

The Day of Satisfaction.

When I shall wake on that fair morn of morn
After those dawning never night returns,
And with those day eternal burns,
I shall be satisfied.

When I shall see Thy glory face to face,
When in thine arms thou wilt thy child embrace
When thou shalt open all thy stores of grace,
I shall be satisfied.

When I shall meet with those whom I have loved,
Clasp in my eager arms thy long removed
And find how faithful thou hast ever proved
I shall be satisfied.

When this vile body shall arise again,
Purged by Thy power from every stain,
Delivered from all weakness and all pain,
I shall be satisfied.

When I shall gaze upon the face of Him
Who for me died, with eyes no longer dim,
And praise him in the everlasting hymn,
I shall be satisfied.

When I shall call to mind the long, long past
When clouds and storms and shadows
Overcast,
And know that I am saved and blessed at last,
I shall be satisfied.

When every enemy shall disappear,
The unbelief, the darkness, and the fear,
When thou shalt smooth the brow and
Wipe the tear
I shall be satisfied.

When every vanity shall pass away,
And all be real, all without decay,
In the sweet dawning of the cloudless day,
I shall be satisfied.

—HORATIUS EONAR

Are Men Called Of God To The Ministry?

Yes, of course they are. There are hundreds and thousands of men preaching the gospel to-day who as truly and as forcibly feel "Woe is me if I preach not the gospel," as did the Apostle Paul.

A writer in the Herald of Gospel Liberty, who gives his initials ("J.P.N.") only, under the caption as given for this article, very truly says: "Aaron was called of God, and so was Jeremiah, Jonah was called of God, and so was Isaiah. Throughout the Old Testament Scriptures the fact is set forth clearly and unmistakably that the preachers and prophets of God were personally and distinctly called by him. No one acquainted with the Jewish Scriptures would deny that a personal, divine call was deemed indispensable to him who went forth to teach in Jehovah's name.

"In the New Testament Scripture, the fact and necessity for the call from on high are as clearly set forth. John and Peter were called; and so were James and Matthew. Indeed, each of the apostles and all of the seventy were so called. The successor of Judas Iscariot was asked a name, while Saul was called in the most unmistakable manner by the Messiah whom he persecuted in the saints to go forth as the apostle of the Gentiles."

The most essential qualification for being a "true minister of Jesus Christ" is a conscious divine call thereto. Assured of this, the one thus called and thus assured is at once "thrice armed" for the battle. He may lack culture, he may lack education, he may lack a correct knowledge of human nature, but, inspired by the consciousness of being divinely called, he will in due time surmount all these difficulties, as hosts upon hosts of the divinely called have already done.

However, it is not to be understood from the above that we claim that all who have ever been or are now in the ministry have been thus divinely called. Far from it. There is abundant evidence that scores and hundreds have taken to themselves this high and holy service prompted thereto by selfish, ambitious, and mercenary motives. This is a sad reflection; but it is as true as it is sad. A case in point, which is only one of many, will not be amiss right here. A young man was in college. He was bright, witty, and fairly apt to learn. His inordinant ambition was to shine in the world as a brilliant lecturer on science, letters, and art. To this end he devoted much time in studying the masters in oratory style, fluency of expression, and the memorizing of forceful illustrations, witty sayings, and aptness in repartee. Thus he continued until in his senior year. Then one afternoon while taking a walk with a fellow-student he surprised the latter by saying, "I have resolved to go into the ministry. I have looked the field all over carefully, and am satisfied that the ministry affords a far better field for the display of oratorical ability than does that of a professional lecturer."

That man is in the ministry to-day. He shines as a fluent speaker, a great orator, a man of fine social parts, and commands one of the largest paying

pulpits in one of our great cities. Not unfrequently, too, he lectures on such great (?) themes as "Simon Says Thumbs Up," "Kisses and Kissing," "Billy and His Goat," etc.

Can any one say or believe that such a man was called of God to preach the gospel, as was John the Baptist, Paul, Timothy, Ambrose, Origen, Oberlin, Luther, Wesley, Whitefield, Knox, Bunyan, Otterbein, Asbury, Spurgeon, and Beecher were? And there are good reasons for believing that his call is only one of hundreds. Moreover, we believe that the day of judgment will show that in ninety-nine cases out of every hundred the preachers who have apostatized, fallen into gross sins, and brought reproach on the ministry were men who, like the one referred to above, were never called of God to preach, but took to preaching prompted thereto by mercenary motives.

How, then, are we to know whether or not a man is called of God to preach? We answer, It is not necessary that we do know. That is a matter between the man himself and his God. The man himself can know, and so know what is his chief motive in going into and continuing in the ministry—whether or not his motives are carnal, selfish, ambitious, or whether or not he feels that necessity is laid upon him by the Lord. Others can know this as he does, but they can, in due time, judge by his conduct and by the fruits resulting from his works. Hence the divine admonition, "Lay hands suddenly on no man."

One thing is certain—selfishness and self-seeking do not crop out prominently in the conduct of a true minister of Jesus Christ. He is very largely possessed of the spirit of his Master, who gave himself, soul, body and life, to serving, and not to self-seeking and being served. And the difference between these two spirits is so marked that even the common people very soon see which one of them it is directing the life and acts of their minister. The self-seeking, self-sacrificing spirit soon thrusts itself forward prominently in many ways. It seeks to draw from its people words of commendation—to have them speak of "the eloquent sermon preached last Sunday"—and even goes so far in these modern times as to write up and carry or send to the church organ or secular press glowing accounts of the "masterly sermons" preached in church the previous Sabbath, and how, "by his melting, moving eloquence, the pastor held his great audience spell-bound throughout the entire discourse."

Of course the minister, moved and controlled by such a spirit, gives conclusive evidence that he was either never called of God to preach, or if he was once called he has long since, like Judas of old, fallen under the crushing weight of an ungodly self-seeking ambition.—Rel. Telescope.

Where is Christ?

Christ was on earth in Nazareth, in Jerusalem, on the cross of Calvary, in Joseph's new sepulcher. But he left the earth and ascended to his Father, sitting at his right hand. Now he is in Heaven.

But where is the Father? Where is Heaven? Is it a place? Is it a condition of heart? Is it a fellowship? Where is Christ?

We know little of the location of Heaven, but we know more than its place could tell us of where our Lord is. He has told us just where he can be found. "Behold I stand at the door and knock. If any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." Our Lord then is very near us, perhaps within our hearts. He is by the door. He may be outside the door or he may be within it. But what a difference it makes to a man whether the Lord Christ is inside or outside that door!

What is it if he is within the door? It is Heaven. Do we not know where Heaven is? It is where Christ is, in his company. The chief blessing of earth is the sweet fellowship of friends. Home, where our friends live with us, is the earthly figure of Heaven. "I am going home," says the saint as he approaches the better world, because he is going where his best friends are. Best, dearest of all is our Elder Brother, is God, who is more to us than father, mother, brother and sister. If God will be our dear friend, if Jesus will come inside our door, sit down with us at our table, and converse with us and comfort us, as a wise and strong friend might comfort and strengthen us, that will be Heaven, Heaven already begun here. To what better Heaven can even death introduce us than to the affectionate companionship of our Lord and Savior?

And what is it to have Christ outside our door but Hell? Hell is nothing but separation from God; continued, and at last persistent and hopeless separation from God. To be with-

out God is to be without hope, without peace. It is to lose the impulse, the inspiration to good. It is to live in darkness which deepens into despair. For the light is not within our closed door; it is outside, where Christ, the Light of the world, stands and knocks. Where that light cannot shine is blackness. To shut Jesus out of our souls is to sink those souls into the darkness of eternal night.

Where, then, is Christ? He is in Heaven. But where then is Heaven, and where is Hell? They are close together, separated only by the thickness of a door, by the stringency of that act of will which opens or shuts the door. Shut the door on Christ, and you are in Hell; open the door to Christ, and you are in Heaven; for the one act invites Christ and the other excludes him. Very near us are those eternal states. We do not need to wait till after death before we reach them. We are each already one of them; and an act of grace or will, or an act of perverse will, can take us in a moment to the other. Christ is in our hearts, or he is excluded. The soul is its own place, and by receiving and welcoming the Lord, it can make a Heaven, or by rejecting him it can make a Hell. On which side of the door is the Lord?—The Independent.

The Lord.

Have you noticed how often Jesus is called Lord in the New Testament? You might find it an interesting and profitable exercise to sit down, with a Bible and a concordance, and look out all those places: Lord increase our faith. "Lord, remember me when Thou comest into Thy kingdom." After the resurrection, Mary's pathetic cry, They have taken away my Lord, and I know not where they have laid him; the glad shout of the eleven, "The Lord is risen indeed; and the quiet record, "Then the disciples were glad when they saw the Lord."

Early one morning after the resurrection seven of the disciples were together in a fishing boat. They had been fishing all night quite unsuccessfully. Weary and discouraged, they hear a voice from the shore, "Children have you anything to eat?" They answer, "No." Again the kind, clear voice calls, "Cast the net on the right side of the boat." Obeying, they instantly find what they have toiled for all night in vain. The disciple who leaned on Jesus' breast at the supper was the first to recognize him; and cannot you imagine the hushed and reverent tone in which he said to his comrades, "It is the Lord!"

There was a deep meaning in the word "Lord," as those affectionate and reverent men and women applied it. It is a title expressive of dominion, of high authority, of right to possess and use and control. It was a title fit for a king from his subjects, lofty or lofty. It was applied to Jehovah by the devout Jews of the time of Jesus, familiar to them in the Greek version of their Scriptures as the name of Jehovah. Yet it was expressive of an affectionate and trustful reverence. It denoted a homage and a submission which loyal hearts love to pay, "even as Sarah obeyed Abraham, calling him lord." Such a reverent love as no wife can be happy unless she thinks her husband worthy of it. All chivalrous loyalty to chieftains, all dutiful devotion to kings, all deepest love and loyalty to husbands that the happiest realms and happiest homes of earth have exemplified—all these combined cannot equal the devotion and loyalty with which John and Peter and Thomas and the Marys called Jesus their Lord.

With a less reverent love was this title applied to the Saviour by one who, when He died and arose and ascended, was a stranger and an enemy to him, but whom he had fore-known, and chosen "to bear His name to the Gentiles and kings and the children of Israel." Often and reverently that learned and gifted Hebrew applied the title to Jesus equally as to Jehovah. And he did this as affectionately and reverently.—The Church at Home and Abroad.

The Trials of Ministers.

An eminent minister—eminent in scholarship, humility, and amiability—is reported to have suffered from poverty for some time prior to his death. The occasion of his great trial was that he lacked the means to provide for himself and family the necessities of life during his closing years. He had preached long, and had displayed rare gifts of mind and the power that broad learning gives, yet he was destined to die poor—so poor that he was deprived of many of the common comforts of life. What a trial to the faith! Even a godly and useful man, long a minister of the gospel! There are many ministers who are subjected to unusual trials during times of financial depression like those

through which we are now passing. They suffer through want of sufficient income to meet their most urgent needs. Their salaries not being paid in full in many cases, they are not able to meet financial obligations as they expected. It is a great trial to meet those to whom they are indebted and to be compelled to say they are unable to pay. They are chagrined and humiliated at their inability to pay bills long overdue, and more when their integrity of heart is questioned, and harsh and bitter accusations are brought against them. How severe is the trial! These are some of the trials to which faithful and true men have been subjected. Only such as are upright in heart, and fail to pay because of inability, can comprehend the severity of the trial which comes to one under these circumstances.

Then, in these hard times there is a trial in scanty provisions for the table and in proper clothing. These trying lacks, as a writer in a sister church says, speak of restricted supplies, and none are more pathetic than those relating to food, clothes, school privileges, and other things that involve the children and wives in our parsonages.

The preachers and their families that suffer through a want of sufficient income deserve greater consideration. If those to whom they preach would but do their whole duty in their support, their trials would be much less and their burdens far lighter. Will not our thrifty people everywhere look well after the comfort and support of their faithful, self-sacrificing pastors? Let them do so and all the more in these "hard times."—Rel. Telescope.

"Whom I Serve"

A heart fully saved in Jesus is a heart whose uppermost question is, "How can I serve Thee, Lord?" Love and service cannot be disjoined. The service may not be one of active, but of lowly, patient waiting. It matters not; the attitude of love is the same; "as the eyes of a maiden toward her mistress, so our eyes wait upon the Lord," to know and obey His bidding.

The question is asked, "How may we be so saved from sin that the Holy Spirit will constantly use us in His service?" It is certain that no human power can do this for us. Nothing less than the blood of Christ can remove the secret evils that hinder us in our work. Many persons are aware of prejudice hidden in their hearts, or of some other secret thing on account of which it is impossible to do the Lord's will. They would not have it so. The knowledge of their spiritual delinquency causes many a bitter pang; but the way of relief has not as yet been made plain to them. They strive to overcome the evil with undoubted sincerity, but without success. Finally, it is made known that cries and tears will never avail.

"I cannot wash my heart
But by believing Thee,
And waiting for Thy blood to impart
The spotless purity."

But while we are unable to cleanse our own hearts, we ourselves have something to do that we may avail ourselves of the divine power. Our evil practices must be voluntarily and wholly abandoned. We must choose to do those things which favor spiritual habits, to select that society which will be likely to prove hopeful, and that reading which will draw our thoughts into currents of good rather than evil. Personal consecration, always an act of the soul in a large measure, must precede that cleansing which is so necessary to acceptable service. We must say, "Lord, I am Thine; I choose to be Thine forever," before the saving power of Christ and the indwelling of the Holy Spirit are fully realized. We have seen persons beseeching God for power to engage in more successful service, but no power has been given. We need not go far to find the cause of failure. Something is cherished in the heart or life which must be given up. The discovery of this ever-faithful Spirit will make unto them if they sincerely ask Him. Is it wise to live in ignorance of any secret sin which hinders us in service?

"He that serveth Me, him will My Father honor; and where I am, there shall My servant be."

Heaven.

There are certain realities revealed about heaven on which it is profitable to meditate. While God has not told us many particulars of the future life, He has made known what is necessary in order that we may prepare for it. It is certain that there is such a place. The risen body of the Saviour was received up into heaven. Christ's redeemed ones are to be there. "Father, I will that they also whom Thou hast given Me be with Me where I am." As the Father heareth Him always, it is certain that we shall be with Jesus. What an amazing and inspiring truth,

that the Saviour desires to have us with Him! Ungrateful, imperfect as we are, He has declared to His heavenly Father that He desires to have us with Him that we may behold His glory. What a call for gratitude and for effort to do His will! Every minor motive should be absorbed in the higher motive of preparing ourselves for that divine companionship. The joy of heaven will be the presence of the glorified Redeemer. He who does not enjoy His spiritual presence here is not fitted to enjoy seeing Him face to face in heaven.

The redeemed will form a society in heaven. This follows from the social nature of man, and is intimated by the figurative language used in reference to heaven: "In My Father's house are many mansions, I go to prepare a place for you." As memory will not be blotted out, redeemed friends will recognize one another and renew their intercourse purified from all imperfections. As Moses and Elias, whose lives were separated by many years, conversed together on the mount, so saints of different ages will doubtless converse heaven. The work of doing God's will begun on earth, will doubtless be continued in heaven. To glorify God will be the work of all. The particular services which will be required are not revealed. We know but little of what God has prepared for them that love Him, but we know enough to stimulate us to the most earnest efforts to prepare for the life that is to come. That preparation is found in holiness of heart. For there shall nothing enter into that holy place which defileth, or worketh abomination, or maketh a lie.

"In All Thy Ways."

A poor woman in the hospital was told by the matron that she could not recover—that her complaint was incurable. It is very hard to be told this—that one can never hope to be better; that one's life-work is done. However this poor sufferer was not overcome by what the kindly matron told her. She did not shrink from pain and death. But there was still one point at which she could not yield to God's will. With tears she said that she gladly and patiently accepted God's will so far as her own pain and death were concerned; but she could not bear the thought of leaving her motherless children. She declared that no one could induce her to feel resigned on this matter.

The visitor to whom she said this had no words with which to comfort her. She could only say to the poor woman, "Yours is untold sorrow, far beyond my understanding; but God knows all about it—God understands. Will you not tell him just how you feel? Tell him what you told me—all your pain your anxiety about little children, your sore dread of the thought of leaving them alone in the world." Then the visitor went away, promising to pray for the poor woman in her sore struggle. In a day or two she came again and found her calm and patient. She had told God—had poured out her whole heart in unrestrained prayer; and she said to her visitor, "I am just leaving everything with God—not only whether I shall live or die, but each one of my little children, if I am taken from them. Everything is safe with him. I feel it now; I know it."

She had acknowledged God in this hard way, as in all other and easier ways. She had acknowledged him, to be by telling him all about her trouble by going over her anxieties with him; and now there was no trouble, no anxiety any longer. There was now no "anything but this" in her submission. To the master's words, "in all thy ways," she could now respond, "Yes, Lord, in all my ways."—J. R. Miller

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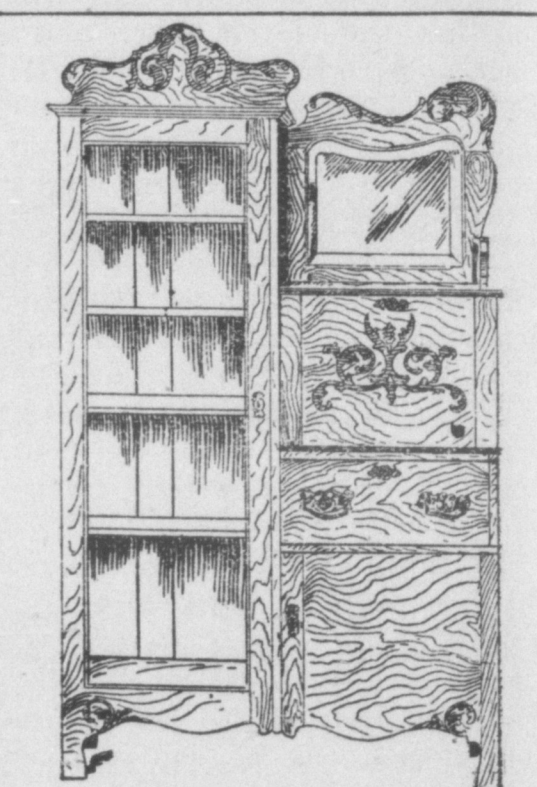


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