

Lead Thou Me On.

Lead thou me on My path is steep:
Best with thee 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,
Till, safe from conflicts, doubts, and tears,
I rest above with Thee.

—E. H. Dewar.

Visiting the People in their Homes.

For many of our pastors the new year is just opening. The conferences have convened, the stationing committees have reported, some have been returned to serve the same people another year, others have been sent to new fields, and yet others (young men) have entered upon their first charge.

The multiplied interests which necessarily 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 multiplicity of duties, the pastor will neglect that of visiting his people. This has often been done 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 religious 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 essential. 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 wife call him in. Rather let the pastor speak 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 shake, speak a few words of good cheer commend him for or urge him to greater 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. Pastors serving in cities and towns can 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 pastor should be perfectly free, easy, and simple in his manner, and thereby avoid rendering his presence embarrassing to his parishioners by clerical affectation and professional formalism, on the other hand he should never condescend to excessive familiarity, nor indulge in cheap talk, trifling gossip, or the use of slang phrases. There should be preserved ever that ease, grace, dignity, and kindness of manner which becomes the true Christian gentleman, and which leaves after it that sweet, elevating influence that causes those thus visited to feel that they have indeed been blessed with the privilege of enjoying the companionship of a true, humble friend and brother—a devout man of God who is deeply interested in both their temporal and eternal welfare.

To the pastor who thus visits his people twice, thrice, or oftener during the year, there will come many blessings. He will thereby put himself in close touch and sympathy with them, and thus enable himself to make his pulpit ministrations far more interesting and helpful to them than they can otherwise be. He will secure a hold upon their confidence and affections that will make it a pleasure to them to help him in his work to the full extent of their ability, and in every possible way.

The reason why some pastors find it so difficult to raise their salaries, and their collections, and work up all the interests of the church, is the fact that

K. D. C. tones and regulates the liver.

they fail to get a firm hold on the confidence, the sympathies, and the affections of the people. Why do they fail to do this? Because they either do not visit them regularly, or if they do they make their visits burdensome or repulsive. Long visits, loitering visits, whining and complaining visits, fault-finding visits, are sure to do this. The pastor's visits should carry kindly admonition, joy, and sunshine into the hearts of the people, and they should never be so prolonged or so frequent as to make them burdensome.

Then, too, the poor should be visited 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 burdens of their poverty. The weak lambs of the flock most need the tender Shepherd's care. Woe, woe to the pastor who visits only the more wealthy and the well to do. It is not 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 impossible for them to enter heartily into the revival work.

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 church-members—the homes where the people are not religious. By kind, judicious visiting in such families he can do far more to win them to Christ than he can by his sermons. The sermons are good as far as they go, but as a rule it is where the sermons are followed up by visiting in their homes the unconvinced who have heard the sermons that the seed sown by the sermon is rendered fruitful.—*Telescope.*

Fruits of Christian Life.

The Epistle of St. James is intensely practical. It has offended those who 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 straw." But he who begins with contempt will never end with insight. No Scripture is of private interpretation. It needs for its study at once a large and a humble heart, a heart too large to be taken in by the empty sciolism of much that calls itself criticism; too humble to mistake for the light of heaven the vaporous gleam of those rash and delusive judgments which rise too often from the marishes of an undisciplined intellect and an unspiritual life. No doubt St. James dwells on the value and necessity of holy works, but such works are alike the fruit and test of faith; and St. Paul, whom St. James is supposed to 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 to the Romans: "We are justified by faith."

The Epistle of St. James is, then, "a noble protest against laxity of morals," a protest against imagining ourselves to hold the truths of the Gospel while we neglect its principles and violate its laws. He speaks with all the uncompromising plainness of an honest nature, and all the passionate force of a kindling indignation against the sins which were in his days a blot on the character of those who professed the faith. Then, as now, there was a greed of gain, a yielding to the narrow fascinations of avarice, which made men forget that the life was more than meat, and which, by robbing their characters of all ardor, of all generosity, of all nobleness, tended to give all their labors to the caterpillar. Then, as now, was prevalent the sin and folly of the unbridled tongue, and so far from "speaking with an accent of heroic verity," men fawned and flattered and bit and devoured and wished other people dead. Then, as now, men deceived themselves into the fancy that a state of sin was a state of grace, that they could do without God, that formalism had been accepted in lieu of fruit; or, if not, that God was a Being of such boundless facility that though He had written alike in nature and in conscience and in Scripture wrath against unrepentant sin. He meant not wrath, but mercy. But all such beliefs St. James denounces as alike foolish and false, and therefore his epistle, so far from being—as Luther said—plane stramine, is vera aurea. So far from fading its valueless, it seems to me so pregnant in rich truths that even in the few verses of it read

The clergy have tested K. D. C. and

to-day there is far more than could be treated in a single sermon: nor, with all its apparent simplicity, does it offer any exception to the saying of St. Augustine: "Marvelous, O God, is the depth of Thy utterances; like a great sea, their smiling surface breaks into refreshing ripples at the feet of our little ones, but into its unfathomable depth the wisest may gaze with the shudder of amazement and the thrill of love."

This much, however, we may easily see in the epistle, namely, that every error it denounces has its immediate root in selfishness, that every good work to which it exhorts demands some form or other of self-denial. And herein it will furnish us all with an easy text for answering the infinitely important question: "Am I, or am I not, doing the will of God? Am I, or am I not, fulfilling the purpose of my life? Is there, or is there not any real connection between the name I bear and the life I lead?"—*Rev. F. W. Farrar.*

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, not only the mind of God, but also the natural and inevitable outcome of a right or wrong course of action, are a 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 of the Lord was hot against Israel, and He sold them into the hands of the Philistines, and into the hands of the children of Ammon. And that year they vexed and oppressed the children of Israel."

This sad condition is a faithful picture of the fruits of every disobedient life when pursued without repentance to the bitter end. Wicked men forget this. The warnings which they receive from time to time upon 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! The children of Israel sometimes cried unto the Lord, saying, "We have sinned against Thee." In tender pity He heard their penitential plea and brought timely succor. But, at other times, the record is silent as to their deliverance. The rational inference is that their grief was not that godly 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 sin.

But suffering—the result of sin—is not only God's way of showing His hatred; it is also the necessary consequence of disobedience. "Whatever 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 the visitations of God's wrath upon His disobedient people, we do not always pause to remind ourselves that the same unerring eye is upon us as individuals—to note our defects and base ingratitude. Has not God's 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?

An Abominable Sin.

Dr. Archibald Alexander is quoted as saying to the students of Princeton Seminary, "Young men, beware of the abominable sin of envy." That this is a correct characterization of a very common vice is only too true. Envy is an abominable sin; and, too, it is a sin most difficult to cure. It is the sin of small souls. It is the sin that has its roots in selfishness. It is the sin of detraction, defamation, suspicion, and of slander. Is it not abominable?

K. D. C. Pills act in conjunction with K. D. C. where a native is required.

How does envy manifest itself? In many ways—in expressions of displeasure at another's excellencies or good fortune, and a desire to possess equal 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 outstrip him in possession or attainments. You see it in the student who becomes ill-natured toward his fellows who outrank him in the classroom or in general estimation. You see it in those who cannot bear to hear those with whom they are associated well spoken of without making light or slurring remarks about them. You see it in the minister, teacher, politician who is seeking to build himself up by tearing others down. Ah, is it not true that a sin which shows such fruits of littleness, bitterness, and depreciation is justly characterized as "abominable?"

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 unworried 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 several pictures on exhibition. I was delighted to hear him express the 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. I 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 necessary 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 operations. 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 as a permanent resident he sends and infuses a quickening energy which effects a 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 destruction 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 life." Jesus describes his children as "they which, in an honest and good heart, having heard the Word, keep it, and bring forth fruit." They feel the promptings of the divine quickening, and respond in corresponding performances.

The Lost Heart.

I knew a man who lost his heart. His wife had not got it, and he did not seem as if he had got it himself. "That is odd," say you. Well, he used to starve himself. He had scarcely enough to eat. His clothes were threadbare. He starved all who were around him. He did not seem to have a heart. A poor woman owed him a little rent. Out she went into the street. He had no heart. A person had fallen back a little in the payment of money he had lent him. The debtor's children were crying for bread. The man did not care who cried for hunger, or what became of the children. He would have the money. He had lost his heart. I never could make out where 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

Sour tempers sweetened by the use of K. D. C.

when he unlocked it with a heavy key, and the bolts were shot and the inside was opened, there was a musty, fusty thing within it, as dry as a kernel of a walnut seven years old. It was his 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 dangerous 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 I am, you'd have run long ago."

Random Readings.

Commit a sin twice and it will not 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 cloak.

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

We would do our duty if it would be full of love.

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 in keeping 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's Sarsaparilla vitalizes the blood.

HOOD'S PILLS are the best after-dinner pills, assist digestion, prevent constipation.

A Dinner Pill.—Many persons suffer excruciating agony after partaking of a hearty dinner. The food partaken of is like a ball of lead upon the stomach, and instead of being a healthy nutriment it becomes a poison to the system. Dr. Parmelee's Vegetable Pills are wonderful correctives of such troubles. They correct acidity, open the secretions and convert the food partaken of into healthy nutriment. They are just the medicine to take if troubled with Indigestion or Dyspepsia.

THE SECRET OF BEAUTY IS CUTICURA SOAP

The most effective skin purifying and beautifying soap in the world. It is the only preventive of pimples, blackheads, red, rough, and oily skin, red, rough hands with shapeless nails, dry, thin, and falling hair, and simple baby blemishes. It is so because it strikes at the cause of most complexional disfigurements, viz., THE CLOGGED, IRRITATED, INFLAMED, OVERWORKED, OR SLUGGISH PORE.

FOR FACIAL BLEMISHES

ashes, freckles, bites and stings of insects, irritations, yellow, oily, and mothy skins, chafings, and undue perspiration. CUTICURA SOAP, because of its delicate medication, 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 nursery soaps. Sale greater than combined sales of all other skin and complexion soaps.

Sold throughout the world. Price, 25c. PORTER DRUG AND CHEM. CO., Sole Props., Boston. "All about the Skin, Scalp, and Hair," free.

AYER'S Cherry Pectoral

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 best-known 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.

AYER'S Cherry Pectoral

taken for consumption, in its early 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, I can confidently recommend it for all the complaints it is claimed to cure, and my customers think this preparation has no equal as a cough cure."—S. W. Parent, Queensbury, N.B.

AYER'S Cherry Pectoral

Prepared by Dr. J. C. Ayer & Co., Lowell, Mass. Sold by all Druggists. Price \$1; six bottles, \$5. Prompt to act, sure to cure.



Three Things Necessary

In any preparation for the cure of disease viz.:—Purity of Material used—Adaptation to relief of disease—Value for the money invested.

Wiley's Emulsion of Cod Liver Oil

Answers all these requirements

1st. Nothing but the purest and fine Norway Cod Liver Oil used.

2nd. Cod Liver Oil and Hypophosphite in a palatable and readily digested form, has always been recognized as the best remedy for Coughs, Colds and disease of the Lungs.

3rd. Wiley's Emulsion is without any question the best value in the market. Full dose of Cod Liver Oil and Hypophosphites. Largest bottle for the money, equal to many preparations of twice the cost.

PRICE, 50 CTS.

Six Bottles \$2.50.

THE TEMPERANCE

—AND—

GENERAL LIFE ASS. CO.

Head Office, Toronto.

HON. G. W. ROSS, PRESIDENT

H. SUTHERLAND, MANAGER

Full Government Deposit.

The only old line Canadian Company giving special advantages to Total Abstemious.

Policies issued on all popular plans.

AGENTS WANTED

E. R. MACHUM, St. John N. B.

Madagascar Maritime Province

WANTED.

Agents to sell our choice and hard Nursery Stock. We have many special varieties, both in fruit and ornamental trees, which are controlled only by us. We pay commission or salary. Write at once for terms, and secure choice territory.

MAY BROTHERS, Nurserymen, Rochester, N.Y.

APPLE PARERS.

Hudson's Rocking Table Apple Parer the best parer in the market. 16 d. just received and for sale at 50 cts each. JAMES S. NEILL