

Little Kindnesses.

You gave on the way a pleasant smile,
And thought no more about it;
It cheered a life that sad the while,
That might have been wrecked without it;
And so for the smile and its fruitage fair
You'll reap a crown sometime—somewhere.

You spoke one day a cheering word,
And passed to other duties;
It warmed a heart, new promise stirred,
And pointed a life with beauties
And so for the word and its silent prayer
You'll reap a palm sometime—somewhere.

You lent a hand to a fallen one,
A lift in kindness given;
It saved a soul when help was none,
And won a heart for heaven;
And so for the help you proffered there
You'll reap a joy sometime—somewhere.

—D. G. Bickers.

Spiritual Decay.

The Church may appear to prosper in some respects, and at the same time it may decay spiritually. There is such a thing as backsliding in heart, while outwardly there may be signs of health and strength. Individuals and churches should be vigilant lest inward decay set in and proceed to a ruinous degree before it is discovered.

Great care should be exercised in forming an opinion concerning the spiritual state of an individual or a church. Many considerations enter into the account, and unless we look on all sides we shall take a narrow and inadequate view. We may judge ourselves and our brethren too harshly. We may see only the symptoms which are bad, and fail to discover those which are full of encouragement. Where shall we look for signs of spiritual life in the churches?

We may find one indication of spiritual life in the preaching of the times. There have been times when Christian preachers did not appear to have the slightest conception of the true character of a Gospel sermon, and they entertained their congregation with the discussion of all sorts of curious questions. The aim of a sermon should be to enthronize Christ in the hearts of the hearers. A discourse which does not tend to introduce Christ to the inner life of the people can hardly be called a sermon. Preaching may be eloquent, learned, logical, and even biblical without being spiritual. A preacher who is spiritual will not be content with a great congregation and a flourishing condition of the finances of the church. He will not rest unless he sees the tide of spiritual life in the communion rising and sinners being converted to God. Take note of the preaching. If it aims merely to entertain and attract, it is a bad symptom. If the preacher has no tendency to win souls to God, the spiritual life of the church is low and the tide is falling.

Another index of the spiritual condition of a community is seen in the way the Sabbath is observed. Where the inner life of the people is strong and healthy they will remember the Sabbath day to keep it holy. The Sabbath will be a delight to their souls. But when a large proportion of those who profess to be Christians do not attend the services of the sanctuary, where Church members may be seen on Sabbath morning in the summer season going to the country with baskets filled to enjoy a picnic, and in the winter season attending social parties or entertainments instead of the services of the sanctuary it is a dangerous symptom. This state of affairs indicates that the case is serious. When the Sunday paper or the modern novel crowds out the Bible on the Sabbath day, when pleasure supplants worship, the signs are alarming.

Another index of spiritual life is found in the attitude of Christian men and women toward the Bible and the Church. True Christians, in whose hearts the love of God is richly shed abroad, search the Scriptures daily. They do this not merely as a religious duty, but rather as a means of spiritual comfort and improvement. They sit down with the Bible as a hungry man sits down to his meals, with a good appetite. They are not troubled with the learned discussions of critics. They understand the spiritual import of the Scriptures far better than learned men who are merely critics. But when the people begin to doubt they soon begin to neglect the Bible. When the word of God loses power over one his spiritual life begins to decline. The same is true of the house of God. The Church may not be what it should be. It never was. But it is a divine institution, and all spiritual men and women will frequent the courts of the Lord's house with gladness. It must be confessed that many members of the Church do not care much for the sanctuary. If some great man is to preach or some noted singer to sing, or if some eccentric speaker shall fill the pulpit, they will be there. But

when nothing extraordinary is expected they are otherwise occupied. This means spiritual decay. Note the attitude of professing Christians toward the church in any community, and you have a sure test of the spiritual life of that community.

The fruits of special religious services also should be noted. Evangelistic services are held from time to time in every place. The time was when the announcement of such special services among Methodists was the signal for a grand campaign, which was not without good results. The people looked forward to the time with eager expectation. They knew that they should gather much fruit. They were not disappointed. Their campaigns were always victorious. The history of the camp meeting is an important chapter in Methodism. The preachers and people assembled in groves for spiritual ends. They had no other object. They took with them their unconverted children and neighbors, with the sure hope that they would bring them back rejoicing in the Lord. The fires kindled in the groves by spiritual preaching and earnest prayer were carried back to the churches, and revivals began which resulted in multitudes of conversions and the inauguration of many wonderful religious movements. Is it so now? With what feeling does the average Christian hear the announcement that a special meeting will be held for the promotion of a revival? Is it not too often with doubt, with skepticism, with dread? And what fruits have we?

Come nearer home. Enter into the more private religious life of Christian men and women. The religious life of the home is a good index of the spiritual condition of the community and the church. When one is truly converted he is apt to feel the need of religion in his family life. It is not because he is required to establish an altar. When the fires on these altars burn low or go out the case is alarming. No amount of benevolent work, no amount of money contributed for charity and missions, no vast congregations in the sanctuary, no Sunday school, however flourishing, can ever be a substitute for family religion.

The class meeting may not be a divine institution in the sense that the family and the church are divine institutions, but it is a religious institution, which arose in a providential way and on which the providence of God has smiled. It is an institution which is in perfect accord with the teachings of the Bible. It meets a great need in the spiritual life of everyone. Its object is spiritual. It seeks only to promote the spiritual life of the members of the church. When the class meeting flourishes spirituality flourishes. When the class meeting declines and nothing is found to take its place it is a bad sign. Does the class meeting decay because it is no longer needed or because the spiritual life of the people has fallen below this gauge?

These considerations may cause a feeling of discouragement in the minds of some. But it should not be so. We might well be discouraged if left to ourselves. An inventory of our spiritual treasures might cause us to feel that bankruptcy is staring us in the face. But it is not so. Our resources are infinite. God is the same yesterday, to day and forever. Let us turn to him as in other days, and He will come and rain righteousness upon us. He will save us. "O that the salvation of Israel were come out of Zion! When God bringeth back the captivity of His people, Jacob shall rejoice, and Israel shall be glad," Christian Advocate.

Key to the Pentecostal Revival.

If you would find the key to that pentecostal revival the description of which is recorded in the second chapter of the Acts of the Apostles, you may find it in the fourteenth verse of the first chapter. There we read, concerning those who had returned from the ascension scene on Olivet, and whom the Master, just before his ascension, had bidden tarry in Jerusalem for "the promise of the Father, that 'these all with one accord continued in prayer and supplication, with the women, and Mary the mother of Jesus, and his brethren.'"

Every word in this passage is emphatic and deeply significant:

1. They gave themselves to prayer and supplication as the means by which to secure the much-desired endowment of power.
2. They all prayed—not one or two on behalf of the rest, but the whole company, individually and unitedly, special mention being made of the women, and Mary the mother of Jesus, and his brethren, as participants.
3. They all prayed with one accord—

without suspending one another or praying at each other, their supplications ascending as a single volume of prayer to storm the mercy seat of God.

4. Moreover they prayed on and prayed through until blessing and victory came; and so we read that "these all continued with one accord in prayer and supplication," etc.

No wonder that the next chapter begins by saying, "And when the day of Pentecost was fully come, they were all in one accord in one place; and suddenly there came a sound from heaven, as of a rushing mighty wind, and it filled all the house where they were sitting; and there appeared unto them cloven tongues, like as of fire, and it sat upon each of them; and they were all filled with the Holy Ghost and began to speak with other tongues as the Spirit gave them utterance." No wonder that a mighty revival broke out, in which thousands were converted and added to the church in a single day. Let any church fulfil the same conditions, and make the same use of that same mighty key of prayer, and the heavens will surely open, the Holy Ghost descend in the plenitude of his power, and Pentecost repeat itself in a sweeping and glorious revival, which will gather men and women by hundreds and thousands into the kingdom of God.—The Free Methodist.

Shooting Low.

A Minister felt that for some reason the words he spoke from Sunday were not bearing the fruit they should. One Saturday morning after he had finished writing his sermon, the thought occurred to him, "Perhaps I shoot too high; I will go down and see if Betty can understand it." Betty was a trusted Christian servant.

He went to the kitchen and called her to come and hear his sermon. She hesitated. He insisted. She came. He read a few sentences and a kid, "Do you understand that?" "No," she replied. He repeated the idea in simpler language, and then asked her if she saw it. "I see it a little," He again simplified. She saw it more clearly and showed deep interest, but said to him, "Plane it a little more." An' once again he simplified. Then she exclaimed with ecstacy, "Now, I see it; now I understand it."

He returned to his study and re-wrote his sermon in the simple style that Betty could understand. On Sabbath morning he went to church, fearing and trembling lest his people should be disgusted with his sermon, but fully resolved to try the experiment. What was his surprise to find that he was given attention as never before, and he saw eyes were filled with tears in the congregation. From that time on he changed his style of language and had no further cause to feel that his work was not successful.—Baptist Commonwealth.

Common Lives.

The common people have always been Christ's best friend. It was the common people who heard him gladly when the great were persecuting him; from the common people his church has been most largely recruited; even so today the hearts of the common people are the greatest bulwark of the faith. If the common people have honored Christ, still more has Christ honored them by using them in the defence of his truth and the spread of his gospel. Through them, in a thousand quiet ways, he is daily being preached. They are the mainstay of every movement for righteousness; they comprise the bulk of his church. Verily Christ uses common lives.

Christ uses common lives, not because they are common lives, but because they are willing to be used by him.

God requires not talents, but submission. It matters little to him whether a life be common or great, as the world views it. He only asks that the life be yielded to him; he is perfectly able to fill it with all power and to accomplish mighty works in it. There is no life too humble to be greatly used of God. He wants not worth, but willingness.

Most of the work that needs doing in this world does not require exceptional ability. The diffusing of cheer in discouraged surroundings, the repression of sharp and critical words in the ver-curring ments of temptation, the speaking of messages of encouragement and sympathy, the habit of kindly forbearance, the daily humbling of self for other's sake—these are the common ways in which common lives may be used by Christ.

Greatness in heaven is not measured by greatness on earth.—Forward.

British Troop Oil Liniment is unsurpassed by any liniment on the market to-day. It is composed of the healing soothing and cleansing vegetable oils and extracts. It is put up in large bottles for the small price of 25 cents.

God Constantly Speaks to Us.

The longer I live the more sure I am that to the devout soul God is constantly speaking by the little incidents of daily life. Such a man will have that experience corroborated by the word of God on the one hand and sympathetic circumstances on the other. And though everybody says the man is acting in a suicidal manner, the man himself is convinced by ways he cannot define that he had learned the will of God.

It may be that this relates to the giving up of habit taking a certain course or stepping out in some untrodden path, but the man knows that he knows the will of God. If, however, you do not know, do not act. If I had a little child who could not tell what I wanted, who at the same time needed to know my will, I would explain even to the option of the simplest speech and the shortest words. So we must trust God to make known His will to us.

God also works in man "to do." When you know what God wills, you know that you have sufficient power to do what He purposes. You must not wait to feel it. Believe it is there.—F. B. Meyer.

A Ministry Without Words.

If Christian service were all talking and praying in meetings and visiting the sick, it would be discouraging to some talented people. But are our tongues the only faculties we can use for Christ? There are ways in which even silent people can do service for God and be a blessing in the world. A star does not talk, but its calm steady beam shines down continually out of the sky and is a benediction to many. A flower cannot sing bird songs, but its sweet beauty and gentle fragrance make it a blessing wherever it is seen. Be like a star in your peaceful shining and many will thank God for your life. Be like a flower in your pure beauty and in the influence of your unselfish spirit and you may do more to bless the world than many who talk incessantly. The living sacrifice does not always mean active work. It may mean the patient endurance of a wrong, the quiet bearing of a pain, cheerful acquiescence in a disappointment.

"Noble deeds are held in honor;
But the world would sadly needs
Hearts of patience to unravel
The words of common deeds."

God's Love.

The seasons come and go; spring's young bloom—the blossoms and spring grass and flowers and the running water, released from its icy bonds, and the happy songs of the birds—changes into summer's heat and beauty, and that again into the sweetness and deliciousness of autumn, with its beautifully tinted leaves, its hazy atmosphere, its flowers, peculiar to it alone; this merging into the ice king's reign, when the earth is covered with a mantle of snow, which transfers all outdoor objects into visions of beauty. But, though the seasons change, God's love ever remains the same. "It abideth forever." Throughout the centuries, through Old Testament times, to where He sent His only Son into the world for our sakes, down through the ages, His love has never changed, and is manifested in many countless ways.

Croupy Coughs of Children.

The tendency to croup is a foe that parents have to fight. Croup comes in the night, when the help must be right at hand if it is to be helped at all. Adamson's Cough Balsam is a blessing to all families where there are children subject to attacks of croup or any mean cough. It has a wonderful reputation for its efficiency and fully deserves it.

You cannot tell what night your child may wake up choking to death with croup. In such a case what do you do? Send for a doctor and wait an hour, or perhaps two hours, while the child is gasping for breath? How much simpler where the true specific for croupy coughs and all throat troubles is right at hand. Indeed, no other way is safe with young children in the house.

Adamson's Cough Balsam is a most delicate medicine for children, relieving the little throats at once. Its action is soothing and certain. It clears out the phlegm, which produces the croupy condition, and is a safeguard which no mother who knows about it will dispense with. All coughs and inflammation of the throat or bronchial tubes are cured by the Balsam with promptness that surprise. All druggists sell it, 25 cents. The genuine has "F. W. Kinsman & Co." blown in the bottle.

In Ways That Count.

"I will send my prayers in my wagon," answered a farmer who was asked to pray for a poor widow. "It is time my sympathies oozed out through my finger tips," thought a young girl who had been feeling sorry for an over-worked mother. "I must spell my pity with my

purse," decided a man whose heart had been touched at the need of the heathen.

"My sociability needs to be mounted on shoe leather," concluded a well-meaning but home-tied church member, as she thought of her duties toward some new comers.

"I will try to coax my heart into the palm of my hand," the usher whispered to himself, as he was about to reach out for a perfunctory handshake with a stranger.

"O Love, come sit on my lips while I speak to that careless one," invoked one whose good intentions had a fashion of hiding in the heart.—Christian Endeavor World.

A dime or a sixpence held close to the eye can shut out the sun. Resolute effort is needed to prevent the small, intrusive present from blotting out the transcendent greatness of the final future. And for lack of such effort men by the thousand fling themselves away.—Alexander McLaren.

The only real and Christian way of purity is to live in the open world and not be of it, and keep the soul unspotted from it. There are no fires that will melt out our dross and corrupt particles like God's refining fires of duty and trial, living as He sends us to live, in the open fields of the world's sin and sorrows, its plausibilities and lies, its persecutions, animosities and fears its eager delights and bitter wants.—Horace Bushnell.

Of all earthly music, that which reaches the farthest into heaven is the beating of a loving heart.

This hour is mine with its present duty; the next is God's and when it comes His presence will come with it.—Anon.

INFLAMMATORY RHEUMATISM.—Mr. S. Ackerman, commercial traveler, Belleville, writes: "Some years ago I used Dr. Thomas' Electric Oil for inflammatory rheumatism, and three bottles effected a complete cure. I was the whole of one summer unable to move without crutches, and every movement caused excruciating pains. I am now out on the road and exposed to all kinds of weather, but have never been troubled with rheumatism since. I, however, keep a bottle of Dr. Thomas' Oil on hand, and always recommend it to others, as it did so much for me."

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Something for MOTHERS.

EVERY CHILD born into the world with an inherited or early developed tendency to distressing, disfiguring humors of the skin, scalp, and blood, becomes an object of the most tender solicitude, not only because of its suffering but because of the dreadful fear that the disfigurement is to be lifelong and mar its future happiness and prosperity. Hence it becomes the duty of mothers of such afflicted children to acquaint themselves with the best, the purest, and most effective treatment available.

Warm baths with CUTICURA SOAP to cleanse the skin and scalp of crusts and scales, gentle applications of CUTICURA Ointment to all itching, irritation, and inflammation, and soothe and heal, followed in the severe cases by mild doses of CUTICURA RESOLVENT, afford instant and grateful relief, speedy cure, and leave nothing to be desired by anxious parents.

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covers a wide field. There is no better application for Cuts, Wounds, Ulcers and all Open Sores, as the soothing and healing properties of this remedy are unsurpassed. For Sprains, Bruises, Stiff Joints, Contracted Cords, Bites and Stings of Insects, and Painful Swellings of all kinds, bathes in parts with hot water, then apply the Troop Oil freely, and you will be surprised how quickly pain will be eased and inflammation subside.

In the case of Rheumatism, Neuralgia, lame Back, or muscular soreness the Oil gives wonderful relief.

For Cured Breasts or Cracked Nipples, which cause women so much suffering, they will find nothing to equal Troop Oil. Internally the Oil may be taken with warm water, and you will be surprised how quickly pain will be eased and inflammation subside.

Used as a gargle it is of inestimable value in Diphtheria, Sore Throat, Quins, and Ulcerated Tonsils. A large bottle 50c.

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