

Trust.

Where we can not trace thy footsteps
O'er life's tossed and troubled main;
When our eyes are closed and blinded
By the driving, misty rain;
Give us faith, that so, undebating,
We may only trust thee more;
Help us, Lord, to rest contented,
And thy wonders to adore.

For thy love we cannot fathom,
Faithless hearts and weeping eyes
May not understand the meaning
Of thy wondrous sacrifice,
O, for hearts to love thee truly!
O, for faith to trust and wait!
Never faltering, never failing,
Till we reach the golden gate.

Grant us, Lord, the grace we long for,
Fill our souls with thine own peace;
When we leave our lives with Jesus,
Troubled doubts and fears shall cease.
In the gladness of thy presence,
In the shelter of thy love,
Earth-born sorrows shall be only
Angel hands to lead above.

The Final Test of Religion.

In certain temperaments philosophy induces a high morality, but without enthusiasm, and a regard for "the power that maketh for righteousness," if such power be recognized, but without fervor. In other temperaments common sense, which is philosophy in the rough, produces conformity to existing standards of morality, and respect for the prevalent forms of religion. There are temperaments so amiable and sensitive as to develop, with or without religion, and with or without a train of philosophical reasoning an ardent philanthropy in all their relations toward men. Philosophy is adequate also to reform persons who have thoughtlessly entered upon the less destructive forms of morality, especially when the passions and caprices of youth have given place to the graver views and sense of responsibility of middle life.

But the supreme test of any system worthy of the name of religion is, Will it enable radically irreligious and immoral persons to reform? Is it adaptable to childhood, youth, and manhood? Will it sustain a life of piety, with its arduous duties constant ly required and its incessant self-denials? Will its motives grow stronger when motives drawn from this life, such as the love of praise, power, wealth, friendship, and social life, grow weaker?

Will it give to old age a cheerful outlook? Will it rob death of its terror, leaving instead, not merely a negative indifference, but implanting in the heart a lively hope? All must die, and none can tell when, a religion that hesitates, falters, or is silent then, is like a pilot competent only on the open sea. And as old age is a period of sensitiveness, weakness, loneliness, and apprehension, whatever religion may have done before, if it can afford no help then, he who has trusted in it is like a pilgrim robbed of his staff when so weary as to fall without aid, though the journey be not done, and the shadows of night are falling fast.

The reformation of an open sinner bound by chains of his own forging, is rarely accomplished by philosophy or by the repetition of the maxims of morality. Though the victim of his vices acknowledges his guilt and makes a fresh promise with every breath, though he may descend as eloquently in favor of virtue as some of the novelists and poets whose lives contradict every precept they utter and are a contrast to every character they praise, unless there be some influence that can interweave itself inextricably with their whole moral natures, counteracting passion and appetite, strengthening feeble resolution, ever with them, ever supplementing every effort, like wounded birds they may make motions as though to fly, but they cannot rise from the ground, and soon become discouraged.

The simple Gospel of Christ meets these tests. Countless millions of the abandoned, who thought themselves forsaken by God and man, have been transformed, and have fought a good fight, and kept the faith. Millions more whom the world did not call sinners, but the warp and the woof of whose minds were stained by the influence of subtle passions as abhorrent to true virtue as the grosser forms of vice, have become humble, forgiving, and devout. In the vicissitudes of life, where philosophy fails, they have found comfort. When others have hardened their hearts because they knew of no consolation, and many have sought oblivion in wine, they have heard the whisper, "Come unto Me, all ye that labor and are heavy laden, and I will give you rest." "My peace I give unto you, not as the world giveth give I unto you." And in old age a vast multitude that no man can number have exclaimed, not with the outgushing zeal of a new convert, but with the serenity of a sage and the simplicity of a child, "Though our

outward man perish, yet the inward man is renewed day by day." Benignly have they smiled upon their children and grandchildren, and though their steps halted feebly, their eyes were uplifted to the seats reserved for them in the heavens.

A light, too, has radiated from the countenances of the dying which those who have gazed upon it never forget; not the light of the sparkling eye of children at their sports, nor the light in the eye of the conqueror whose foes flee before him, but the light of faith, hope, and love, born of the sublime sense that the spirit renewed and made perfect ascends to the general assembly and Church of the firstborn.

But when the mind turning in upon itself finds no faith, no hope, and no love whose object is eternal, then death is the king of terrors, then the flippant teacher of an earthborn philosophy is as one that poureth vinegar upon niter, a physician of no value, a miserable comforter.—Chris. Advocate.

Thirteen Revival Essentials.

In all the leaders and in all the workers there should be:

1. A holy spirit. This is vital. It reaches to the motives for action. This work must be undertaken solely for the glory of God.

2. A forbearing spirit. Do not criticise the absent. Do not find fault with those who are in attendance. Be thankful that so many are present. Do not scold sinners. Thank God that anybody will come to your meetings.

3. A praying spirit. Do not say any prayers. Pray often, and in secret. Secure the spirit of prayer. Do not grudge the time spent on your knees.

4. A working spirit. This will prepare a new message for every night. It will send you out after the man who needs you the most. It will fill you with energy, push, fire, and zeal.

5. A self-denying spirit. Deny yourself all things, everything that may hinder you or divert your mind from the one work of the hour. Fasting will help.

6. A burdened spirit. Only when Zion travails are souls born in the kingdom. My own experience has been that the greater the burden the more converts. Some times the burden is very heavy. Once I felt that I should die if the Lord did not move some one to salvation. Salvation came that winter to hundreds.

7. A persevering spirit. Set your stakes and stay by them. Never give up. The Lord is never defeated.

8. A trusting spirit. Take God at his word. Take a promise, comply with the conditions, and then expect its fulfillment. Have faith yourself. Faith is catching.

9. A bold spirit. Describe sin as it is, and sins as they are. Call things by their right names. Do not gloss. Tell the truth. Set forth the great doctrines of sin, punishment, regeneration, sanctification. Proclaim the law until men are pricked in their consciences. Do not flinch. Do not cringe. Do not compromise. Have a holy confidence in the truth you preach. So declare it that men will believe that you believe it. You are God's ambassador. Deliver the message as he gave it to you. Let him have a chance to use his own power in that message.

10. A persuasive spirit. Beg, exhort, entreat, with every art and device at your command. Study to find a way to the sinner's heart. Hold up Jesus as the mighty Saviour. Persuade your fellow men to accept him. Do not argue nor waste time where there is no conviction. Do not try to do the work of the Holy Spirit, which is to give conviction to men. But exhort and persuade.

11. A loving spirit. Look at your fellow-man as you do at your own brother. Love him as you do your own. See how sin has injured and defaced him. He is a wreck because of being overcome by the devil. Think of the end if he be not rescued. Help him up and out. He is blind and cannot see. Be eyes to him. Be will for him. In some way make him believe that you love him.

12. A praiseful spirit. Praise the Lord for victory that is to be. Shout before you can see. Shout in faith. Do not make a shout; but if the Lord gives you a shout, let it out.

13. Over all, above all, and in all one must have the Holy Spirit. Do not forget that the Holy Spirit must have a holy spirit with which to abide.—Henry W. Bennett, D. D.

The Seal-winner's Reward.

Soul-winning is a service which brings great benefit to the individual who consecrates himself to it. The man who has watched for a soul, prayed for it, laid his plans for it, spoken with much trembling, and endeavored to make an impression, has been educating himself by the effort. Having been disappointed, he has

cried to God more earnestly, has tried again, has looked up the promise to meet the case of the convicted one. He has turned to that point of the divine character which seems most likely to encourage trembling faith, he has in every step been benefiting himself. When he has gone over the old, old story of the cross to the weeping penitent, and has at last gripped the hand of one who can say, "I do believe, I will believe, that Jesus died for me," I say he has had a reward in the process through which his own mind has gone.

But the richest reward lies in pleasing God and causing the Redeemer to see of the travail of His soul. That Jesus should have His reward is worthy of the eternal Father; but it is marvelous that we should be employed by the Father to give Christ the purchase of His agonies. This is a wonder of wonders! O, my soul, this is an honor too great for thee! Listen, dear friends, and answer me. What would you give to cause a thrill of pleasure in the heart of the Well beloved? Recollect the grief you cost Him, and the pangs that shot through Him that He might deliver you from yours and its consequences; do you not long to make Him glad? When you bring others to His feet you give Him joy, and no small joy either. Is not that a wonderful text: "There is joy in the presence of the angels of God over one sinner that repenteth?" What does that mean? Does it mean that the angels have joy? We generally read it so, but it is not the intent of the verse. It says: "There is joy in the presence of the angels of God;" that is, joy in the heart of God, around whose throne the angels stand. It is a joy which angels delight to behold—what is it? Is the blessed God capable of greater joy than His own boundless happiness? Wondrous language this! The infinite bliss of God is more eminently displayed, if it cannot be increased. Can we be the instrument of this? Can we do anything which will make the Ever-blessed glad? Yes, for we are told that the great Father rejoices above measure when His prodigal son that was dead is alive again, and the lost one is found.—C. H. Spurgeon.

Service And Glory.

We have in mind a man of distinction in business, and also in the ranks of learning and original research. Not satisfied that in these fields he exhausted his duties to his fellow-men, he gives his service freely to the great city in whose government he has an honored place. For fifteen years he has been elected term after term to represent the district in which he resides, and for twenty years he has served on the School Board. One term is as long as most men serve, and few over two terms, such is the whirl of politics. If you were to ask him what is the explanation of his permanence, he would not tell you that it was because of the great service he has done the city in developing its school system and in creating its parks, but that it was due to the fact that he was content to get the work done, and to let others have the honor. He will tell you:

"When I look back on the many things I have accomplished, but of which the world will never know, the sacrifice of a little fame seems a small price for such good results. And how short-lived is fame at any rate. Tho my name should be connected with all that I have done, it would be forgotten before my bones decay."

So he says, or would say, and so would that we all might say! We can not do all as much as he has done; but he could not have done it all if he had wanted the fame of it instead of the doing of it. A great deal of a man's ability rests in his forgefulness of himself while remembering his task. Nothing disarms jealousy like such modesty. The man who demands credit challenges denial and position.

What God gives us each is a bit of garden and the tools to till it, and he bids us dig and sow and reap. That is what we are responsible for, just this work; and he will take care of the wages at the day's end. We are not to be grasping for wages in fame or praise till the praise comes from the Gardener's lips. It is enough for us here to do God's work as best we can, always forgetting what any but God will think of our success.

The experience of our friend of the city council and the School Board shows us that it is only those that forget themselves in their work who can be successful in their work. Nobody can put clear, wise thought on his service for others who is distracting it with thought of himself. The two will not go together. Ye cannot serve both neighbor and self any more than you can serve God and Mammon. The eye must be single, if the work is to succeed. Our friend may be no abler than others who have fallen by the way; but no one was provoked to

trip his feet while he was helping every one else. So unselfishness, like honesty, is the best policy.

This lesson of passion for service and heedlessness of glory is one of the chief which our Lord has taught us. "Behold, I am among you as one that serveth," he said; and he girded himself with a towel. "Take the lowest seat," was his direction to his disciples. And what is the name which he gives to those that seek honor of men instead of that honor which cometh from God? It is they to whom he gives the black name of hypocrites. Let us remember it, that to be mindful and jealous of our fame, when we ought to be mindful only of our service, is to be a hypocrite.—Independent.

The Good Shepherd.

Notice the method of Christ's rule. "He leadeth them out." "He goeth before them." It was not an Eastern shepherd's way to drive his flock, as is customary now, but to go in advance and call them after him. Hence the necessity of knowing their names, that their inclinations might be worked upon and their following made sure. If the sheep were sent on ahead, cracking whips and barking dogs might well be in place behind to push them onward. No need, then, to know names or watch individuals at all, for the driven flock would go just as well in mass, and need no persuasion. But it is the glory and charm of our Redeemer that He goes always before, never behind, His flock; calling, not driving; leading, not pushing; saying not "go," but "come." Temptations, losses, crosses, dangers, and duties are to be borne after Him, for He has tried them all and shows us how to follow.

How is it possible to picture the Christian life as anything but a free, unconstrained service of God? Can any liberty be more absolute than his who follows a leader, held in loyalty by choice of his own desire, by pressure of a felt attraction? Christ's plan in discipleship is not that we should perform duty because we must, but because our hearts are in it. "Any man is to be pitied whose work does not attract him, who detests it while doing it, puts no heart in it, always wishes he was at something else. No successes in art are ever reached from work undertaken in that spirit. And joyless, uninspired Christian labor will never do much toward sainthood. Truancy, straggling, loses the flock in thickets that tear, in slugs that mire, where the shepherd has to come for them. After all, to lead their aching feet again to the sure, well-pastured road they never need have left.—C. S. Pomeroy, D. D.

One Way of Looking At It.

There are two sorts of ministers who are led to feel at times a deep anxiety for the careless thousands about them, that moves them to somewhat critical speech concerning their brethren. One class is the small men, who feel their own importance so strongly that the quieter methods of others seem to betoken faithlessness to the great trust of religious leadership. They use their pulpits frequently for the purpose of condemning the theology or the sermons of men whom they often totally misunderstand. Another class of ministers who speak occasionally in somewhat the same terms, from a totally different standpoint, is that of really great men who are oppressed by the burden of sin and sorrow which they cannot help. In a recent address before a missionary society of another denomination, Dr. Alexander MacLaren said that he could not understand how Christian men could consent to be idle when they were in a great city in which so few of the people were influenced by the principles of the Gospel. It seemed to him something like blasphemy for them to be going to their respectable sanctuaries and carrying on their worship and preaching their little sermons, many of them very correct essays, and as cold as they were correct, and all the while an enormous population round about them as purely heathen as the folk in Uganda. If the followers of Jesus are the salt of the earth, they must spread themselves over the community, and get into close touch with the corrupting bits of it, in order to sweeten it and make it wholesome.—The Standard.

Did Not Know it was There

A well-to-do deacon in Connecticut was one morning accosted by his pastor, who said, "Poor Widow Green's wood is out. Can you not take her a cord?" "Well," answered the deacon, "I have the wood and I have the team; but who is to pay me for it?" The pastor replied: "I will pay you for it, on condition that you read the first three verses of the forty-first Psalm before you go to bed to-night." The deacon consented, delivered the wood,

and at night opened the word of God and read the passage: "Blessed is he that considereth the poor: the Lord will deliver him in time of trouble. The Lord will preserve him, and keep him alive, and he shall be blessed upon the earth, and thou wilt not deliver him unto the will of his enemies. The Lord will strengthen him upon the bed of languishing; Thou wilt make all his bed in his sickness."

A few days afterwards the pastor met him again. "How much do I owe you, deacon, for that cord of wood?" "O!" said the now enlightened man, "do not speak of payment; I did not know those promises were in the Bible. I would not take money for supplying the widow's wants."

Sayings of Spurgeon.

A tame tongue is a rare bird.
A rich man makes a poor husband.
A mischievous dog must be tied short.

Don't roll in the mire to please the pigs.
Gossiping and lying are brother and sister.

A miser is like a dog—of no use till he is dead.
Better to have a treasure in the man than with the man.

Persons who injure others must have their power limited.
Do nothing wrong to please those who take delight in evil.

One wishes these birds would multiply till they were numerous as sparrows.

Many are hoping he will cut up well. Our societies could do very well with a side of such bacon.

Alas, for the misery which is caused by a long tongue! The quantity of the gossip could not be kept up if it were restricted to truth, and so evil inventions are added thereto. These at first are a sort of spice and flavoring; but in time they become the principal ingredient. A modern essayist defines gossip as the putting of two and two together and making five of them. Say fifty and you are nearer the mark.

Do not Break The Circuit.

We saw an electric car last week lying helpless on the track three miles from the power house. It was not derailed: It was apparently in good order, but incapable of motion. Even the car-men did not at first discern the cause of disorder. Soon it was seen that by a slight fault at the connection the electric circuit was broken and the power was cut off. The scene well illustrates the experience of some Christians. Though outward appearances are the same as usual, though church appointments are maintained, there is spiritual power wanting. Why? Simply because the circuit between God and these disciples has been broken.—Ram's Horn.

Impure Blood in Spring.

This is the almost universal experience. Diminished perspiration during winter, rich foods and close confinement indoors are some of the causes. A good Spring Medicine, like Hood's Sarsaparilla, is absolutely necessary to purify the blood and put the system in a healthy condition at this season.

Hood's PILLS are the best family cathartic and liver tonic. Gentle, reliable, sure.

The Public should bear in mind that Dr. Thomas' Electric Oil has nothing in common with the impure, deteriorating class of so-called medicinal oils. It is eminently pure and really efficacious—relieving pain and lameness, stiffness of the joints and muscles, and sores or hurts, besides being an excellent specific for rheumatism, coughs and bronchial complaints.

Grippe's Legacy.

Grippe too often leaves behind it weakened heart, shattered nerves and undermined health. Nothing will restore the system to its old time vigor so quickly and perfectly as Milburn's Heart and Nerve Pills. Mrs. John Quigley, 30 Sheriff Street, St. John, says: "Since I had an attack of Grippe I have been weak, nervous and run down. I doctored with some of the best Physicians, but got no relief until I commenced using Milburn's Heart and Nerve Pills, which have completely cured me."

Blood Humors
Whether itching, burning, bleeding, scaly, rusted, pimply, or blotchy, whether simple, scrofulous, or hereditary, from infancy to age, speedily cured by warm baths with CUTICURA SOAP, gentle anointings with CUTICURA Ointment, the great skin cure, and mild doses of CUTICURA RESOLVENT, greatest of blood purifiers and humor cures.

Cuticura
Is sold throughout the world. POTTER DRUG AND CHEM. CO., Sole Props., Boston.
Get "How to Cure Every Blood Humor," free.
FACE HUMORS Pimples, Hair and Baby Itch, cured by CUTICURA SOAP.

PAIN IN THE HEART.

Too serious a condition to neglect.

A Guelph harness maker tells how he was cured.

Mr. Wm. Dyson, the well known saddler and harness maker of Guelph, Ont., makes the following statement: "I heartily



commend Milburn's Heart and Nerve Pills to anyone suffering from nervousness and heart trouble. They are a splendid medicine for such complaints. For a long time I was afflicted with nervousness and pain in my heart, which was especially severe at night, often destroying my rest. These pills cured me and invigorated my nervous system which is now strong and healthy. They restored restful sleep beside removing the distressing heart pains which formerly gave me so much anxiety and trouble."

Milburn's Heart and Nerve Pills 50 cts. a box 3 for \$1.25, sold by druggists or sent by mail. T. Milburn & Co., Toronto, Ont.

Laxa-Liver Pills cure Constipation.

FOR YOUR HEALTH
DRINK

Real Fruit Syrups

**STRAWBERRY
RASPBERRY
LEMON
LIME FRUIT
GINGERETTE**

Made only by
BROWN & WEBB
HALIFAX, N. S.

Great
Advances

Have recently been made in methods of teaching commercial subjects—Book-keeping and Correspondence especially.

Our methods are not those of five or even two years ago, but the very latest embracing the latest features at the close of 1897.

Our Short-hand is also the best—the Isaac Pitman.

THE ST. JOHN BUSINESS COLLEGE
CATALOGUES TO ANY ADDRESS.
S. KERR & SON

The Temperance and General
Life Assurance Co.

Full Government deposit for security of policy-holders. Not the BIGGEST company but

THE BEST.

Policies indisputable after two years non-forfeitable after three years premium have been paid. Special advantages given to

TOTAL ABSTAINERS.

Don't be backward about asking the agent for information before insuring elsewhere; get a copy of Our Advocate and the Report for 1896.

Call and see the policies in issue.
E. R. MACHUM,
St. John, N. B.
Manager for Maritime Provinces
W. L. MCGEE,
Agent at Fredericton.

50 YEARS' EXPERIENCE
PATENTS

TRADE MARKS
DESIGNS
COPYRIGHTS & C.
Anyone sending a sketch and description may quickly ascertain our opinion free whether an invention is probably patentable. Communications strictly confidential. Handbook on Patents sent free. Oldest agency for securing patents. Patents taken through Munn & Co. receive special notice, without charge, in the

Scientific American.
A handsomely illustrated weekly. Largest circulation of any scientific journal. Terms: \$3 a year, four months, \$1. Sold by all newsdealers.
MUNN & CO. 361 Broadway, New York
Branch Office, 635 F St., Washington, D. C.

Many persons
plain cod-liver
They cannot
It upsets the
Knowing that
have digested
Scott's Emul-
sion Oil with-
out whites; that
broken it up
scales, or drop-
We use
the work of
organs, and
good effects
oil at once.
can take Scott's

50c. and \$1.
SCOTT & BOWNE
POCK
People in your
Sending for it
You could get
The profit is
about it; you
W.

Agnes Wan
WANTED
Man or Woman
willing to learn
as Manager and
Salary \$900.
stamped envelope
Manager, 278
a go. Ill.

John
UN-
AND FUN
Coffins and
ROB

First C
Prices.
Special re

COURT
THORNTON & W

Great
SEW
MAC

We will
stock, w
wards, I

THE QU
Every
satisfac
will be
sold
room a

McM

M

L

E

If you've
and they do
a bottle of
to take, an
stomach. I
Stomach Bar
of Lime. So
wonderful
ing property
sumption, S
diseases it

CHURCH
LYNN & BELL
Write in care of

FAVORABLE
CHURCH
6 M
WILLIAM CHURCH