## RELIGIOUS INTELLIGENCEB.

### Lead Thou Me On.

Lead thou me on My path is steep: Beset with foes I cannot see-Father, thy child in safety keep, My strength is all from Thee.

When clouds and darkness round me close And fierce temptations sorely press, Hold Thou my hand; repel my foes; With calm endurance bless.

Forgive my weak, distrustful fears; Let thankful love my portion be, Til', safe from conflicts. doubts, and tear I rest above with 7 hos. -E. H. Dewart.

Visiting the People in their

Homes. For many of our pastors the new year is just opening. The conferences have convened, the stationing com mittees have reported, some have been returned to serve the same people an other year, others have been sent to new fields, 'nd yet o'hers (young men) have entered upon their first charge.

The multiplied interests which nece sarily attach to a pastorate now confront all these workers. They are expected to be faithful. They are in honor and in duty bound to look carefully after every department of church work on their fields. Of course they must "preach the word," but they must do far more; and when the conscientious pastor intelligently surveys all these, in his heart he exclaims, "Who is sufficient for these things ?"

But faith in God, grit, and love for the Master's cause will lead the tireless worker to a fair degree of success in due time. This truth has been demonstrated by the past experience of thousands of faithful itinerants.

There is danger, however, that being burdened with a mul-iplicity of duties, the pastor will neglect that of visiting win them to Christ than he can by his his people. This has often been done sermons. The sermons are good as far and He sold them into the hands of several pictures on exhibition. I was in the past, and it is a grave, fatal mistake. The truly successful pastor calls on his people in their homes, forms their acquaintance, enters into their sympathies, learns by personal interview what is the status of their relig-Telescope. ious life, and then and there ministers to them, the spiritual food adapted to each individual case. This department of pastoral work in our Church is absolutely esse tial. It cannot be neglected without serious harm to the flock. But there is a right kind and a wrong kind of pastoral visiting. It must not be made inquisitorial, or offensive, or burdensome to the people. Generally our people are all busy. They have their farms, their shops, their business to see after. They cannot, without great inconvenience and some loss, drop everything when the preacher comes and entertain him. Nor should they. If the pastor call at farmhouse, and the husband is out the field at work, let not the good | which rise too often from the marshes wife call him in. Rather let the pastor of an undisciplined intellect and an peak a few words to her and the children, and then walk across the field to where the husband and father is at work, give his hand a warm, hearty the fruit and test of faith ; and St. shake, speak a few words of good cheer Paul, whom S'. James 18 supposed to commend him for or urge him to great faithfulness in God's service as his case may require, and then away to the next house. In this way he can visit many families in a single day, and thus greatly interest his people in him and in all departments of church work. to the Romans : " We are justified by Pastors serving in cities and towns can faith." do most of their pastoral visiting in the evening, after the husband has returned from his store, shop, or office. But while in making his calls, the ourselves to hold the truths of the pastor should be perfectly free, easy. Gospel while we neglect its principles and simple in his manner, and thereby and violate its laws. He speaks with avoid rendering his presence embar- all the uncompromising plainness of rassing to his parishioners by clerical an honest nature, and all the passionaffectation and professional formalism, ate force of a kindling indignation on the other hand he should never against the sins which were in his days condescend to excessive familiarity, a blot on the character of those who nor indulge in cheap talk, trifling professed the faith. Then, as now, gossip, or the use of slang phrases. there was a greed of gain, a yielding There should be preserved ever that to the narrow fascinations of avarice. ease, grace, dignity, and kindliness of which made men forget that the life manner which becomes the true Chris- was more than meat, and which, by tian gentlemen, and which leaves after robbing their characters of all ardor, it that sweet, elevating influence that of all generosity, of all nobleness,

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they fail to get a firm hold on the con- to-day there is far more than could be fidence, the sympathies, and the affec- treated of in a single sermon: nor, tions of the people. Wny do they fail with all its apparent simplicity, does it to do this? Because they either do offer any exception to the saying of St. fortune, and a desire to possess equal thing within it, as dry as a kernel of a not visit them regularly, or if they do Augustine: "Marvelous, O God, is the they make their visits burdensome or depth of Thy utterances; like a great repulsive. Long visits, loitering visits, sea, their smiling surface breaks into whining and complaining visits, fault- refreshing ripples at the feet of our finding visits, are sure to do this. The little ones, but into its unfathomable outstrip him in possession or attainpastor's visits should carry kindly depth the wisest may gaze with the admonition, joy, and sunshine into the shudder of amazement and the thrill of becomes ill-natured toward his fellows hearts of the people, and they should love."

never be so prolonged or so frequent as to make them burdensome.

Then, too, the poor should be visited, error it denounces has its immediate with whom they are associated well as well as the rich. It is the hearts and the homes of the poor especially that need the kindly admonitions, the helpful advice, and the cheering sunshine of the gospel of the loving Christ to dispel their sorrow and lighten the important question: "Am I, or am I true that a sin which shows such fruits burdens of their poverty. The weak not, doing the will of God? Am I, or of littleness, bitterness, and deprecialambs of the flock most need the am I not, fulfilling the purpose of my tion is justly characterized as "abomintender Shepherd's care. Woe, woe to hfe ? Is there, or is there not any real able ?" connection between the name I bear the pastor who visits only the more and the life I lead ?"- Rev. F. W. wealthy and the well to do. It is not

Farrar.

the way the Master did. Then, too, by visiting his people in their homes he prepares them to take hold with him in revival efforts and in all forward movements of the church. He impresses them with his sense of the fact that he needs their help in this great work of winning the world to Christ. And until the membership of the church is thus impressed, it is im possible for them to enter heartily into the revival work.

not only the mind of God, but also the Then, too, the pastor's visits should not be confined to the membership of the church. He should find his way into the homes of those not churchedthe homes where the people are not religious By kind, judicious visiting in such families he can do far more to of the Lord was hot against Israel,

ure at another's excellencies or good advantages or honors. There is usually much of malicious grudging in envy. You see it in neighbors. The envious one cannot bear to see any about him ments. You see it in the student who who outrank him in the classroom or in This much, however, we may easily general estimation. You see it in see in the epistle, namely, that every those who cannot bear to hear those

root in selfishness, that every good spoken of without making light or work to which it exhorts demands slurring remarks about them. You some form or other of self-denial. And see it in the minister, teacher, politician herein it will furnish us all with an who is seeking to build himself up by easy text for answering the infinitely tearing others down. Ah, is it not

Dr. Cuyler says of envy: "It has

been called the peculiar temptation of ministers, but I suspect that in literature, art, politics, or merchandise the same serpent lurks with its stealthy fang. Many a man's happiness has been devoured thereby. John the Baptist seems to have crushed that viper until not a "rattle" was left in the tail of it." He could say with the magnanimity of the unworldly man he was of the Christ whom he heralded, "He must increase, but I must decrease." How much in contrast is this spirit with that of those who grow ill. tempered at those who outstrip them in the race of life. A forcible illustration of real generosity, which is the opposite of envy, is given by Dr. Cuyler as follows: "I remember that when visiting the National Academy Design I met with an artist who had

How does envy manifest itself ? In when he unlockod it with a heavy key, and the bolts were shot and the inside many ways-in expressions of displeaswas opened, there was a musty, fusty heart. If you have locked up your heart in an iron safe, get it out. Get it out as quickly as ever you can .-Spurgeon.

> COURAGE .- Some one reported to Napoleon, that one of his officers turned pale when ordered to a danger ous duty. "That officer," replied Napoleon, "is one of the bravest in the whole army ; he sees most clearly the danger, but will do his duty in spite of it." Two soldiers were charging up a hill with their regiment, in a desperate attempt to capture a battery. When half way up, one of them turned to the other, and said, "Why, you are as pale as a sheet. You look like a ghost. I believe you are afraid." "Yes, I am," was the answer ; " and if you were half as much afraid as am, you'd have run long ago."

#### -----Random Readings.

Commit a sin twice and it will no seem to thee a sin.-Talmud.

"God is not unrighteous to forget your work and labor of love."

Store up grace against the day of need. Let none of it be wasted.

Every pure joy, every real pleasure is open and free to the Christian.

The richest pearl in the Christian's crown of graces is humility.- Good. Religion is the best armor a man

can have; but it is the worst cleak.

Young people are known by the company they keep-and by the books they read.

The world is full of beauty, and if we would do our duty it would be full

AYER'S Cherry Pectoral

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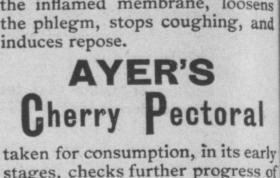
Has no equal for the prompt relief and speedy cure of Colds, Coughs, Croup, Hoarseness, Loss of Voice, Preacher's Sore Throat. Asthma, Bronchitis, La Grippe, and other derangements of the throat and lungs. The bestknown cough-cure in the world, it is recommended by eminent physicians, and is the favorite preparation with singers, actors, preachers and teachers. It soothes the inflamed membrane, loosens the phlegm, stops coughing, and induces repose.

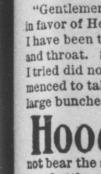
# **Gherry** Pectoral

stages, checks further progress of the disease, and even in the later stages, it eases the distressing cough and promotes refreshing sleep. It is agreeable to the taste, needs but small doses, and does not interfere with digestion or any of the regular organic functions, As an emergency medicine, every household should be provided with Ayer's Cherry Pectoral.

"Having used Ayer's Cherry Pectoral in my family for many years, can confidently recommend it for al the complaints it is claimed to cure, Its sale is increasing yearly with me and my customers think this prepa-ration has no equal as a cough cure."-S. W. Parent, Queensbury, N.B.

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C. I. Hood

Oct. 17, 189

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as they go, but as a rule it is where the sermons are followed up by visiting in their homes the unconverted who have heard the sermons that the seed sown by the sermon is rendered fruitful .-

#### Fruits of Cnristian Life.

The Epistle of St. James is intensely confine the Christian religion to a series of beliefs. Even Luther, carried away by passion and prejudice,

spoke of it as a "mere epistle of The children of Israel sometimes cried straw." But he who begins with contempt will never end with insight. No Scripture is of private interpreta- heard their penitential plea and tion. It needs for its study at once a brought timely succour. But, at other large and a humble heart, a heart too times, the record is silent as to their large to be taken in by the empty sciolism of much that calls itself criti- is that their grief was not that godly cism ; too humble to mistake for the light of heaven the vaporous gleam of those rash and delusive judgments

unspiritual life. No doubt St. James dwells on the value and necessity of holy works, but such works are alike controvert, would have been as glad to have subscribed to the emphatic utterance of his brother apostle, that " faith without works is dead, being alone," as St. James would have been to adopt the watchword of the Epistle

The Epistle of St. James is, then, "a noble protest against laxity of

morals," a protest against imagining

the Philistines, and into the hands of the children of Ammon. And that year they vexed and oppressed the children of Israel."

The Fruit of Sin.

The Old Testament Scripture furnish

abundant illustrations of the folly of

turning aside into forbidden paths to

some false gods. One is impressed

with the straightforward manner in

which the results of such folly are

made known in the word. The sacred

oracles revealing, as they always do,

natural and inevitable outcome of

right or wrong course of action, are

warning to evil-doers in all generations.

Take, for example, the record of the

children of Israel in the time of the

Judges. "They forsook the Lord,

and served not Him. And the anger

This sad condition is a faithful picture of the fruits of every disobed. ient life when pursued without repentance to the bitter end. Wicked men forget this. The warnings which they receive from time to time upon practical. It has offended those who this subject fall upon dull ears without avail. Alas, that, in many instances, the close of an ignoble career shuts every door of hope against restoration unto the Lord, saying, "We have sinned against Thee.' In tender pity He deliverance. The rational inference sorrow which is only acceptable unto an offended deity.

Suffering, the result of sin, is God's method of exhibiting His displeasure on account of the sinner's course. He must look upon sin with unspeakable abhorrence, because His nature is spotless, and because every plan devised by Him to bless the human race contemplates, first of all, the removal of sin from man's nature. From the cradle to the grave God plans for every individual to eradicate the evil disposition, both natural and acquired. He never grows weary in His offers of mercy, ordaining spiritual means, and multiplying human agencies all suited to recover the rebellious soul from

But suffering-the result of sin-is not only God's way of showing His hatred ; it is also the necessary consequence of disobedience. "Whatsoever a man soweth, that shall he also reap." Nothing is more certain than this. And yet how few realize the serious apprehensions of the transgressor as to his future doom ! Truly, "the wages of sin is death." As we peruse the Old Testament

Scriptures, and mark how terrible were life." Jesus describes his children as the visitations of God's wrath upon "they which, in an honest and good His disobedient people, we do not al- heart, having heard the Word, keep ways pause to remind ourselves that it, and bring forth fruit." They feel the same unerring eye is upon us as the promptings of the divine quickenindividuals-to note our defects and ing, and respond in corresponding causes those thus visited to feel that tended to give all their labors to the base ingratitude. Has not God's performances. mercy been taxed sometimes to the utmost on account of our guilt? Do we not need to see each one for himself the inexorable law of divine justice visiting wrath upon every guilty soul ? And where can we find a safe refuge if not in the atonement of Jesus Christ ?

delighted to hear him express the of love. highest admiration for several of the

paintings which hung in the conspicuous place. He pointed out to me only their beauties, and none of their faults. made up my mind that no one of his own fine landscapes before me shone with such a beauty as the generous magnanimity of his character."

What is the best cure for envy There is none better than generosity. That quality is contagious. The

reason more people do not have it is the same that countrymen do not take the smallpox-they do not come in contact with it. The soul filled with the unselfish, generous love of Christ will

have no room for the abominable sin of envy.-R. Telescope.

Fruitfulness.

Christian fruitfulness is the neces sary outgrowth of a spiritual creation. No better demonstration of regeneration by the Holy Spirit can be given. Our Lord declared that all who were truly his would manifest their divine connection " by their fruits." Good principles, good characters and good actions proceed from gracious opera tions. Where the Spirit's influences are not enjoyed the soul is dead and exerts no holy activities. Its motions are all toward evil. It tends neither Christianward nor heavenward. But when Jesus enters it as a permanent resident ho sends and iufuses quickening energy which effects radical change. The nature is renewed, and its powers are directed in right channels. It mints pure thoughts, feelings and deeds. Hence in all cases of divine transformation there will be the outward manifestation in the des truction of sin, in the practice of godliness, and in the exhibition of Christian tempers, dispositions and actions. Paul speaks of the Romans as "made free from sin, and become servants to God, "and, as a consequence, they had "fruit unto holiness," which ended in "everlasting

The one thing a man doesn't like to do is often just the thing which stands most in his way .- White.

When Paul declared that godliness with contentment is great gain he was not apologizing for pious laziness.

The Church of Christ is not only the greatest institution on earth; it is the greatest institution that ever will be on earth.

Every evil to which we do not succumb is a benefactor. We gain the strength of the temptation we resist. -Emerson.

Mercy to the righteous is destruction to the wicked, for it is God coming to

> save. There cannot be salvation without judgment.

#### Nothing Strange.

Intelligent people, who realize the important part the blood holds inkeeping the body in a normal condition, find nothing strange in the number of diseases Hood's Sarsaparilla is able to cure. So many troubles result from impure blood, the best way to treat them is through the blood. Hood' Sarsaparilla vitalizes the blood.

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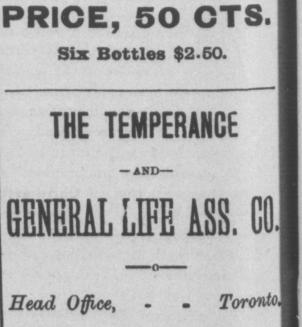
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they have indeed been blessed with caterpillar. Then, as now, was prethe privilege of enjoying the comvalent the sin and folly of the unpanionship of a true, humble friend bridled tongue, and so far from "speaking with an accent of heroic and brother-a devout man of God verity," men fawned and flattered and who is deeply interested in both their bit and devoured and wished other temporal and eternal welfare.

To the pastor who thus visits his people dead. Then, as now, men deceived themselves into the fancy that people twice, thrice, or oftener during a state of sin was a state of grace. the year, there will come many bless ings. He will thereby put himself in that they could do without God, that close touch and sympathy with them, formalism would be accepted in lieu and thus enable himself to make his of fruit ; or, if not, that God was a Bepulpit ministrations far more interesting of such boundless facility that ing and helpful to them than they can though He had written alike in nature otherwise be. He will secure a hold and in conscience and in Scripture upon their confidence and affections wrath against unrepentant sin, He that will make it a pleasure to them to meant not wrath, but mercy. But all help him in his work to the full extent of their ability, and in every possible alike foolish and false, and therefore his

way. The reason why some pastors find it said-plane stramines, is vere aurea. so difficult to saise their salaries, and So far from finding it valueless, it their collections, and work up all the seems to ma so pregnant in rich truths of slander. Is it not abominable ? interests of the church, is the fact that that even in the few verses of it read

K. D. C. tones and regulates | The clergy have testedest K D.C.and pr . . . . i the bes the liver.

# An Abominable Sin.

poor woman owed him a listle rent. Dr. Archibald Alexander is quoted as saying to the students of Frinceton Out she went into the street. He had Seminary, "Young men, beware of the no heart. A person had fallen back a abominable sin of envy." That this is little in the payment of money he had

a correct characterization of a very lent him. The debtor's children were crying for bread. The man did not common vice is only too true. Envy is care who cried for hunger, or what an abominable sin; and, too, it is a sin such beliefs St. James denounces as became of the children. He would most difficult to cure. It is the sin of epistle, so far from being-as Luther small souls. It is the sin that has its have the money. He had lost his

roots in selfishness. It is the sin of heart. I never could make out where detraction, defamation, suspicion, and it was till I went to his house one day, and saw it in an iron safe; it stood behind the door of an inner room, and

K. D. C. Pills act in conjunti n with K. D. C. where a xative is required.

I knew a man who lost his heart. His wife had not got it, and he did net seem as if he had got it himself. "That

the use of K. D. C.

The Lost Heart.

is odd," say you. Well, he used to starve himselt. He had scarcely enough to eat. His clothes were threadbare. He starved all who were around him.

simple baby blemishes. It is so because it He did not seem to have a heart. A strikes at the cause of most complexional fisfigurations, viz., THE CLOGGED, IEBITATED, INFLAMED, OVERWORKED, OR BLUGGISH POBE.

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ashes, freckles, bites and stings of insects, irritations, yellow, oily, and mothy skins, chafings, and undue perspiration. CUTI-URA SOAP, because of its delicate mediation, is the most soothing, cooling, purifying, and healing application, as well as being beyond all comparison the purest, sweetest, and most refreshing of toilet, bath, and anreery soape. Sale greater than combined

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