

Walking By Faith.

If I could feel my hand, dear Lord, in Thine,
And surely knew
That I was walking in the light divine
Through wear and woe;

If I could hear Thy voice in accents sweet
But plainly say,
To guide my groping, wandering feet,
"This is the way."

'Would so gladly walk therein; but now
I cannot see.
O, give me, Lord, the faith to humbly bow
And trust in Thee,

There is no faith in seeing. Were we led
By children here,
And lifted over rock and river bed,
No care, no fear.

We should be useless in the busy throng,
Life's work undone;
Lord, make us brave and earnest, in faith
strong,
Till heaven is won.
—SARA K. BELTON.

Striving for the Strait Gate.

BY REV. THEODORE L. CUYLER, D. D.

Jesus Christ when he was on earth pointed out two gateways; and they remain to this day. One of them is the "gate which leadeth unto life;" the other is the "gate which leadeth to destruction." The first gate he described as "strait" or narrow; the second is a "wide" gate, and opening out into an exceedingly broad road that was, and is thickly travelled. This latter gate is very easily found; it is the popular road of self-gratification and self-indulgence; it allows a wide berth for "free thinking" and free living, and those who travel there are not required to give much thought about God, or the Day of Judgment, or a coming eternity. There is no need to rear pulpits or to employ preachers to point out this wide entrance; one has only to obey his sinful inclinations and to run with the crowd; "many there be who go in thereat."

The great object of Christ's coming into this world was to open the "strait gate," to lay out the road, to guide all those who tread it, and to secure their full and final salvation. On one occasion, by a very bold metaphor, he declared, "I am the door, by Me if any man enter in he shall be saved." Why is this gateway to the Christian life called "narrow"? Did Christ mean to say that his power, or his pity, or his love were limited? No indeed; for nothing under heaven could be more unlimited than his gracious, loving invitation, "Whosoever will, let him come!" He simply meant that his gate was "strait" or narrow because it did not allow perfect latitude of opinion, or utter laxity of conduct. No one is permitted to say—henceforth I am my own master; I shall do as I like. Favorite sins and self-indulgences are contraband at that strait gateway. Pride cannot drive through its coach and four; sensuality cannot smuggle in its harlots, or its hampers of strong drink; the worldling cannot bring in his worship of Mammon, or the covetous man his greed of lucre; and no self-righteous sinner is permitted to stalk in and assert that he has no need of the righteousness of Jesus Christ. To every one who approaches this blessed gateway of salvation, the loving Savior gives the firm command: "If any man will come after Me, let him deny himself!"

Hallelujahs and endless thanksgivings to God that the entrance to the true Christian life is just what it is! At the gate we are to give up, and ever afterward we are to take up. At that gate we are commanded to crucify that accursed house-devil self, that we may have room in our hearts for Christ, and for our fellow-men. While the broad road leads down to death, the narrow gate leadeth unto life—to largeness of life and loftiness of aim, and genuine joys. It brings pardon and peace of mind; and secures fellowship with Jesus Christ. If the gate be narrow by excluding what is base and selfish and sinful, the man who enters it is broadened. Noble old Norman Macleod of Scotland, phrased it very finely in the last speech that ever fell from his eloquent lips. He said:

"I desire to be broad as the charity of Almighty God, who maketh his sun to shine on the evil and the good, who hateth no man, and who loveth the poorest Hindu more than all our committees or all our churches. But while I long for that breadth of charity, I desire to be narrow—narrow as God's righteousness which as a sharp sword can separate eternal right and eternal wrong."

Such a life as this—the only life that is "eternal"—is not to be had for the mere wishing. It is not enough to sigh for it and to say: "How I wish I was a better man—how I wish I was a Christian!" Such sighings cost nothing and come to nothing. There may be millions in Hell who once promised

themselves that they would at some time become Christians. "Strive to enter in at the strait gate!" said Jesus Christ. It was to be no child's play. It is no holiday business to deny self, to put the knife to wicked appetites, to break from dangerous associations, to face possible ridicule, to cut loose from entangling sins. If there be one person reading this article who honestly desires this new and noble life, I would say to him or her—there are many things to hold you back. The Evil One does not go out of human hearts in these days any more willingly than he did in the olden Bible times, and only at the bidding of Christ. Pray earnestly to Christ for deliverance. The world has got its grip on you. Perhaps your intimate associates are unfriendly to religion; they may stare at you or sneer at your exchanging a frolic for a prayer-meeting. Moral cowardice has cheated millions out of Heaven. Good resolutions made in your own strength are mere pipe-clay.

You have never striven to enter the open gateway to the new and the eternal life. You have had the divided mind that accomplishes nothing. It has been only half-and-half work, spending itself on a few serious thoughts, sown dissipated, or on a few formal prayers. "No man having put his hand to the plow and looking back is fit" (i. e. is well put) "for the kingdom of God." If you take hold of the plow spiritually you must, with the help of the Holy Spirit, push it through. Thrust it down deep, into the subsoil of your affections and your hitherto stubborn will. If that plow tears up some beds that have only borne flowering weeds all the better. You are not a Christian until you have given your heart to Jesus Christ. You must begin to keep his commandments, to resist sin because he hates it, and to do right because he loves it. Quench not the Spirit! Just begin to serve Christ by doing the first duty that comes to your hand. Refuse to do the first wrong thing to which you are tempted; and do this with fervent prayer for divine help. "Strive to enter in at the strait gate; for many will seek to enter in, and shall not be able when once the master of the house is risen up and hath shut to the door!" That gateway of life may soon be shut!

During a revival of religion in one of our great universities two students were awakened who were intimate friends. One evening they agreed to go and call upon one of the professors and ask for his advice. They came to his door, when one of the two stopped and said: "I believe I won't go in." His companion replied, "You can do as you please; but I need all the help that a man of experience can give; I am resolved to go in." There they parted—and for eternity! The one went in, opened his difficulties to the professor, received good counsel, and decided for Christ. He became an eminently useful minister of Christ. The other threw off all serious thought drifted into "fast" associations, and ended his career as a sot. The one co-operated with the loving Spirit; the other quenched the Spirit, and shut the gateway of life against himself! My friend, your Bible is full of glorious encouragement to you. A pure life, a useful life, a happy life and an eternal life in the Father's House is now within your reach. The only time you are sure of is the present. There are two gates, and the two opposite roads into eternity. You must take one or the other! Beside that strait gate stands the infinite Love saying to you: "I set before you death and life. Choose life!"

The Gospel A Trust.

A trust is something committed to one's care for use or safekeeping, and for which account is to be rendered. It may be money or a precious jewel or valuable papers. It may be an important secret that is to be kept, and only divulged upon proper occasion. It may be valuable information which the person to whom it is intrusted is to impart to others.

The opposition the Gospel meets in an unfriendly world enhances the responsibility resting on every Christian to guard well this sacred trust. The standard-bearer must be a tried and faithful soldier. The messenger who bears intrusted gold upon his person, and who must encounter "perils of robbers," has need both of vigilance and courage.

These are days when many are seeking to strike down the Gospel standard, to rob the Christian of the truth divinely given. Worldliness, skepticism, and unbelief combine their forces to snatch away this inestimable treasure. And so indeed it has always been. Well might Paul write: "O Timothy, keep that which is committed to thy trust." And when we think of the interest the whole world has in the Gospel, we may well tremble lest we

should ever be unfaithful as custodians of so priceless a thing. The pilot who is guiding a ship through a dangerous channel, the engineer who has charge of a train of passengers, theighthouse keeper who trims his lamps for the guidance of vessels near a rock-bound coast, has no such position of responsibility as belongs to him who has received the Gospel with the command to transmit it unaltered and unimpaired to his fellow-men.

How is this trust to be discharged? We need only inquire of the apostle who furnishes us with our theme. He tells us first of all that fidelity consists in transmitting to others just what has been committed into our keeping. To the Corinthians he writes, "I have delivered you * * * that which I also received." We are simply agents. We receive, we deliver. And we must let nothing be lost in the act of conveyance. We are witnesses. We have not to discover or to originate truth. This view of our service greatly simplifies it and rightly defines our responsibility. Jesus Christ is Himself thoroughly responsible for every doctrine of the cross. We need not be ashamed of His Gospel, and we may safely assume that He will take care of His own truth. Our responsibility lies in proclaiming it, both by example and by speech. We must set forth the truth in its purity. "Not * * * handling the word of God deceitfully." We must exhibit the truth in its entirety. Paul said to the elders of Ephesus, "I have not shunned to declare unto you all the counsel of God."

The truth is not ours that we should distort it by seeking to work it into our own preconceived theories; that we should pervert it by making it seem to sanction any of our selfish desires; that we should betray it or deny it under the pressure of worldly taunts and persecution; that we should compromise it by admitting the claims of any criticism, however "advanced," that challenges the authority of our Lord or calls in question a single doctrine of this glorious Gospel. "But as we were allowed of God to be put in trust with the Gospel, even so we speak, not as pleasing men, but God which trieth our hearts." The conviction of every believer, not only respecting his personal salvation, but concerning this inestimable treasure the truth of the Gospel, should be

"A charge to keep I have,
A God to glorify."

What a triumph for every Christian if at last he is able to say, with gratitude to God, "I have kept the faith!" —The Herald and Presbyter.

Spiritual Power.

Were the question asked, "What is the greatest need of the Christian church to-day?" doubtless three fourths of the answers given would be, Spiritual power.

To the correctness of this answer the writer readily assents. Both the church and the world need a pentecostal outpouring that will shake them from center to circumference more than they need any other thing.

But what is spiritual power? This question is asked because we are satisfied that many who readily declare that spiritual power is the greatest need of the church entertain very erroneous notions as to what that power is.

Spiritual power is not merely the ability to be noisy in the meeting and shout and enjoy one's self there. Noise and shouting in meetings are not inconsistent with spiritual power; but there is always much more than noise where the true power from on high is present. We have known persons who claimed to be very spiritual, and were very noisy in the meeting, who in carrying on the work of the church and in bearing its burdens were of no practical account whatever.

Spiritual power is working force; and its presence is evidenced by that force being intelligently directed to the accomplishing of desirable ends. If the power does nothing that is worth doing and that ought to be done, then the church is just as well off without it. The power received by the disciples on the day of Pentecost set them all to work for the salvation of men.

Spiritual power renders its possessor quick to discern the moral quality of actions, and makes him bold and quick to take his stand on the right side of moral questions whether that side be profitable (financially) or unprofitable, popular or unpopular, and sets him to work and battle for that side like an Herculean hero.

The most alarming and the most heart-sickening evidence of the church's lack of a mighty endowment of spiritual power is the vast proportion of "deadheads" in it. Of course we are speaking of the church as a whole, and not of any particular denomination. The fact is, the church is weighted down with this large proportion of its membership who, so far as doing the

work the church is to do in the world, are as completely dead as if they were already in their graves. Their lack of working power and enthusiasm is so great that it produces paralysis throughout the whole church. Their doleful, inconsistent lives, in their influence upon the unsaved, make it impossible for the few live members scattered here and there throughout the church to reach them and bring them to Christ.

Were all, or even the great majority, of those enrolled on the church records endowed with spiritual power that would truly and intelligently set them to work, the church would completely revolutionize this country, socially and morally, within the next five years. Then the poor as well as the rich would have a comfortable subsistence; the dens of infamy, dramshops, and gambling resorts would be driven to their native hell and the millennial reign of Christ be speedily ushered in.

Lack of spiritual power of the true kind—spiritual power that will make every member of the church a flaming torch of God's truth personified, and bold to inveigh against the corrupting sins of this politically and socially corrupt age—is the greatest need of the church to-day.—Rel. Telescope.

Take Care of Your Eyes.

Rest is one of the most important factors in treating diseased or strained eyes—rest of eyes, rest of body and mind. Avoid also wind, dust and smoke. Personal habits enter into the question of causation of eye disease, and their regulation becomes, therefore, a part of the hygienic treatment. Diet is important, chiefly through its effects upon digestion and general health, which frequently have much to do with the condition of the eye. The first offense against the eyes is reading with a poor light. This requires the ciliary muscles to do extra work to sharpen sight. It applies to dim lights, twilight, sitting too far from the light. The second offense is one of posture—stooping or lying down congests the eye, besides requiring unnatural work of the eye muscles. Reading in trains is our third offense, the motion causing such frequent changes of focus and position as to tax the muscles of accommodation as well as the muscles of fixation. Reading without needed glasses or with badly fitted ones is the last. Eye strain is certainly a factor in producing disease of every part of the eye. Old age is the time of retribution for those who have sinned against their eyes. Young folks, take splendid care of your eyes, and when you are old you will reap a rich reward.—Journal of Health.

What True Friendship Is.

One quality of true friendship is the loyalty which speaks out for one's friend, in his absence, when derogatory things are said of him. In few ways is human infirmity shown in worse light than in the too common willingness to hear evil things even of one's friends. Must we confess that there is something in a great deal of human nature that delights in learning of faults, mistakes, or lapse in others? At least we must admit that there is a strong human tendency in this direction. But we ought to set the world the example of a friendship free from such malign weakness. We ought to refuse to believe evil of our friend, or even to listen to whispers or insinuations against him. Instead of being delighted at hearing injurious things about him, hints of wrongdoing on him, or of flaws in his character, such things should grieve us. The law of Christian love requires us to defend the character of our friend as we would our own character. His being our friend makes us one, and whatever touches him touches us. We are in a very real sense our brother's keeper. One writes:

"Say not, 'It matters not to me;
My brother's woe is his behoof'
For in this wondrous human web,
In your life's warp, his life is woof."

"Woven together are the threads,
And you and he are in one loom;
For good or ill, for glad or sad,
Your lives must share one common doom."

—Westminster Teacher.

If We Are Faithful Others Are Helped.

There is a lame broom peddler here who has been a blessing to me many times since I came to this city. Both of his legs are stiff, and when he walks he has to take very short steps. I have seen him going along the streets all times of the year and in all kinds of weather, carrying five or six brooms under his arm and a lot of brush brooms over his shoulder. I have often seen him jogging wearily along, and yet with a smile on his face, when I was chafing under my own small burden, and the sight of him has

always made me ashamed of myself. I would contrast my lot with his, and think of how much more I had to be thankful for than he, and it would always send me on my way stepping lighter. I would think of the hundreds of discouragement he had on my one; of the dozens and dozens of refusals to where he sold one broom; of the heartaches he endured when I was free from care and yet he kept on bravely dragging his weary limbs along, so that his loved ones could have bread. I have never told him how much good he has done me, but the next time I see him I shall. God bless him! Some of the world's greatest heroes live and die unknown.—E. P. Brown.

Never Alone.

Our Lord has promised to be always present wherever two or three meet together to pray; but He is also present when they work. One night when their Master was absent, the disciples went out fishing, but they caught nothing. The next morning, when Jesus came to them and told them to put down a net, they were not able to draw it in for the multitude of fishes. In life we are not alone, and the best companion we can have is Jesus Christ.—The Colporteur.

Random Readings.

Man owes not only his services, but himself to God.—Secker.

When you confess your faults to yourself, you are in a fair way to part company to them.

Love's secret is to be always doing things for God, and not to mind because they are such very little ones.—F. W. Faber.

Rest in the Lord! Wait patiently for him! In Hebrew, "Be silent to God, and let him mould thee." Keep still, and he will mould thee to the right shape.—Martin Luther.

God blesses his own truth in the salvation of souls, even tho it may be proclaimed by an impenitent preacher. There are doubtless men among the lost who were instruments in the salvation of others. One may guide a soul in the way of life, and yet miss it himself.

God is Love; and to love men till private attachments have expanded into a philanthropy which embraces all,—at least even the evil and enemies with compassion,—that is to love God! —F. W. Robertson.

As a father in a garden stoops down to kiss a child, the shadow of his body falls upon it. So many of the dark misfortunes of our life are not God going away from us, but our heavenly Father stooping down to give us the kiss of his infinite and everlasting love.—Talmage.

Lock The Door

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Skepticism. This is unhappily an age of skepticism, but there is one point upon which persons acquainted with the subject agree, namely, that Dr. Thomas Electric Oil is a medicine which can be relied upon to cure a cough, remove pain, heal sores of various kinds, and benefit any inflamed portion of the body to which it is applied.

Bronchitis Cured.

Miss Maggie Griffin, 37 Metcalfe Street, Toronto, writes: "After having bronchitis and cold so badly that I could hardly speak, and could not find any remedy to relieve me, I decided to try Norway Pine Syrup. It made a complete cure, and I highly recommend it to all."

Oh! So Tired.

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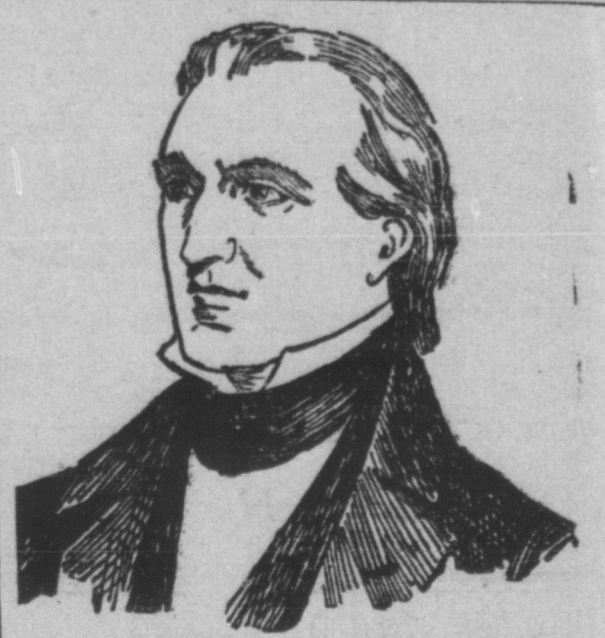
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Fifty Years Ago.

President Polk in the White House chair, while in Lowell was Doctor Ayer; Both were busy for human weal. One to govern and one to heal, and, as a president's power of will sometimes depends on a liver-pill, Mr. Polk took Ayer's Pills I trow for his liver, 50 years ago.

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