No Time to Pray.

No time to pray!
Oh, who so fraught with earthly care
As not to give to humble prayer
Some part of day?

No time to pray!
What heart so clean, so pure within,
That needeth not some check from sin,
Needs not to pray?

No time to pray!
'Mid each day's danger, what retreat
More needful than the mercy-seat?
Who need not pray?

No time to pray!
Must care of business' urgent call
So press us as to take it all.
Each passing day?

No time to pray!
Then sure your record falleth short;
Excuse will fail you as resort
On that last day.

What thought more drear
Than that our God his face should hide,
And say, through all life's swelling tide
No time to hear!

Cease not to prar;
On Jesus as your all rely.
Would you live happy, happy die?
Take time to pray.

—Selected.

Showing Faith by Using Means.

"Faith" in the sense of trust in a person, is sure to show itself in conduct toward that person. If it be real, vital, living, it will influence, direct, control, both thought and action. If it be not thus operative, it lacks vitality, it has no reality. "Faith without works is dead," or, as it is better rendered, "Faith apart from works is barren." The faith that fails to manifest itself in works, deeds, actions, is only a name,—is, indeed, misnamed. "Even so faith, if it have not works, is dead in itself."

If a child really trusts his parents, he willingly, restfully, conforms to his parents' wishes, directions, guidance He has no purpose or instinctive desire to act contrary to the indication of the parents' wish in his behalf. He clings trustingly to the mother hand, and rests contentedly in the mother's embrace. He has no fear of falling from the father's strong arms. Not until some other element of his nature than simple trust inclines him to the contrary course, does a child begin to fail of conformity to parental control. So long as the faith element be dominent, the child action is a manifestation of that faith.

A pupil who has boundless faith or trust in his teacher shows tha trust in corresponding conduct. A soldier who trusts undoubtingly his commander as competent to every situation of peril or responsibility, is glad to obey promptly that commander's order, as the only thing to do for the soldier's highest interests, and for the country's true welfare.

What would be the thought of a patient's attitude toward his skilled physician, when he professed absolute trust in that physician but refused to avail himself of the prescribed treatment in an hour of need? If the patient really trusts his doctor, he will do as his doctor tells him to. A refusal to take the medicine ordered by the physician is a sign of distrust, or non faith, on the patient's part; for in this sphere, as in every other, faith apart from works, or action, is barren and lifeless.

Faith in God must show itself in conduct in God's service. He who trusts God implicitly will be ready to obey God unhesitatingly. If a man is not willing to do as God would have him do, he cannot fairly claim to be a faith-filled and faithful child of God. True faith will show itself in true faithfulness. Faith is the root of which faithfulness or fidelity is a fruit. The use of God-given, and thus God-appointed, means by a man in God s service is not only a plain duty, but it is an imperative duty as a manifestation of faith. If a man refuses to use these means when they are available, he cannot rightly claim to show or to have faith.

Of course, God is not dependent on human means for the help of God's children, but God has chosen to make his human children dependent on these means for their ordinary help. Therefore, if such means are available to a man, he ought to use them, trusting God to give his blessing to render them effective for man's help and for God's glory. Only when man finds himself without any God given means to a properly desired end has he a right to call on God for help toward that end without the use of such means. Then, indeed, a child of God can confidently, trustfully, ask help from God in an emergency, even though it involve a miracle, or a thousand miracles, to enable God's child to do God's bidding. But when God has provided means, and a man has these means available, it is not faith, but faithless presumption, that prompts a man to ignore the means, as though God had erred in making man dependent on those means which he has provided.

Man here on earth has to struggle in order to live. God has so ordered that man cannot continue in life except by the wise and diligent use of God's appointed means of sustaining life St Augustine said truly that, as soon as a man begins to live, he begins to die. The opposing forces in the universe are hindrances to continued life, and, unless the constant drain and waste of the human physical system be recognized and successfully battled in each particular case, death is successfull in the ceaseless contest with life. Air and food and drink and dress and exercise are aids in the struggle to replenish and supply the wasted tissues and the exhausted energies of man as man is.

Hunger and thirst are danger signals in life's daily course. They are signs and symptoms of constant decay and of approaching death. Unless they are heeded and given attention to, death will not be long postponed. Even if they are properly met, death can only be delayed for a season, or, as we say, 'it is merely a question of time." Disease is only another mode of decay. Death finally triumphs in the physical struggle in either event,—normal decay or abnormal disease. Proper food and conduct are means in the faith filled struggle of the child of God with death as man's permitted enemy in the world as it is in God's providential ordering.

In ancient times, physicians were looked upon as magicians, and medicine had no scientific or rational basis. Then the man who turned to the physician for help in the struggle with disease or decay, by that very act seemed to distrust God, and to abandon faith in him. But now medicine as a science is the selection of those articles of food and drink, with accompanying treatment, external and internal, which are known by experience to be honored of God in the struggle of his children with the opposing forces of decay and disease and death. Now faith in God is shown in the use of such God-given means as God has taught us, in his providence, are needful for the prolonging of the struggle of living, for our further usefulness in his service, and for the good of our fellows. Now the neglect of such means is in defiance of God's teachings, and in disregard of God s indicated and provided means.

If, indeed, any man now claims that he can hope to meet the opposing forces in the universe which tend to the shortening of human life, or of lessening its present power, without the use of medicine or other means, let him remember that food and rest are such means quite as truly as any other proper medicines are. If he claims to live by faith, or by will power, or by potent mental processes, without means, let him neither eat nor drink condemnation to himself while thus falsifying his claim. If a child of God says that he has faith without the use of means while sick or well, the truly sensible and faith-filled child of God can show his faith in the wise use of God-appointed means while well or sick. Faith is shown in the faithful use of means, not in the faithless ignoring of them when God has put them at our disposal.—S. S. Times.

Pray for Your Pastor.

Yes, do not forget it. He needs your prayers. But it is not so much your loud prayer before the public congregation or in the prayer-meeting, offered in his presence, that he needs; it is rather the earnest, sincere, devout prayer offered in your closet, the prayer that melts your own heart into tender sympathy with and for him in his great work. He needs the prayer that will secure for him your own individual, hearty co-operation in his efforts to push forwasd successfully the work of the church.

Then, too, let that earnest, secret prayer of yours in his behalf include his wife as well. Let it be such a prayer as will, in its reflex influence on your own heart, rid you of the spirit of censorious, rasping criticism and implant in your own bosom, in its stead, the spirit of forbearance and loving sympathy with and for your pastor's wife in her responsible, trying position.

Brother, sister, do you enter into your closet and pray that way for your pastor and his wife? Is your heart melted into tenderness and sympathy for them? Is your soul fired with a holy ambition to help them in the work God has called them to do. Do you look for excellences in the sermon instead of for something to criticise? Do you take his timid wife by the hand and speak to her, right out of your soul, words of comfort and good cheer? Or do you stand off, look askance at her dress and bonnet that are not exactly up to the latest style, and make cutting, disparaging remarks?

Oh, how much the members can help the pastor and his wife by praying for them in the right way. Try it, dear friends. Often the fault, supposed to be in the pastor and his wife, is in the way the members pray for them. Telescope.

The True Consecration.

BY THE REV. J R. MILLER, D. D.

We talk of consecration so much in these days that we are in danger of forgetting what it implies. It is really nothing less than the laying of ourselves on God's altar, to be his utterly and forever. St. Paul, in one of his wonderful exhortations or beseechings, tells us what true consecration is: "I beseech you to present your bodies a living sacrifice unto God." Anciently the people brought animals to the altar, to be consumed as burnt offerings in sacrificial fire. We are to bring ourselves.

The first thing is not to be a preacher, a missionary, a giver of alms, a worker for Christ—the first thing is to become Christ's to lay ourselves on his altar. It is possible to be actively and even enthusiastically engaged in Christ's service, while one has not really made a personal consecration of one's life to Christ. It is easier to do many sweet and beautiful things for Christ—things, too, that will help and bless others — than it is to give ourself altogether to him. But he cares not for anything we do for him unless we are truly his. A young captured officer, when brought into the presence of his captor, reached out his hand, still wearing his sword. "Your sword first," was the prompt demand. No courtesies or amenities could be accepted while the man himself stood unsurrendered. So it is when we would do service for Christ, or show him honor, while our heart is still our own. "Yourself first," is the Master s word. "Not yours, but you." A rich man may give a million dollars to some Christian cause, but if he has not first given himself to Christ his gift will count for nothing. It may be used to do good, but there will be no reward to the giver. His million may win him honor in this world, but will not purchase him admittance into the home of glory.

It is significant, too, that it is our body that we are to present to God. It is not enough to give God our mind, our heart—he wants our body too. What a sacredness it gives our body to think of it as belonging to Christ! We must guard it from all defilement. We must see that all its powers are developed to their highest degree and trained to their best possibilities of work or skill. We are told that the Holy Spirit makes the Christian's body his temple. With what diligence we should keep our body, that it may be worthy of this high honor!

We are to present ourselves to God as a sacrifice. A sacrifice is something made sacred by its devotement. When it is laid on the altar it cannot be taken back. It is henceforth holy, and cannot without sacrilege be used again in any common service. To present one's self as a sacrifice to God is to relinquish all claim to one's own life. It is to say, "I am not my own any longer. I am Christ's utterly and forever."

The word sacrifice has in it the thought of something hard. It is not easy to live a true Christian life. It requires self restraint, self-denial, the giving up of our own way. We are no longer our own master, but must take Christ's bidding at every point and do his commandments. We live no more to please ourselves, but to follow Christ and to minister to others in his name. We are not our own, but God's.

Yet the sacrifices we make in doing God's will are sacrifices only from an earthly view-point. Every one of them is really a surrender of a lower for a higher good. We give up ease and get divine blessing. The old legend tells how a crown of thorns became a crown of fragrant roses. So it is always with the hard things of Christian life and service. Our sacrifices for Christ are transfigured into deepest joys and richest blessings. Our thorns become roses. — Morning Star.

Hints for Revival Work.

Did it ever strike our readers that there must have been a worthy reason for everything which Jesus did? To us the reason can never be known till we adopt his plan. When he sent out his workers, he sent them "two and two." So sent he the twelve (Mark vi. 7), and so sent he the seventy (Luke x. 1).

In your plans for work pay respect to his method. You will find a divine-human philosophy in it. According to the Bible arithmetic, "twice one are ten,' one shall chase a thousand, and two shall put ten thousand to fight" Choose your fellow-worker It is better to choose your own. If you cannot choose, ask to be chosen; and give your heart to the one who chooses you.

It is not as easy as it looks. If you have not been doing much for Jesus, you will fear to choose your old companion in other things But do not, too soon, think of changing your companion. It may be that he or she is thinking the same toward you, and that already you are of one mind toward the work, and could begin a new energy for God most helpfully together.

When Jesus sent the two out together he sent them with a message of peace. This made it obligatory that they should not fall out on the way. If discord arose between them on the journey they should not "speak peace" to a house when they went in. Moreover, it takes two to really know what "peace" means.

One may go and do something in the way of testifying. Indeed, one may do a good deal — "may chase a thousand." But two can not only endorse each other's experience. but can tell the truth of human relations —can speak of religion as between man and man, and can manifest the strength of such a unity of spirit.

It is wonderful to mark how God brings temperaments together which are so different, and yet which, in their union, are a mighty power. Is there a kind of negative and positive in the human sphere of force, as there is in the physical realm of electricity? We don't know. We only know that when our young people are called together and sent out "two and two" for Jesus, they work on the divine plan— like unto which there is no other comparable manner of work.

We remember not long ago pledged workers together for God, who had the message of "peace" to tell. They labored together with wonderful success, and counted many led to the Saviour by their united effort.

Some evil thought one day disturbed their own peace. They were affected by some lower force—some ground-wire had tapped their circuit of love. They tried to work together, but were weak. They decided to go, each in his own strength, and work faithfully for the Master. But neither had strength alone, though seemingly earnest to do much for the Lord.

"Two and two" begets a rich discipline, and a consequent experience not known otherwise. It does not deprive each of his individuality. t is the most beautiful sphere in which to develop and demonstrate it.

In our winter campaigns let us not overlook this. Let us remember that in the early church the apostles did not forget this plan. Peter and John, Paul and Silas, Mark and Barnabas, exemplify the confidence reposed in the Master's early method of sending them forth "two and two."

Blessings in Disguise.

We do not always know what is for our own good. Things which seem good prove to be evil. Things which seem to be evil work together for our good. When Jacob in his old age mourned the loss of his son, he said, "Joseph is not, and Simeon is not, and ye will take Benjamin away: all these things are against me" (Gen. 42 36). And yet these things which he thought were against him were the workings of divine Providence on his behalf, and it was by these very things that God was pleased to deliver Jacob and his house from famine and from death. So the shades which seem to us to hang darkest may but precede the brightest day. The weeping which endures but for a night prepares us for the singing which comes in the morning (Psalm 30.5, margin). The assaults of enemies, which vex and grieve our souls, only prepare us for the day of peace and blessing, when conflicts and trials shall be over. Let us learn to watch and wait, and see what purposes of mercy God has for us even in hours of darkness and distress.

It is said that at the siege of Sebastopol a cannon ball, missing its aim, struck in the side of a neighboring mountain, and from the fissure made by it gushed a stream of crystal water. The instrument of death opened a life-sustaining fountain. So the missiles of our foes may open to us streams of blessing.

It is through the fiery furnace and the lion's den that men come to victory, triumph, and peace. Let us fear not to go forward. The Red Sea shall divide before us, but it shall close over the enemies of God: and He who has delivered His people in the past will not forget us in the dark and trying hour.—The Christian.

A Good Spring Medicine.

You ought to take something this spring to purify your blood and give you strength and energy. Nothing will do you so much good as Burdock Blood Bitters. it will cleanse and invigorate your entire system and banish tiredness and weakness.

Causing Joy.

If one man, under the blessing of God, could be the means of producing great joy in a city of Samaria what ought a congregation to accomplish, composed of from one to five hundred members, and well organized for Christian work? And this is the very work which each congregation is called to do. Practical Christianity consists in producing great joy in city and town and country. This is the mission and calling of the individual Christian and of the congregation. Begin in your own home. Endeavor to be what Christ Himself would be to those who are about you. Who are they who would gather about your coffin and weep, if you were dead today? Let it be your sacred duty to put just as much real joy into their lives as you possibly can while you live. And then work out from "Jerusalem." There are children to be trained, young men and women to be enlisted in the service of Christ, believers to be strengthened, the sorrowing to be comforted, the perishing to be rescuee, the careless to be aroused. Enter upon this blessed work, and do it with your might; and you will be creator of a double joy — here upon earth, and in the presence of the angels of God in heaven.—United Presbyterian.

His Last Song.

We have just read this touching story of an old Methodist, a singer of no mean order, who was afflicted with a cancer on his tongue. He went to a hospital for an operation, and there the pathetic incident occurred.

Holding up his hand he said. "Wait a bit, doctor, I have something to say to you." The operator waited, and the patient continued: "When this is over, doctor, will I ever sing again?"

The doctor could not speak; there was a big lump in his own throat. He simply shook his head, while the tears streamed down the poor fellow's face, and he trembled convulsively. The sick man then appealed to the doctor to lift him up, with which request the physician complied. He said: "I have had many a good time singing God's praises, and you tell me, doctor, I can never sing any more after this. I have one song to sing, which will be the last It will be a song of gratitude and praise to God as well."

Then, from the operator's table, the poor man sang one of Dr. Watts' hymns, so familiar to many:

"I'll praise my Maker while I've breath,
And when my voice is lost in death,
Praise shall employ my nobler powers;
My days of praise shall ne'er be past,
While life and thought and being last,
Or immortality endures."

—Epworth Herald.

What She Believes.

"I believe Hood's Sarsaparilla is a good medicine, because I have seen its good effects in the case of my mother She has taken it when she was weak and her health was poor and she says she knows of nothing better to build her up and make her feel strong." BESSIE M. KNOWLES, Upper Wood Harbor, N. S.

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COVERED WITH SCALES
Shed a Tablespoonful at Night. Hair Full of White Scales. Offers $100 for Cure. Tries CUTICURA, & Is Cured.

Last summer I had company,—a man and his wife. The man's hands and face had dry, scaly sores on them, and his head was covered, his hair being full of white scales. His wife said, "Some mornings she would find a tablespoonful in the bed." I asked him, "Why don't you cure yourself?" He said, "I would give a hundred dollars to be cured. I have paid out a lot of money, but don't get cured." I told him, "I would cure him for less than that," and told him to get CUTICURA remedies. I did not see him for some time after, and then he fairly shouted: "I am cured. CUTICURA has done it."
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'Twill purify system—Give strength & energy.

Very few people escape the enervating influence of spring weather.

There is a dullness, drowsiness, inaptitude for work on account of the whole system being clogged up with impurities accumulated during the winter months.

The liver is sluggish, the bowels constipated, the blood impure and the entire organism is in need of a thorough cleansing.

Of all "Spring Medicines," B.B.B. Blood Bitters is the best.

It stimulates the sluggish liver to activity, improves the appetite, acts on the bowels and kidneys, purifies and enriches the blood, removes all poisonous products, and imparts new life and vigor to those who are weak and debilitated.

7 Big Boils. Mr. Wm. J. Hepburn of Centralia, Ont.: sincerely say that Burdock Blood Bitters is the best spring medicine in the market. Last spring my blood was out of order, and I had seven or eight large sized boils come out on my body, and one on my leg was much larger than an egg. I got a bottle of Burdock Blood Bitters, and inside of six days, when half the bottle was taken, there was not a boil to be seen. I have recommended B.B.B. to different people in our town and all derived benefit from it. I say B.B.B. every success, as it is indeed a great medicine for the blood."

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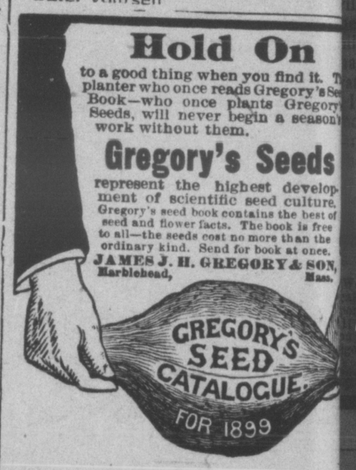
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