

Every Year.

"You are growing old," they tell us
Every year.
"You are more alone," they tell us
Every year;
You can win no new affection,
You have only recollection,
Deeper sorrow and dejection,
Every year.

There come new cares and sorrows
Every year—
Darker days and darker sorrows
Every year.
The ghosts of dead loves haunt us,
The ghosts of changed friends taunt us,
And disappointments daunt us
Every year.

Too true! Life's shores are shifting
Every year;
And we are seaward drifting
Every year;
Old places changing fret us,
The living more forget us,
There are fewer to regret us
Every year.

But the truer life draws nigher
Every year;
And its Morning Star climbs higher
Every year.
Earth's hold on us grows slighter,
And the heavy burden lighter,
And the Dawn immortal brighter,
Every year.

Anon.

Something Wanting.

A remark which was made a short time ago concerning a sermon which had just been preached, by an intelligent person who had heard it, has suggested this article. It was admitted that the sermon in question was a remarkable one; that the subject of it was important, the treatment of it admirable, and the delivery all that could be desired—that, indeed, it was hard to find any fault with it, or to see how it could be improved; "and yet," it was added, "there was something wanting to make it all that a sermon should be." And is this not approximately true of very many of the sermons that we preach, and that we hear? Few of them, it may be, have all the excellent qualities that this one had to commend them, but they have enough to excite admiration, and to call forth enthusiasm—enough to attract the multitude, and to secure approval for the preacher, and yet, they lack something that is essential to their effectiveness. What this lack is, it may be, not one in a thousand is able to point out; but the spiritually-minded and earnest hearer feels it. "It is good, it is very good," he may be constrained to say, "and it is a shame to find fault with it; and yet, there was something wanting in order to make it a powerful instrument of good to the hearer."

In some respects the preaching of our time is better than any that ever preceded it. The average preacher is better educated now than he ever was before. The literary style and finish of the sermon is such as was but rarely reached in former times. These are things for which we should be thankful to God. But whether the grip of the ordinary modern sermon upon the conscience and the heart is as powerful, and its effect upon the heart as influential and enduring, as the discourses of our fathers, of a less favored generation, admits of doubt. It is, at least, a question worthy of very serious and prayerful consideration. We have great opportunities; are we making the best of them? The people have not slipped away from us, as they have from the Churches in many other places. We have great congregations, multitudes of hearers; what are we doing with them? Formerly many who came to our humbler places of worship to mock, remained to pray, and people who came attracted by mere curiosity became the subjects of converting grace.

Is it so to-day? Doubtless it is in some of our churches; would that it were so in all of them. If it is not there is something lacking in our sermons, and what the lack is it behooves us to find out. The sermon is a means to an end. If it is worthy of the name of a sermon it has a definite purpose, and it is either good or bad in proportion to its adaptation or want of adaptation to the accomplishment of that purpose. May not the thing wanting in the sermon sometimes be definiteness of aim? Henry Ward Beecher gives a bit of his experience, which is worthy of consideration. He has been preaching to his congregation for some time without any visible fruit. He was troubled on account of his want of success. And while he was searching for the cause an incident of his boyhood came to his aid. He had secured a gun, and in his boyish delight, on account of his new possession, he went about blazing away at everything that looked like game. But, although he wasted a good deal of ammunition, he never killed any thing, until, one day, he began to ask himself why this was so, and then he

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

remembered that in his eagerness to shoot he had never taken time to take aim. After that he always took aim, and the result was that he generally bagged the game. He tells us that the next sermon that he preached after this incident came to his recollection with its salutary lesson, resulted in the conversion of seventeen persons.

The grand end of all preaching is the salvation of those who hear, and this should be kept constantly in view by the preacher. Nothing that has not a direct relation to this end has any business in the pulpit. But in addition to this general purpose, each sermon should have a specific aim of its own. This aim may be to refute prevalent error which stands in the way of the salvation of the people; it may be to call attention to a neglected duty, and to move the hearers to the instant and earnest discharge of it, because it lies in the way of their salvation; it may be to encourage and stimulate the members of the Church in their work of faith and labor of love, especially in their direct efforts to rescue the perishing and lead them to Christ that they may be saved; it may be to rebuke the sloth, the indifference, and the loose living of believers, not only because these things endanger their own souls, but because they block the way of salvation to others; it may be to awaken the sinner to a sense of his guilt and ruin, and to shut him up to Christ as the only way of salvation; it may be any of these, or of a hundred other things that will readily occur to an earnest and thoughtful minister of Christ. But whatever it is, it must be clearly defined in the mind of the preacher as the end of the sermon, and this specific end must be held in strict subordination to that which is the grand purpose of all Christian efforts, the salvation of all men, the saved and the unsaved. And, whatever the theme may be, it should be so treated as to make it perfectly plain to the sinner that it is his individual salvation that the preacher has in view, and for which he is pleading as he would plead for his life.

Then the thing wanting may not be so much in the sermon as in the preacher. We who fill the pulpit, after all, are but men. And we are not always impressed to the full extent that we should be with the importance of the work in which we are engaged, and the solemn weight of responsibility that rests upon us. We do not always realize, as we should, the extent to which the effectiveness of the sermon which we are preaching depends upon the personality which is behind it. In this, as in other things, the aphorism holds good, the stream does not rise higher than the fountain. Whether he will or not, the sermon partakes of the preacher's own spirit. We must be inspired ourselves in order to be agents of inspiration to others. We must have faith in God if we would inspire faith in those who hear us.

A minister from Toronto went to hear Mr. Spurgeon a few years ago, and he listened to him with a double purpose; first, to be instructed and edified, and, secondly, to find out, if he could, the secret of the preacher's power. The conviction with which he came away from the Metropolitan Tabernacle was that the secret of the great preacher's success lay in his faith. It was unmingled with doubt. First of all he believed that there were those before him who were in imminent danger of the damnation of hell; secondly, he believed that the Gospel which he was commissioned to preach, and which he was preaching, was the only and effectual means of their salvation, and, finally, he believed that by the power of the Holy Spirit, which is promised to attend the preaching of the Word, and which was then accompanying it, some of those present would then and there accept the remedy and be saved. But it is only the man that is filled with the Spirit that can have this faith as often as he goes into the pulpit. It is the unction—the anointing—after all that makes the preacher. But for Pentecost three thousand souls would never have been converted in one day under the preaching of Peter. And if we are to have the scenes of that day repeated on a scale commensurate with the enlarged dimensions of the Church, the preachers of Christendom must be the subjects of a baptism of the Holy Ghost similar to that which fell upon the apostles and their co-laborers on that occasion.—*Chris. Guardian.*

The Sin of Murmuring.

God hears our complaining, no matter what or who it is about. It displeases Him. He will sooner or later display His displeasure against it in, perhaps, some terrible way (Numbers 11:1). Every time a murmur or complaint about God, about His providence, about anything, about anybody, fills

For nervous headache use K. D. C.

our hearts, and is threatening to find its way out from our lips, let us substitute for it praise to God that things are as well with us as they are, and that we have so few things and events and people to annoy us; and let us either utter no complaint against our annoyers, or put it into the most just and gentle, reasonable and charitable, forbearing and agreeable a form, as we possibly can.

It will not hurt us to try this plan awhile, especially if we have been guilty of little else but a sort of chronic growling against God and His whole universe. Those who have given it a fair and full trial, vouch for it as a panacea for a multitude of ills, and as beneficial in every case. It will surely improve our own tempers and speech and behaviour, if it does nothing else—and that will, no doubt, be an immense gain to us, to everything, to everybody.

To-day, try patting your dog instead of kicking him. To-day, praise up one or two dishes on the table, if your conscience will possibly let you, instead of complaining against the whole meal. To-day, swallow some great insult or injury or annoyance, without the slightest external indication of any ill-nature. To-day, make an honest effort to give nobody any just cause to complain about you, especially about your capriciousness. To-day, quit grumbling about your rulers and ministers, as these Jews had been doing. To-day, "let the winter of your discontent be turned into glorious summer." To-day, commence to be pleasant to all around you, remembering that you may have as many faults as any of those you censure. To-day, commence to cultivate a grateful way of thinking and feeling and talking and behaving about God and man, about things and events. To-day, commence taking an inventory of favors small and great, with the honest resolve to pay them all back with interest, in quantity if not in quality, in appreciation if not in kind and degree.

But worst of all are those complainers who make everybody discouraged and disappointed and fearful and uncomfortable at home. "Then Moses heard the people weep throughout their families, every man in the door of his tent; and the anger of the Lord was kindled gently; Moses also was displeased" (v. 10). Why must a man carry all his business burdens and sorrows home to his family? Why must a man be perpetually looking down his nose, when the rest of the family feel cheerful? Why must a man, in every emergency, become unnerved and unbelieving and hopeless? Are not such a spirit, such tears, such complaints, such behaviour, offensive to God and man?

And how God seems to rouse Himself under such circumstances! How does He almost startlingly challenge the trust of his discouraged people! How does He rebuke their unfaith! Listen: "And the Lord said unto Moses, is the Lord's hand waxed short? Thou shalt see now whether My word shall come to pass unto thee or not!" (v. 23.) Yes, no matter what forebodings may have chased sleep from thine eyelids,

Weeping may endure for a night,
But joy cometh in the morning.

The dawn of the day, after a sleepless night, may still be dull and dreary and cloudy; way may still seem hedged up; it may still seem impossible for thee to be extricated out of all thy difficulties; yet God's challenge rings in thine ears. Before nightfall a marvellous deliverance may dispel thy fears, lighten thy sorrows, open thy way, and give thee to see and to say whether God's word unto thee has not come to pass.

One thing is positive: growling is entitled to no blessings from either God or man, while gratitude surely is. Politeness wins responsive favors, where lack of appreciation takes away all disposition to grant them.—*Paul. Standard.*

The Spirit Overcoming the Flesh.

"And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ."

Look for a moment at the carnal Christian described in this paragraph. First, he is a babe. The babe must be wheeled about in a perambulator, and there are many Christians who cannot walk and are everlastingly being wheeled about by the latest religious teacher that comes along. Secondly, the babe lives on milk, which is food that has been digested by another, and so may be easily received by the infantile stomach. So the carnal Christian is not able to take the strong meat of God's word, but is always depending upon nice little books and helpful preachers and conventions. Thirdly, the carnal Christian is a sectarian. There is jealousy and strife, and one man says, "I am of Paul,"

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

and another, "I am of Apollos," and another, "I am of Christ." When you hear people saying, "I do not follow that teacher, but I follow the other," etc., then you have the carnal Christian over again.

The carnal Christian, also, is one whose life does not recognize the filling power of the Holy Ghost, by which the carnal man is transformed into the spiritual man. We are told in 1 Cor. ii, 12, how to become spiritual: "We have received, not the spirit of the world, but the Spirit which is of God." You cannot accept the Bible without believing it, in the tripartite nature of man. One verse is sufficient for my present purpose—1 Thess. v, 23: "The God of peace Himself sanctify you wholly; and may your spirit and soul and body be preserved entire." When our Lord spoke of the temple of His body, He surely referred to the marvelous similitude between His own nature and the regenerate nature of every believer, and the temple of old, in which there were three parts—the outer court, the holy place, and the holy of holies. That outer court corresponds to the body; the holy place to the soul, the seat, the ego, the center of our individuality, where we think and purpose and hope and love and will; and the holy of holies corresponds to the spirit. The spirit is that which comes in contact with, and lies open to, the eternal and infinite God; the body is that which lies open to, and comes in contact with, this world of sense; and the soul lies between.

There are many Christians whose religion apparently has not gone deeper than their soul life. They have, perhaps, the life of God in the spirit, for in regeneration the Spirit of God comes into the spirit as the shekinah came into the holy of holies; but as there was a heavy veil between the most holy place where the shekinah shone and the holy place where the priests went to and fro about their work, so in many Christians there is a heavy veil between the Holy Spirit and the general movements of their thought and life. They try to keep the body in order by the religious force which is being generated in the soul, their resolution, their determination, their pledge. The holy of holies in the unregenerate man is dark and untenanted; in the regenerate man the Holy Spirit enters, and there comes great change; but a veil hangs dark between the Spirit of God and the movements of the soul life. Hence there should come a time when the heavy veil should be rent, and the Spirit of God shall pour His plenitude of force into your soul life, and through this to your body life, so that your whole nature becomes radiant with the power of the Holy Ghost, and holds your whole body in obedience to Christ.

Are you prepared to have that veil rent? Are you prepared to have the Holy Ghost pervade your entire nature, so that your whole soul may become radiant with the Holy Ghost? Where you have gone wrong until now has been in trying to keep yourself. If you will only let Him, God will keep His own temple from every intruding thing.—*The Rev. F. B. Meyer.*

The Affairs of the Kingdom.

We cannot afford, as Christians, to be ignorant of events in the kingdom of Christ in this world. We feel it a shame not to know the current news of the day. We go eagerly to hear a lecture upon some popular theme, and blush to find ourselves uninformed on topics of general interest; and yet we know almost nothing of the stirring events in the kingdom which "cometh without observation." It is astonishing to find so many who profess loyalty to Christ indifferent to this greatest of all themes.

Speaking of the apathy toward foreign missionary work in most of the churches, one said: "The questioning attitude of the secular press toward foreign missionary work since the recent riots in China has affected many minds unfavorably; people say they will waste no more money on the heathen." If it were the unbelieving world only who talk in this way, it would be no matter of surprise. But for a Christian at this time and tide in the affairs of the nations to be so ignorant as to question the utility of foreign missions is astonishing and pitiable. With an organized native Church in each of the three great non-Christian countries, a native ministry, Christian schools, hospitals, a current religious literature, the Bible translated in almost every tongue upon earth, an awakened sentiment upon social and moral questions unthought of in the beginning of this present century, and, above all, with the beautiful examples of Christian faith shown in the living and dying of many men and women once heathen, and all this the direct result of mission-

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

ary labor amid untold difficulties, surely it shows a very shallow knowledge of facts for anyone to question the utility of foreign missions. Jesus said: "He that keepeth my commandments, he it is that loveth Me." We cannot keep His last command, to go to every creature with the message of His Gospel, unless we know where "every creature" is, what his need, and what it is possible for us to do for him. Love and loyalty to the King require that we shall not be ignorant of the affairs of His kingdom. The truly loving and the truly loyal are never willingly ignorant. If we belong to the class who question, or discount, or are indifferent to the salvation of the whole world, we would better consider well whether or not our own salvation is secure; for whose "seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?"—*Chris. Advocate.*

An Illustration.

One afternoon, as we were trying to make clear that faith was taking God at His word without witnesses, a brother, who was seeking sanctification, exclaimed, "I see it! I see it!" and added, "A short time ago my son came to me and said, Father, I am expecting to be married this fall and want to build a house upon my land, but lack \$400; can you let me have the money? I told him, I will; whereupon he thanked me, and immediately contracted with a builder to put up his house, and went ahead with all his plans just as though he had the money in his hands. What would I have thought if he had said, Father, what security will you give me that you will keep your word?" He then added, "I will not ask my Heavenly Father for security. I here and now take Him as my sanctifier." The Holy Ghost descended, and filled his soul with blessed light.—*A. J. Coe, in Phil. Standard.*

Envy is a confession of our own inferiority to the person who is the object of it.

He who in poverty can stand in the presence of wealth neither abashed nor self-assertive has shown one of the traits of noblest manhood.

In the life of every great man, his earlier hardships have proved only the necessary discipline which fitted him for the splendid achievement of later years.

We wish that some of the men, who claim that the Bible is just like any other good book, would try to write a psalm as full of majesty as the nineteenth, or as full of comfort as the ninety-first.

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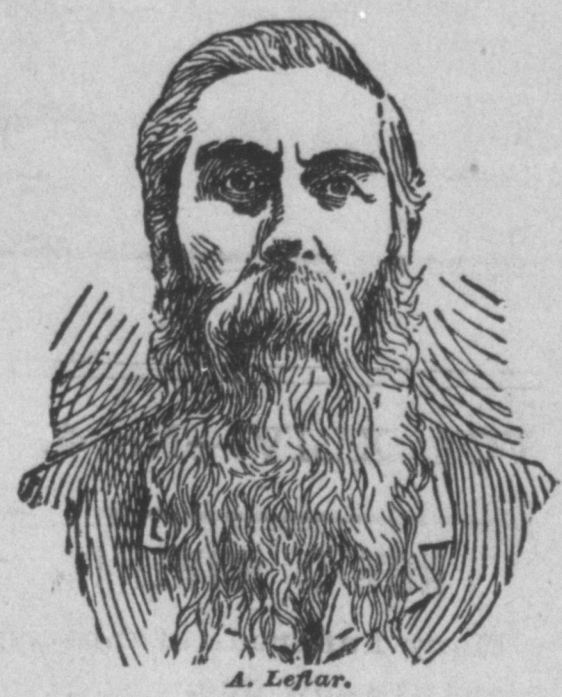
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