

"In Me Ye Shall Have Peace."

Long days and nights upon this restless bed
Of daily, nightly weariness and pain—
Yet Thou, my ever gracious Lord,
Thy well-known voice speaks not to me
in vain:
"In Me ye shall have peace!"

The darkness seemeth long, and even in
the light
No respite brings with it: no soothing
rest
For this worn frame: yet in the midst
of all
Thy love revives. Father, Thy will is
best.
"In Me ye shall have peace!"

Sleep cometh not, when most I seem to
need
Its kindly balm. O Father, be to me
Better than sleep; and let these sleepless
hours
Be hours of blessed fellowship with Thee.
"In Me ye shall have peace!"

Not always seen the wisdom and the love;
And sometimes hard to be believed,
when pain
Wrestles with faith, and almost overcomes.
Yet even in conflict Thy sure words
sustain—
"In Me ye shall have peace!"

Father, the flesh is weak; fain would I
rise
Above its weakness into things unseen.
Lift Thou me up; give me the open ear—
To hear the voice that speaketh from
within—
"In Me ye shall have peace!"

Father, the hour is come; the hour when I
Shall with these fading eyes behold Thy
face,
And drink in all the fullness of Thy love
Till then, O Father, be Thy words of
grace—
"In Me ye shall have peace!"

The above lines were found among Dr.
Horatius Bonar's papers after his death.
It is believed they were the last he ever
wrote.

Christian Ideals in Business Affairs.

Christianity is not a creed, but a life. It is in Christ that "we live, and move, and have our being." As a partaker, therefore, of the Christ life and spirit, the Christian counts it all joy and a great privilege, as well as a duty, to endeavor to walk in the footsteps of his divine Lord. His example of holy and exalted living cannot be duplicated in any merely human life, but for all that the injunction of the Christ, "Follow Me," loses none of its overwhelming force as an exhortation to individual discipleship. Jesus left behind Him a code of ethics of the highest type. So infinitely superior was it to the old Mosaic code that many of His hearers—Pharisees, Sadducees, and others—were dumbfounded at His utterances, for they saw in the acceptance of the new teaching the inevitable overthrow of their own cherished theories of practical life. The Pharisee thought he, of all men, was righteous, because he prayed a stated number of times a day, gave alms, and performed all the duties devolving upon him by the operation of his code; but his eyes were opened to the sublime scope and importance of the new code of ethics as proclaimed by Christ, when he heard Jesus say to His followers, "Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." This higher righteousness was to be the condition and badge of Christian discipleship; and it is to-day the sign and seal of the true Christian.

The most potent manifestation of Christianity is found in the practical and successful application of its principles to the affairs of every-day life. There is potency in proclaiming the principles of the Christ by the tongue, by pictures, by song, by the printed page; but all these and all other ways of presenting the truths of Christianity are of secondary value when compared to the vitalizing influence exerted by the application of Christian principles to daily affairs. The thing of overshadowing importance, therefore, is to live the life.

But it is by no means an easy thing always to live the life amid the fierce temptations and contentions of business. It requires a man of heroic mold to stand unmoved, like Gibraltar, in the storms, controversies, and competitions of trade. Not every Christian man does thus stand. Some fight against the adverse environment for a while and then succumb, while others yield themselves without a struggle to its seductive influence; and still others who, under the guise of the saying, "Business is business," so conduct themselves in their commercial and financial relations as to lose their self-respect, are a reproach to the Church and a disgrace to their families. Such men deserve to be classified with those who, for a few pieces of silver, betray their Lord before the whole world.

The wise man said, "Seest thou a man diligent in his business? he shall stand before kings; he shall not stand before mean men." It is good enough for a proverb but it may be applied

in various ways. Sometimes the honestly diligent man succeeds in his business, and does stand before kings. This has happened frequently, and the list of noble-hearted Christian men who have achieved success in their business by only the most honorable methods, is a large and splendid one. But the dishonorably diligent man may also stand before kings, and before men who are not obscure. There is such a glamour about success, whether brought about honorably or otherwise, that many persons are dazzled by it, and frequently the lines that mark the true and the false are difficult to be distinguished. Many of the great movements in the business world to-day have been directed from their inception by so-called Christian men, who have not scrupled to employ methods that would wring from their Lord the epithet He so often hurled at certain persons when He was among men, Woe unto you, hypocrites! for ye devour widows' houses, and for a pretense make long prayers; * * * for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess. While it may not be true that some of the great fortunes that are flaunted so ostentatiously by certain men are the product of dishonorable business methods, yet in many cases there is present a large element of doubt whether all the means used to accumulate such immense wealth were such as would meet the full approval of Christ. Goldsmith may have been uncertain in his intellectual vision when he said:

"Ill fares the land, to hastening ills a prey,
Where wealth accumulates and men decay;"

but his lines lead to the suggestion that many Christian men, in their frantic scramble for wealth, seem to ignore and grind into the mire the great, vital, and fundamental principles of ethics laid down by Christ, when He said, "All things whatsoever ye would that men should do to you, do ye even so to them;" while they forget His word of command and promise, "Seek ye first the kingdom of God, and His righteousness, and all these things shall be added unto you."—Chris. Advocate

Pastor With His People.

BY THE REV. JOHN MALVERN.

You have heard of the preacher of whom it was said, "When he is in the pulpit he ought to stay there, and when he is out he ought never to go in."

The man whose private life will not bear the scrutiny of his fellowmen ought not to occupy a public position as a teacher of religion.

Eloquence in the pulpit cannot compensate for unchristian conduct on the side.

Some preachers would rather preach half a dozen sermons than make one pastoral call. The true pastor will seek to know the condition of his people in their home life and social life through the week, so as to enable him to preach to meet their needs on Sunday. Close contact between pastor and people will reveal both the strength and weakness of each.

If the pastor is not willing to be catechized by his people something is wrong with him.

We need a commingling of the forces which are working for righteousness. Hand to hand work is in great demand.

There are a few things necessary for successful parish work.

1 The pastor must plan his calls under divine guidance, yet hold himself in readiness to have his plans thwarted.

The ten-minute call may of necessity be extended to the whole afternoon. If the claim can be met in ten minutes, well and good. Jegg along to the next call. But if not, never slip shod your work to save time.

We must not expect to please everybody. There will be whimsical persons in our parishes who will try our patience sorely; and some out of whom we can get no spiritual help for the church; but we may use them in social and financial ways for the benefit of our work, even while we seem to be doing them very little good.

Some will greet us with complaints about the other members; others will oppose our work outright; but the meekness of Moses must be ours, and we must follow Him who when he was "reviled, reviled not again" and kept sweet even when sorely tempted to give vent to wrath.

If we have sought divine guidance at the start and kept up a constant intercourse with heaven on our way the day's work in the parish will be fruitful.

2. We must not discriminate between rich and poor.

A well-to-do deacon once said that he wished his pastor would pass him by and call on the poorer families living beyond. The following week

his pastor passed his house three times to visit those poor families farther on. On the following Sabbath the deacon's wife approached the pastor and said: "The deacon saw you pass our house three times last week without calling."

"Yes," said his pastor, "the deacon told me to."

"Yes," said she, "but the deacon is very sensitive. You had better call."

All churches may not have sensitive deacons, yet the rich ought not to be neglected, for they like to be called upon as well as the poor.

If there are any tender ones a wise pastor will give them special attention, but he must not discriminate between rich and poor.

3 In our visits we should give a large share of our time to the children.

Many parents have been won to a better Christian life and many others have been won to the church through their children. If we expect to see our flock grow, we must heed Christ's language to Peter, "Feed my lambs." Within a week I have had parents thank me for my interest in the souls of their children.

We must interest ourselves in the social life of our children. The day has gone by when the boys and girls get out of sight when the minister calls. We must keep young in heart, and in close touch with the young in our homes if we would be true shepherds of souls.—Morning Star.

Personal Service.

BY THE REV. C. F. PENNY, D. D.

When the prophet Isaiah heard the voice of the Lord saying, "Whom shall I send, and who will go for us?" (Isa. 6: 9) without a moment's hesitation he responded, "Here am I; send me." A careful look at the exact phraseology will be aidful to a right understanding of the prophet's reply. He says he will go for the Lord, but the Lord must send him. Recall one incident in the biography of our Saviour, when he was about to feed five thousand on the hill beside Lake Genesareth. He sent his disciples for food, and they soon secured five loaves and two fishes which a little lad had brought with him in his wallet. The amount was so small that they entered a deprecation and an apology for the scantiness. But Jesus said, "Bring them to me." He did not say, "Give them to the multitudes, and so feed them," but "Give them to me, and I will see to the feeding of the hungry hearers." That was what made the miracle. A like suggestion in this reply of Isaiah shows the force of his entire ministry. A true believer brings his personal service in bulk, as it were, directly to his Lord. This evangelic prophet makes no mention of any choice of field or fashion of labor; the Lord's voice is to order his cause.

It seems to me that the trouble in our time is found in the mere superficial forms of inquiry after spheres of activity and kinds of religious effort. The secret of one's content as well as success is found in God's choosing and commissioning and directing him; he must ask divine counsel, when it comes to most except it without one question more. Christians are not ingenuous at getting into their proper places, simply because they fastidiously seek to follow their own tastes in an agreeable employment. They all have the zeal of the apostle Paul when he assayed to go into Bithynia, and have nothing of his amiability when the Spirit "suffered him not." Many a worker grows unduly excited, as Barnabas was when Paul showed him duty, and the young helper preferred to have his own way, and so got up a quarrel and sulked.

Dr. Robinson relates the story of a maiden lady of mature years who grew fairly tempestuous because she could not have the infant class to teach; she left the entire Sunday-school and became a "Daughter of the King" instead. And there is to be added to this the younger girl who flashed into irritableness because the chorister put what she thought was her "rich alto voice" on the soprano; she forsook the choir, and went into a mission school of another church, where she broke her covenant relentlessly for three melancholy years.

It is time for us all to stop searching for the things we cannot do; that list with some is large already. A hasty man commits himself to duties before he is tried. Moses had an unseemly contest with his Maker once on the matter of his aptitude as a public speaker (Exod. 4: 10-13), and even Aaron's resonance with him, going to do the oratory, could not keep him from growing sullen. But as soon as they reached Pharaoh's palace it was Moses who took up the public addresses for a business, while if his brother the west record made is, "And Aaron held his peace." It might as well be stated here at once that the not hopeless cases the church has

ever to deal with are those who "could not possibly do" this; or those who "have no adaptation for" this; or, worst of all, the crowd of those who confess that this "is not their favorite cause."

Look over the wide fields and carefully note how varied are the forms of personal effort. Is nothing within your reach? Have you soberly asked God whether he has anything for you to do, with the solemn promise beforehand that you will leave him to select for you?

Just let us keep saying over and over again this reply of the evangelic prophet, "Here am I; send me." Are teachers in demand? "Here am I; send me." Are tract-distributors wanted? "Here am I; send me." Do sick people need watchers? Here am I; send me.

It is all wasted time for you or anybody, till the Lord sends you, till you go where the Lord sends without asking any question or making any replies.—Morning Star.

A Life Of Labor.

A life of grace is a life of close industry, of patient experiments. It is bound to make heavy demands on our pluck, on our hopefulness, on our humility, on our spiritual energy. We should never think it strange that it should be so if we could only turn again and again, and throw our eyes around this great world about us of human labor, where men learn and bear and endure hardness, and win their pittance of bread by the sweat of their brow without protest and without surprise. As is their lot so is ours; as with the body of man so with the spirit. They do not flinch, or complain, or fear, or refuse—why should we? It is the work that we are given to do. It is a world of work into which we have been called, this kingdom of the Spirit; it needs the like temper, the like courage, the like energy, and the like hope. Take heart, then, beloved—take heart! On darkest days, when you seem to yourselves to be ever beginning again a thankless and profitless business without gaining an inch; when the religious life which had begun in such gladness has lost its glory, and has turned into a grim and heavy grind; when you strive and strive, and can not attain; when you wonder why it has been made so very hard to be a Christian—look up and say: "It was to be work; why am I disheartened because it conforms to its type? God is a worker, and knows what I am feeling, knows how it drags, knows where it pinches, knows where the weight tells, knows the fatigue of this dull drudgery and this rusty routine! Ah, not only knows, but is a fellow-worker in it, sharing in the burden, working himself in me both to will and to do of His good pleasure, according to the mighty working of His power by which He slowly subjected all that is in me to Himself. I will work, however long and stern the strain, 'for in me and with me the Father worketh hitherto, and the Son works also.'"—Christian World Pulpit.

Human Experiences.

It takes all kinds of experiences to make up a life. The gladness and the sorrow, the success and the disappointments, are strangely interwoven, and we cannot do without any of them in the warp and woof of a life story. Even when we seem to be having a peculiarly trying time; when brain and nerve, courage and endurance, are taxed to the utmost, and it seems as if everything were so against us that it is hardly worth while to struggle on any longer, we can never tell when things may take a change, and the chill and gloom be followed by cheer and light. When we come to look back upon the time of trial, and are able to see it in its larger relations, we recognize that, however bitter it may have been, it was a part of human experience. To have passed through it is to have lived the life of a man in the world. The Bible seems to take delight in describing careers crowded with incidents and vicissitudes that test the real qualities of human nature. The writers seem to delight in putting before us such lives as those of Jacob, of Joseph, and David, and when we lay down the record of their careers we say to ourselves, This story, with its strange mingling of light and darkness, is a true picture of human life. It is good because it is human, and a section of it cannot be judged apart from the whole. The colors blend, and doubt and repinings vanish, when we look at the whole, and realize that it is the life, not of an angel, but of a man.—The Watchman.

The Kingdom Within.

The kingdom of God is within you, saith the Lord. Turn yourself with all your heart to the Lord, and unfix

your affections from this sinful world, and you shall find rest for your soul. Learn to think little of external things, and to give your thoughts to things internal, and you will find that the kingdom of God will enter into you. For the kingdom of God is righteousness, peace, and joy in the Holy Ghost, and this is not given to the unholy. Christ will come to you, giving you His own consolation, if you prepare Him a worthy mansion within. All His glory and honor are from within, and there it pleaseth Him to dwell. He who frequently entertaineth Christ will have sweet discourse with Him, comfort and consolation, much peace, a friendship too wonderful for the heart of man to have conceived.—Thomas a Kempis.

He Obeyed Orders.

At a time of great danger, Napoleon once gave an order to the pickets stationed at the outposts of his camp not to allow anything to pass them. The long, dark hours of the night were slowly away, and the faithful sentinels kept close watch for the appearance of an enemy, when just before daylight a large dog was seen approaching one of the guard. The animal was ordered back, but with every demonstration of affection he persisted in passing the forbidden boundary. True to his trust, the soldier raised his gun and fired, and the poor creature fell dead. The report of the shot echoed along the lines, and the camp was awake in an instant to meet the impending danger. But when it was found to be only a dog, and the missing dog of one of the officers, do you think that faithful sentinel regretted obeying his orders? No, indeed; and when a dead spy was found nicely concealed beneath the skin of the animal, he was doubly thanked that he did his duty. So it may be hard to withstand the temptations that approach in friendly guise, but conceal deadly foes; but the only safe way is to meet them with the same firm and unwavering principle which prompted Napoleon's sentinel to do his duty.—Great Thoughts.

Desultory Service.

Desultoryness is the curse of modern church life. A stable and punctual Christian is a rare man. Too many church members do their duty by fits and starts. Their enthusiasm is spasmodic. Their devotion is intermittent. Their church attendance is desultory. Their service is ragged. They cannot be depended upon. They say they will do a thing, and they do not do it. They attend public worship one Sunday, and miss two. They are visible at prayer meeting one Wednesday evening, and then remain invisible for a month. They read the Bible one morning, and skip it for a week. They take a Sunday-school class, and run away from it whenever it suits their convenience. It is this desultoryness which is accountable for many of the things which all the friends of the church lament.—Charles E. Jefferson, D. D.

Is My Blood Pure?

This is a question of vast importance to all who wish to be well. If your blood is impure you cannot expect good health, unless you begin taking Hood's Sarsaparilla at once. This great medicine makes the blood pure and puts the system in good health, cures spring humors and that tired feeling.

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7 Big Boils. Mr. Wm. J. Hepburn, from Centralia, Ont., writes: "I sincerely say that Burdock Blood Bitters is the best spring medicine I have ever used. Last spring my blood was out of order, and I had seven or eight sized boils come out on my body, one on my leg was much larger than the others. I got a bottle of Burdock Blood Bitters, and inside of six days, when the bottle was taken, there was a boil to be seen. I have recommended B.B.B. to different people in our neighborhood, and all derived benefit from it. B.B.B. every success, as it is a great medicine for the blood."

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