"And His Will is Our Peace."

'Ela sua volontade e nostra pace''—Dante

restless soul of man, unsatisfied
With the world's empty noise and feverish glare,
Sick with its hopes of happiness denied,
The dust and ashes of its promise fair;

Baffled and buffeted, thy days perplexed,
Thy cherished treasures profitless and vain,
What comfort hast thou, captive, thwarted, vexed,
Mocked by mirage of joys that merge in pain?

Though love be sweet, yet death is strong, and still
Inexorable change will follow thee;
Yea, though thou vanquish every mortal ill,
Thou shalt not conquer mutability!

The human tide goes rushing down to death;
Turn thou a moment from its current broad,
And listen: what is this the silence saith,
O soul? "Be still, and know that I am God!"

The mighty God! Here shalt thou find thy rest,
O weary one! There is naught else to know,
Naught else to seek — here thou mayst cease thy quest.
Give thyself up. He leads where thou shalt go.

The changeless God! Into thy troubled life
Steals strange, sweet peace; the pride that drove thee on,
The hot ambition and the selfish strife
That made thy misery, like mist are gone;

And in their place a bliss beyond all speech;
The patient resignation of the will
That lifts thee out of bondage, out of reach
Of death, of change, of every earthly ill.

—The Century.

The Highest Motive in Religion.

Fear of hell, hope of reward in heaven, love of purity, holiness, goodness, and God—these are the motives by which men are moved to a life of uprightness. In point of merit, they sustain to each other the relation of good, better, best.

That a soul should be moved to repent by fear of punishment in an awful hell— to "break off his sins by righteousness" — is good, is far better than to continue in sin and be lost. God recognizes this fact; and taking advantage of this propensity of the human heart, he moves sinners to repentance by thundering in their ears the terrors of the law. As a rule the repentance which culminates in regeneration and justification has its beginning in fear,— "a certain looking for judgment," — fear of hell. True, this is an inferior motive; but God, in mercy, graciously reaches out his arms of salvation to the poor, fearing, terror-stricken, repenting sinner, who crushed with a sense of his own guilt and frightened at the prospect of everlasting punishment, exclaims from the depths of his soul, "Lord, save, or I perish." It is one of the marvels of divine grace that an offended God extends to a repenting rebel a willing, helping hand when that help is sought, although the seeker is actuated by no higher motive than fear of endless torment!

But now that the sinner, through repentance and faith, has received the assurance of forgiveness, — the assurance of God's power and willingness to save even him, — a higher motive begins to impel him to activity in the Lord's vineyard. While crushed with a consciousness of guilt and a terrible fear of punishment, his feeling was, Oh, if I can only escape that doom; if I can only secure a seat in the very lowest and most remote corner of heaven, I will count myself extremely fortunate. Even that is more than I dare hope for, so great is my guilt, so much do I deserve banishment to perdition!

But now that he is assured of God's goodness by the pardon of his sins, he is encouraged to hope for a little more than a bare release from the guilt incurred by the willful transgression of God's holy law. He finds it asserted in the Scriptures that it is possible for him to "lay up treasure in heaven," to increase or double his talent, to secure for himself the plaudit, "Well done, good and faithful servant." Hence, a higher motive begins to inspire him to faithfulness in God's service; and "being justified by faith," he not only has peace with God and is relieved from his fear of hell, but a desire to secure the reward of a "good and faithful servant" has become the motive that now impels him onward in the service of the Lord. This is much better than struggling along, seeking after the ways of God and reconciliation to him, impelled thereto by fear; for "fear hath torment."

But there is still a higher stage unto which it is the privilege of all who are justified to attain. It is that stage of Christian life in which the soul, impelled by an overcoming love to God for his goodness, his purity, his holiness, can say with the psalmist, "As the hart panteth for the water-brook, so panteth my soul for thee, O God"

While impelled through fear to seek for reconciliation to God, it was impossible for the soul to cling to him through love; for as yet it had not realized that "God is love." But now that, through the forgiveness of its sin, the soul has realized of the fullness of God's love, it finds itself overwhelmed with love for him in return, and passes up into that highest stage of Christian life in which love to God, a positive relish for holy things, and a complete dislike for sin become the motives that impel him who has become a new creature in Christ Jesus to faithfulness in God's service, makes that service a positive pleasure and delight so much so that it is his chief joy; and he is completely freed from the bondage of the law of sin and death.

That it is the privilege and duty of all professing to be Christians to advance to this highest life is certain. Their own enjoyment and usefulness necessitate it; for neither of these can be fully attained short of this stage. Then, too, while the soul is impelled in its efforts only by fear or by hope of reward, it cannot give unmistakable evidence of its loyalty to virtue, holiness, purity, and God. But when, rising above the mere desire to escape hell and secure reward in heaven, it seeks for holiness of life because it loves holiness, it touches the high-water mark of genuine loyalty to God. And then God does honor that love of purity and goodness by a new deliverance from the remains of the carnal mind, and enables the loyal soul to attain to and perfect holiness in the service of the Lord.

This accounts for the fact that many testify that years after their conversion they passed into a higher and more joyful and blessed state of Christian experience. There is no mystery about this. They only rose to the height of their privilege and commenced to serve the Lord from the highest motive—namely, a loyal love of a life of holiness and righteousness. While they served the Lord through fear or hope of reward alone it was impossible for them to taste the higher joys emanating from service impelled thereto by love.

Fear as a motive is to the sick soul what medicine is to the sick body—not pleasant, but it helps to save from death. Hope of reward as a motive is to the soul what constrained exercise is to the body—necessary to health and growth. But love of purity, goodness, and holiness, as a motive, so inspires the soul that it sports and delights in God's service as the fish sports and delights in the brook — as the bird sports and delights in the air; and it is certain that all who do not advance to that highest stage of Christian experience in which they can say with the psalmist, "I had rather be a doorkeeper in the house of the Lord than to dwell in the tents of wickedness," live far beneath their privilege.—Religious Telescope.

A Consecrated Ear.

The marvelous mechanism of the ear—a mechanism which is so exquisitely adjusted and balanced as to be capable of receiving every possible variation of sound—shows the importance which God has attached to the sense of hearing. Nothing is more wonderful in the whole framework of man than the power to receive and classify the vast varieties of sound with which the earth and the heavens are filled. All of them are received, from the mightiest roar to the softest whisper; and with such delicacy has God constructed the human ear, that each sound falls into its proper order, and is thus understood and harmonized. More, even, than the eye does the ear influence character and destiny, for the things seen are temporal, but the things heard are nearly always eternal. Just as some bird, in the early dawn of our world's creation, paused for a moment in its flight and descended on the formless mass, leaving there the imprint of its feet, which all the centuries could not efface, so words flying in the air drop upon the listening ear, and once heard they enter into and become a part of that inner being which is the mystery of human life. Or, as our food works its way, by processes baffling to all science, until it loses itself in the body, throbbing in the blood, quivering in the nerve, hardening in the bone, diffusing itself in every sense and organ, so the things that we hear assimilate and incorporate themselves with conscience, with character, with emotion, with desire, until the outward man becomes simply the inward word embodying itself in conduct and influence.

Jesus, so far as we know, never wrote a line, save once, when He traced some characters on the ground; He depended upon the word which was spoken, and the magnificent results of the centuries show that His dependence was not in vain.

Peter the Hermit had no printing press with which to send his impassioned appeals to the nations of Europe, but he had a voice, and under the inspiration of that voice mighty armies went forth to battle.

In all ages it is the word which becomes flesh, which incarnates itself; and it will be found that the mighty epochs, the great revolutions, the tremendous upheavals, the daring movements with which history is crowded, were only the words to which men had listened, manifesting themselves in terrible and visible forms.

In view, then, of the results, serious, solemn, inevitable, upon our whole life and being, is it not of supreme importance that we have consecrated ears—ears that hold themselves as set apart, sacred, sanctified, and which will refuse to hear anything except such things as are in perfect harmony with God's will?

This will exclude anything irreverent, for there is nothing more clearly enjoined in God's word than deep, profound reverence. And yet how often sacred themes are spoken of lightly, flippantly, sometimes even burlesqued, as if religion were only a butt for senseless ridicule, the sport of an idle hour! How often favorite and familiar texts of Scripture have been profaned by a low, coarse form of wit, until that Scripture forever after is robbed of all its beauty and meaning! How often exquisite and chosen hymns can never be sung without recalling the unholy parody, thus destroying its divine character and influence!

Anything irreverent the consecrated ear should indignantly refuse, for the admission of it is fraught with danger. So long as the Greeks fought for their religion they were invincible, and the history of all nations proves that just as the altar is regarded, so do the people rise or fall. Anything defiling the consecrated ear should also refuse, and with equal indignation. We are careful of our body, and this surely is right, for is not the body the temple of the Holy Ghost? But how much more should we be careful of our mind, which is the altar of that temple the very holy of holies of human life and being? St. Paul has something to say about foolish talking and jesting, nor does he omit to mention filthiness in the same passage. Just as the snake leaves behind the foul slime of its loathsome presence, so with anything that degrades and defiles; hence the sensibility is blunted, the beautiful refinement of the soul is affected, modesty and delicacy are injured, it may be irreparably, and the sweetness and innocence of life hurt for all time to come. If the mind is to have pure thoughts, the heart pure desires, the soul pure purposes, the consecrated ear must be careful that nothing defiling enters therein.

If one could only have an ear filter through which words might be strained until everything impure was taken from them, how sweet and wholesome and healthy life generally would become! But why not have a consecrated ear?—Chris. Advocate.

The Common Lot.

BY THE REV. ISAAC O. RANKIN.

In the extremes of sorrow and joy we are apt to feel that we are walking quite alone upon untrodden ground. "No man ever rose to this height of happiness; no man ever sunk to this depth of grief," we say. Experience is so much more vivid than sympathy can ever be that the heart knows its own bitterness and its own delight in a fashion with which a stranger intermeddleth not.

In characterizing these high things it is hard to make the addition in our thought to personal limitation. It is difficult to say of a dear child whom God has taken, "He was the dearest child on earth—to me;" of an experience of pain or sorrow, "No one ever suffered so—at least, I never did;" or, "Greater happiness is impossible—unless there were a larger heart than mine." Yet does not common honesty and that becoming modesty which centers the universe outside of self require us to make the admission and acknowledge the limitation, even in the excess of joy or grief? Shall we not attain to a juster sense of proportion in life's experience if we acknowledge that ours is, after all, only the common lot? Other men have suffered as we suffer, and been tempted as we are tempted. Their joys have been of the same family as the joys which come to us with a poignancy of almost unbearable delight.

Any other view makes sorrow worthless for its high purpose of bringing us into fellowship with the suffering Christ and with the afflicted among men. Even in grief isolation becomes selfishness, and selfishness is moral impotence both for ourselves and others. It is not the joy we monopolize, hiding it lest it should be smirched by the common touch, that makes us strong. That joy is highest and endures which nerves us for effort and expands our heart in sympathy with good and ill in other men. It is full to overflowing, and its streams make glad the world. To share our happiness directly is usually beyond our power. In one sense every gift is ours, and ours alone, and would have little meaning to others even if it were possible to offer it; but in another sense we hold it as a stewardship,—a gift which we are bound to share. It perishes in isolation. It grows as we transmute it into service. Unless it makes us better helpers of our brothers it will soon cease to bring us full personal delight and satisfaction.

It is this consecration of happiness and sorrow in recognition of the claim of fellowship in man which is too often left out of the account in the beginning of our affections and intimacies. We wish to have our friend, our lover, entirely to ourselves, and wonder that, in proportion to our success, an element of doubt and pain troubles the relation. He who takes a deeper grasp of the realities and opportunities of life, regards his love, not as monopoly, but as a partnership. The wife is to be more a wife for helpfulness to others, the friend more a friend because of community in giving and in service. If we have lessened the sympathy and blessing which our friend brought to others by insisting upon too much attention to ourselves, we have lessened both our friend's character and our love's duration.

To work, ourselves, for others, is to make a way by which lasting happiness may enter into our heart's secret chambers; but to arm a friend with implement and impulse that he may do more for our brothers of the common lot, is doubled happiness and long content. Even our Lord's joy of ministration, we may be sure, was never at a greater height on earth than in the victories of faith and service which by his aid his own disciples won. And still in heaven our victory remains his joy.—S. S. Times.

Gift of The Spirit.

We have no idea of what God will show us if we persevere in seeking Him; and it is He who puts this wish in our hearts. All I can say to you is, Persevere; avoid the world; trust Him implicitly.

He, the mighty God, means what He says when He promises to teach us The more we trust Him, the more we honor Him. I have felt a little of late of the rejoicing in trials, and trust I may feel more. I mean really being glad at annoyances, since they work experience and hope. This is a very great gift to obtain from God.

The Bible, by his revelation, is most absorbing. It seems so clear when He teaches! The flesh cannot receive the things of the Spirit. The spiritual soul never argues; it is only the carnal mind that does so. I have had, and continue to have, the most exquisite delight in the Bible, beyond any past experience I ever felt. All that dead time when I read merely because I ought to, is now repaid me, and God brings the word back with the power of the Spirit (John xiv, 26).

God speaks to us. If we live much in the flesh we shall not hear His voice, unless by trials and afflictions; but if we live in the Spirit, we shall according to the degree we do so, hear His voice, minutely and always. If our spirits are in unison with God, when we speak it is not our argument which will convince— for all the hosts of heaven could not tell that secret, or convince one man of the truth (1 Cor. xii. 3).

Peace is a fruit of the Spirit, and obtained only by the indwelling of the Spirit; therefore, the more we realize the truth of God's indwelling the more this peace will be produced. This indwelling of the Spirit makes the Christian faith different from other religions. Meditate much on the fruit of the Spirit (Gal. v. 12), and, with God's blessing, you will have done with dark times. — From "Letters of General Gordon

How to Kill a Prayer Meeting.

First of all, get ready for the slaughter at home. See to it that supper is a little late, and that you have a chance to quarrel a little with some one who is at the table. Then grab up your hat and coat, stalk out of the house in high dudgeon, and come into the meeting a little late. Take a back seat, and as they sing start into a conversation with your neighbor. When Father Noble prays, snicker at his nasal voice and peculiar grammar, and look as if actually wounded when old Mother Goodheart speaks—her appearance is so shocking, you know, and she ought to keep out of sight. Do not pray or speak yourself, and only sing a very little. Look bored if you can all the while, and as you go out say to Mrs. Newcomer, "A prayer meeting is a stupid thing, isn't it?"

If by this course you do not succeed in killing the meeting for others, you will certainly prevent its doing yourself any good.—Keokuk Pilgrim.

Cheerfulness.

"Be cheerful," says the man who is easy in his circumstances, missing no loved face at the table, nor by the hearth. But does he ever consider how hard it may be to be "cheerful" when the heart aches, and the cupboard is empty, and there are little fresh graves in the churchyard, and friends are few or indifferent, and even heaven, for the time being, seems to have forgotten us, so desolate is our lot? How difficult for one man to understand another, in such different circumstances! How easy to say, "Be cheerful!" How hard he would find it to practice it were he stripped of all life's brightness! — Great Thoughts.

What a vast proportion of our lives is spent in anxious and useless forebodings concerning the future—either our own or that of our dear ones! Present joys, present blessings slip by, and we miss half their sweet flavor, and all for want of faith in Him who provides for the tiniest insect in the sunbeam. O when shall we learn the sweet trust in God that our little children teach us every day by their confiding faith in us—we who are so mutable, so faulty, so irritable, so unjust, and He who is so watchful, so pitiful, so loving, so forgiving? Why can not we, slipping our hand into His each day, walk trustingly over that day's appointed path, thorny or flowery crooked or straight, knowing that evening will bring us sleep, peace and home?—Phillip Brooks.

It is not the profession of religion which creates the obligation for the performance of duty; for that existed before any such profession was made. The profession of religion only recognizes the obligation. — Albert Barnes.

Strength Has Returned.

"My whole system was run down. I was so weak I could scarcely get around to do my work. I finally began to take Hood's Sarsaparilla and after using five bottles I found that my strength had returned and my appetite was better. I now feel as strong as ever." Mrs. Kelly, 9 Wellington Avenue, Toronto, Ontario.

HOOD'S PILLS cure nausea, sick headache, indigestion, biliousness. All druggists. 25c.

Try it.—It would be a gross injustice to confound that standard healing agent—Dr. Thomas' Eclectric Oil with the ordinary unguents, lotions and salves. They are oftentimes inflammatory and astringent. This Oil is, on the contrary, eminently cooling and soothing when applied externally to relieve pain, and powerfully remedial when swallowed.

There is Hope.

There is hope for those who suffer from biliousness and liver complaint. BURDOCK BLOOD BITTERS regulates the liver and restores health and vigor. Here is the proof:

DEAR SIRS. — I was troubled with biliousness and sick headache, and could get no relief until I tried B. B. B. I have taken four bottles and am now completely cured. I recommend it as the best cure for all liver troubles. MRS. GEORGE HADDOW, Walkerton, Ont.

Fairly Staggered.

Mr. Samuel Humphries, retired carriage manufacturer, Strathroy, Ont, says: "For a long time I have had kidney troubles and pain in the back. I could not straighten up and often had to sit down until the pain and weakness went away. I have taken one box of Doan's Kidney Pills and must say they are a great kidney medicine, because they have entirely removed all pain from my back, curing the urinary difficulties and benefitting my general health in a remarkable degree."

ECZEMA

Most Torturing, Disfiguring, Humiliating

Of itching, burning, bleeding, scaly skin and scalp humors is instantly relieved by a warm bath with CUTICURA SOAP, a single application of CUTICURA (ointment), the great skin cure, and a full dose of CUTICURA RESOLVENT, greatest of blood purifiers and humor cures.

Cuticura

REMEDIES speedily, permanently, and economically cure, when all else fails.

POTTER DRUG AND CHEM. CORP., Sole Props., Boston
"How to Cure Every Skin and Blood Humor," free

PIMPLY FACES Purified and Beautified by CUTICURA SOAP.

Yes it is a Fact!

And there is no doubt about it

James G. McNally is selling out his business and you are missing all the chances of getting what you want at cost prices.

Big expensive stores can't be run without a profit, and a good big one at that.

Now we do not expect a profit. All we ask is to realize the cost for our goods to close them out. Our prices have always been right—as cheap if not cheaper than any in the province. Now when you have bought at COST PRICES depend upon it you have saved a large profit in your own pocket Don't take "hear say" come and see for yourself.

Jas. G. McNally.

P. S, All persons indebted to me are requested to make prompt payment..

J. G. McN.

DR. F. W. BARBOUR

New Dental Offices,

COR. QUEEN AND YORK ST

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

Wanted

AGENTS: In every district on the continent to take orders for high-grade Canadian-grown Nursery Stock and Seeds. Largest and most complete assortment in the trade. Fast selling specialties; superb samples furnished free. correspondence in any language. These positions are money makers, and territory should be secured at once for the season by all hustlers looking for a good thing. Our salary or commission offers will interest anyone not earning $1000.00 per year. Get in communication with our nearest office.
An opportunity to represent a well established house. Ability more important than experience.

Luke Brothers Company,
International Nurseries.
CHICAGO, ILL., MONTREAL, QUE.,
ROCHESTER, N. Y.

Notice to Blacksmiths.

2 cars Refined Iron and Steel, 10 Bellows 10 Anvils, 12 Solid Box English Vices, 1 car Horse Shoes, light pattern, 25 Kegs Toe Weights Steel Shoes, 50 Kegs Common Steel Shoes, 50 Chaldrons Blacksmith Coal, Rasps, Files, Drills Taps and Dies.

For sale low by
JAMES S. NEILL

MEN WANTED

For every unoccupied district in Canada to sell our high grade Canadian grown Nursery stock. Every tree and bush guaranteed free from San Jose Scale. Liberal terms to part time men, and good wages to those giving their entire time to the work.
The demand for good home grown and acclimated Nursery stock is on the increase. Apply now and secure good ground. All our stock guaranteed true to name or purchase price refunded.
E. P. BLACKFORD & CO.
Toronto, Canada.

The TEmperance and General Life Assurance Co.

Full Government deposit for security of policy-holders. Not the BIGGEST company but

THE BEST.

Policies indisputable after two years; non-forfeitable after three years premium have been paid. Special advantages given to

TOTAL ABSTAINERS.

Don't be backward about asking the agent for information before insuring elsewhere; get a copy of Our Advocate and the Report for 1896.
Call and see the policies in issue.

E. R. MACHUM,
St. John, N. B.
Manager for Maritime Provinces.
W. L. McGEE,
Agent at Fredericton.

Wanted.

Men to sell for the Fonthill Nurseries. Over 700 Acres of Canadian grown stock. We import no stock from the States. Farmers' Farmers' sons, Implement Agents Students, Teachers, Retired Ministers Energetic Clerks who wish to make advancement, find the work of selling our hardy, Home Grown Nursery Stock, pleasant as well as profitable.
We want more such men this season as the demand for our goods is increasing, owing to the fact that we guarantee all our Stock free from San Jose Scale. We make contracts with whole or part time men. Employment the year round. We pay both salary and commission. Write us for our terms. Outfit free.

STONE & WELLINGTON Toronto Ont,