

A Waiting Soul.

There's a pause that is better than onward
 rash,
 Better than hewing or mightiest doing;
 'Tis the standing still at sovereign will.
 There's a hush that is better than ardent
 speech,
 Better than sighing or wilderness crying;
 'Tis the being still at sovereign will.
 The pause and the hush sing a double song
 In unison low, and for all time long:
 O human soul, God's working plan
 Goes on, nor needs the aid of man!
 Stand still—and see!
 Be still—and know!
 —Exchange.

"In All Thy Ways."

BY J. R. MILLER, D. D.

Few promises mean more, when practically interpreted, than that one which tells us to acknowledge the Lord in all our ways, and then assures us that He will direct our paths. We all need direction in our life paths. We are continually coming to points where we cannot decide what we ought to do, which way we ought to take. We turn to our friends for counsel.

The little child puts its hand in the mother's. The blind man seeks some one with good eyes to lead him. Inexperience looks to experience. But human guidance is inadequate. It is short-sighted, and cannot know certainly what is best. It is ignorant, and may mislead unwittingly. Wrong advice, though meant for good, has wrecked many a life destiny. Even love may guide fatally. Peter in his impulsive warm-heartedness, would have turned Jesus away from his cross. Many times human love has held back its dear ones from the paths of sacrifice, hardship, and loss which were the divinely ordained paths for those feet. Human guidance is not enough. We want something truer, wiser, safer, something infallible. And that is just what we have assured to us in this promise of divine direction.

There is a condition—we must acknowledge the Lord in all our ways if we would have His direction. Most of us acknowledge the Lord in some of our ways. We turn to him in the time of great trials or in sore dangers. Even scoffers and atheists have been known in the moment of peril, as in a storm at sea, to fall upon their knees and call upon God for help. The most ungodly people, when alarming sickness is upon them, or when death stares them in the face, want to take hold of the hand of God. There are none of us who do not at certain times crave the divine direction and help. But the condition of our promise reads, "In all thy ways acknowledge Him."

Perhaps we acknowledge God in spiritual things, but shut Him out of the other parts of our life. We talk to Him about our souls, but not our daily work, our week-day life. What did you pray for yesterday? Did you men talk to God about your business, your buying and selling, your farm work, your common task work? Did you women pray about your household affairs, asking God to help you keep tidy homes, to train your children well, to be sweet tempered, gentle, patient, thoughtful? Did you young people talk with God about your studies, your amusements, your friendships, your books? We make no mistake when we take God into our counsel in any mere section of our life. Some one has said, "Each act of our life may be a psalm of praise, and all we do in the home, the field, or the counting room may be as truly to the glory of God as the most elaborate ceremonies of religion." Mr. Ruskin says, "Unless we perform divine service in every willing act of our life, we never perform it at all." That is what is involved in the counsel that in all our ways we acknowledge God.

To acknowledge God is to recognize Him as the Lord and Master of our life, and then to look to Him in all our ways, great and small, for guidance. Elizabeth Fry, during her last illness, said to her daughter, "I believe that I can truly say that since the age of seventeen I have never waked from sleep, in sickness or in health, by day or by night, without my first waking thought being how I might best serve the Lord." In this continual recognition of Christ as her life's guide she fulfilled the condition on which we are promised that He will direct our paths.

It was a prayer of George Herbert's that he might be led wholly to resign the rudder of his life to the sacred will of God, to be moved always "as Thy hand shall sway." A writer says, referring to this, "how much fretting, how much worry it would spare us all if we asked our heavenly Father that He would cause us to lean utterly, in perfect faith, in cheerful, unquestioning obedience, upon His will and wisdom, whether in life's trivial concerns or in those shades of darkness from which we recoil in fear!"

But here again we must not forget

that it is "in all thy ways" that leads to peace. We are willing, most of us, at least, to acknowledge God in a sort of grateful way while He directs us in paths in which we incline to go, paths that are pleasant and agreeable. We can easily worship the "sweet will of God" when this will is, indeed, sweet to our natural taste. But how is it when God directs us to go the way we do not want to go, to do the thing that is unpleasant, that will cause pain or require sacrifice or loss? How is it when the voice of God, answering to our question, bids us take the path that leads to a cross; bids us turn away from the pleasant thing we crave;

bids us give up the friendship that has grown dear to our heart, but is drawing us away from God; bids us give into the Father's hand the child or the loved one we so desire to keep with us? "In all thy ways" means the hard ways as well as the easy ways, the thorny path as well as the path of flowers, when it breaks our hearts as well as when it gives us gladness.

Yet we are continually coming to points at which we hesitate. "In all but this, dear Lord," we say, "I can take Thy way and do Thy will." Still the answer comes, "In all thy ways, My Child." There must be no reserve, no withholding, no exception. The loved sin must be given up, though it seem only a little one, though giving it up be like cutting off a right hand or plucking out a right eye. The hard path must be taken, though it lead among thorns that pierce the feet, over sharp stones, through fire and flood. The painful duty must be done though it cost place, ease, position, though it lead to want, suffering, homelessness. The bitter grief must be accepted, though it seem to take all and leave nothing, and must be accepted sweetly, lovingly, cheerfully, with unquestioning faith.

Here is a little story from an English magazine which fits in as illustration. A poor woman in the hospital was told by the matron that she could not recover, that her complaint was incurable. It is very hard to be told this—that one never can hope to be better; that one's life work is done. However, this poor sufferer was not over come by what the kindly matron told her. She did not shrink from pain and death. But there was still one point at which she could not yield to God's will. With tears she said that she gladly and patiently accepted God's will so far as her own pain and death were concerned, but she could not bear the thought of leaving her mother less children. She declared that not one could induce her to feel resigned on this matter.

The visitor to whom she said this had no words with which to chide her. She could only say to the poor woman; "Yours is untold sorrow, far beyond my understanding, but God knows all about it; God understands. Will you not tell Him just how you feel? Tell Him what you have told me, all your pain, your anxiety about your little children, your sore dread at the thought of leaving them alone in this world? Then the visitor went away, promising to pray for the poor woman in her sore struggle. In a day or two she came again, and found her calm and patient. She had told God—had poured out her whole heart in unrestrained prayer; and she said to her visitor, "I am just leaving everything with God—not only whether I shall live or die, but each one of my little children. If I am to be taken from them, everything is safe with Him. I feel it now; I know it."

She had acknowledged God in this hard way, as in all other and easier ways. She had acknowledged Him, too, by telling Him all about her trouble, by going over her anxieties with Him, and now there was no trouble, no anxiety any longer. There was now no "anything but this" in her submission. To the Master's words, "In all thy ways," she could now respond, "Yes, Lord, in all my ways."

Nothing must be withheld from God, whether it be in obedience or in submission. The darling sin must be given up. The hard duty must be accepted. We must acknowledge the Lord in all our ways if we would have Him direct our paths.—The Presbyterian.

The Beauty of Holiness.

The Christian life seems to many a very dreary and uncomfortable sort of life. They see nothing attractive in it. It is all summed up in one irrational, invariable rule to object everything that is disagreeable. It seems to them a perversion. Why should not pleasure be the rule? Why should duty, cold, hard, bare duty be continually kept in the foreground? Roses are beautiful; rugged rocks are not. Who would not choose roses?

But roses are not brought to perfection except by high culture. In their

natural, neglected state they are little more than straggling briars, with flowers which barely suggest the wonderful possibilities of development. Culture makes them strong and luxuriant with great masses of beautiful blooms. The processes by which this miraculous result is accomplished may seem hard and disagreeable; but surely the means are justified by the end.

If we agree that beauty of character is the highest style of beauty known to the world, we ought to be able to agree that it is worth while to be at the pains of producing it. It is not, like the rose, a thing of beauty to-day and of ashes to-morrow; it does not quickly fade, but its charm is perpetual. It increases in power of attractiveness and sheds its fragrance over wider and wider areas. It is a beauty, too, which does not captivate one or two of the senses, but enthral the whole being. It is a beauty which blesses, ennobles, encourages and inspires all within the circle of its influence.

There is no grandeur like moral grandeur, no beauty like beauty of soul. The character of Christ has a power over men which has never been equaled. He may have been in person without form or comeliness, like a root out of a dry ground; there may have been no physical beauty in him—opinion differs on this point; but the sublime beauty of his crystal character no one denies.

He trod the path of duty, and was made perfect through his sufferings. Was there, then, no joy in his life? Were the processes to which he submitted all hard and grievous, without any compensation? He did not think so. It was, he said, his meat and drink to do his Father's will; and he spoke of joy in tribulation, happiness in persecution, and told his disciples to rejoice when trials came upon them. In his life we see the surpassing beauty of holiness. He was in all points tempted as we are, yet without sin. His thought was not of himself, but of others. He suffered for us that he might teach us to suffer for one another. There is nothing which mars character like selfishness. Self is the center whence all that is unlovely emanates. If it seems hard and disagreeable to reject the counsels of this seductive spirit it is more in the seeming than in the reality; for it is the way we keep clear of the entanglements of sin, which is no true pleasure, but only a delusion.

There is a deep and abiding joy in the life which Christ commends to us. Can any one say as much for sin? Comparing hardness with hardness there is no way so hard as that of the transgressor. And there is no beauty in an unrestrained or untrained life, no attractiveness, no helpfulness, no sweet influence, no compensation; only repulsiveness. Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue and if there be any praise, think on these things.—The Independent.

Doubts.

Have you never tasted the luxury of indulging in hard thoughts against those who have, as you think, injured you? Have you never known what a positive fascination it is to brood over their unkindnesses, to pry into their malice, and to imagine all sorts of wrong, uncomfortable things about them? It has made you wretched, of course; but it has been a fascinating sort of wretchedness that you could not easily give up.

Just like this is the luxury of doubting. Things have gone wrong with you in your experience. Dispensations have been mysterious, temptations have been peculiar, your "case" has seemed different from others. What more natural than to conclude that for some reason God has forsaken you, does not love you, and is indifferent to your welfare? How irresistible is the conviction that you are too wicked for Him to care for, or too difficult for Him to manage! You do not mean to blame Him or accuse Him of injustice, for you feel that His indifference and rejection of you are because of your unworthiness, fully deserved; and this subterfuge leaves you at liberty, under the guise of a just and true appreciation of your own shortcomings, to indulge in your dishonoring doubts. Although you think it is yourself you are doubting, you are really doubting the Lord, and are indulging in as hard and wrong thoughts of Him as ever you did of a human enemy. For he declares that He came to save, not the righteous, but sinners, and your very sinfulness and unworthiness, instead of being a reason why He should not love you and care for you, are really your chiefest claim upon His love and care. As well might the poor little lamb that has wandered from the flock and got lost in the wilderness say, "I

am lost, and therefore the shepherd cannot care for me nor love me nor remember me; he only loves and cares for the lambs that never wander." As well might the ill man say, "I am ill, and therefore the doctor will not come to see me nor give me any medicine; he only cares for and visits well people."

Jesus says: "They that be whole need not a physician, but they that are sick." And again He says: "What man of you having a hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost until he find it?" Any thoughts of Him, therefore, that are different from this which He Himself has said, are hard thoughts; and to indulge in them is far worse than to indulge in hard thoughts of any earthly friend or foe. From beginning to end of your Christian life it is always sinful to indulge in doubts. Doubts and discouragements are always from an evil source, and are always untrue. A direct and emphatic denial is the only way to meet them.—Hannah Whitehall Smith.

The Battle and the Victory.

The person who has no fight to wage with the evil one is not the saint who has reached some mountain-top of experience but the sinner wholly given over to his sins. The most perilous mistake the child of God can make is to shut his eyes to the fact that temptations are real, and that to live the godly life means to meet and conquer them.

We can call this what we will. The soldier sleeps at his post of duty; he over-rates his own strength, or he knowingly dares to risk his safety for the sake of indulging in an hour's enjoyment. It is in these things, and not in deliberate disloyalty, that many a soul has had its downfall. Because we have clear conceptions of the plan of salvation, and can answer unhesitatingly, the man who asks us for a "reason," we become overconfident. We are so certain that we are standing, that we cease to take heed lest we fall. Not many of us cultivate wrong habits knowingly; we simply fail to take note of their approach.

Our after thoughts are usually our best ones, but too often they come to us accompanied by the stinging consciousness that they are too late. What then? Shall we go on forever repeating the sorrowful story of first defeat and afterward repentance? "Take time to deliberate" you say? But we may not always do this. We train the body to a mechanical performance of the right duty at the right time. For instance: You see a dangerous substance coming in the direction of your eye, and immediately the curtain drops over the threatened member and perhaps the hand also is raised to ward off the offender. You have not stopped to think, yet you have won a victory. Something like this is possible in the spiritual nature, but it is the result of keeping the mind and heart so pure that resistance against evil is almost instinctive. It is a literal keeping on of the armor.

We trust God for a mastery over the passions that overcome us, for it is only in the name of him who has loved us that we can become "more than conquerors." But there is a trust that is holy, and a trust that is sheer indolence. We laugh at the woman who, when told that she would have to put her trust in God, exclaimed: "Has it come to that?" Yet she may not have had the wrong idea after all. We do not come to the place where we may trust God to fight for us, till we have tested to the utmost the weapons that were certainly meant for us to use.—Chris. Standard.

Walking with God.

What is it to walk with God? If thou art a father, take thy little son by the hand and walk forth with him upon the breezy hills. As that little child walks with thee, so do thou walk with God. That child loves thee now. The world—the cold and cruel world—has not yet come between his heart and thine, and it may be hoped that it never will. His love now is the purest and most beautiful he will ever feel or thou wilt ever receive. Cherish it well; and as that child walks lovingly with thee, so do thou walk lovingly with God.

And thy little son has faith in thee—he walks confidently with thee. The way may be long, and rough, and trying; but he knows that if he wears, his father can carry him through on his arms. The way may to his thought be dangerous; he may deem that there may be evil beasts in the wood or evil by the road. But he fears not. He feels that his father's strong arm is between him and all danger, and he believes that no harm can befall him by his father's side. How happy is he, how free, how joyous in his trust to thee! The trials that perplex thy

life are unfelt by him. The griefs that rend thy heart touch him but slightly. Thou bearest all his burden. His life's welfare rests upon thy going in and thy coming out; and he knoweth it not. He needs not know it. He feels without misgiving faith that thou art his shield, and rests in gleeful peace behind that broad protection which shuts out all care and thought of the rough world from his view. Thus, confidently as thy son walks with thee, walk thou with God.—Kitto.

Enthusiasm.

There can be no power in any department of life's activity except a worthy enthusiasm be present. In the drawing room, in the studio, at the bar, and in the pulpit we want a genuine enthusiasm which will express itself in blood earnestness. Richard Sheridan used to say, "I often go to hear Rowland Hill because his ideas come red-hot from the heart." We know that the enthusiasm of Dr. Chalmers was both contagious and irresistible. The same remark might appropriately be made of Spurgeon, Moody, Cuyler, and many more still living or but recently deceased. Many people are robbed of their power because of the coldness of their thought and utterance. Sermons and orations are often as beautiful, but as cold as the frostwork on windowpanes in an arctic atmosphere. We must give out our ideas hot from our souls or they will not sink into other souls. Only when great thoughts come plowing up through our own warm hearts will they secure entrance into the hearts of our fellow-men. The man who does not become possessed with a mighty enthusiasm when the love of Jesus Christ comes into his soul may well doubt whether that love has in reality ever come into his soul. Let not our dear young friends be ashamed of mighty enthusiasms in their work for the good of men and the glory of God.—Dr. R. S. MacArthur.

Helped by being Hindered.

There is nothing we have more cause to be grateful for than hindrances and obstacles. Having an easy time is having a hard time. If we are slipping or sliding, we are not going up hill; yet going up hill is essential to an outlook from a lofty summit. Mountain-climbing is better than hammock-swinging for him who would gain strength and develop his muscles. But it requires energy and effort to resist hindrances and overcome obstacles. It goes against nature, and that is one reason why it is better for a man. If a young man has to work for a living, he is more likely to succeed than if he has everything he wants. If his studies are not in the line of his inclinations, he can gain more from them than if they were all in the direction of his tastes and fancies. Even when he is interrupted in his studies, and is compelled by the state of his health or the needs of others to turn aside from his chosen pursuit, he may be the gainer beyond his highest anticipations; for his best self is called out in the meeting of the enduring of unlooked-for burdens and trials. A moral and mental gymnasium is sure to be furnished with appliances for exercising the muscles, and testing and taxing the strength. Rocking chairs and lounges have no place there.—Sunday-school Times.

Had La Grippe.—Mr. A. Nickerson, Farmer, Dutton, writes: "Last winter I had La Grippe and it left me with a severe pain in the small of my back and hip that used to catch me whenever I tried to climb a fence. This lasted for about two months when I bought a bottle of Dr. Thomas' Electric Oil and used it both internally and externally, morning and evening, for three days, at the expiration of which time I was completely cured."

A Radical Change.

Mrs. Jas. Graham, Hamilton, Ont., says: "My doctor said that my heart trouble could not be cured, but I am happy to say he was mistaken, for Milburn's Heart and Nerve Pills have made a complete cure in my case. I have now no heart pains, sleeplessness, fluttering or breathlessness, and am entirely restored to health and vigor."

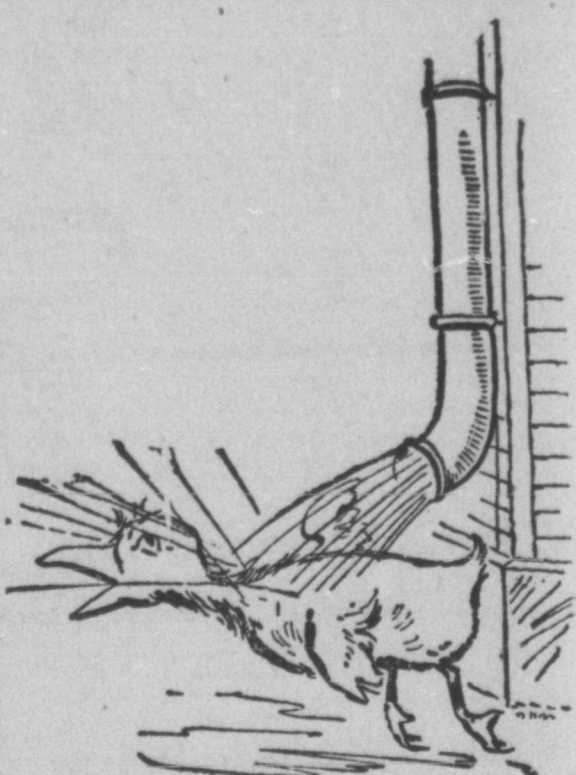
BEAUTIFUL SKIN

Soft, White Hands with Shapely Nails, Luxuriant Hair with Clean, Wholesome Scalp, produced by CUTICURA SOAP, the most effective skin purifying and beautifying soap in the world, as well as purest and sweetest, for toilet, bath, and nursery. The only preventive of inflammation and clogging of the PORES.

Cuticura

Soap is sold throughout the world. FORTNE DRUG AND CHEM. CO., Sole Props., Boston, U. S. A. Ask—How to Purify and Beautify the Skin, Scalp, and Hair, mailed free.

BABY HUMORS. Itching and scaly, instantly relieved by CUTICURA KEMERIS.



Under the Weather.

That is the common Spring complaint. You feel "logy," dull. Your appetite is poor. Nothing tastes good. You don't sleep well. Work drags. You cross every bridge before you come to it. There's lots of people have felt like you until they toned up the system by taking the great spring remedy

Ayer's Sarsaparilla

It's been curing such cases for 50 years. Try it yourself.

Send for the "Curebook," 100 pages free. J. C. Ayer Co., Lowell, Mass.

COME QUICKLY

Or you will miss the chance

We will sell \$1000 worth of goods AT COST, for cash, next few weeks.

Must reduce our stock \$2000 before first of May. This is a rare chance to save money. Come in and we will do

WONDERFUL THINGS

for cash down. We want the money now.

Customers left our store last week smiling, more than pleased with the bargains they had made.

James C. McNally
 QUEEN STREET.

DR. F. W. BARBOUR
 New Dental Offices,

COR. QUEEN AND YORK STS
 Every kind of Dentistry by latest methods. Painless extracting by Hale method, Gas, Ether or Chloroform. Young lady in attendance. Open evenings at present.

FISTULA treated without the use of knife or detent. from business, also all other diseases of Rectum. Cure guaranteed. [Harvard 1876.]

ROBERT M. READ, M. D.
 175 Tremont St. Boston. Consultation free. Send for Pamphlet. Office hours 11 A. M. to 4 P. M. Sundays and holidays excepted.

Fruit & Ornamental Trees

700 ACRES!
 Shrubs, Roses, Vines and Seed Potatoes

We have the largest assortment and employ the very latest and most improved methods for propagating. All stock carefully packed under our personal supervision, and all new varieties tested at our trial farms before being catalogued. These are the only testing orchards connected with any Nursery in the Dominion.

AGENTS WANTED TO REPRESENT US

Special attention given to Park Cemetery and Boulevard orders. Estimates furnished for supplying entire orchards. Why buy of foreign concerns or of middlemen when you can purchase as cheaply from us and get better value. Our stock is Canadian grown and acclimated. Catalogue (English) or (French) free on application.

STONE AND WELLINGTON TORONTO ONT
 Ponthill Nurseries
 The Leading Canadian Tree Men

No other medicine I covered with place of C conditions remedies little day a liver Oil re which all must rest tifically pro Emulsion gress of gestion and side and th begins. T truth. B

SCOTT

POC

Is a luxury People in Sending for You could The profit About it

Agents/W

SPRI

TWEED

Spr

VENE

All th

patterns

WN

MI

CA

Char

McMU their'sinc generous they have had business un over a settle the all those one year the hand In order have Dec Organs, Fancy G all must be We have manufact Doherty, organs at gardless Sewing Mac New Will and Stan

Mc

P. S.

atte

H E

H J

H R

H A

H P

H C

H S

H D

H F

H G

H I

H K

H L

H M

H N

H O

H P

H Q

H R

H S

H T

H U

H V

H W

H X

H Y

H Z

H A

H B

H C

H D

H E

H F

H G

H H

H I

H J