

"My Peace I Give Unto You."

BY MRS. E. R. DUNBAR.

Sweet peace, that blessed boon not as the world
May measure, or record;
Not with the battle's tramp, or flag unfurled,
'Twas just a still small word.
But oh, its power! Its white and wide-spread wings.
Its brooding, hovering might;
Surpassing all earth's healing ever brings,
For sorrow, pain or blight.
The breaking heart resumes its throbs once more,
The weary soul, its rest;
And where wild waves had dashed against the shore,
The song-bird builds its nest.
The distant dimness clears. The jasper walls
Gleam brighter to faith's eye,
And cares, which once, were clamorous with calls,
May drift serenely by.
Oh, we would clasp this pure unstinted gift,
With gratitude and love;
No earthly trust the soul can so uplift,
Its lines are safe above.
Tis a foretaste of heaven that we may know,
Beyond all doubt and fears,
That, mingled with its never-fading glow,
Are rainbows of our tears;
Sweet evidence that every storm will pass,
As passed our earthly years.

The Guidance of the Spirit.

To be led by the Spirit is one of the most precious privileges of a disciple of Christ. Like many another, it is also one about which people may hold most misleading views and fail to attain it. The proof of this last statement is easily seen. The people who, above all others, claim to be led by the Spirit, are the Plymouth Brethren. At every service they profess to be presided over by the Holy Spirit. In conversation, if one differs from one of them, he is pretty sure, before the argument closes, especially if he presses the Plymouth Brother pretty closely to have all further controversy cut short by the statement: "My interpretation must be right, for I have the Spirit." And yet the Brethren, of all others, although professing to have this infallible guidance, are torn by doctrinal differences into little warring fragments as are none others. From the time of Moretus down to the present there has scarcely been a fanatical sect founded upon some vagary which soon had its day and vanished for the time, that has not used the claim of direct guidance of the Spirit to win adherents. In recent times reference may be made to Irvingism, Mormonism, Seventh Day Adventism, etc.

Two consequences follow from a knowledge of these facts. One is that a man who makes special profession of the guidance of the Holy Spirit in order to secure assent to his views really puts himself under suspicion of inability to convince men of their soundness from a sober interpretation of the Word of God. This is not so serious a matter, although it may do injustice to some most excellent brethren. The second is more grave. From the use which is made of it by those who make the most claimant claims to this guidance to support some fad, a disgust is had of the very truth itself, and people not only do not profess to have it but they do not seek it.

The best safeguard against being captured by those who make extravagant claims to support questionable beliefs, as well as against this disgust which shuts out from the real help of the Spirit, is to gain right views as to the Divine guidance. The most of the error in connection with this precious truth is due to a disregard of the principle that God gives His guidance through securing the right use of the means at our disposal through the best exercise of the powers He has given us. In forming an opinion as to Divine teaching in reference to any given question, nothing can do away with the need of a reverent and patient study of the Word of God, which is the Spirit's own revelation.

No claim of Spirit guidance ought to induce any man to accept a doctrine until he is sure it is the teaching of God's revelation. He must try the spirits to see whether they be of God or not. Any one who claims to have received truth, or to have reached conclusions by direct light from above, without this study of the Bible, is not to be heard as an authority. God does not train us in imbecility by giving help to do away with the cultivation of all our powers, or of any of them, by the most sturdy exercise. Timothy was exhorted to study by the Apostle Paul.

It is only as the most rational interpretation of the Word of God is to be received that men can be guarded against the confusion of conflicting claimants of a direct message of the

Spirit. It is only in this way that such claims can be tried. Anyone who seeks to force on men an interpretation which does not appeal to their best spiritual and common sense as the most natural meaning of all the passages bearing on the subject, is making a false claim if he says his views must be taken because he has the Spirit.

So, also, in reference to guidance in action rather than belief, man must not suppose he can have Divine help, which will make it unnecessary to get all the light he can from all the circumstances and principles involved. To expect this would be to suppose God, in guiding men, would ignore the very powers given to them for their guidance.

What room is there, then, left for the guidance of the Spirit? It may be asked. There is much room. It is only by the quickening of the Spirit within that all our spiritual powers, and through them all our other powers, can be aroused to do their best work. It is only thus that there can be truth within us to respond to truth without, in the Bible, or in the circumstances and principles of any given case of conduct to be determined upon. It is only thus that the blinding influence of prejudice and selfishness can be brushed aside. It is only thus that clear vision can be obtained. To our mind the guidance of the Spirit does not come as a special endowment to meet a special need, but depends upon the fullness with which the Spirit is in possession of the inner life, and should be a permanent rather than an occasional condition. This but means that the more of the life from God we have in our souls the more certainly shall we be guided by God.

We do not mean by this that God may not give direction where there are no circumstances and guiding principles within reach by some influence which acts upon the mind itself. But in reference to truth, until we are convinced that a new revelation is to be given, we have no confidence in beliefs which have not been reached by a patient study of the Bible by men with spiritual and other powers at their best.

Of course this but touches the edge of a very large subject, but it may be of service as laying down a guiding principle. - Canadian Baptist.

"The Dead Line."

BY REV. J. M. LA BACH, D. D.

I have enjoyed the articles on preachers and their calling. Not that we thought they were always entirely; we could hardly expect that, but because we see often how easy it is to be either mistaken or prejudiced. The veneration of selfishness often gives a darker, and perhaps a more discouraging, picture, than the real facts will sustain. The trouble, if any, is not all with the preachers, nor is it all with the churches.

These are strange times. We are passing it seems to me, through a crisis. How often, as we study about these peculiar circumstances, are we reminded of the words of Paul to Timothy in the third chapter of his second letter. These are, indeed, "perilous times." Many changes are being brought about in all the departments of life. Homes are not always the places of Christian culture; and the Church of God is feeling the effects of this change. This is the time for our faith to be firm, for our patience and forbearance to be long-suffering, and for that which is greater than either faith or hope—love—to be the dominant power in our lives.

This unrest has not come without a cause. It is but one of the symptoms of a moral and spiritual disease. To treat it. Is it not worldliness in some form or other which has produced it? So long as a vessel upon the ocean does not leak, it is safe; but when the ocean gets into the vessel there is danger. The same is true of the Christian in the world. If the Christian springs a leak, and the world gets into him, there is danger. Ought we not to pray our Lord's prayer, John 17: 15—"I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil."

The dead line is to be seen in some of the churches, as well as some of the preachers.

Some years ago a suburban church of one of our large Northern cities, in the absence of their pastor, sent to the theological seminary in the city for one of the professors to preach for them. For some reason the professor could not come, and he sent a student of the Senior Class. Some time after this the pastor was away again, and they sent a student. Shortly after this the pastor was called away to see a sick friend, and the church again sent for a supply, and said: "Do not end us any more real, as we are not

only tired of it, but we cannot stand indigestible food. It is not good for us." The professor, it is needless to say, supplied the church that time.

May it not be true that in this rage or fad for young men only, some of our churches, having been fed on indigestible food, have become restless? Have we not made too much in one way of the preacher and not enough of the message? It is doubtless true that some preachers have passed the dead line. Some when they graduated at the Seminary; some at thirty or forty and at fifty, and some, like Dr. Palmer, Dr. Hege, of Richmond, Dr. Storrs, of Brooklyn, N. Y., pass the dead line when God calls them to come up higher.

In the practice of medicine and of law, experience and age are valuable; why not in the ministry, where the interests are much greater? It is equally true that we find doctors and lawyers and merchants and artisans who have passed the dead line. It is not peculiar to preachers. We find sometimes Christians, even churches who have passed the dead line.

An observing mind cannot fail to see the great changes going on in all the relations of life. The wonderful commercial activity is occupying the minds and the hearts of the people. How to reach the people is the great question that confronts all our churches, especially in the larger commercial and manufacturing centres. We need in this work special consecration and adaptation to the conditions which are being brought about.

It is not a question of old men or young men, but one of graver importance. We need only consecrated men, wise and active, who are ready to obey the divine commission. We need churches that are ready, with the pastor, to enter into this work with the same consecration and fullness of the Spirit that he does.

A near friend asked Mr. Spurgeon, in talking about his great work, "Please tell me what is the secret of your success in this marvellous work." Mr. Spurgeon replied:

"My people."
"Your people; what do you mean?"
"I owe my success largely to my people. They have not only prayed for me, but they have worked with me. I have had their sympathies and hearty co-operation, and, under God, we have succeeded."

The pastor and members of the church should be alive to the needs of the hour, to the opportunity of bringing many more to a saving knowledge of the Saviour. We shall then not hear of a "dead line."—Christian Observer.

Personal Work for Christ.

Jesus Christ was born not only in Bethlehem in the time of the Caesars; he is being born everywhere, evermore. "I in them," means a new Christ for every generation, so that every age becomes for itself the interpreter of the gospel message. This immortality of newness is forevermore the glory and charm of the cross. The sublimest work coming to any man on earth is to accurately interpret this old-new gospel for the age in which God gives him life; to take first-century power and harness it to twentieth-century problems.

Most people see clearly that, for some reason, the sweeping revivals of other days do not now visit the church. Many of us do not believe it is because the church is becoming obsolete, or because the world is outgrowing Jesus Christ; but rather because new conditions, and new problems, and new trends of thought are calling for adjustments in methods. The personal element is a dominant present-day factor in the world-life, and here we find the key to what we fully believe to be the newer gospel interpretation which is to usher in the larger fruitage. Not fewer sermons, nor fewer special efforts, nor fewer revivals; but more personal witnesses; more messengers of the cross; more disciples seeing clearly that Christian duty is not done with church attendance, benevolent offerings, and the average movements of churchly life, but that the very gist of discipleship is the making of other disciples.

The personal method was the Master's method. To be sure, he preached to great audiences, and multitudes became his disciples; but the people who came to him in multitudes, abandoned him in multitudes, while those won by his personal touch remained with him to the end, and out of them he formed his church. It is worth remembering too, that the personal method wins the choicest souls. While the Church ought never to forget the average man neither ought she to forget that Paul was worth to early Christianity more than a whole cityful of average men, and that the strategic man is still a pivotal element in the Christian sys-

tem. That strategic man is won only by personal touch.

In this personal work certain words stand for qualities and equipments of imperative importance. One may do much, lacking many of them, but if one is to do the most, and be at his best, no one of them must be entirely wanting. Genuineness, standing for realness in soul, character, and conduct. One cannot live less than the best at any time without that fact cheapening his words at all times. Courage, which hides not behind the pulpit, which has been called "Coward's Castle," or the impersonal audience, but face to face urges the gospel message with the "Thou art the man." Winsomeness, which tactfully reveals the Christ beauty. Cromwellian bluntness may express the truth; but Cromwell is ancient history, and force was his law. Contact, so that the healing goes out from us. It is surely no accident that Christ touched those he healed. The Settlement idea is in the air, and remote seclusiveness represents not the Christ who so loved the world that he came to save. Sympathy, which means sympathy, you remember—that harmony by which one comes into fellowship with the hidden life of another, feeling his sorrows and bearing his burdens. The Holy Spirit, without whom it is worse than folly to take either the Father's name upon our lips, or his work into our hands.—Rev. F. L. Thompson.

"This Grace Also."

BY AMOS R. WELLS.

There was once a poor Hindu mother who had two boy babies, twins, and one of them was blind. She thought the gods must be angry with her, or the child would not be blind, and planning to propitiate them. One day she was seen with but a single child in her arms, and he was blind! She had thrown the other, as an offering, into the Ganges. "Yes, of course," she said, when questioned, "I gave the best."

How this untaught faithfulness of the poor heathen mother puts us all to shame! We may be sure that God gives his best to us, without reserve of anything for his private enjoyment; that is, He always gives us the best we are capable of receiving. It may fairly be questioned whether we give to Him at all until we give eagerly, and until we ask honestly, not "How little can I give, and preserve my self-respect and the respect of others?" but "How much is it my happy privilege to give?"

George Muller, the Apostle of Faith handled immense sums of money in the support of his great philanthropic enterprises, but left behind, at his death, property valued at only \$800, and little of this was in money. The ambition to "die rich" is one of the most engrossing and debasing of human passions. The wealth thus sought is a wealth that is died into, surely enough.

But it is possible to have a wealth that signifies life, and life even more abundant. The story of John Wesley's sermon is well known. A stingy old farmer was listening to the great preacher, whose theme was money. Wesley's first topic was "Get all you can." "Good!" whispered the farmer, nudging his neighbor. The second topic was, "Save all you can." "Still better!" whispered the farmer, waxing enthusiastic. But the preacher's third topic, on which he proceeded to enlarge with all his God-given eloquence, was, "Give all you can." "Oh, dear!" groaned the farmer; "he has gone and spoiled it all."

We are to get, then, and we are to save, chiefly with a view to giving. Any other kind of getting rapidly becomes extortion. Any other kind of saving rapidly becomes parsimony. It is not safe to postpone the giving till we are wealthy. Wise giving is a difficult art, and requires a long apprenticeship. Besides, nothing but heroic giving can keep the love of money from growing up in our hearts.

Indeed, if we do not give, it is doubtful whether God will ever permit us to become rich. True, there are many wealthy men who are misers, but there are vast numbers of poor men who are stingy. God has good reasons for keeping some generous men poor, but in the main it will be found that He delights in bestowing worldly goods upon those who will use them well.—Sabbath Reading.

Again—Don't Drink During Meals.

Be careful to limit the amount of water and fluids which you take during meals, since large quantities of these, especially ice-water, hinder digestion. Not more than one glass of water should be taken during each meal. In order to quench the thirst which is so apt to clamor for water at meals, an eminent authority suggests taking a glass of hot water fifteen or thirty minutes before meals. This acts especially well in the morning, as it cleanses the stomach.—October Ladies' Home Journal.

IF YOU CATCH COLD.

Many things may happen when you catch cold, but the thing that usually happens first is a cough. An inflammation starts up in the bronchial tube or in the throat, and the discharge of mucus from the head constantly poisons this. Then the very contraction of the throat muscles in the act of coughing helps to irritate so that the more you cough the more you want to cough. It is, of course, beyond question that in many cases the irritation started in this way results in serious names. It is in this irritated bronchial tube that the germ of consumption finds lodgment and breeds. Great numbers of people disregard cough at first, and pay the penalty of neglect. Cough never did any one any good. It should be dispensed with promptly. Adamson's Botanic Cough Balsam is a well known remedy and it is the surest and quickest cough cure known to-day. It does not deceive by drugging the throat. It soothes the irritated parts and heals them, then the cough stops of its own accord. The action of this medicine is so simple that it seems like nature's own provision for curing a cough. Every druggist has it. 25 cents. Be sure to get the genuine, which has "F. W. Kinsman & Co." blown in the bottle.

When men travel in stage coaches in grand mountain countries, some will ride in the inside with the curtains fastened down. They see nothing of the beauty of the scene through which they pass. Others ride outside, and see every grand thing by the way. This illustrates the way different persons go through God's world. Many pass through shut up inside a dark, dismal coach, with all the curtains drawn tight, themselves shut in, and all of God's joy and beauty shut out; others ride outside, and catch a glimpse of every fair and lovely thing by the way. They breathe the fresh air, hear the joyous songs of the birds, see the fields, brooks, rivers, mountains and skies, and quaff delight every.—J. R. Miller.

Any religion whose secret springs do not exceed its surface water will evaporate in the burden and heat of the day.—Elizabeth Charles.

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