

"Create In Me a Clean Heart."

One thing I of the Lord desire—
For all my path hath miry been—
Be it by water or by fire,
O, make me clean!

If clearer vision Thou impart,
Grateful and glad my soul shall be;
But yet to have a purer heart
Is more to me.

Yea, only as this heart is clean
May larger vision yet be mine;
For mirrored in its depths are seen
The things divine.

I watch to shun the miry way,
And stanch the springs of guilty thought;
But watch and wrestle as I may,
Pure I am not.

So wash me, Thou, without within,
Or purge with fire, if that must be;
No matter how, if only sin
Die out in me.

—WALTER C. SMITH.

Let Them See.

BY SMITH BAKER, D. D.

A working girl recently remarked in a social meeting, "It is sad to think of the wickedness in the world and a common person like I am can not change it, but I can let the world see what Christ has done for me."

The sainted "Martha King" who went from her Christian home, and from Carlton College and from her honored service in Park Ave church, as a missionary to Turkey, and who gave her life two years ago as a living sacrifice for Christ, said at the farewell reception which was given to her, "I am going to Marsawan to let the Turkish girls see what a Christian girl is."

Thus the one as a servant about the house and the other as an educated missionary, gave expression to the same thought, and that the greatest idea which can inspire the human soul. It represents the whole of Christian living, striving to let others see what a Christian is. This reduces discipleship to its lowest terms and exalts the humblest Christian to the greatest honor. This makes it possible for all living to become high and noble. A little boy may have no money to give and no great speech to make, but in the home, at school, and when at play he can let the other boys see what a Christian boy is. A little girl may not be able to do or say any great things, but wherever she is she can let every one see what a Christian little girl is. A young man may have only limited talents, but in the school or college, or store or shop or place of recreation he can let other young men see what a Christian young man is. A young woman may not have great endowments or superior opportunities, but however humble or high her social position, she can at home and in society let those who meet her see what a Christian young woman is. A person may be only a common-poor, uneducated man, but upon the street or in the mill or store, or at work anywhere with his hand or brain, he can cause those with whom he mingles to see what a Christian working man is. A woman's position may be that of only a common wife and mother, with but a few luxuries and much hard work and many weary hours, but she can cause others to see what a Christian wife and mother is. One may be called to the honorable and responsible trust of a public teacher, either in the "little red school-house" of a country town, or the large grammar school of the city, or in the higher instruction of the university, and in all these positions though not called to give religious instruction, as is the Sunday school teacher, she is called by the love of Christ in her heart to let her pupils see what a Christian woman is. Without any spoken words she is to let her light shine. A man may be called to places of great responsibility, where there are great social temptations and every increase of responsibility brings its greater temptations, but then is his greater opportunity to let men see what a Christian man is.

Poverty comes and the hard earnings of years are lost by the dishonesty of others or through some unavoidable events and the heart is tempted to murmur, but there is the opportunity for the Christian to let the world see what Christ can do for a man, when, as in the case of Job, his earthly goods are gone. Sickness enters your own home or your own person, and months and years of suffering make life a disappointment and a burden; you can see no good in it, but such is an opportunity for the child of God to let others see the advantage which he has over one who has not been redeemed. Persecutions, criticisms, and slanders come and the Christian is wrongly accused, his motives misrepresented, his good name assailed, and he is tempted to words and deeds of retaliation, but then is his golden opportunity by his peaceful firmness, to let men see what the Christian spirit is.

Your environments are unpleasant,

things seem to go all wrong, you try to do right, but your life seems a misfit and you realize with Paul that when you would do good evil is present with you, and you are tempted to be blue and speak blue and tell of the hard time you are having, but then is the time when the spirit of Christ in you is to rise above your own nature and you are to let the world see that the grace of God can do for such as you.

There comes a deep, bitter affliction and the human being you loved the most is taken from you. Your heart is riven. You weep, and you would be unnatural if you did not. It is because your love was so deep and pure that your tears are so bitter, but here is the opportunity to let the world see the power of Christian faith. That deeper than human grief and greater than human sorrow is the love of Christ in the soul. That is what Christians are for, to let the world see that the grace of Christ is sufficient for all things. "Ye are my witnesses," saith the Lord, does not refer to speaking in prayer meeting or to making a public confession of Christ, important as these may be, but to showing the grace which Christ gives his children in all the relations of life. Let them see that the Christian has a strength, a comfort, a joy, and a hope which the world has not. Christians are to be revealers, lights, illustrators, living Bibles, so that men may see what a Christian is. A lad once said to his mother, "What is a Christian?" The mother answered, "Look at good Dea. B. and see." Such is the Christian's mission. Let people see what a Christian is.

This every one can do, and the more difficult the situation the more the honor in doing it. There is no honor in shining when there are no clouds to shine through; but when, in spite of the clouds, our light is seen, then God's blessing comes. Those whom the revelator saw with "white robes" were such as came out of great tribulation, through much opposition. Remember also that it is letting others see which gives effect to all our words and deeds. The people must see that the minister is what he preaches or his words will have but little power. The pupils must see that their teacher is what she asks them to be before her instructions will influence them. We once overheard a mother tell her little son to "be a good boy." His quick reply was, "Be good yourself then." Parents must be what they wish their children to be. People must see that the brother who talks in the social meeting is what he talks about before his words can have much influence. The power of our silent, unspoken lives is in what people see that we are. This is the mission of those who love Christ, to let the world see what a Christian is. Let them see what he has done for us. Let them see.—Zion's Advocate.

Unfruitful Lives.

In one of the last conversations of the Master with His disciples, He uttered the beautiful and significant parable of the vine, whose peculiar references were clearly recognized and understood by the listeners, and which closed with the announcement of a condition of discipleship: "Herein is My Father glorified, that ye bear much fruit; so shall ye be My disciples." Whatever may be said of the manner in which the first followers of Jesus fulfilled this condition of discipleship, it must be true to anyone who is acquainted with the followers of Christ to-day that there are many among them whose lives are comparatively unfruitful. They not only do not "bear much fruit," but they seem to "cumber the ground," and so, instead of receiving the approval of the Master, merit His condemnation. Of course it is impossible to affirm that this person or that is of no service in the vineyard of the Lord, because such judging is not only unfair, but from the nature of the case cannot be reliable. No one can know to how great an extent one's life is fruitful; in how large a measure a life may be influenced for good by contact with another life that is good and pure. All such judgments must of necessity be superficial. Nevertheless, there can be no doubt that the Church as a whole is not as fruitful as it ought to be. If that is so, then the individuals who make up the Church are not as fruitful as they ought to be.

This condition is probably in some measure the outcome of spiritual dissatisfaction, which, as a rule, may be traced to inactivity. The follower of Christ who is "steadfast, unmovable, always abounding in the work of the Lord," is not troubled very much with spiritual dissatisfaction. He has no time for barren and unfruitful speculations. He is absorbed in the things of God; he is greatly concerned in bringing his character into conformity to that of his divine Lord; he is interested in the welfare of the Church; he gives thought and service to the spiritual

salvation of his family, his friends, and his neighbors; and his heart goes out in tender solicitude for "the heathen in his darkness." Such a man is "like a tree planted by the rivers of water." He grows, flourishes, bears much fruit, and is a blessing and a benediction unto many.

It is the inactive Christian who is dissatisfied. With him nothing seems to go right. He finds fault with this thing and that, and with this person and that. He complains, when spoken to concerning his inactivity, that he is harassed by misfortunes of one sort and another. He is not as proficient in speech as this person, nor as well educated as that, nor as gifted as the other, nor as rich as some one else. Whatever talent he has is laid away in some napkin, losing its potency and its opportunity for fruitfulness through his own culpable negligence and his fault-finding spirit. The chronic fault-finder is craven-hearted, and is performing a kind of work upon which the adversary of souls looks with glee, and over which the angels of God weep. He is not only rendering himself unfruitful, but is making it more difficult for the faithful toilers in the Master's vineyard to "bear much fruit." He is the coward who, making empty and pitiable excuses, and complaining because he lacks, perchance, what another possesses, spurns the opportunity to serve his Master and his brother in the hard and pressing battle of life. Edward Rowland Sill presents a picture of him in these lines:

"This I beheld—or dreamed it in a dream:
There spread a cloud of dust along a plain;
And underneath a cloud, or in it, raged
A furious battle, and men yelled, and swords
Shook upon swords and shields. A prince's banner
Wavered, then staggered backward, hemmed by foes.
A craven hung along the battle's edge,
And thought: 'Had I a sword of keener steel—
That blue blade that the king's son bears,—but this
Blunt thing!—he snapt and flung it from his hand,
And lo! he crept away and left the field.
Then came the king's son, wounded, sore bestead,
And weaponless, and saw the broken sword,
Hilt buried in the dry and trodden sand,
And ran and snatched it, and, with battle-shout
Lifted afresh, he hewed his enemy down
And saved a great cause that heroic day."

So, let none despise the gift God has bestowed upon him. The gift—be it great, be it small—is bestowed for the purpose of service. He who refuses to use his gift in the service for which it is designed, or belittles it and its power, or complains because a greater gift has been withheld, is showing despite to the Bestower of the gift, is rendering himself unfruitful and worthy of condemnation, and is robbing his brother man of a great blessing. Rather let him "stir up the gift of God" that is in him, and the dissatisfaction that now possesses his soul will be displaced by a joy and a serenity of spirit that will be unspokeably sweet and real.—Chris. Advocate.

The Compulsion of Love.

One of the most remarkable facts about our Lord's death is, that he wished to escape it, that he could have escaped it, but that yet he could not escape it. He prayed to be delivered from it, with an agony that seemed to refuse denial. He yet declared, as he rose to meet those who came to seize him that he had but to say the word, and a host of angels must fly to relieve him. Then he went calmly to meet his inevitable death. He could, and he could not, avoid it. He wished to live, but he chose to die.

It is not for us to assume too positively to know why Jesus would not, and could not do what yet he wished and was able to do. Somehow it was his duty to endure his passion. For some reason he must die. The great purpose of the world's salvation could not otherwise be accomplished. Christ must suffer. He knew it; it was his Father's will. The cup could not pass; he must drink it. Somehow, out of that self-sacrifice, accepted when it might have been refused, through its power or its atonement we are saved. It was Christ's compulsory free-will offering for the world.

What compulsion is so great as the compulsion of love? Love compelled the Father in the gift of His Son. He so loved the world that he could not withhold his best beloved. Love compelled the Son to leave the throne of Heaven, to live among men, and to die the death of the cross. But for infinite love this infinite gift would not have been made. With such love it could not have been withheld.

We must like God when love makes us its slaves and takes away our freedom. The mother cannot forget her child. For it she will work or die

No toil, no pain, no danger affrights her. She simply cannot save even her life at the expense of that of the child, because love forbids. The father will risk no matter what hazard or endure no matter what toil for his family, because he loves them. Death has no terrors for love.

But it is not only in these closer family relations that love works like an unreasoning instinct against all the arguments of selfishness, but in the wider reaches of duty. What is heroism, or what is religion, but this compulsion of love? It may be love of family, it may be love of country, it may be love of humanity, it may be love of God; but love is before and above all other forces in the great divine order in which we have our part. It conquers fear, it annihilates self-interest. It is the very force of attraction that holds society together; and this attraction works aright, on y as God is its central sun.

In this compelling love of man and love of God we have our sacrifices, perhaps our crucifixions, which we must accept, as Christ accepted his, when it is the Father's will. It may be a physical burden which his wisdom imposes; it may be a responsibility that seems too heavy for us, and under which we can at least die as Jesus died. Whatever it is, our individual cross must be borne because it must. We have prayed to have it removed, and God has denied us. We love him; we love those for whose sake we bear it, and we shall fail of being like Christ if the love which rises up to God and the love that flows out to the world of men does not master all other desires or passions and make it impossible for us to do otherwise than to say with the Master "How am I straitened until it be accomplished!"—The Independent.

Awake! Awake!

Returning home late one evening from an engagement, we noticed the form of an unconscious sleeper lying by the wayside. The bright stars glittered in splendor above in the heavens; the biting air of that wintry night had driven flocks and herds to seek their shelter; the ice-bound streams reflected from their glassy surface the brilliant orbs of night. We recognized in this unconscious sleeper an acquaintance, one whose life of dissipation had brought sorrow into a loving home, and had sent a praying mother to an untimely grave. What was the instinctive impulse of our heart at that critical moment? It was to cry, "Awake, awake, O sleeper!" "Awake without delay," we shouted, as the chilled limbs were raised from the icy couch.

Years have passed away since that dreadful night. That prostrate form, rescued from fatal slumber, is now strong, erect, and manly. Light beams out of a face that bespeaks honor, benevolence, and Christian faith. Life such as his, devoted to the highest works of charity among men, is not only a miracle of mercy, but is a benediction of grace to all around. Such an opportunity to rescue a dying man is made the theme of frequent conversation, and always fills the soul with pleasing emotions.

Rising to a higher plane than that of the merely physical, this incident illustrates solemn facts in the spiritual realm. Sleeping, perishing souls lie along our pathway. The shining orbs of God's truth are burning above them, but they know it not. The holy incense of prayer is rising from consecrated altars in the home and the church, but they are unaware of it and are unmoved. The chill of death may now be stealing over immortal powers, but the inner voice of conscience is benumbed. Yes, souls are sleeping, dying! Along our crowded marts of trade, in the workshop of the artisan, in homes of want and of affluence, souls are dying. Who will arouse them from their certain doom? Their depraved natures furnish no voice of alarm. The evil is too strongly entrenched. Angels are not called to this mission. Fellow-men are burdened with a message to their fellows in the hour of peril. He who will arouse from death the sleeper has divine truth at his disposal. The Holy Ghost is waiting to touch his lips and clothe him with superhuman motives to lift up perishing souls. Motives of deepest meaning are furnished him to engage in this work. Yes! God has laid upon His people the duty of awaking souls from death. "Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light!" is the solemn message committed to the church of Christ in a sin-stricken world.—Chris. Advocate.

Great occasions do not make heroes or cowards; they simply unveil them to the eyes of men. Silently and imperceptibly, as we wake or sleep, we grow and wax strong, we grow and wax weak; and at last some crisis shows us what we have become.—Canon Westcott.

Laboring In Prayer.

"Laboring fervently for you in prayer" (Col. 4:12).

This expression is a high-water mark on the subject of prayer. I would rather train fifty men to pray than one hundred and fifty to preach. If through the fellowship of prayer we can get God to work through man, it is better than getting man to work. Look at some other words in the Bible about prayer. There are three special words used in the New Testament in regard to prayer, each of which has a wonderful lesson. The first one is in I. Pet. 4:7: "Be sober and watch unto prayer." Primarily this means, Be not intoxicated with wine, but men are intoxicated with pleasure, with business or vanity, quite as much as with wine. The second is in Corinthians: "When you pray, be at leisure." Do not be hurried. The dew falls only when the atmosphere is still. The heavenly dew cannot fall if Christians are hurried and busy all the time. The lesson is, do less that you may do more. To have leisure does not mean to take a long time. Some people will pray for an hour and not be at leisure. Make prayer the great business of your life. The third word is in Colossians: "Make prayer a matter of life and death." If these words are taken as the rule of the Christian life, prayer will be—

1. Very largely a secret matter. A man with this view of prayer will not wear his heart in his sleeve. He will not speak much of it.
2. It will be self-denying. The truly praying man will keep his body under, and will even curtail sleep in order that he may have time for prayer.
3. It will be a sustained habit. Not merely an impulse, but a current—a life, and not a feature of life.
4. It will be Spirit-taught. One can never know how to pray unless he can pray in the Holy Ghost. We must give ourselves to the Holy Ghost.
5. This kind of praying will be successful. We shall pray earnestly or outstretchingly, with empty hands held out for a blessing; and those for whom we pray will be brought to Christ, Lord, teach us to pray.—Rev. G. H. C. McGregor.

The Lord Jesus was crucified between two thieves, and one of them was good and one of them was bad. So his cause has been crucified ever since between the bad folks who want to do all manner of evil, and the good who want to have good done in any other way than theirs.

A Nervous Women.

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