RELIGIOUS INTELLIGENCER.

The Hermit.

BY JOSEPH A. TORREY.

A hermit, as the legends say, For years had stood, nor ceased to pray Until at length there came a day When at his door a sick man lay.

The saint, anon, the sufferer sees, Has pity on the sore disease, Would give him drink, his thirst to ease But could not stoop, so stiff his knees.

O friend, who dost not cease to pray, But never yet hath found a way, Love's debt to suffering men to pay, Art thou that stiff-kneed hermit? Say !

The Edoms of Life.

There are scenes through which liar interest. Whether as indicating many a Christian pilgrim passes which make his pilgrimage seem long and discouraging; scenes of delayed realizations; scenes of declensions; scenes of depression. The experience to which not a few of those pursuing a heavenly way are thus introduced is as the lengthening of Israel's way in the wilderness, which was their great discouragement. They were forty years in going from the passage more suitable in which a Christian of the Red Sea to the passage of Jordan, when the whole distance could fession thus made of the name of ordinarily have been accomplished in Christ. It indicates at once an alla few days, or weeks at most. And sufficient motive for observing the ordinance, and for observing it in this when they had almost reached the

borders of Canaan, they were turned particular way. All the circumback, and led far around Edom, add- stances of the narrative to which aling years to a journey they had hoped lusion is thus made show that in his baptism the Saviour was baptized. to finish in a few hours.

This but too well describes the ad- It was the act signified by the word vancement which many persons make in every language where it has been religiously. They are years in going adopted, and which is still suggested the distance they ought to go in days; in even those figurative uses of it and sometimes forty years finds them which are so common. In only one only a little removed from their start- connection is its meaning perverted; ing-place, so far as knowledge and and that the very one in which we faith and practice are concerned. | would suppose all Christians would They are is but a slightly perceptible be more anxious to preserve it. A ever that may be. Spurgeon replied each evening, too, all the members of degree improved, either doctrinally or | baptism is always overwhelming when practically, as Christians. Hardly figuratively used. It is only as apcan they be said to know more about plied to a sacred and solemn Christian religious truths, or do more in the ordinance, that men pervert it to the denoting of a trivial, insignificant act performance of religious duty. And then, it is not unfrequently the case not implied, even the most remotely, that those who did go forward in the in the proper meaning of the word. And then, it does seem that the right way for a season, pressing "toward the mark for the prize," so that manner of our Saviour's baptism, their salvation seemed nearer than ought to settle all differences of opiniwhen they believed, are turned aside on on the point we have raised. If from the straight way, and for a long we were called to explain the action time get no nearer to being made implied in Christian baptism, we "meet to be partakers of the inherit- would just open the New Testament ance of the saints in light." to the third chapter of Matthew, and It cannot be denied that there is a point to it as "the end of all congreat deal of hindered progress in re- troversy." If that picture-the flowligion. Advanced positions of know- ing river, the crowd lining its shores, ledge and obedience, enjoyment and silent and expectant, the hush of the usefulness, are often but slowly reach- wilderness around as if nature hered in the Christian course. Many self were attentive to the scene, while persons are long delayed in "leaving as the Messiah and his forerunner the principles of the doctrine of came up out of the water, God's voice Christ" and going "on unto perfec- from heaven acknowledged his Sontion." At the beginning of their new if that most pleasing, most instructive life they could hardly have believed picture be once carefully studied, its that departed years would find them testimony will be found conclusive. no better Christians, in their readiness Why does the baptizer resort to a to be or to do or to suffer, according large river if the sprinkling of a few to the will of God. Not a few of these drops is baptism? Would John and hindered ones have been much longer, Jesus come up out of the water, unin becoming such Christians as they less the object were immersion? In meant to be, than they ever dreamed short, taking the whole scene together, of at the moment they chose the way what other fair and rational construcof life. Many a young convert has tion can be placed upon it than that formed purposes which embrace no Jesus was really and actually baptizsuch number of months or years as ed?

watch?" said the deacon. "It has uniform policy of the great apostle derestimated. The young Christian is on them for good is utterly broken. lost time lately," said the young man. chief elements to his success, both as apt at devising methods of work, nor The deacon looked up to him significantly, and said, "Haven't you lost a preacher and a leader. Naturally is it to be expected that he will be. time lately?" These were words in season, which resulted in a closer walk with God on the part of this this rule of self-surrender: wanderer from the right way. He who had been going around the Edom of spiritual declension was thenceforth that I might gain the more I found going forward in the path of duty, and no longer losing time as he had done.-The Watchman.

-" My Saviour Was Baptized,"

-

We never hear these words from the lips of a candidate for the ordinance of baptism, but with emotions of pecu-

the warm impulse of a newly regenerated heart, yearning to be found walking in the Saviour's steps, or the changed views of one who has become convinced that though once nominally baptized, he had never really received that ordinance, they seem equally appropriate and touching. Nor can we think of any form can give a reason for the public pro-

self willed, his noble Christian mag- The natural modesty of a beginner own path. But he is always ready to "Though I be free from all, yet be set at work, if his heart has been have I made myself servant unto all fired with the Christlike flame. He is willing to do hard things. He wishes am made all things to all men, that I to be sent on long errands and over might by all means save some. And rough roads for Christ's dear sake.

The Spirit of Stephen and Paul and of this I do for the Gospel's sake." Some one says of Paul: "He is the 'Forty Martyrs' and of all the conalways ready to yield, when it is fessors lives in every true young Chris-

only his own personal pleasure or tian. It may lie dormant, but it is ease that is concerned; he is immov- there and can be appealed to and callable as a rock when the interests of ed forth. His heroism is insulted when he is expected to expend all his truth or justice are at stake." There is marvellous strengthin mag- energies on ice-cream and strawberries nanimity, and the cultivation of this and oyster stews. Think of Paul govirtue is one of the duties too general- | ing into Damascus after his vision on ly neglected. A willingness to yield the highway, and busying himself in a point or a preference, where no prin- getting up a 'pink tea' in aid of the

ciple is involved, for the sake of persecuted disciples ! 'Pink teas' are harmony or the well-being of another, not enough to satisfy the newly connot only reveals character but con- verted soul that always asks, with tributes to the development of real something of the heroic fervor of his moral greatness. What men some- great predecessor, 'Lord, what wilt times count weak and compromising, thou have me to do ?'-The Golden God regards as heroic .- Baptist Week- Rule.

-----The End of Life.

I wish that we all could get into in which God is known and loved, our minds one other little principle. which is too often wanting in our day

What is the end of life? The end of life is, not to do good, although many er. Depend upon it, the worth of a of us think so. It is not to win souls, practice of that kind can only be although I once thought so. The end measured by its effects during a long of life is to do the will of God. That period of time, and family prayers, may be in the line of doing good or though occupying only a few minutes, winning souls, or it may not. For do make a great difference to any the individuals, the answer to the household at the end of the year. question, "What is the end of my How, indeed, can it be otherwise, life?" is to do the will of God, what when each morning, and, perhaps.

to a committee inviting him to preach the family, the old and, the young, to an exceptionally large audience, the parents and the children, the mas-"I have no wish to preach to 10,000 ter and the servants, meet on a footpeople, but to do the will of God," ing of perfect equality before the and he declined. If we could have Eternal, in whose presence each is as no ambition past the will of God, our nothing, or less than nothing, yet lives would be successful. If we could to whom each is so infinitely dear that say, "I have no ambition to win he has redeemed by his blood each souls, my ambition is to do the will and all of them? How must the bad spirits that are the enemies of of God, whatever that may be; that pure and bright family life flee away makes all lives equally great or equally small, because the only great thing -the spirits of envy; and pride, and in a life is what of God's will there is untruthfulness, and sloth, and the in it. The maximum achievement of whole tribe of evil thoughts, and of an man's life after it is all over is make way for his gracious presence in the hearts of old and young alike, to have done the will of God. No who, as he brings us one by one nearman or woman can have done any more with a life; no Luther, no Spurer to the true end of our existence, geon, no Wesley, no Melancthon can so does he, and he alone, make us to be "of one mind in a house" here have done any more with their lives; and within the narrow presence of each a dairy maid or a scavenger can do as home circle, and hereafter in that much. Therefore the supreme princountless family of all nations, and ciple upon which we have to run our kindreds, and people, and tongues, lives is to adhere, through good report which shall dwell with him, the uniand ill, through temptation and prosperity and adversity to the will of versal Parent of all eternity .- Canon God, wherever it may lead. It Liddon. ---may take you away to China, or you The Young Dutchman. who are going to Africa may have to stay where you are, you who are go-Sitting the other day to see ening to be an evangelist may have to go quirers, a young Dutchman came ininto business, and you who are going to the room. He had crossed from into business may have to become an Flushing, and desired to tell Mr. evangelist. But there is no happiness Spurgeon his difficulties of soul. He or success in any life till that prinbegan: "Sir, I cannot trust in Christ." ciple is taken possession of. - Prof. Our answer was, "Why not? What Drummond. has he done that you should speak so ill of him? I have trusted every-Love. thing in his hands, and I believe him to be quite trustworthy. What do you Love makes drudgery delightful. I know against his character?"

to the Gentiles, and was one of the not usually very inventive. He is not The world continually knows how eloquent Christians are. when, in the conference meetings, they talk about the ways of wisdom as being the ways nanimity led him to the adoption of would prevent him from blazing his of pleasantness and the paths of peace. But what must people think of our consistency, if they notice slow steps and flagging zeal? How many souls by the year are won to the cross by solemn dignity, straight manners, stiff garments, long faces, downcast mien, and lachrymose tones of voice? To be

sober-minded is one thing; to be morose-minded is another. And have no hesitation in declaring that much injury can be done by the mere example of a Christian who caricatures piety by carping at divine Providence, and by a score of others whose very countenances shine with the blessed. ness of God. For men welcome all excuses for hardening their hearts.-Dr. C. S. Robinson.

----Look for the Bright Side.

By all means let it be a cheerful meeting. Times of despondency come to us all, but let us look for our mercies. Last summer a lady was

sailing up one of the fords of Norway. The sea sparkled in the sunlight, the green mountains came down to the sea, and the Land of the MidnightSun

was in the full glory of its midsummer radiance. -I mean the practice of family pray-"It is a beautiful country," said the lady, turning to the captain, who stood by her side; "it is beautiful

now, but what do you do in the winter? The long, dark winter days must be very gloomy." "Gloomy ?" answered the cheerful sailor; "oh, no, the winters are fine-Why, in the winter we have the

Aurora Borealis." Said the lady, "I stood rebuked. Ever since when I have found myself anticipating trouble, I think of the Norwegian captain, and drop my gloomy forbodings and look for something bright."-Golden Rule. -----

NOVEMBER 9, 1887

Your Children

Are constantly exposed to danger from Colds, Whooping Cough, Croup, and diseases peculiar to the throat and lungs. For such ailments, Ayer's Cherry Pectoral, promptly administered, affords speedy relief and cure.

As a remedy for Whooping Cough, with which many of our children were afflicted, we used, during the past winter, with much satisfaction, Ayer's Cherry Pectoral. For this affection, we consider this preparation the most effi-cacious of all the medicines which have come to our knowledge. - Mary Parkhurst, Preceptress, Home for Little Wanderers, Doncaster, Md.

My children have been peculiarly subject to attacks of Croup, and I failed to find any effective remedy until I commenced administering Ayer's Cherry Pectoral. This preparation relieves the difficulty of breathing and invariably cures the complaint. - David G. Starks, Chatham, Columbia Co., N. Y.

I have used Ayer's Cherry Pectoral in my family for many years, and have found it especially valuable in Whooping Cough. This medicine allays all irritation, prevents inflammation from extending to the lungs, and quickly subdues any tendency to Lung Complaint. - J. B. Wellington, Plainville, Mich.

I find no medicine so effective, for Croup and Whooping Cough, as Ayer's Cherry Pectoral. It was the means of saving the life of my little boy, only six months old, carrying him safely through the worst case of Whooping Cough I ever saw .-- Jane Malone, Piney Flats, Tenn.

Ayer's Cherry Pectoral, Prepared by Dr. J. C. Ayer & Co., Lowell, Mass. Sold by all Druggists. Price \$1; six bottles, \$5.

BLACKSMITH'S COAL.

REEN'S CELEBRATED BLACK J SMITH COAL, only to be had at NEILL'S Hardware Store.

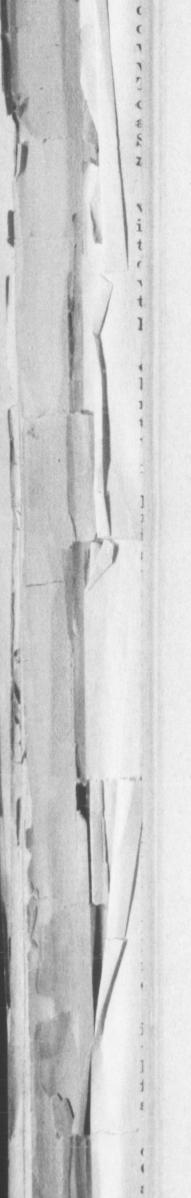


Has much pleasure in announcing that his stock of

BOOTS AND SHOES

For Summer Trade is now complete, in Ladies, Gents, Boys, Youths, Misses and Childrens sizes. He would

----Family Prayers. There is one mark of a household



actually pass away before this or that The point, however, is so plain and intended step of Christian duty is clear that it is only now and then that even a Pædobaptist author has taken.

Some who have a Christian hope the hardihood to question it. The could hardly have been made to be- wonder is that admitting it, any one outruns law and leaves it far behind. lieve chat they should be so long in | can thenceforth doubt as to the way making a profession of religion by in which the ordinance should in any is a penalty. The question is not, that they could so long defer engageas it is, they have thus been all the the Saviour was baptized, can a pro- strengthened Mary, when the soldiers shall be damned."

while going around Edom, and get-

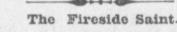
forgets self, and lives for others. Love Not to be able and permitted to serve

uniting with a Christian church, and case be administered. How does it What must I do ?" but "What may I that the way the Jordan of baptism look for any one to set over against do?" To give pleasure is its joy. To or a place among acknowledged Chris- the Saviour's example-sealed as it is grieve its object is to grieve itself. tians would be so lengthened. They with the declaration, "Thus it be- Love is the secret spring of the be-

would not have deemed it possible cometh us to fulfill all righteousness" hever's life ; and this makes him often -considerations of convenience, the pass in the world for an enthusiast. It ment in such duties as maintaining authority of the church to change stops at nothing. Mountains of diffifamily worship and taking a part in ordinances, preferences of taste, or culty are no more to it than plains. It meetings for social worship. Strange squeamish notions of propriety? If clasps the cross and kisses it. Love

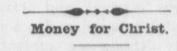
fessed Christian, who really means to quaked with fear. Love kept her ting much less near the Canaan of the make him an example and a pattern, hovering round the sepulchre when all does he promise to save all who trust the gay young Southern girl, dancing higher Christian life to which they be content with anything less? If his the disciples were scattered to their him?"

should aspire than could be desired. example is of such partial authority own homes. Love has a jey of its Too many beginners in a heavenward in this case surely it must be equally wn which a stranger cannot the promise of the gospel It is also



Doubtless the memory of each one of us will furnish the picture of some nember of a family, whose very presence seemed to shed happiness; a daughter, perhaps, whose light step even in the distance irradiated every one's countenance. What was the secret of such a one's power? What had she done? Absolutely nothing but radiant smiles, beaming good humor, the tact of doing what every one wanted, told that she had gotten out of self and learned to think for others so that, at one time, it showed itself in deprecating the quarrel which lowered brows and raised tones already showed to be impending by sweet words; at another, by smooth ing an invalid's pillow; at another, by had returned weary and ill-tempered from the irritating cares of business.

None but she saw those things ; none but a loving heart could see. That was the secret of her heavenly power. -The Rev. Frederick Robertson.



Gain by Loss.

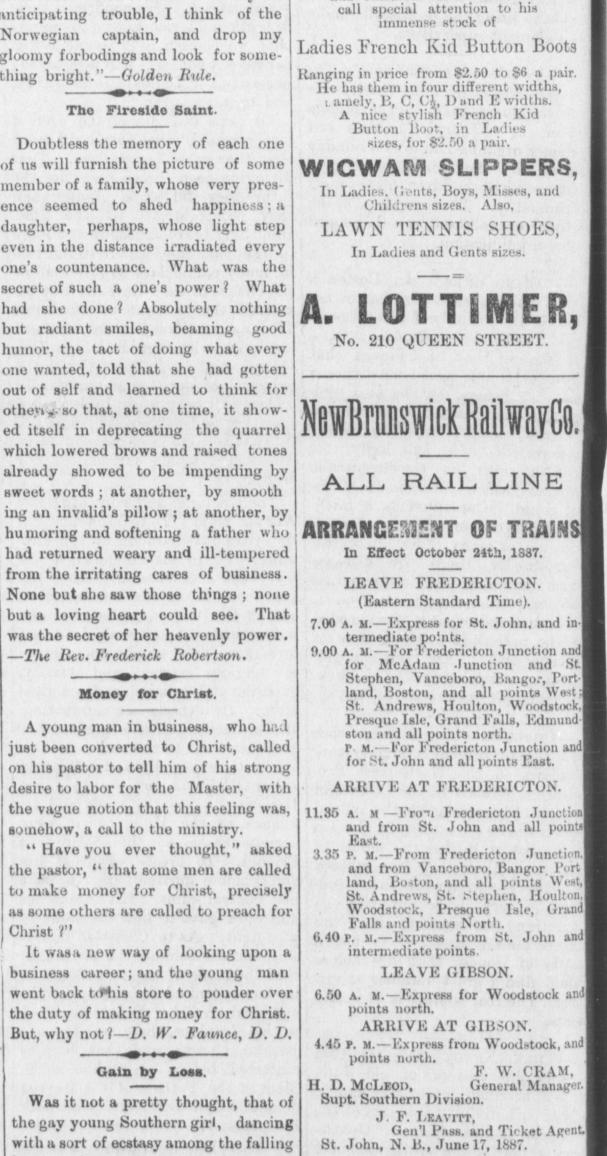
A young man in business, who had just been converted to Christ, called on his pastor to tell him of his strong desire to labor for the Master, with the vague notion that this feeling was,

somehow, a call to the ministry. the pastor, " that some men are called to make money for Christ, precisely as some others are called to preach for Christ ?"

"Of course you may, for you are commanded to do so by the gospel, which says, 'believe on the Lord Jesus Christ, and thou shalt be saved.' You are warned against not believing But, why not ?-D. W. Faunce, D. D. by the words, ' He that believeth not

"I may, then, trust Christ; but

" Certainly. I have quoted to you leaves, whose brilliancy she had never



"Indeed, sir, I know nothing against him, and I am ashamed that I have so spoken, for I believe the Lord Jesus to be worthy of all confidence. That was not what I meant. May I trust him to save me?"

Was it not a pretty thought, that of with a sort of ecstasy among the falling

	so in all others, and those words,		written 'Whoseever shall call upon	seen in her sea-coast nome; To one	IN STORE AND TO ARRIVE:
			the name of the Lord shall be saved.'	said: "Inst think how much more	
of neglected duty and declining piety	let him take up his cross daily and	Saviour To lose life for him is to gain	If Jesus does not save you upon your	said. Just think now much more	The following reliable, high grades,
			trusting him, you will be the first that		
	only as it is convenient, or as it suits			as our little joys and pleasures and	
	our tastes, or our preferences to ob-			earth's many lovely things fade and	HADVEST MOON
	serve them. Better and safer, Chris-		see it before ? I trust and Jesus saves	pass away, they open spaces for us	HARVEST MOON; OCEAN;
	tian, is it to make our every act,		me I am well repaid for coming from	in which to see God's heaven beyond	ONYX;
	above all those in which we profess		Flushing."		PEOPLES;
	to obey Christ, a fulfillment of that			"Manners Makyth Man."	CROWN PRINCE ;
	which is really the pledge and coven-				CRYSTAL.
like too many in similar circum-	ant we have assumed—"Lord, I will				We can confidently recommend all of the above brands.
				L'incare a possio or regulard b ICI-	A. F. RANDOLPH & SON
ed therein by rel psing into worldli-		1 · · · · · · · · · · · · · · · · · · ·		low Oil from your medicine dealer, and use according to directions. It	F'ton, June 15.
ness and waywardness while conform-		she) is considered rather giddy and		cured Ida Johnson, of Cornell, Ont.,	F ton, 5 une 10.
ing to a fashionable and unholy course	PRE - CALLER CON THE	frivolous, with a decided partiality for		of that complaint, and she recommends	NO NODE DESCI
of life, and absenting himself from the		picnics and 'Russian teas' and 'donkey		it as a sure cure. For 25 years it has	NO MORE PILLS!
ordinances and institutions of the	and broke of character mitesob a man	sociables, rather than for earnest,	exceedingly wide. We are watched	never falled to give satisfaction.	MOTHERS LIKE IT!
	THAT ALL DUTON DO HOT UNDER INCOMMENTAL	aggressive Unristian work. We do	by those around us, Our words are in-	DIPHTHERIA.	CHILDREN LIKE IT!!
a question proposed to him by a dea-	without the slightest compromise of	hot think this impression is borne out	terpreted by our deeds. And our be	"Last January," says J. N. Teeple,	I BERNING BERNING IT IS DECADA TO LOW HIME
con of the church to which he belong	opinion, or the least deviation from	by the facts. Our own experience is	havior is much more influential than	lof Ownell Out if theme and i	GP SES LUSS COMPANY
con or one charen to which no belong-	the line of duty, but governed by a	arrectly the reverse; the enorts of	our speech. When poor working men	diphtheria in our neighborhood	Durous DusonoFPA
whom he had called for the purpose	supreme desire to advance the truth	the young Unristian are frequently	and women hear us talk about God's	right to Hagyard's Yellow Oil and	
of having his watch put in order	and do good, it is always noble to	confined to such plous frivolities as	faithful providence, and see how ab-	brought my children through all right.'	LOSS OF APPETITE, SICK HEADACHE,
"What is the difficulty with your	yield mere preferences in the interest	those above enumerated, because by	surdly we deny it by our croaking and	Vallow Oil annes all mainful	CONSTIPATION OR COSTIVENESS
while is the uniterity with your	of essential principles. This was the	pastor and deacon his devotion is un-	brooding over the future, then our hold	and injuries.	PRICE, 25c. PER BOTTLE.