

## A MINISTER'S MORNING HYMN.

Saviour, be Thou my guide today—  
So hold me that I cannot stray;  
Inspire, attend, and shadow me,  
That all my life may honor Thee.

My lips and hands and heart control,  
Of hope and joy be Thou the soul;  
Weary, I would not be, nor slow  
In steps I take with Thee below.

Give me an unfaltering trust,  
Prevent all loitering and rust;  
I long through temple, house, and  
street,  
To follow Thee with willing feet.

Let men be blest by what I say,  
The Church grow strong because I  
pray;  
Inflame me with Thine own desire,  
Baptize me with celestial fire!

In life, in labor, or in rest,  
Sure of Thy smile and sheltering  
breast,

Or risen with the conqueror's crown,  
Hail life immortal as mine own.

—Henry J. Fox, D.D.

## OUR UNSUSPECTED PERILS.

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

Many of life's worst dangers are unsuspected. Disease lurks oftentimes in a soft, still, dreamy atmosphere, which we think delicious, with its sweet odors, while the chill, rough, wintry blast, from which we shrink as too severe, comes laden with life and health. Most of think of a life of ease, leisure and luxury as the most highly favored lot, one to be envied. Yet there is no doubt that a life of rugged toil, hardship and self-denial, which we look upon as almost a misfortune, is far safer than one of ease.

There was laid one morning on the minister's pulpit a little folded paper which, when opened, contained the words, "The prayers of the congregation are requested for a man who is growing rich." It certainly seemed a strange request for prayer. If it had been for a man who, through misfortune had become suddenly poor, or for a man who was suffering in some great adversity, or for one who had met with sore bereavement, every heart would have at once felt deep sympathy. Such experiences as these are thought to be trying and perilous ones in which men need special grace. But to ask prayers for a man who was growing rich, no doubt to many people in the congregation seemed incongruous. Should it not rather have been a request for thanksgiving for this man's success?

Yet when we open the Bible we find that the experience of growing rich is indeed set down as one full of spiritual peril. It was Jesus who said, "How hardly shall they who have riches enter the kingdom of God!" And St. Paul said, "They that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil." There is no doubt that when a Christian is growing rich he needs the prayers of God's people whether they are requested for him or not. Countless men have buried their manhood in the fabrics of earthly prosperity which their hands have reared. Many a man's envied fortune is in God's sight but the splendid mausoleum of his soul. We do indeed need the prayers of God's people in the time of prosperity that our hearts may be kept warm

and soft, and that we may be sheltered by the love of God from all the insidious dangers and hurtful influences that belong to the experience of worldly favor.

Another condition that, according to the Scriptures, hides unsuspected peril, is one of unbroken prosperity. "Because they have no changes, therefore they fear not God." Those who are thus described are free from trouble, from adversity, from misfortune, from disappointments. It is not usual that such an experience is regarded as one of danger. Indeed we naturally consider such persons as peculiarly favored. For example, here is a home which has gone on for a long time without saddening changes. Business has prospered and the circumstances of the household have become more and more easy. There have been no long serious illness, causing pain and anxiety, no deaths breaking the happy circle of loved ones.

No one naturally looks on the household as in any peculiar danger. The neighbors do not have special prayers for it in church. Yet there is no doubt that insidious moral dangers do lurk in such experience. Oftentimes God has less and less welcome in such a home. Christ is lost out of the household life, and beneath the bright earthly prosperity the angels see spiritual death.

The same is true of individual life. Unbroken prosperity is the bane of spiritual good. For one thing it hinders growth in knowledge and experience. There are truths that can be learned better in darkness than in light. We should never see the stars if there were no night to blot out the glare of day. And there are truths in the Bible which are perhaps never learned in the brightness of human joy. There are divine promises which by their very nature are invisible in the noon-day of gladness, hiding away like stars in the light, and revealing themselves only when it grows dark around us. The deeper meaning of many a word of scripture is learned amid life's painful changes.

There are also developments in spiritual growth which cannot come in time of unbroken prosperity. The artist was trying to improve a dead mother's picture. But the son said, "No; don't take out the lines. Just leave them, every one. It wouldn't be my mother if all the lines were gone." It was well enough, he said, for young people who had never known a care to have faces free from wrinkles; but when these have seventy years of love, service and self-forgetfulness, it would be like lying to cover up their tracks. The very beauty of that old face was in the wrinkles and the lines which told of what brave heart and strong hands had done for love's sake. There is a blessing in such a life. But in the life of ease which many a woman lives there hide sore perils.

Another of the unsuspected perils of no changes is the lessening of dependence upon God. While there are no breaks in the flow of favors, we are apt to forget that all our good gifts come from our Father's hand. It is a sad hour in my life when the consciousness of the need of God fades out of it. It seems pleasant to go on making plans of our own and carrying them out without check or defeat. We like to say that we are masters of circumstances, that we make all things serve us, that we turn obstacles into stepping-stones, climbing continuously upward upon them. But a little thought will show peril that hides in, thus having always one's own way. It is not the

doing of our own will but God's that leads to perfect character and blessedness. Unless, therefore, we are filling out of God's plan for our life, the unbrokenness of the prosperity is not an unmixed good. Most of us need to be baffled oftentimes in our schemes, to be defeated in our projects, to have our plans fail, to be compelled to yield to a stronger will. In no other way can the sense of dependence and obligation be kept warm in the heart. If we always get our own way, we are apt being human, to grow proud, wilful and rebellious. It is a sore misfortune to any one of us if, in having our own way, we forget God and cease to love and follow Christ. Says Archdeacon Farrar: "God's judgments—it may be the very sternest and most irremediable of them—come, many a time, in the guise, not of affliction, but of immense earthly prosperity and ease."

## CHRIST'S USE OF ORDINARY LIVES.

Not one of the twelve apostles would have left a trace in history if it had not been for the companionship of Christ, the training He gave them, His Spirit who was in them. Paul might have been merely a name, as pupil of Gamaliel and rabbi, in the wilderness of Jewish tradition, if Christ had not claimed him for His own. Peter calls himself a messenger, Paul and James call themselves bond servants, so wholly do they feel that their claim upon the attention of the world is that they represent their Master. These were all ordinary lives, and all but that of Paul unmarked by genius or opportunity until they received the mark and became the instruments of the extraordinary, the ideal, the central man, Jesus Christ.

Most of us have known such men and women whose remarkable influence in their own circle—or even far beyond—grew out of resources which they drew from faith and experience with Christ. Their confidence was not self-confidence, their power was given them from above. They were just ordinary people, of like passions and experiences with ourselves, but sharing gifts from above. The secret of their charm and power is simply this, that Christ makes use of them and they are glad to be with Him and do His will. Such ordinary men and women used for great help, if they defined their life, would say, No longer I, but Christ liveth in me. Such is the testimony of Florence Nightingale: "If I could give you information of my life it would be to show how a woman of very ordinary ability has been led of God in strange and unaccustomed paths to do in His service what He has done in her. And if I could tell you all, you would see how God has done all and I nothing. I have worked hard, very hard, that is all! and I have never refused God anything."

These ordinary lives are powerful with us because they are close to us. When one speaks from aloft or from afar his voice grows cold in passage to us. But the friend, the brother, sister, mother, who lives at once with Christ and at our side, proves to our hearts in warmth of sympathy that Christ's power in plain lives is a living reality. There is a great diversity of callings, but the work is one, and behind the work—our work—is He who made apostles and martyrs out of the peasants and fishermen and publicans of Galilee.

The conditions which make such a use of our lives possible are faith and energy. Faith means the giving over of our lives to God for such a use as He shall choose to make of them. En-

ergy finds its opportunity in obedience and service. It is the paradox of the Christian life that power comes with surrender.

He that looseth his life shall save it. When we hold our lives for Christ we hold them at once more loosely and more powerfully than before. They may consist of only ordinary powers in humdrum circumstances, but Christ will use them. And we may not measure the value or the fruits of his chosen use, any more than Peter could have foreseen or foretold the fruits of His life consecration to the teacher who became his Saviour and his Lord.—*Congregationalist.*

## GOOD OUT OF ADVERSITY.

Trials are profitable.

The rough diamond cried out under the blow of the lapidary: "I am content, let me alone."

But the artisan said, as he struck another blow:

"There is the making of a glorious thing in thee."

"But every blow pierces my heart!"

"Ay; but after a little it shall work for thee a far more exceeding weight of glory."

"I cannot understand," as blow fell upon blow, "why I should suffer in this way."

"Wait; what thou knowest not now thou shalt know hereafter."

And out of all this came the famous Koh-i-noor to sparkle in the monarch's crown.—*David James Burrell, D.D.*

## Drugging Will not cure Catarrh.

This loathsome disease is caused by germs that invade the air passages of the head, throat and lungs and can be cured only by inhalation of medicated air. Stomach medicines, atomizers, snuffs are ineffectual, because they fail to reach the cause of the trouble. Catarrhazone is successful because it is inhaled to every part of the breathing organs and has power to kill the germ, heal the inflamed tissues and prevent droppings in the throat. Catarrhazone treats more than one thousand square feet of the mucous surface with every breath taken through the inhaler, and affords instant relief. It perfectly cures Catarrh, Asthma and Bronchitis. Sold by druggists. Two months' treatment. Price \$1.00. Small size, 25 c., or by mail from Folson & Co., Kingston, Ont.

"A dear old Quaker lady who was asked what gave her such a lovely complexion, and what cosmetic she used, replied, sweetly: "I use for the lips, truth; for the voice, prayer; for the eyes, pity; for the hands, charity; for the figure, uprightness; and for the heart, love."—*Selected.*

*It is Known Everywhere.*—There is not a city, town or hamlet in Canada where Dr. Thomas' Electric Oil is not known—wherever introduced it made a foothold for itself and maintained it. Some merchants may suggest some other remedy as equally beneficial. Such recommendations should be received with doubt. There is only one Electric Oil, and that is Dr. Thomas'. Take nothing else.

"Folks nebber is satisfied," said Uncle Eben. "Er white young lady is allus tryin' ter get frizzes in her haid, and de culled young lady is allus tryin' ter get 'em out."—*Washington Star.*

*To Those of Sedentary Occupation.*—Men who follow sedentary occupations, which deprive them of the fresh air and exercise, are more prone to disorders of the liver and kidneys than those who lead active, outdoor lives. The former will find in Parmelee's Vegetable Pills a restorative without question the most efficacious on the market. They are easily procurable, easily taken, act expeditiously, and they are surprisingly cheap considering their excellence.