. Suffering, disappointment and bereavement may be woven into a cross for us during this year, but faith teaches that behind the cross is love unutterable and wisdom most perfect working out a more eternal weight of glory. Hope strengthens faith with such radiant visions of all things working together for good that even in the darkest days and most trying experiences we run the race set before us, looking unto Jesus, the author and finisher of our faith, who for the joy that was set before Him endured His cross. The hope that strengthened the Master will strengthen the disciple also.—Herald.

In Spite of Traitors.

One of the strongest evidences of the divinity of Christianity is that it can survive and advance notwithstanding the inconsistencies and betrayals of many of its followers. At times the community is shocked by the gross, outrageous, and indefensible conduct of church members, and even of long trusted and honored ministers, when the cry is raised that all are hypocrites, and that there is nothing in religion after all.

But the Christian Church moves on, and the Gospel wins converts and humanity is elevated. Christianity has done too much for nations and for individuals to be set aside by a fall here and there of some of its leaders and workers, who have yielded to sudden temptation, or who have deliberately covered up their sins for years under a religious cloak. Jesus Christ had a Judas in the apostolic ranks, but the other eleven were true, and did grand and abiding work for their Master, as the propagators of His Gospel. Ever since the false have been found among the faithful, but that has not hindered the spread of the Gospel.

The Bible was given as the inspiring and modeling directory of human life, and myriads have conformed to it, even if hundreds have been a disgrace to its professed precepts. Christ Jesus, her Head, has appeared at different times for her vindication, even when His Church has fallen so low as to require the intervention of His reformatory grace to save her. Onward has He moved in and through her, from age to age, in the face of human weaknesses as well as of human opposition, and won by her victories in every land, and brought about civil and moral reforms, until to-day, though sneered at, resisted, and abused, she is the only proof of humanity's improvement and elevation as she advances throughout all lands.—Presbyterian.

"I Know Thy Works."

This affirmation preceding each message to the seven churches of Asia brings the unseen Saviour's presence very near. He told His disciples that He was like a man taking his journey into a far country, after having given to each one of his servants his own special work, and that He might come again at any moment to give to each

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

one a reward according to his faithful-ness.

But this, His later message to His Church, assures us that not only will He inspect their work when He comes to reward His servants, but that He is in closest touch with it now, and that all we do is under the scrutiny of His eye.

We take great comfort in His promise to be with us "all the days." Especially when the service we have in hand is arduous, or when the burden of a trial presses heavily, we are glad to make the promise our very own, and to believe that He to whom all power in heaven and earth is given is verily present with us knowing all our needs.

But are there times when we are not so glad to realize His presence and His thorough knowledge of all that we are doing? An honest answer to this question might perhaps show us the harm in certain things which we now allow. There are professed friends of the Lord Jesus who affirm that they can with a clear conscience indulge in what are commonly called "worldly amusements." One such recently said: "I believe I could perform my devotions sincerely in the midst of any of these things which the Discipline of the Church condemns." We do not question the possibility of "performing" devotions under any circumstances, but we do seriously question the possibility of real communion with the Lord in the midst of such occupations. It is true the Lord looks upon the heart, and He might find a worse state of heart in some persons in the midst of a prayer meeting than would be found in others in the midst of worldly social pleasures. But that is no argument whatever in favor of the latter as becoming those who profess to have given themselves to Christ and His service. Would it be a pleasant thing in the midst of our self-indulgent amusements to hear the voice of Jesus say distinctly: "I know thy works!" How would our works look in the light of His suffering and sacrificing for human need? Would it seem as if we ought to waste our time and money on such things when both are needed for the upbuilding of His kingdom?

Seeing The Gospel.

"I've heard the Gospel for fifty years," exclaimed a good brother whose works of charity and mercy were known throughout the community where he lived. "What I want now is to see a little more of it before I die!"

That was a significant utterance. It touches the great need of modern Christianity—more doing, less doctrine. We have all heard the Gospel till we knew it by rote and by rhythm. But have we seen enough of the Gospel to make embodied Bible doctrines familiar? Most of us know the beatitudes by heart. How many of them know them by observation? "It is more blessed to give than to receive. How often we hear that! Do we see it, do we exemplify it, very often?"

Concrete Gospel is what we want nowadays—Gospel that is visible to the naked eye; Gospel that doesn't require a microscope to discover its own good works; Gospel in the street, Gospel in the shop; Gospel in the home. We want to see men acting like brothers, as well as preaching brotherhood and sitting under the everlasting indoctrination of brotherhood. We want to see common honesty in business and in politics, more than we need to hear uncommon saintliness enjoined from the pulpit. The world is full of the echoes of the Gospel, but there are precious few substantial Gospel examples walking around where we can see them.

Never in the history of Christ's Church was there more need of actual, genuine, practical, embodied piety; never was there less need of the multiplication of creeds and theories. The Christian employer who shakes his employee's hand with an honest, manly, hearty grip, treats him as a man and brother, and seems to jew him out of an honest wage, is doing more good in the world—the present hard-conditioned, prosaic, utilitarian, dollar-grasping world—than many a group of theologians who might be named.

Never Gets too Old.

A clever writer says: "Does a man ever get too old to become useful to God? Does age hinder, or does it help, communion with God? God has a way of keeping hold on a man after our little, petty stands of efficiency are exceeded. Friend Abram may be sure God is not done with him for some form of service until He is done with him on earth altogether. However old he gets, he must be ready for a new covenant. No Christian is shut out from the privilege of new views of truth, of new meanings in

Use K. D. C. for all stomach troubles.

Scripture, of new revelations of God. We never get so used to being servants of God that we need to lose the freshness and newness of it." It is amusing to hear some venerable saint lay stress on the fact that he has read the Bible for a great many years, and then declare that, for this very reason, he ought to certainly know just what the Bible teaches with respect to almost everything. But it should be forever understood that many years spent in reading and studying the Bible do not, in itself, constitute one a reliable authority on the proper interpretation of it. No one ever gets too old to learn a vast deal of every essential truth, both in the Bible and in other things. Nor does anyone ever get too old to be somehow useful to God and to humanity. And the more we learn correctly the mind of God, as revealed in His word, the more useful and influential we may be and should be. Let us not get it into our heads that we can well do without the services of those who are veteran servants of God.—The Canada Presbyterian.

Random Readings.

Patience is the rope of advancement in all lines of life.

We cannot pray as we ought unless we live as we ought.

By grace alone we are saved, but it is all-sufficient grace.

No man loves God with all his heart who loves to tell bad news.

God has many voices with which to speak to those who will listen.

The great deed is a thing of earth, but the good deed lives forever.—Rutherford.

The green pastures come in sight as soon as the heart says, "The Lord is my shepherd."

There is only one person you need to manage, and that is yourself.—T. De Witt Talmage.

We should always be ready to give an answer to every one that asketh a reason of the hope that is in us.

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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Unequalled.—Mr. Thos. Brant, Tyndinaga, Ont., writes: "I have to thank you for recommending Dr. Thomas' Electric Oil for bleeding piles. I was troubled with them for nearly fifteen years, and tried almost everything I could hear or think of. Some of them would give me temporary relief, but none would effect a cure. I have now been free from the distressing complaint for nearly eighteen months. I hope you will continue to recommend it."



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, MRS. GEO. H. TUCKER, JR., 335 Greenfield Avenue, Milwaukee, Wis. Sold throughout the world. FORTY DROPS AND CURE. CORN, sole proprietors, Boston. Mailed free. "All about the Blood, Skin, Scalp, and Hair." Baby Eruptions, falling hair, and red, rough heads prevented and cured by CUTICURA Soap.



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