

The Heavenly Guest.

See, O soul, there standeth at thy lowly door
One whom all the angels worship and adore.
'Condensation wondrous, love and grace divine,
Lo, He seeks to enter that poor heart of thine.

"And if any open," this is what He saith,
He whose love is stronger, stronger e'en than death,
"I will gladly enter, I will be his guest."
Hasten, soul, to open, spread for Him thy best.

"Ah! Thou Lord of glory, naught have I for fare,
Lo, the house is empty and my table bare;
Long my soul hath eaten only husks of sin."
Still He standeth, calling; "Tain would I come in;

"Let not this thy straitness thee at all distress,
I who fed the thousands in the wilderness,
I who turned the water into purple wine,
I will spread to fulness that scant board of thine.

"He shall never hunger, ne'er by want be prest,
He hath treasure endless, who hath Me for guest;
He whose heart I enter, heir of God shall be;
Soul, what is thine answer, what say'st thou to Me?"

"Lord, I bid Thee welcome, while the flowing tears
Tell my grief and sorrow for the sin-spent years;
Lord, Thou hast been waiting long outside the door,
Enter now to leave me, never, never more."

—Robert M. Offord.

Jude's Prayer for the Saints.

[An outline of the annual sermon preached by Rev. G. W. Foster at the N. B. Free Baptist Conference, Oct. 14th 1894.]

TEXT: *Mercy unto you, and peace and love be multiplied.*—Jude 2

The text is the benevolent christian desire of the Apostle Jude, who was a son of Alphaeus and a brother of James. It is supposed that he wrote this epistle about the 60th or 66th year of the Christian era. It has been usual to denominate this a catholic epistle as it seems to have been addressed to the saints of Christ in general, and not to any particular class or congregation of believers. Hence it is inscribed "To them that are sanctified," or, as the revised version has it, "To them that are beloved in God the Father, called, and kept for Jesus Christ, 'mercy unto you, and peace and love be multiplied.'" The present consideration has to do with the benevolent salvation with which it commences, "Mercy unto you, and peace and love be multiplied." The text contains three distinct objects of the Apostle's desire, (1) Mercy, (2) Peace, (3) Love, that they all might be multiplied.

I. *He desires for them Mercy.* This desire may include both the exercise of mercy towards them, and the exhibition of mercy by them. The one is supposed ever to flow from the other. Divine mercy unto you, observe, (1) *They were already the subject of mercy.* Mercy had called and sanctified them. And yet (2) *They still required its communication,* and for this the apostle prays. Now they need it, (a) *In its sustaining and preserving power.* "Hold thou me up and I shall be safe" &c. "Kept by the power of God" &c. In perils, difficulties, weakness, all their hope and safety is in God's mercy. (b) *In its restraining influence.* The restraints of Divine grace are of the highest moment. Numberless are the sins of the best, but how many more would have been their apostacies, but for the restraining grace of God. God often keeps His people out of the way of evil; preserves them from the edge of the precipice; keeps them from falling into the sins which do so easily beset, &c. David blessed God who had kept him from evil. (c) *In its supplying bounty.* All our blessings are the streams of Divine mercy. So the Apostle knew of the need of the saints of God, and this need in all its variety can only be met by mercy. All temporal, all spiritual, and all eternal good proceeds from the Divine mercy. (d) *In its restoring and sanctifying efficiency.* Infirmities and sins pertain to the holiest and the best. How often evil is contracted; spots are on our garments; the spirit cleaves to the dust; the feet slide &c. Now it is mercy that must restore and sanctify; forgive our sins; heal our diseases. (e) *In its accepting condescension.* "We labour whether present or absent," &c. Now our acceptance is all of mercy. Abstract justice never could accept. But God beholds us in mercy; and thus in Christ Jesus, we are accepted of him. So also our services and obedience. (f) *In its crowning glory.* Mercy must lay the foundation, rear the structure, and bring on the head stone. Mercy to finish the work of grace, mercy to bestow the rewards of glory. Eternal life is the crowning mercy: "The

So our tempers sweetened by the use of K. D. C.

Lord grant that he may find mercy in that day" &c.

II. *Peace.* Here we may include 1. *Divine peace within us.* This is ever the fruit of mercy. When God has forgiven &c. in mercy, then he sheds his peace abroad in the soul.

"Being justified by faith, we have peace with God." The storm is allayed; the waves are still; and in the soul is the peace of Heaven. Harmony and joy prevail, where strife and confusion reigned. The dove hovers where the vulture dwells; the lamb lies down, where the lion roamed abroad.

2. *Sacred peace reigning over us.* Being under the control of peace, subjects of the prince of peace, breathing the spirit of peace, striving for peace; not the slaves of strife, but the sons of peace. When this exists there will be a peaceful spirit towards all men.

The mind and heart and tongue and character will be all peace. Peace exemplified. Peace makers &c.

III. *Love.* "And love be multiplied."

1. *The Love of God toward us.* Doubtless there are degrees of this. Some are more beloved of God than others. God admires and delights in some more than others. We see this in all ages, as Enoch, Abraham, Moses, David. Christ's regard was special towards John, James and Peter. He desires that God may delight in us. That his love may be of the highest degree; copiously abundant; incessant in its manifestations, transforming, satisfying.

2. *The love of Saints towards God.* Here is the great and lamentable deficiency. "Our love to Him so faint and cold; His love to us so great." Love to God is the very essence of Christianity, the very life of piety, the very soul of religion. It should be ardent, increasing, supreme, constant, and ever flowing with admiration and delight. He requires that we love him with all our hearts &c.

How we should desire and pray.—"Come Holy Spirit, heavenly dove, With all thy quickening powers; And shed abroad a Saviour's love, And that shall kindle ours."

3. *The Love of believers towards one another and towards all men.* The evidence of our love to God is seen in the unfeigned love we have to one another. Often this love is feeble, when it ought to be fervent; often contracted, when it ought to be expanded; often selfish when it ought to be liberal &c. It ought to be towards all saints, and "in deed and in truth." So also it should include all men—the ignorant and perishing, our enemies, and the enemies of the Redeemer. Let the subject

1. *Lead to self-examination.* How do we stand in reference to "mercy, peace and love?"

2. *We should be concerned for their increase.*

3. *Labor to increase them by faith, prayer and devotedness to God.*

The Haunted Minister.

This is an uncanny theme, and one that is unwelcome to the writer, for he is coming, very reluctantly, to believe in ghosts. He is himself a haunted man. Do not start, gentle reader, but hear me for my cause. I am a man of full age and of sound mind. The period of adolescence is behind me, and I trust that of second childhood is far ahead. But I write it down deliberately a second time, that you may be sure I mean it—I am a haunted man.

I am the pastor of a church of a thousand members, and find my days filled with rival duties that crowd and jostle each other constantly. To fill the pulpit, minister at the altar, visit the sick, console the afflicted, administer discipline, direct in all evangelical plans, marry, baptize, and bury the dead, besides the endless detail of unexpected calls and demands, are constantly recurring draughts upon time and strength.

But all this would be comparatively easy if not haunted. A few lofty ideals have lured me on during my ministerial life. I am troubled—not because I cannot reach my own ideal—I hope never to do that. I am sorry for one who does not see a beckoning hand above and beyond him, which recedes as he advances; he has attained his best, and henceforth must look backward for his "golden age." But my ideals seem to conflict. Can the ideal preacher be the ideal pastor? Yesterday while attending to pastoral duties, the ghosts of two sermons, for the approaching Sabbath, walked beside me. They were "skeletons" as yet, and "very dry," but they kept step with me in my pastoral rounds. The very books of my library looked reproachfully down upon me as I glanced into the study on my way out.

To-day I have attempted sermonizing; but, as I write, the beckoning hands of the sick, the Macedonian calls of the "neglected," and the tearful eyes of mourners haunt me. It de-

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

mands great wisdom, human and heavenly, to be a Christian pastor. I have half wished I could multiply myself by twelve and become a round dozen.

One self I would station in the study, undisturbed by distracting calls, and bid him do his best to give us something worth hearing when he shall preach the Word on the approaching Sabbath.

Another, with well-tapped shoes, should become a veritable tramp, and give his whole time and his whole heart to pastoral work. A third should be a Barnabas, a "son of consolation."

He would visit the sick and sorrowing, attend the funerals, comfort the mourners and "heal the broken-hearted" by such sympathetic visits as bring a breath of heaven to dull lives.

A fourth should know everybody in his parish, when they moved in or out or about. He should keep the residences in the visiting list corrected to date.

A fifth must be as wise as Solomon, as loving as John and as patient as Job, for he must settle all the troubles of the parish.

A sixth should be a master of church finance, and have general oversight of all the money matters of the charge.

A seventh would be an evangelist, who could not only convince but persuade men, skilful in guiding seeking souls to a seeking Saviour.

The eighth I would have a profound theologian, ready to answer all hard questions, to explain all mysteries, solve all doubts, silence all objections, and "put to flight the armies of the aliens."

The ninth would devote himself to the general news and current literature of the day, and keep himself in touch with the stirring times in which we live.

The tenth should care for the poor. He should study and solve that difficult problem of the hour—how to aid men wisely, and not help them into helplessness.

The eleventh would attend conventions, committees, lectures, speak at Temperance and Young Men's Christian Association gatherings, assist neighboring pastors and do a thousand and one thankless, miscellaneous, "outside" things which so often fall to the pastor's lot.

The twelfth should be a man, a citizen, a husband and father, attending to the duties which come to him in all these relations.

But what shall I more say? The time would fail me to tell the many things to be delegated to my multiplied selves; and why should I pursue this fancy? for, alas! I cannot be twelve men if I try. To the lay members of the Church let me say: Be patient with your pastors: some of them work more hours a day than men do in any other calling in life, and it is work which makes an immense draught upon a man's mental force.

When they set on foot plans for the benefit of the Church, give them a hearty, manly backing.

To my brothers in the ministry I reach out a sympathetic hand. We have apostolic work to do. Let us be apostolic men; let us carry bravely every load which belongs to us. The mightiest of all helpers is within call; the most essential of qualifications lies within the reach of our faith; but, brothers, there is a large margin of unused force in the Church. Let us attempt to marshal it for God, and remember, as one said, "It is better to set ten men at work than to attempt the work of ten men."—*Christian Advocate.*

Trouble and its Remedy.

There are times in every life after conversion when the heavy heart can find relief only in a new apprehension of the Father and of Jesus Christ our Saviour. We call it a new apprehension; not that it is different in kind from former experiences, only that it is broader in range, deeper in its fervor, and keener in its discrimination. It is an apprehension of truth concerning the Father and His Son that is far more satisfactory than at the beginning of the Christian life. It is established by the fulfillment of scriptural promise in the hours of trial. The best things are yet before us; new light awaits us as we pursue the Christian journey; new excellences of God's character break upon our view; new motives to encourage us as we meet the unexpected difficulties which are incident to every earthly career. Many illustrations of this are to be found in the inspired record; one is very conspicuous.

The little group of disciples had been quite overcome with grief at the announcement that their Master was to leave them. How were they to be comforted? Will He ascend some mount of transfiguration to reveal a gain His glory? Will He work some new miracle of healing in their presence?

The clergy have tested K. D. C. and find it a great help.

ence to establish their faith? Will he multiply bread for the famishing multitude to reassure their confidence? This was not His way. A better method was His choice, a method to be adopted in all time in order that burdened souls might find relief. He sought to reveal to them the Father and Himself. "Let not your hearts be troubled: ye believe in God, believe also in Me," He said. How much these words included, in that hour of their grief, we may never know. Doubtless the great Teacher dilated at that time upon those words. He told them of the Father—of His infinite compassion, of His changeless love, of His faithfulness in fulfilling all His covenants with the race, of His spotless holiness, and of His purpose to save eternally in Jesus Christ all who would give Him their hearts.

He reminded them of the many seasons in which He had expounded unto them the truth concerning God.

And then with what fervor He disclosed the things concerning Himself. "Believe also in Me" was but the text for new revelations of His own character. Wonderful apprehensions of Jesus must have come to them as He then spoke. Never before had they listened with such comfort as He unfolded the plan of redemption.

The divine way of finding comfort has never changed. It is still the way of knowing the Father and His blessed Son. Weary, burdened hearts never are disappointed when they accept this method of deliverance. It is a healing balm to a bruised soul a kindly restorative to the fainting one, a cooling draught to the thirsty, a breath divine from heaven—to "know Thee, the only true God, and Jesus Christ, whom Thou hast sent."

What hinders us in accepting God's way? When troubles are upon us, why do we not turn wholly to Him, not to question His providences, but to seek through our troubles to know Him better? Why do we not come unto Jesus, not as an experiment, but in an unreserved surrender of self, that we may find the true rest in Him?

May we not find the reason for our meager knowledge of the divine character in the lack of heart purity? It is written: "Blessed are the pure in heart: for they shall see God." Our spiritual aptitudes may be, as yet, immature, and in consequence we do not clearly apprehend the Father: neither do we "behold the Lamb of God" with fixedness of vision. And so it comes to pass that we are not able to cast all our care upon God, because we do not live near to Him, and cannot realize that He careth for us.

A Word of Cheer for Christian Workers.

Discouragement no more attends or opposes Christian than it does worldly effort. Weeds and briars are sure to spring up and flourish under the same conditions as sprout and mature the precious fruits. That farmer would have little credit at bank or store who hesitated to scatter the seed at the summons of spring, because Canada thistle and snapdragon and the general host of obnoxious vegetation were likely to take advantage of the prepared ground and warming sun. Tares will grow with wheat; but this does not hinder from planting wheat. The good must have culture and encouragement; the bad, opposition and extermination. This is nature's parable. In making the wilderness glad and the desert blossom, the children of the world. The farmer knows that the soil is the place for the seed. He knows that the sun will shine, and that dew and rain will fall. And he knows, too, that whatever it may be in degree of reward and remuneration, the harvest time will come.

And every Christian laborer knows that the human heart, with all its tendencies and susceptibilities to evil, is the place for that seed which is "the word," and that those operations of divine power and grace, which are as essential to spiritual success as sunshine and rain are for the plant, will not be withheld. It is as true in the one department as in the other, and in both is a matter of experience, not of conjecture or experiment. Many a man has taken hold of some unpromising piece of land, fought with stones and thorns, with marsh or sand, and after years of toil and patience has come out conqueror.

True is this in all departments of secular industry, and truer in the annals of the worldwide field of Christian enterprise. Hindrances are manifold, opposition strong. But the Lord is with those who go forth in the valor of faith. Discouragement is encouragement. Command is promise. Antagonism is strength.

But for those who balk at obstacles, "who dare not climb because they fear to fall," who fret and fume over

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

hindrance, there is no honor from Church and world. The way out of "difficulties," hard times and indifference, want of sympathy and cooperation, is to breast the way through.

When Others Fail

Hood's Sarsaparilla builds up the shattered system by giving vigorous action to the digestive organs, creating an appetite and purifying the blood. It is prepared by modern methods, possesses the greatest curative powers, and has the most wonderful record of actual cures of any medicine in existence. Take only Hood's.

Hood's Pills are purely vegetable, and do not purge, pain or gripe. 25c.

Pay John Williams.

At a prayer meeting "down East," a man noted for his failures to meet business obligations arose to speak. The subject was, "What shall I do to be saved?" He commenced slowly to quote the words, "What shall I do to be saved?" He paused, looked around and said again, "What shall I do to be saved?" Again, with more solemn tone, he repeated the question of questions, when a voice from the assembly, in clear and distinct tones, replied, "Go and pay John Williams for that yoke of oxen."

A great many people, before they can be saved, or guide others to the Saviour, will have to "go and pay John Williams" the money they honestly owe him. Shrewd tricksters in the marts of the world are not shrewd enough to be dishonest at heart and retain the favour of God. Neither can a hope of the world to come be like a sheet-anchor in the soul of any one who robs God by being dishonest to his fellow men.

Thousands read no other Bible than the lives of those who profess to be following its precepts in their daily lives. The greatest need of the church is true, pure, upright living—"living epistles, known and read of all men."

Random Readings.

Conscientious work is priceless.

Be useful and work with enthusiasm.

Sin's portals are barbed, and the barbs point in.

All sins are big, no matter how small they look.

A BABY SAVED.

DEAR SIRS,—My baby had a terrible cough. The doctor said it was Whooping Cough, but it got worse all the time until baby was just a skeleton. When he was four months old I tried Milburn's Cod Liver Oil Emulsion, and after using one and a half bottles my baby is entirely cured. No other remedy but the Emulsion was used, and baby is now strong and healthy.

MRS. J. G. THOMPSON, Callender, Ont.

RHEUMATISM CAN BE CURED.

Hagard's Yellow Oil has cured Chronic Rheumatism, Stiff Joints and Swellings of years' duration after all other means had failed. In all forms of inflammatory and muscular pain it is a specific cure.

Dyspepsia and Indigestion.—C. W. Snow & Co., Syracuse, N. Y., writes: "Please send us ten gross of Pills. We are selling more of Parmelee's Pills than any other Pill we keep. They have a great reputation for the cure of Dyspepsia and Liver Complaint." Mr. Chas. A. Smith, Lindsay, writes: "Parmelee's Pills are an excellent medicine. My sister has been troubled with severe headache, but these pills have cured her."

Have YOU Tried

Citricura

the great

SKIN CURE?

there is

INSTANT RELIEF

for all

afflicted with

TORTURING

SKIN DISEASES

in a single application of

Citricura

CITRICURA WORKS WONDERS, and its cure of torturing, disfiguring, humiliating skin diseases is the most wonderful ever recorded.

Sold throughout the world. Price, CITRICURA 75c.; SOAP, 50c.; RESOLVENT, 50c. per Doz. AND CHEM. CO., Sole Proprietors, Boston.

"How to Cure Every Skin Disease," free.

Best Cure For

All disorders of the Throat and Lungs is Ayer's Cherry Pectoral. It has no equal as a cough-cure.

Bronchitis

"When I was a boy, I had a bronchial trouble of such a persistent and stubborn character, that the doctor pronounced it incurable with ordinary remedies, but recommended me to try Ayer's Cherry Pectoral. I did so, and one bottle cured me. For the last fifteen years, I have used this preparation with good effect whenever I take a bad cold, and I know of numbers of people who keep it in the house all the time, not considering it safe to be without it."—J. C. Woodson, P.M., Forest Hill, W. Va.

Cough

"For more than twenty-five years, I was a sufferer from lung trouble, attended with coughing so severe at times as to cause hemorrhage, the paroxysms frequently lasting three or four hours. I was induced to try Ayer's Cherry Pectoral, and after taking four bottles, was thoroughly cured."—Franz Hoffman, Clay Centre, Kans.

La Grippe

"Last spring I was taken down with la grippe. At times I was completely prostrated, and so difficult was my breathing that my breast seemed as if confined in an iron cage. I procured a bottle of Ayer's Cherry Pectoral, and no sooner had I begun taking it than relief followed. I could not believe that the effect would be so rapid and the cure so complete."—W. H. Williams, Cook City, S. Dak.

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 finest 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

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.

Manager for Maritime Provinces.

900. SALARY and Commission to Agents, Men and Women, Teachers and Clergymen to introduce a NEW and POPULAR STANDARD BOOK

Testimony of 19 Centuries to Jesus of Nazareth.

The most remarkable religious book of the age, written by 300 eminent scholars, Non-sectarian. Every Christian wants it. Exclusive territory given. Apply to THE HENRY BILL PUBLISHING CO., NORWICH, CONN.

GUNS RIFLES & SPORTING GOODS

Wholesale and Retail,

JAMES S. NEILL.

BOOK AGENTS

OUR JOURNAL

THE LARGEST CHURCH

THE LARGEST CHURCH

THE LARGEST CHURCH

THE LARGEST CHURCH