

Trust.

I cannot see, with my small, human sight,
Why God should lead this way or that I
me;

I only know He hath said, "Child follow
Me;"

But I can trust.

I know not why my path should be at
times
So straitly hedged, so strangely barred
before;

I only know God could keep wide the door;
But I can trust.

I find no answer, often when beset
With questions fierce and subtle on my
way,

And often have but strength to faintly
prayer;

Still I can trust.

I often wonder, as with trembling hand
I cast the seed along the furrowed ground,
If ripened fruit for God will there be found;

But I can trust.

I cannot know why suddenly the storm
Should rage so fiercely round me in its
wrath;

But this I know, God watches all my path—
And I can trust.

I may not draw aside the mystic veil
That hides the unknown future from my
sight;

Nor know if for me waits the dark or
light;

But I can trust.

I have no power to look across the tide,
To see, while here, the land beyond the
river;

But this I know, I shall be God's forever;
So I can trust.

—Selected.

A Discouraged Man.

BY REV. CHAS. MELANCTHON JONES.

Mr. Moody has said that God can not use a discouraged man. True as this may be, yet the victim of depression may become doubly discouraged by hearing such an assertion as this, because he may feel that he is not only hopeless, but useless. A great part of the waste of Christian power at the very period when it should be come most rich and valuable comes doubtless in this way. An old proverb says: "Knows nothing, fears nothing," and youthful inexperience is sanguine and courageous. But with years and experience come a discount of probable resources and results, a distrust of plans and prospects, a hesitancy to act, the exchange, in fact, for the optimism of youth the too common pessimism of old age. The writer has hitherto avoided this feature and secret of the ministerial "dead line," and rejoices in the privilege and disposition which would preserve to the Master's cause the unabated ardor and enthusiasm not only of those who are "ready" in youthful spirit, but also those who are "ready" by reason of ripe experience, "prepared unto every good work."

For a concrete example of a truly discouraged man, who yet was helped to resume his work and finish it with honor, we may take the case of the prophet Elijah.

Our first thought from this experience is, a worker may become discouraged by a too close application to the "one thing" he has at heart. It is true this does not help many of us, for we do not usually make that kind of a blunder. We generally glory in being "all around" men, into everything, with no hobby or moral or spiritual specialty, not even the gospel of Christ, wherefrom people may call us fanatics.

Elijah was hardly himself when he asked God that he might die. The tremendous day on Carmel, the "ferocious, effulgent prayer" for ending the great drought, the fierce race in front of the king's chariot to Jezreel, the waiting of this overworked workman of Jehovah for news of Jezebel's attitude, had altogether proved too much for even his stalwart frame and strenuous spirit. The Apostle Paul was an illustration of an intense nature, concentrating his ardent endeavor upon his "one thing I do," through a prolonged life-work, and we read between the lines of his history the pathetic evidence of a spirit often cast down, yet always rebounding and rejoicing.

A second thought is that a discouraged man is often too self-conscious, perhaps self-important. There may be a seeming justification for this. Great men bear great burdens, are compelled to assume large responsibilities, and come to consider themselves as indispensable. Then when they encounter personal opposition they lose hope for the cause. It was the misfortune of Elijah's early development that he was too solitary and unsocial, and thus came to be too self-reliant. His successor, Elisha, on the contrary, was eminently social, and we never read a note of discouragement from him.

A third thought is that a discouraged man seldom knows the most real facts. Elijah's lack of knowledge of human

nature prevented him from discounting the voice of the people as they proclaimed Jehovah on Mount Carmel. So he over-rated the value of the new converts, and when he was disappointed in this he went to the other extreme, and underrated Jehovah's faithful following. Elijah's conclusion was that Israel's apostasy was complete and hopeless, and that further work would be unavailing, having no sympathizers or supporters. David confessed that on a time he said in his haste, "all men are liars." This would have excluded Elisha, "who poured water on the hands of Elijah." And it was this same Elisha who, when all around was dark, and his disciple was terrified, calmly averred: "They that be with us are more than they that be with them."

Still a further suggestion of our subject is, that a discouraged man has usually been a very useful one. There is a kind of indifferent inaction and complaint that may easily pass itself off as discouragement, but it is merely discontent. Many a man says he has lost heart in a cause who really never has had his heart forces enlisted. But the genuine thing is a pitiful sorrow. It moves us profoundly to see a living interest paralyzed by a sense of failure. Eternity only will reveal the amount of sickening discouragement which the world's greatest workers have felt, but of which they have given no sign.

On this account the Lord is very kind to the discouraged man. To Elijah an angel came and said: "Arise, eat." The first care of the Lord was that the overdone servant should have physical and mental recuperation. Let us and finally and gently the Lord asks: "What doest thou here, Elijah?" There is no reproach, but refreshment, rest and recommitment.

Discouraged fellow workers, may we give you some pointers from these old-time experiences which have a word of help in them for you?

1. Your work has not been so great a failure as you have supposed. The best workers in the world have cherished high ideals, hard to reach; have been modest often, and difficult; too hard at work to count the returns; but God keeps the count, if you do not; be of good cheer.

2. Do not inform God that he has no more which you can do. He has not commissioned you to be successful, but to be faithful. Your crown of life is not to depend upon a statistical, but upon a moral conquest. Paul said he was "led in the triumph of Christ," and Christ triumphed upon the cross. Disappointment is no indication that the Master is through with you.

3. Do not insist upon planning God's work for him. There were three plans: Elijah's plan, Jezebel's plan, and Jehovah's plan. It goes without saying that Jehovah's plan was the best. Because your plan is not adopted by Providence do not conclude that the Lord has given your adversary a free hand.

4. Admit of a partnership and fellowship in doing the Master's work. Train some one to some day fill your "room." (1 Kings xix. 16.) Moses and Joshua, Elijah and Elisha, Paul and Timothy, Luther and Melancthon, were pairs, different in manner and spirit, but divinely complementary.—J. J. and Mes. Enger.

It is Raining—The Difference.

Sunday morning in May: 'It's raining,' says the boy. 'Guess I'll not go to Sunday-school; I'd get wet; might take cold; have a bad cough, anyway. Then, there won't be many present, anyhow—doubt if the teacher will be there. I'll just stay in and keep dry. Don't like to soil my clothes.'

Monday morning in May: 'It's raining,' says the same boy. 'Gee-whizz, what a day this will be for fishing! Hurry up breakfast, mother, while I dig bait, and I'll be off in a jiffy. You'll see what a string of fish I'll bring home this evening!'

'But, my son, you'll get wet, and might take cold; you know you cough a little bitimes as it is.'

'Oh, I won't mind getting wet; that'll not hurt me, and that cough doesn't amount to anything. I'm so glad it rains, for then the fish are sure to bite.'

Sunday morning in May: 'It's raining,' says the farmer. 'Bad day this for church. Scarcely anybody will go. Doubtful if the preacher himself will be there. Guess I'll stay at home and rest. Don't like to run the risk of getting wet. Have been troubled some with rheumatism, and it might lay me up. The Sabbath was made for man, any way, and the proper thing for me to do is to remain indoors out of the rain and take care of myself. So that is exactly what I'll do.'

Monday morning in May: 'It's raining,' says the farmer. 'It will be too wet to plow, or plant corn, but it will be a good day to haul up some

wood and reset that partition fence. It is time that was done, anyhow. So I will go right at it.'

'But, John,' says the good wife, 'you will get wet; and I heard you say yesterday, when speaking of staying home from church, that you had some rheumatism. Had you not better remain indoors and keep dry?'

'Oh, Sarah, this little bit of wet will not hurt me. I am accustomed to getting wet; and as for rheumatism, I think that was all a notion. I feel as chipper this morning as I did when I was but twenty years old. You hurry up the breakfast, and if it does not rain too hard, the boys and I can easily reset that fence and bring up a good load of wood before the sun goes down.'

MORAL: It takes four times as much rain to keep boys from going a-fishing, and farmers from working, as it does to keep them from Sunday-school and church. Now, why?—The Telescope.

Unspiritual Preachers.

Balaam was enabled by direct revelation to preach the Word of God to Balak, King of Moab. Balaam's heart was filled with covetousness, he died the death of the wicked, and is held up to us in the New Testament as a warning of the destructive influence of worldliness on a man's character.

Jonah was very far from being a Christian. He was neither kind-hearted nor submissive to the will of God; yet he was chosen by God to the high honor of being the first and the most successful of all foreign missionaries.

Then there was Caiaphas, who prophesied by the inspiration of the Holy Spirit that Christ should die for the Jewish nation, and yet, at that very moment, his heart was filled with malice against Christ.

God uses all sorts of instruments. Paul said that some in his day preached Christ 'even of envy and strife,' and yet, he rejoiced that, in any way, Christ was preached.

When the children of Jerusalem took to preaching—shouting out the glad news that Jesus was the long looked-for Son of David—the priests wanted Jesus to rebuke them. But he said, 'If these should hold their peace, the stones would immediately cry out.'

He who could warn Balaam of his sin through the mouth of an ass can still use any kind of instrumentality by which to make known his will to hearts that are ready to obey. And there is little room for doubt that many who have been permitted to preach the Gospel effectively to others have themselves been cast away, because they had never been obedient to the Gospel in their own hearts.

But while God in his infinite mercy to sinners may save them, even through the preaching of these 'dumb dogs' that cannot bark, as Isaiah calls them, he has never promised any blessing on such preaching or any reward to the preacher.

God's command is, 'Be ye clean that bear the vessels of the Lord.' It is an awful sin to set one's self up as an ambassador for Christ without his authority, and anyone who commits that sin must expect to be called to account for his presumption.—[Weekly Witness.

Prayer the Breath of Religion

And what shall I say of the blessings of private prayer? It is by prayer we know that in the darkest hours we are not solitary nor unfriended; that we know God as a living God, whose activity is not exhausted by the phenomena of the physical world. Prayer is the very breath of the religion which transforms us, so that we go on from strength to strength daily self-surpassed. If we were made to gain the divine likeness, that end can only be reached through divine communion. We could not have attained it by ourselves alone, even if we had not fallen. Every advance of man is made by contact with that which is higher than himself. Human affection cannot endure in solitude, and is it creditable that the love of God can survive, still less grow, without intercourse? We dissemble our faith in the unseen, and forthwith we fall under the thralldom of a material tyranny; we acknowledge it, and the fountains of great depths are opened, and we are strengthened by a response which we had not dared hope for.

Prayer helps us to 'live in the world as in the holy temple of God.' It lays open to the soul that which is of Him, far beneath the miserable disguises in which selfish passion has clothed the great on which He framed for Himself. It is a consecration of life fresh every morning with the grace of new resolves; fresh every evening with the chastened strains of sober thanksgiving.

Prayer keeps vigorous within us, in spite of every disappointment and of every failure, our highest feelings and

our noblest endeavors; it sustains our ideal, and arrays it in a fresh beauty. Every time when we truly pray we touch heaven and draw new strength from its infinite treasures. He who has learned to commune with God becomes able to see Him everywhere. Prayer preserves in us a sense of the due proportion of things. Prayer places us, with all our surroundings, in the light of the eternal. It calms little jealousies; it subdues mean passions. When we pray for another we fix our attention on his capacity to serve God truly, and set forward the cause to which our lives are given. We cannot, then, think of him without hope; still less can we disparage or injure him.—B. F. Westcott.

A Busy Man and His Bible.

The vigor of our spiritual life will be in exact proportion to the place held by the Word in our life and thoughts. I can solemnly state this from the experience of fifty-four years.

Though engaged in the ministry of the Word, I neglected for four years the consecutive reading of the Bible. I was a babe in knowledge and in grace. I made no progress because I neglected God's own appointed means for nourishing the divine life, but I was led to see that the Holy Spirit is the instructor and the Word the medium by which he teaches. Spending three hours on my knees, I made such progress that I learned more in those three hours than in years before. In July, 1829, I began this plan of reading from the Old and New Testaments. I have read since then the Bible through one hundred times, and each time with increasing delight. When I begin it afresh it always seems like a new book. I cannot tell how great has been the blessing from consecutive, diligent, daily study. I look upon it as a lost day when I have not had a good time over the Word of God.

Friends often say to me, 'Oh, I have so much to do, so many people to see, I cannot find time for Scripture study.' There are not many who have had more to do than I have had. For more than half a century I have never known one day when I had not more business than I could get through. For forty years I have had annually about thirty thousand letters, and most of them have passed through my own hand. I have nine assistants, always at work, corresponding in German, French, English, Italian, Russian, and other languages. As pastor of a church with twelve hundred believers, great has been my care; and, besides these, the charge of five immense orphanages, a vast work; and also my publishing department, the printing and circulating of millions of tracts and books; but I have always made it a rule never to begin work till I have had a good season with God, and then I throw myself with all my heart into his work for the day, with only a few minutes' interval for prayer.—George Muller.

If Christ Had Not Come.

Jesus brought not only new truth into the world, but a new inspiration. He not only was, in His own person, the Way and the Truth and the Life, but in His revelation of Himself He laid the foundation for a new hope and a new future for our race. It is an illustration of His divine wisdom that He began to do His work among the humble. Men always endeavor, when urged a new belief, to win the leaders of society. Christ began with the poor and lowly. He kindled the fire at the bottom, knowing that otherwise it would go out. Thus started, the flame of conviction and consecration spread from community to community, from land to land, and in time the whole structure of society was illuminated and transformed. Ever since, in spite of the frequent ebbs of the tide of progress, Christianity has advanced steadily among men. Its type is purer and nobler to day than ever.

There are grave and terrible evils to be overcome in the individual, the community, the nation, the world. But the power of Christian truth never was so widely understood, so profoundly respected, so generally dominant as now. Nor has there ever been a time when the personality of Christ, His redeeming example and beneficence and His loving, helpful brotherhood to sinful man were so fully appreciated. If He had not come, the revolution which took place and which, although incomplete as yet, is going on to conquer, never could have occurred.—The Congregationalist.

A Worldly Christian.

The world does not regard him as a Christian at all, for the world's standard of what a Christian should be is really a holiness standard. The world is very clear in its opinion of such a

church member, for it declares he is a hypocrite.

The giddy pursuit of pleasure by the disciple may please the world, but it wins no influence over it. When the dance companion of the disciple wants spiritual counsel he will send for some one never at a dance, and when he is abusing the church he will instance his companion as a proof that religion amounts to nothing.

Why does the world expect more of the followers of Christ than many professors? Why is the standard so high? Manifestly because it has no false charity or tolerance for sins, and no easy-going excuses for self. Hence it is like the standard of the best Christians who will not excuse themselves for selfish impulses or yieldings.

The folly of stealing conscience by going into doubtful ways is most astonishing. The doubtful is probably sinful in the view even of the immature conscience, and it is certainly both to the world and to the holy man.

Christ sets the worldly against the spiritual, and therefore it is impossible to be a worldly Christian.—Phil. Standard.

Conscience.

Going through one of the large factories in London where a good deal of inflammable material was used, I observed the precautions taken against an outbreak of fire. At intervals along the roofs are fitted tiny sprays. When the temperature of the room rises to a certain height, these sprays send forth a chemical preparation which puts out any fire, and at the same time a huge gong gives the note of alarm. The moment the region of risk is approached the note of warning is sounded. So it is with conscience. It not only urges us to do the right and shun the wrong, it also warns us at the first approach of sin.—Methodist Magazine.

Mercy.

This word occurs two hundred and eighty-five times in the Scriptures. It is one of the words to which our Savior calls special attention.

He said, "Blessed are the merciful for they shall obtain mercy." It may be well for us to stop and inquire whether we are to be found numbered among the merciful or whether we are numbered with the unmerciful. What is our standard on this subject among those who know us best? Do we dare to say, "That mercy I to others show that mercy show to me?"

The Gift of God.

Perhaps no cry in Cairo is more striking than that of the water carrier. "The gift of God!" he cries, as he goes along with his waterskin on his shoulder. It is very likely that water, so invaluable, and so often scarce in hot countries, was in Christ's days spoken of, as now, "the gift of God," to denote its preciousness; if so Jesus' expression to the woman would be very forcible.

A Good Report.

"My mother was troubled with rheumatism in her knee for a number of years, and it broke out into a running sore. She has taken three bottles of Hood's Sarsaparilla, and now she is almost entirely well. She cannot speak too highly of this great medicine." Mrs. JOHN FARR, Cloverlawn, Ancaster, Ontario.

Hood's PILLS cure nausea, sick headache, biliousness, indigestion, constipation.

If you have a constant hacking cough that won't leave, try Dr. Wood's Norway Syrup. It cures the worst kinds of coughs and colds quick.

Sprains, strains, contracted cords or painful swellings are always promptly relieved by Hagar's Yellow Oil. It is clean to use. Price 25c.

For Nine Years.—Mr. Samuel Bryan, Theford writes: "For nine years I suffered with ulcerated sores on my leg; I expended over \$100 to physicians, and tried every preparation I heard of or saw recommended for such disease, but could get no relief. I at last was recommended to give Dr. Thomas' Eclectic Oil a trial, which has resulted, after using eight bottles (using it internally and externally), in a complete cure. I believe it is the best medicine in the world, and I write this to let others know what it has done for me."

Baby's Face Solid Sore

Entire Head a Solid Scab. Had to Wear a Tar Cap. Doctors and All Other Remedies Fail. CURED BY CUTICURA.

My little nephew, John Staunton, was afflicted from two years with the worst sores I ever saw all over his body and face and head. His head and face at times were a solid scab. John was a pitiable sight, and he must have suffered dreadfully. His father used all the remedies that he heard of, and doctored with all the doctors. Everything was done for him. He wore a tar cap, also, which did no good, but the little boy got no relief until he used the CUTICURA (ointment) and CUTICURA SOAP. Now he is a clean, healthy child.

P. E. FOLTZ, Pugh's Run, Va.

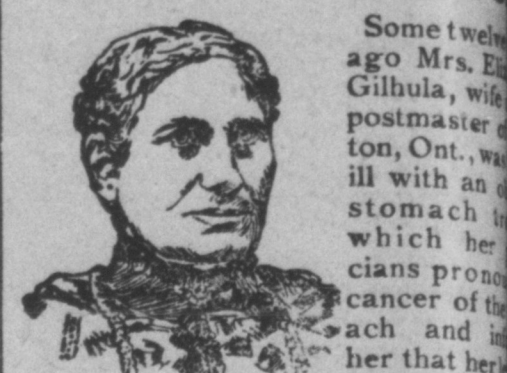
INFANT RELIEF AND SPEEDY CURE TREATMENT.—A warm bath with CUTICURA SOAP and a single anointing with CUTICURA instantly relieve and speedily cure the most torturing and disgusting humors of the skin, scalp, and blood, with loss of hair, when all else fails.

Sold throughout the world. FORTY-SEVEN D. AND C. CORP., Sole Props., Boston. "How to Cure Baby Humors," free.

SAVE YOUR HAIR

with Warm Shampoo with CUTICURA SOAP.

Permanent Cure of Cancer



MRS. GILHULA.

Some twelve years ago Mrs. Gilhula, wife of a postmaster at Ton, Ont., was ill with an incurable cancer of the stomach, which her physicians pronounced incurable. She had been in bed for some time, and her life would have been a life of suffering.

Here is the letter Mrs. Gilhula wrote to the time of her cure:

"About four years ago I was taken with stomach trouble and consulted of the leading physicians here, all pronounced the disease to be cancer of the stomach of an incurable nature, and I was told it was hard to be expected I could live long. Afterward the friends who were attending me gave me up."

"By the advice of some of my friends who knew of the virtues of Burdock Blood Bitters, I was induced to try it, and now happy to say that after using the first bottle I felt so much better able to get up. I am thankful to say I am completely cured of the disease, and use of B.B.B., although it had baffled doctors for a long time. I am firmly convinced that Burdock Blood Bitters is my life."

Here is the letter received from her time ago:

"I am still in good health. I have been twelve years ago, and highly recommend it to other sufferers from stomach trouble of any kind." ELIZABETH GILHULA.

Hold On
to a good thing when you find it. The planter who once reads Gregory's Seeds, will never be a second-rate seed grower without them.

Gregory's Seeds
represent the highest development of scientific seed culture. Gregory's seed book contains the best and most complete information on all the seeds and plants of the ordinary kind. Send for book at once. JAMES J. H. GREGORY, Seed Merchant, New York.

GREGORY'S SEED CATALOGUE
FOR 1899

BOARDERS WANTED.

MRS. WM. DOWNEY, King's Cross, near York, provides good board with large pleasant rooms, to Normal School Students. She can accommodate a few transients.

FOR SCATICA
MENTHOL
P.D.L. PLASTER
THE BEST ANY-WEAR PLASTER MADE
CARRIAGE PLASTER IN BOTTLES
THE ONLY PLASTER THAT CURES
RHEUMATISM
LAME BACK

Change of Business

The subscribers have entered into partnership for the carrying on GENERAL HARDWARE BUSINESS under the firm name of

GUS TWEEDDALE & CO.

On the premises lately occupied by M. Wiley.

Z. R. EVERETT.
E. A. TWEEDDALE.

The new firm will carry a complete stock of Shelf and Builders' Hardware, Paint and Table Cutlery, Iron and Steel, Carriage and Fire Brick, Agricultural Implements, Guns, Revolvers and Sporting Goods, Carpenters' Tools, Carriage Stocks, Paints, Oils, &c., and will be up-to-date in prices and quality of Goods; and respectfully solicit a share of your patronage.

GUS. TWEEDDALE & CO.

Opp. Normal School.

Baby's Face Solid Sore

Entire Head a Solid Scab. Had to Wear a Tar Cap. Doctors and All Other Remedies Fail. CURED BY CUTICURA.

My little nephew, John Staunton, was afflicted from two years with the worst sores I ever saw all over his body and face and head. His head and face at times were a solid scab. John was a pitiable sight, and he must have suffered dreadfully. His father used all the remedies that he heard of, and doctored with all the doctors. Everything was done for him. He wore a tar cap, also, which did no good, but the little boy got no relief until he used the CUTICURA (ointment) and CUTICURA SOAP. Now he is a clean, healthy child.

P. E. FOLTZ, Pugh's Run, Va.

INFANT RELIEF AND SPEEDY CURE TREATMENT.—A warm bath with CUTICURA SOAP and a single anointing with CUTICURA instantly relieve and speedily cure the most torturing and disgusting humors of the skin, scalp, and blood, with loss of hair, when all else fails.

SAVE YOUR HAIR

with Warm Shampoo with CUTICURA SOAP.

Doe Head

Are you Can't you sleep in your back? Appetite poor? Boils? These are signs of poisoning. From what? From poison ways found in the bowels. If the bowels are not the body cannot be intended, the substances absorbed into the system causing frequently disease. There is a cure.

AYER'S PILLS
They daily and natural the bowels. You will find

Ayer's Sarsaparilla
with the pills recovery. I blood from all is a great tonic. Write the Dr. Our Medical I of the most em the United States just how you will receive the without cost.

John G.
UNDER
AND FUNER
affins and
Hobbes
First Class
Special rates
COURT HO
PHONE 26 O

John G.
UNDER
AND FUNER
affins and
Hobbes
First Class
Special rates
COURT HO
PHONE 26 O

John G.
UNDER
AND FUNER
affins and
Hobbes
First Class
Special rates
COURT HO
PHONE 26 O

John G.
UNDER
AND FUNER
affins and
Hobbes
First Class
Special rates
COURT HO
PHONE 26 O

John G.
UNDER
AND FUNER
affins and
Hobbes
First Class
Special rates
COURT HO
PHONE 26 O

John G.
UNDER
AND FUNER
affins and
Hobbes
First Class
Special rates
COURT HO
PHONE 26 O

John G.
UNDER
AND FUNER
affins and
Hobbes
First Class
Special rates
COURT HO
PHONE 26 O