

My Trust is in Thee.

JOHN IMHRE, TORONTO.

Oh, let me not lose hold on Thee,
Thou art my strength—my God,
When fortune, friends and comforts flee,
Oh! help me bear my load.

"My Father!" Hsten to Thy child,
Whose trust in Thee is found;
Say "Peace, be still,!" when tempests
wild,
My storm-tossed bark surround!

Give me to know Thy presence near,
And hear that welcome voice;
"Fear not, for I am with thee" here.
Then shall my heart rejoice.

Hope then shall take the place of doubt,
Love's light dispel dark fears;
My trembling voice with joy shall shout,
And smiles dispel my tears!

God can make all our losses gain,
Our sorrows turn to joy;
He has a cure for all our pains,
Pleasures without alloy!

Traditions and Legends of The Apostles.

In the histories of the Middle Ages there are many stories and legends of the Apostles—narratives in which a little truth is often blended with a great deal of what is untrue.

In the Scriptural list of apostles Matthew's name appears seventh or eighth, but as an evangelist he always stands first, probably because his gospel was the earliest written. Traditional history, which in many cases weaves a close web of legendary lore about the lives of the apostles, gives but scant notice to Matthew. According to very ancient tradition, he is said to have gone into Egypt and Ethiopia after the dispersion of the apostles, and to have been entertained in the house of the eunuch whom Phillip baptized. At that time the whole country was under the spell of two sorcerers, whose influences Matthew overcame and thus delivered the people from their baneful authority.

In the Queen's Gallery at Buckingham Palace there is a curious picture representing Matthew issuing from the porch of the custom house, leaving his money bags behind. The picture is very old, having belonged to Charles the First, and is described in one of his old catalogues as "a very old and defaced altar piece, gotten in Queen Elizabeth's time in the taking of Cadix, Spain."

In the list of the apostles precedence is always given to Peter and this superiority has come down to the present time. According to very ancient testimonies he was at Rome about A. D. 63, the most important incident which marked his sojourn there being the story of Simon Magus, a famous magician who while in Jerusalem had astonished the people by his wonderful feats, but who being overcome by the real miracles of Peter and John, had flung his books into the Dead Sea and fled to Rome.

After two years Peter met the vanquished magician in the imperial city, and when Simon pretended to be a god, challenged him to work a miracle. Simon made attempts, but could not succeed. Finally he undertook to fly up to heaven, and crowning himself with laurel, he climbed a lofty tower from whence, supported by demons, he threw himself into the air where he seemed to float. Peter on his knees commanded the demons to let go their hold, whereupon Simon fell to the ground and was dashed to pieces. So firmly is this romantic legend believed that the impress of the apostle's knee is pointed out near the Roman Forum.

Another striking legend of Peter has in it much poetic beauty. At the first approach of persecution Peter fled from Rome, but as he hurried along the Appian Way he met his Lord going toward the city gates. Struck with amazement, he exclaimed: Domine quo vadis? (Lord, whither goest thou?) To this Christ replied: "I go to Rome to be crucified a second time." Taking this for a sign that he was to submit to sufferings for his Master's sake, a little church erected on the spot and called by name "Domine quo vadis" is a memorial of this tradition.

Peter was soon imprisoned in the Mamertine dungeon, where to this day is shown a fountain which is said to have miraculously sprung up for the baptism of the two guards who were converted by their prisoner. Tradition says that Peter was crucified with his head downwards.

Andrew was the first to be called to the apostleship. Nothing further is recorded of him in the Scriptures, but in traditional history we are told that after the ascension he traveled into Scythia, Cappadocia and Bithynia, preaching and converting multitudes; that he met death by crucifixion, his cross being of a peculiar form, since called St. Andrew's cross.

A pretty apocryphal story relating to John, most beloved of the apostles, says that

two young men sold their possessions to follow him, but afterward repented of their act. John sent them to gather pebbles and faggots which he changed into gold, saying: "Take back your riches and enjoy them on earth as you regret having exchanged them for heaven."

The manner of John's death is told in a quaint legend: Having requested his disciples to dig for him a deep grave, he descended into the opening and laid himself down. The next morning, his disciples, supposing him dead, gathered to see the body, but on looking into the grave they found John had disappeared, only his sandals remaining to show he had been there.

Of James, the brother of John, nothing is recorded in the Scriptures after the ascension save that Herod slew him with the sword. Legends, however, have not been scant in their references to him. They tell us that he traveled over the whole world, coming at last to Spain where he founded the Christian faith. He afterward returned to Judea where he preached and performed miracles, but was finally brought before Herod Agrippa who sentenced him to death by the sword. After his execution his disciples placed his body on board a ship whence it was taken to Spain—an angel going before it all the way—where it was buried in a marble sepulchre.

Both sacred and legendary history make but slight reference to Philip. Tradition says that after the ascension he went to Phrygia, where he found the people worshipping a serpent. Pitying their ignorance he commanded the reptile in the name of the cross to disappear and immediately the serpent glided out from beneath the altar of the church. Indignant at his interference, the priests of the dragon took Philip, bound him to a cross and stoned him to death.

A still smaller amount of sacred and legendary history gathers about Bartholomew. He is said to have gone to Armenia where he was crucified. In the Notre Dame in Paris there is a picture of Bartholomew healing the Princess of Armenia.

Of the life of Thomas after the ascension nothing positive is known. One legend respecting him is quite poetic: A certain king commanded him to build a palace, for which he gave him much gold and silver. The king went away for two years and Thomas in the meantime used the king's wealth to relieve the sick and the poor. When the king returned Thomas was cast into prison, but soon the brother of the king died and after four days returned, saying to the king: "Behold, I have been in Paradise and a gels showed me a wondrous palace and they said: 'This is the palace that Thomas hath built for thy brother.'" The apostle was at once set at liberty, when he assured the king that there were celestial palaces built of faith and charity that far exceeded earthly ones.

An early tradition says that James the Less so nearly resembled the Saviour in form and feature that it was difficult to distinguish them. He is said to have met death by being flung down from a terrace of the temple.

Not much is on record respecting Simon Zelotes and Jude, but of Judas we are told in legendary history that at birth he was encased in a chest and flung into the sea because of a dream of his mother that he would be accursed. He was found, however, and adopted by a king whose son he afterward killed. Fleeing to Judea he entered the service of Pontius Pilate as a page. In due time he committed monstrous crimes and upon being filled with contrition and terror, he sought the Christ and threw himself at His feet. The incidents of this subsequent life and his terrible suicide are related in the gospels.—Pres. Journal.

Doing the Will of God.

The dominant note in human life is service. It is not a quieting, subduing, or soothing note, but arousing, inspiring, and compelling. Its voice sounds in the chorus of every life, but not every one gives heed to it. Often it is smothered by the heavier and baser note of selfishness; and it sometimes happens that throughout a whole career the note of service, informing the individual of opportunity and inspiring him to duty, is deliberately disregarded, while that of selfishness, which arouses the baser elements of man's nature into activity, is listened to with eagerness.

This is another echo of the irrepressible conflict that is constantly going on between the higher and lower elements in the human heart. It is the influence of those invisible forces which are the foes of the soul and conspire for its abasement and destruction. The higher law and the other note are like the bugle call summoning the

individual to duty and to worthy endeavor for God and humanity, while the lower law and the coarser note are the siren's voice alluring him from duty to the gratification of his base desires. The pity is that there are so many who surrender themselves to the degrading domination of the siren's voice, and so few who give wholehearted heed to the beseeching blast of the bugle.

Two unmistakable lines of cleavage in human character, life, and destiny, are indicated by the principles of service and selfishness. One is projected in the direction of light and life, and the other in the direction of darkness and death. For the former is an element in the divine nature, and characterized the life of Him who was the Light of the world, who came not to be ministered unto, but to minister; while the latter degenerates into sin, which envelops the soul with darkness and leads it to destruction.

Some persons yield to the domination of selfishness under the impression that it offers the greater pleasure. But in this they grievously mistake. There is no pleasure more exquisite, satisfying, or lasting than that which accrues as the result of the cheerful performance of duty to God and man. But even if it were not so, the real purpose of life is not pleasure—intellectual, physical, or spiritual—and his ideal of life is low and unsatisfactory who makes the securing of pleasure of any sort a controlling or directing influence in his life. A higher and better ideal and purpose are represented in these lines:

"To serve the present age,
My calling to fulfill—
O may it all my powers engage,
To do my Master's will."

What that will is can be easily discovered from God's word. It is that all men submit themselves to Him and become agencies through which the divine power may be distributed for the redemption of the world, and the extension and universal establishment of His kingdom. It is indicated in the words of Jesus when He says: "This is the will of Him that sent Me, that everyone which seeth the Son and believeth on Him, may have everlasting life;" and His own life of unswerving devotion to the supreme purposes of God is an example worthy of imitation by all His followers. Paul makes it clear that the will of God is made manifest to those who have become creatures in Christ Jesus, when he exhorts the Romans: "Be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God."

It requires, then, a condition of spiritual-mindedness to interpret the will of God, and a spirit of consecration for its performance. God's purposes, aside from those that pertain to the development of the personal character and spiritual life, have their fulfillment in the direction of service, and not of selfishness. The selfish man bears in his manner of life the seal of his own condemnation, while he rests also under the heavy condemnation of God and man. But the man whose "meat is to do the will of God" rejoices in the approval of his own heart, receives the commendation of men, sees the labor of his hands established and is admitted into that holy fellowship of the servants of God and humanity founded by Him who said: "Whosoever shall do the will of My Father which is in heaven, the same is My brother, and sister, and a mother."—Chr. Advocate.

Righteousness Promotive of Prosperity.

BY REV. G. B. HOPKINS.

It is sometimes denied that righteousness has a tendency to produce prosperity. But the Old Testament contains numerous passages that teach that the righteous are peculiarly blessed in the present life, and the New Testament declares that "godliness is profitable for all things having promise of the life that now is," as well as of "that which is to come." And yet the Scriptures describe the prosperity of the wicked. A psalmist says, "I have seen the wicked in great power, and spreading himself like a green tree in its native soil." Another writer says, "Their eyes stand out with fatness. They have more than heart could wish."

These two classes of passages sometimes seem contradictory. And yet they accord very well with our observations. Probably the larger number of the very wealthy people we know or hear of are not righteous, at least not in the fullest sense. Many of them would be stoop to theft or false representations, but they so control great business institutions and lines of commerce that their competitors are ruined. So they are not righteous, even with their fellows, to say nothing of their relation to God. Many whose wealth is of so great use to a fairly prosperous while they have a little re-

gard for God. But the kind of prosperity should be taken into consideration. Many that are apparently prosperous are continually harassed by doubts as to the success of their enterprises and with fears of great losses. Some of them have tormenting consciences. Verily, they have their reward, but is it real prosperity? Many who are poor get much more comfort out of this life. They see more and feel more that is delightful. True prosperity must have reference to the whole man, physical, intellectual and spiritual. That is a sorry kind of prosperity that has reference only to what one has, and does not include himself.

But it is only the superficial observer who will say that righteousness has no tendency to promote earthly prosperity. Nature itself rebels against many forms of unrighteousness. It is doubtless true, other things being equal, that the righteous will be more truly prosperous than the wicked. There are other factors that enter into the problem, such as business tact and sagacity, industry, earnestness and knowledge. Righteousness does not supply the place of brains, though it may be worth more than brains.

Health is an element of prosperity, and health is the reward of the observance of the laws of God in nature. These laws the righteous will endeavor to observe, so they will be clean and chaste. They will totally abstain from the use of alcoholic drinks and narcotics. Many habits which are detrimental to success in business and injurious to physical prosperity the righteous will have nothing to do with. The righteous control their tempers, their appetites and desires in such a way as to promote their prosperity. They are industrious, for laziness is antagonistic to righteousness in this world and the world that is to come.

Again, the honest will be trusted by others and aided when the dishonest could not get necessary help. So on the whole, there can be no doubt, notwithstanding the apparent success of some wicked people, that righteousness is promotive of even material prosperity.

Howbeit, a Christian is not to expect the good things of this life as a reward for being good. Many Christians have suffered great losses for conscience's sake. Many have parted with their lives because of their firm allegiance to right. But their losses and sufferings must not be regarded as direct consequences of their righteousness. Righteousness is never the cause of evil, though it may be the occasion of it. So, while righteousness may be said to be promotive of prosperity it can never be said to be promotive of adversity. This is still more apparent when the higher life is considered. Prosperity of soul is of more importance than material prosperity. A clear conscience, soul enlargement, spiritual happiness, a consciousness of God's presence and a title to heavenly riches, are among the phases of prosperity promoted by righteousness. "Blessed are they that hunger and thirst after righteousness, for they shall be filled."

Our Personal Relation to God.

The Scriptures are careful to impress upon the mind the direct personal relation of each one to God. He is the Lord of heaven and earth; he rules over all; he has his agents and uses agencies without number, but he is always in direct personal relation to each one. He is the Infinite One, and is alike present in every place, and his power is felt in every movement. He reveals himself to the individual; he speaks to the conscience of each one; his law touches the personal life; there is the direct responsibility of each one to him. So he speaks of himself as our God, as the one who is watching over the life and destiny of each one, as caring for each one. He is our Father; in heaven indeed, but near to us, knowing each one, caring for each one, and doing so in an infinite love for each one. He addresses us in the singular; I have graven thee upon the palms of my hands; I have loved thee with an everlasting love; I will keep thee.

There is wonderful comfort in this thought. So David felt when he said, "I am poor and needy, yet the Lord thinketh upon me." His thoughts are gracious thoughts, and it lifts the soul to the highest plane of life to remember that he who is over-all is thinking of us, planning and working for us, making all things work together for good.

But how deep is the sense of responsibility which this thought gives us! That which we have is a personal trust from the hands of our God, and we must answer for it. The Lord seems to allow us to do as we will for a time, but he comes and calls his servants to him, and each one receives from his hand according to what he has done. No part of the life is hidden, no motives can be concealed,

no covering can hide from, no shelter can be taken behind our circumstances and surroundings, no plea of heredity will avail; in our own person we will stand before him, and each one for himself will render an account and receive the righteous judgment of blessing or penalty. We cry, "Lord, be merciful to us," and yet we rejoice in this personal relation, and this direct responsibility, for with it is his personal love.

The True Heroes.

After pointing out some of the flashing, dashing heroes portrayed in fiction, the Saturday Evening Post wisely says: "But there is a heroism that earns a brighter crown than this. There are lives of constant sacrifice for others, where hard, cruel fate lays its deadly weight of trouble on those who could throw it off but for the loved ones. They smile at their burden, that some one else may not groan. There are lives of temptation, when the cup of overflowing is placed so near that the outstretched hand could grasp it, but it would mean a principle violated, a holiday shattered, a struggle ended; the hand falls at the side helpless. There are lives like this, most grandly heroic, most eloquent in their passive silence; no excitement, no cheering crowd, no sudden impulse, no bright enthusiasm to make it easy. Why does fiction give us so few heroes like these? They are not goodly men—they are strongly human; the burden galls them, their suppressed life chafes them, but they rise superior to it, and we are the better for it. Give us more men like these, and less cheap, spectacular exhibitions of thrilling bravery cut off by the yard. The world's greatest heroes are its moral heroes—the heroes of every-day life. The sublimest moments of a moral heroism are often never known to a single soul but the individual himself, who marks out bravely, without protest, a line of action that he knows will darken all his future and will sacrifice all his highest hopes."

A man who is destitute knows how to pray. He needs not any instructor. His miseries indoctrinate him wonderfully into the art of offering prayer. Let us know ourselves destitute, that we may know how to pray; destitute of strength, of wisdom, of due influence, of true happiness, of proper faith, of thorough consecration, of the knowledge of the Scriptures, of righteousness.—George Bowen.

Jimmy:—Didn't you hear the Sunday school teacher say your conscience is what tells you when you do wrong? Tommy:—It's a good thing it don't tell your mother.

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