

The Great And Strong.

That man is great, and he alone,
Who serves a greatness not his own
For neither praise nor pelf;
Content to know and be unknown,
Whole in himself.

Strong is that man, he only strong,
To whose well-ordered will belong,
For service and delight,
All powers that do, in face of wrong,
Establish right.

And free he is, and only he,
Who, from his tyrant passion free,
By fortune undismayed,
Hath power upon himself to be
By himself obeyed.

If such a man there be, where'er
Beneath the sun and moon he fare,
He cannot fare amiss;
Great Nature hath him in her care,
Her cause is his.

Oneness of Christian Work.

Dr. Judson Smith, of the American Board, has done well to reply, in the *North American Review* of January, to some of the current criticisms on foreign missions. His argument is clear, pertinent, and forcible. We are not now immediately concerned with his paper, except to commend it heartily to our readers, but we wish to emphasize the impregnable basis on which it rests. "These criticisms are fatal, if they are valid; fatal not alone to foreign missions, but to the whole Christian scheme." No statement could be more important or more timely.

Christianity is missionary, evangelistic, aggressive, or it ceases to be Christianity. The Gospel is given solely that it may be believed and proclaimed. Not to preach it is the same as not to hear it. "Let him that heareth say, Come." The church exists that it may be trained in the truth, disciplined, built up, and so propagate itself. "The church, throughout all Judea and Galilee and Samaria, had peace, being edified; and walking in the fear of the Lord and in the comfort of the Holy Ghost, was multiplied." The church that simply "holds its own," finds its type, not in Jerusalem, but in Laodicea; and a Christian who holds his own can be likened only to the servant who hid his Lord's talent in a napkin. "As the Father hath sent me, I also send you." And whether the mission be to the Chinese of Mott street or of Canton, to the pariahs of Ongole or the Brahmins of Boston, to Africa, or Mexico, or the United States, to the slums, or the avenues, or the peaceful villages, to the rich ruler of the Jews, or the wretched woman of Samaria, the mission is absolutely one in spirit and purpose, in authority and obligation. The unevangelized of the earth, whatever their race or language or condition, stand before God upon the same level of desperate need, and before the church with the same indefeasible claim to a knowledge of the Gospel. And every form of human activity and influence, in commerce, or culture, or life, which is not wholly sanctified to the service of God, has not yet risen to the full consciousness of the purpose for which it was created.

We cannot too seriously ponder the significance of this fundamental fact—the oneness of all Christian work. It has in it the inspiration of a divine vision, as well as the challenge of a divine command. We are debtors to the world, and under orders to Jesus Christ. The church militant is at once an army of occupation, and an army for conquest. Not only the Christian minister, but the Christian worker of every rank and degree, from the mother beside the cradle, who is guarding the springs of civilization and society, to the lowliest and most lonely creature of circumstance, holds the same commission to evangelize the world.

It may be objected that it is possibly so to generalize our Christian duty as to dissipate all the force of personal obligation. Perhaps. If I hold that not only a tenth of my income, but the whole of my income, is to be expended as by a steward who is to give account of every penny to his Lord, I may decide to spend it all on myself. If not only a seventh of my time, but seven-sevenths, must be devoted to God, I may deem the exaction so great that I refuse to give him any. If not only the worship of Sunday, but also the work of the week, is to be a divine service, I may conclude to make the whole of it worldly. If the Hottentot is my neighbor, not a whit less than the man who moves in my "set," I may disclaim human relationship altogether. Excuses are possible when excuses are the chief object of our search. But that only proves that we know very little of the spirit and scope of the Gospel, and that we ourselves need to be evangelized. To him who has the spirit of Christ, even in small degree, and enters only slightly into his purpose to seek and to save the

K. D. C. Pills cure chronic constipation.

lost, it must be an incentive and a solace and an unspeakable joy to know that he and all his activities, however limited, are included in the divine plan, and made effective toward its full realization. The lad with the barley loaves will to the end of time, and in eternity, share with the disciples who distributed them, and the Master who multiplied them, the glory of feeding the multitudes.

We heard an earnest Christian man pray recently, "O Lord, roll upon us a sense of our responsibility to save the world." Not that. There is upon us no such responsibility. There is but one Saviour of the world—the Lamb of God who takes away its sin. But we have upon us the duty of proclaiming that salvation to the whole world, to every creature. And he who does this duty, here or there, in this calling or in that according to his measure of power and opportunity is Christ's missionary and apostle, doing his part of the one Christian work, and he shall lack neither the present joy nor the final glory of faithful service.—*The Examiner.*

The Pastor's Heartache.

There is nothing more saddening to the pastor after earnest prayer and careful planning, has commenced a series of special services, than the conspicuous absence of those of his congregation and church that he most desired to see there. He has looked from his pulpit, Sunday after Sunday, upon men and women, serious it may be and apparently devout, listening with respectful and even eager attention to the truths he has preached, he has hoped that the special effort would reach and help them to the decision they lacked and seemed but to need some special help to make, he has urged his people to come out to the services, which have been projected and started with the most single eye for the divine glory and their own spiritual uplifting, and yet night after night and week after week, he looks for them in vain. On Sunday they are in their wonted places in the house of God, they listen with their wonted attention to the preaching, they hear the reiterated and affectionate invitation to be present at the services, and yet they never darken the door of the sanctuary till the next Sunday comes around.

There is always some special reason for the intense solicitude of the pastor in such cases. Some of these persons are parents—fathers and mothers with families growing up around them, the bent of whose lives has been determined by the neutral or hostile attitude of those to whom they naturally look up for example, to the claims of Christ and His church. Not of set purpose, perhaps, but yet as certainly and even as sternly as though of set purpose, they are keeping their children from the service of God. They are making it hard for them to be Christians; they are absolutely standing in their children's way to Christ. Others of these persons are young people—young men and women whose warm hearts and eager outlook upon life, and great potentialities of service for the church and the community, rise up before their pastor's mind every time he addresses them. Frank, open, enthusiastic, moral, and upright, like the young man in the Gospel they lack but one thing in order to be Christians, and their pastor, like their saviour, looks upon them with love.

Then there are members of the church, who come it may be with regularity to the Lord's Table who are wont to attend, though as invariably silent partners, the social services, who perhaps teach in the Sunday school, and are active in one or more of the fields of church work, and who yet maintain a frigid or possibly a flippant attitude towards the special efforts which are being made. And night after night, as the pastor looks for sympathy and help from the members of his church, he misses from the meetings those whom he hoped to see rallying to his assistance and holding up his hands. Sometimes indeed, he is made to feel all too surely and painfully that by those whose encouragement and aid he might properly have counted upon, his efforts are being met with positive antagonism.

On the face of it, this is a sad and disheartening state of thing, and yet we venture to say that there is not a pastor now engaged in promoting a revival of the work of God in his church whose heart is not aching, whose heart is not being made to ache, by the absence of some of his people. It is not that the meetings are ill attended for they may be crowded, it is not that they are unsuccessful for many may be deciding for God, but it is because some whom he has borne upon his heart for months, or possibly for years, are deliberately keeping away and keeping others away from the

La Grippe weakens digestion use K. D. C.

influences which God is bringing to bear for the saving and uplifting of men. And to go back to the ordinary services, after the stress of the special effort is over, and find these still unmoved, uninfluenced, unsaved, is a prospect which wrings his very heart with a feeling of helplessness and apprehension which can only be known by those set over souls as they that must give account.—*The Wesleyan.*

A Needed Revival.

The old saying that "the prayer-meeting is the thermometer of the church," may to some extent be true, but we are strongly inclined to the opinion that the subscription list furnishes about the best test of the piety of the church. There are many who will attend the prayer-meeting and fervently participate in its exercises, who wretchedly fail to do their duty in financially supporting the Lord's cause. We once knew an elder in one of our churches who was always faithful in attending the Sunday services and the prayer-meeting—generally taking part in the latter—who, though a man of large means, was most niggardly in his contributions for the support of the church. Words are cheap. It generally involves very little, if any, self-denial to attend the prayer-meeting, but when it comes to the giving of one's substance, a different spirit is evinced. He hems and haws, and and finally puts his name for a sum which represents no self-denial whatsoever. And it often happens, too, when a financial stringency comes, and he feels the need of economizing, the first thing he does is to cancel his subscription to the church. Then there are others whose personal and family expenses are kept at a high figure while their church subscription is almost a mere pittance. It is idle for such people to talk about self-sacrifice when they show themselves to be strangers to its spirit and experience. It is along this line that the church needs a revival. We have enough of the so-called revivals which seem to consist only in the addition of names to the membership roll, but what the church sorely needs is a revival within the church; a revival which will awaken Christian people to a realization of their stewardship and the responsibilities growing out of it. Such a revival will come as a season of refreshing from the presence of the Lord, and when it does come the church will feel the thrill and strength of a new life.—*Mid-Continent.*

Obedience.

"If My words abide in you, ye shall ask what ye will, and it shall be done unto you." We cannot expect answers to our prayers, nor can our prayers be fervent in the Spirit, if we have not an obedient heart. The words of Jesus abiding in us mean that we have an unchanging purpose to do, not our own will, but His will in everything. We do not say that it is only that person who never fails in perfect obedience whose prayers are "fervent and effectual." That would be a hard saying. What would become of us who are so conscious of our shortcomings if God should refuse to hear us until we reach His standard of obedience? No, no; precious are the assurances that when the poor and needy seek for help, "I, the Lord, will hear them." But it is an essential condition of prevailing prayer that we choose, above all else, to know and do the will of God. If there is a duty plainly set before us, a cross to bear, a path in life to follow, a sin to renounce, a work to do, and we say "No" to the voice within, our prayers are hindered; His words are not abiding in us. "Whatsoever He saith unto you, do it," and in obeying find open access to His infinite blessings through fervent and effectual prayer. Elijah was obedient before he prayed. When God sent him with an unpleasant message to Ahab, he obeyed. When he had accomplished this task, God commanded him to go to the mountain wilds; then sent him forth to Zarephath—a barren idolatrous country, the home of Jezebel, who hated him—and he obeyed. When three years and a half had passed, God said, "Go, show thyself to Ahab;" he obeyed, though it was like entering a lion's den. No wonder he held close communion with God and prevailed in prayer! "To obey is better than sacrifice, and to hearken than the fat of rams." Let us lay aside for evermore this restless will, this stubborn self, this short-sighted choosing for ourselves, and thus answer for ourselves the question why our prayers are often so weak and ineffectual.—*N. Y. Adv.*

A man might frame and let loose a star to roll in its orbit, and yet not have done so memorable a thing before God, as he who lets go a golden orb thought to roll through the generations of time.

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

The Preaching God Honors.

The preaching that glorifies God is not always that which is attended with a tangible fruitage. Noah was a preacher of righteousness during a period of one hundred and twenty years, and if he ever made any converts we have no record of them. If there were any they must have died before the flood. The records we have of this famous preacher do not indicate that he was at all successful in winning souls. According to some in these modern days he was far from a popular or successful preacher. But what is God's estimate of him? He has hung his portrait in the gallery of faith's most illustrious heroes, and under it he has written this inscription: "By faith Noah condemned the world, and became heir of the righteousness which is by faith."

The name of Enoch is another of the notable names in the gallery which God keeps. He lived a godly life and pleased God in his life and work, though he did not succeed in persuading others to follow his teaching and example. Yet, accompanying his portrait there is this remarkable inscription: "By faith Enoch was translated, that he should not see death; and was not found, because God had translated him; for before his translation he had this testimony, that he pleased God."

These two preachers were great in the eyes of God, and he recognized them and honored them, though they were not successful as the world is wont to count success. But they are preaching still. Their ministry had in it the element of permanency. The dead, they yet live, and after the lapse of these thousands of years they are mighty, God-honored preachers of righteousness.—*Telegraph.*

A Light-Giving Christian.

J. Hudson Taylor tells of a young Christian who had received Christ as his Saviour, but who said to the missionary that he would wait until he learned more about Him before making a public profession. Well, said Mr. Taylor, I have a question to ask you. When you light a candle, do you light it to make the candle more comfortable? Certainly not, said he, but in order that it may give more light. When it is half burnt down do you expect that it will first become useful? No, as soon as I light it. Very well, he said, go then and do likewise; begin at once.

Colonel Ingersoll asks, with the air of one who asks an unanswerable question, "Why did God create the devil?" The query is hardly as profound as the author imagines. God did not create the devil. He created various free moral agents, ranging in intelligence from the lower to the higher, some of whom, in the exercise of that liberty with which they were endowed, and without which it were not worth while to create them, fell from their primitive innocence and became demons, following the universal law that he who falls from a great height sinks more completely and to deeper degradation than he who falls from an inconsiderable elevation. But it was the devil who made the devil. He was pre-eminently self-made. God had no hand in it. God does not make demons nor sinful men. He did not make sin. He endowed all his intellectual creatures with liberty; and this liberty, which was the opportunity for virtue, is also the opportunity for sin.

Let Him Think For Himself.

One thing that has hindered the growth of Christ's kingdom is the "I'm right and you're wrong" spirit. That was sound doctrine which was uttered by Oliver Cromwell when he cried out to the Westminster Assembly of divines engaged in framing the celebrated confession, "Brethren, I beseech you, in the bowels of the Lord, believe it possible that you may make a mistake." And very wisely did John Wesley write, "Condemn no man for not thinking as you think. Let everyone enjoy the full and free liberty of thinking for himself. Let every man use his own judgment, since every man must give an account of himself to God. Abhor every approach, in any kind or degree, to the spirit of persecution. If you cannot reason or persuade men into the truth, never attempt to force a man into it. If love will not compel him to come, leave him to God, the judge of all."—*Star.*

CONSECRATION is a term which means or should mean, the same thing when applied to all human beings. It may lead to a given course of conduct in the case of one and to a very different course in the case of another; but the motive power in each case should be the same. If I, as a foreign missionary, am expected to give up all things

K. D. C. imparts strength to the whole system.

for the interests of the work, to count home and treasure and ease and personal comfort as nothing when the interests of the work are at stake, my brother in America, who unhesitatingly assigns this standard of duty to me, should be governed by a spirit similar. He may not be called upon to give up the things that I may be required to forsake, but his devotion should be as complete, and whatever he is required to do should be done as cheerfully and with as little question as if he were a missionary in China or Africa.—*Bishop Thoburn.*

THE *Christian Standard* makes this sensible suggestion: "The preacher has two precious half hours each week when he may speak to the hearts of the people for spiritual things. When he makes these brief seasons the occasion for displaying his knowledge on questions of speculative theology, he trifles with immortal souls and proclaims himself a traitor to that Christ whom he presumes to represent."

But what shall be said of that preacher who does not even display his knowledge on questions of speculative theology, but parades about the pulpits of secularism and resorts to all manner of sensationalism to attract the curious to his performances? The pulpit is a throne from which only those who have the divine seal upon their brows should speak to the people. The buffoon should be debarré.

Random Readings.

Pray for no particular blessings, but for that state of mind which will make His will ours.—*Heyltn.*

Conflict reveals a man's true character. The veriest coward can pose as a hero when no fight is on; but not so when the bullets begin to zip and sing around his ears.

Our safety is in having lofty ideals in constant labor to secure their realization. Let the getting of money be a man's ideal, and he will of necessity grow toward the dust.—*Joseph Parker.*

It is the eternal order of God that the deeds of man, good or evil, come back and must come back upon the doers. In this way the good is rewarded, conserved, the evil is tormented, torments itself, and thereby becomes self-correcting, self-undoing.—*H. W. Thomas.*

Fidelity in trifles and an earnest seeking to please God in little matters is a test of real devotion and love. Let your aim be to please our dear Lord perfectly in little things, and to attain a spirit of child-like simplicity and dependence.—*Jean Neolaus Grou.*

It is not said that Christians shall not have extraordinary trials. Christianity develops manhood; it vastly enlarges the sphere of life. It gives a broader surface across which the winds of adversity may sweep. It gives greater possibilities of enjoyment, and these make greater trials certain.

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