

### He Leadeth Me.

BY R. E. K.

He leadeth me; His way must be the best  
Though it be hard and rough and full of  
care  
He leadeth; and I trust Him for the rest  
And quiet faith my weary heart shall  
bear.

Through all the trials which come thick  
upon  
The life which He has promised still to  
guide,  
Through all life's darkness till it reach the  
dawn  
And find itself His promised love beside.

Oh, teach me, Father, that there is no tide  
Of trouble e'er whose end Thou dost not  
see;

Oh, keep me till the swelling wave subside  
Whose wrath still bore me on to victory.

For God is love; and love must prompt the  
hand  
Which leads thy children in the voiceless  
night.

On to the precincts of that hallowed land  
Where God is seen; and faith is lost in  
sight.

—Can. Presbyterian.

### A Talk With an Honest Inquirer.

BY THEODORE L. CUYLER, D. D.

By the word *Inquirer* I mean those who are asking that question which is as old as that night-scene in the prison at Philippi, "What must I do to be saved?" I trust that your desire reaches further down than to be saved from Hell; for then your motive may be simply one of fear—a motive not far different from that of the man who should be deterred from stealing by his dread of the penitentiary. It is not the punishment of sin, but the power of sin that you should seek to be saved from; you should be striving to save your life in this world as well as to secure eternal life in the next world. To save a watch is to put it and keep it in good running order; to save a garden is to eradicate the weeds and to make it capable of producing flowers, vegetables and fruit. The deliverance from need is from the dominion of sin in this life, and then you are delivered from the just damnation of sin in the world to come. The case is very simple.

Thanks be to the Giver of all truth, the remedy is very simple also. Salvation is not a complex conundrum requiring a keen intellect to solve. It is within the comprehension of an intelligent child; and really there is nothing so peculiar or so subtle about your case that it cannot be dealt with precisely the same way as that of every other sinner, high or low, rich or poor, on this wide globe. Pride or self-conceit may suggest that you have peculiar temptations. Nothing of the sort; there is only one deadly disease and that is sin in its thousand forms and manifestations. The seat of that disease is your own heart. How it came there is not the question; that it is there is enough. How you are to be delivered is the question.

The very first page of your New Testament points directly to the one only answer; and the whole Book points the same way. The Book begins by presenting a divine personage whose name is Jesus—which signifies Saviour. A large portion of the Book is occupied in telling you what this Jesus has done for your salvation, and what he directs you to do; the Book ends with a cordial invitation to everybody to come and partake of this salvation "freely." There may be some mystery in certain profound doctrines or prophecies contained in the Book, but the way of salvation is as plain as the noon-tide sun in the heavens on a clear day. The mystery is that you should be perplexed at all; nor would you be if sin did not blind you and Satan seek to mislead you.

You need not seek after Jesus Christ; he is seeking you. He came to seek and to save sinners, of whom you are one. He is knocking at the door of your heart, asking for admission. If you will simply and sincerely try Jesus Christ for yourself you will see what you never had before, and you will become what you never were before. Christ offers no compromise. He demands entire faith in himself and entire obedience to his commandments. Unless you come as a sinner and acknowledging and confessing your guilt he cannot treat with you. He "receiveth sinners." That means a warning and it means a glorious encouragement. It warns you from the delusion that you are righteous already; it encourages you to come provided that you confess your sins honestly and seek to be delivered from them. There is an old score and a long score written down against you; what shall become of them? That sinful past he graciously pardons if you but accept him as your Redeemer. The reason why you are forgiven is that Jesus Christ by his atonement on the cross bore the penalty of

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your sins in his own body. The Shepherd laid down his life for the sheep. Paul, the converted persecutor, voiced the exultant gratitude of myriads of forgiven sinners when he exclaimed "there is therefore now no condemnation to them who are in Christ Jesus."

With pardon comes peace. "My peace I give unto you" is what Jesus will say to you. He calls it "mine" because he died to secure it for you. The anxiety and remorse which you have been feeling arose from your guilty conscience. That condemned you. You are at enmity with a pure and holy God; but you can have "peace with God through the Lord Jesus Christ." So God's infallible Book tells you, and so we have found it who have accepted Christ as our substitute and our Savior. We are reconciled to God; our fears are quelled, our enmities are over, and we have submitted ourselves to God. A calm quiet of soul has succeeded to the fears and lashings of conscience that made our soul like a lake under the lashings of a storm. The thunder cloud has rolled away, and Jesus has said to the angry waves "peace, be still!" and there is a great calm. Trust Christ, my friend, and you will be at peace with God, at peace with yourself, and ought to be at peace with every fellow-man. You will no longer be afraid of God, or afraid of your own conscience, or afraid of dying, or afraid of the day of judgment; for you will be sheltered under the love that casts out all fear. The only fear that disturbs a genuine Christian—such as you may become—is that he may not do his whole duty at whatever cost or sacrifice. Try my blessed Savior for yourself. In proportion to your faith will be your repose of mind when his loving voice says to you, "Let not your hearts be troubled; ye believe in God, believe also in Me. My peace I give unto you; not as the world giveth, give I unto you."

Admit Christ into your soul, and with him comes power. You admit that you have been wretchedly weak on a thousand critical occasions in your past life. You promised yourself that you would never yield to certain temptations, and commit certain sins and follies; but you did, and your life is strewn with broken resolutions. Be done with this, and be done with leaning on a brittle reed. Jesus Christ offers to strengthen you with might in the inner man by his spirit dwelling in you. Ah, you say, that is some thing supernatural. So it is; for Christianity is based on the truth that the Son of God does enter into the human heart, and just as really affects that heart as the bread you eat affects your body. The whole difference between Saul the bloody bigot and Paul the beneficent, unselfish, heroic apostle of benevolence to his fellow men was that Jesus Christ had entered into him and transformed him and endowed him with a tremendous power to fight the Devil, and to do mighty deeds of love. This power will come into your soul through the channel of prayer. Try it and see. Work in the same line that you pray. The faith that strives while it prays will conquer; for it creates such a condition of things that God can hear you and will help you.

When you accept Jesus Christ you have secured an ever-present and almighty Friend. Some human friends want to help you, but are powerless; others have failed you at the pinch. Here is a Friend whose love is unchanging, who is able to keep your feet from falling and your soul from death. That everlasting arm never breaks and is never weary. You can trust his guidance when he says "Follow Me!" If you ask his direction honestly and with the spirit of obedience you will never go astray. There is not one of his commandments but you will be a better man for keeping it. He is your perfect model, you never saw or knew a human being yet who did a wrong thing when imitating Jesus Christ. You can trust his love when he uses the pruning knife to cut off the worthless limbs and a hot furnace of trial to burn out the dross of your character. All I say to you, my inquiring friend—is accept Jesus Christ, trust Jesus Christ, obey Jesus Christ and swing your whole soul into his keeping. The first thing that you can do to please him do it. Cut out the dearest sin if he forbids it. My whole counsel is condensed into two words, try Christ. Do this in all sincerity and in the full meaning of the words, and you will find it true that "there is more power to cheer, to strengthen, to purify, to elevate, to comfort, to ennoble and to save in that one word Jesus than in all the utterances of man since the world began." His arm is offered to you; grasp it! You cannot do it too soon.

"Now is the accepted time. Behold now is the day of salvation."

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

### Growth in Grace.

To growth in grace a previous work of grace is indispensable. The life must be there before it can develop. There must be something to grow before growth can possibly take place. Jesus declared this truth to Nicodemus in the clearest and most emphatic manner: "Verily, verily, I say unto you, except a man be born again, he cannot see the kingdom of God." That there is a profound mystery in these words I do not question, but there is in them also a still profounder truth. That truth is the absolute necessity of a new nature as a condition precedent to eternal life. The Holy Spirit must be allowed to come into the heart and transform it. The process of growth will simply strengthen that which exists already. It will not change your nature: it will not make you a new creature; it will not eliminate a single evil desire from your heart.

A second condition of growth is nutrition. The plant must have food or perish. The bird must find nourishment, or else it will pine away and cease its song. Every living thing must be fed and nurtured. This is a law of nature, applicable to every form of organic life. But as Henry Drummond has pointed out, natural laws often include, in the sphere of their operation, the realm which we call spiritual, and so it does not surprise us to discover that nutrition is one of the necessary conditions of growth in grace. The new life that is originated within us by the power of the Holy Spirit must be fed if it is to develop. It must receive proper care and nurture if it is to become strong. But the food which the soul needs has been provided. In his word God has given us spiritual food in rich abundance, and so varied as to satisfy our every need. But while his Word is the food which the soul especially needs for its development, it is not the only provision which God has made for satisfying our spiritual wants. He has prompted the writing of books which have been to multitudes an aid to devotion. He has inspired men and women to sing songs of praise and thanksgiving. He has commanded his servants to make known the riches of his grace. He has called every one who professes to love him, to engage in secret prayer and meditation. And in all these ways and in many others, God has seen to it that for our spiritual hunger there should be an abundant supply. If an abundance of food could make us strong, we should be spiritual giants. But the trouble is, many deliberately turn away from the Father's table, laden with these bounties, and try to satisfy themselves with the husks which the swine do eat.

A third condition of spiritual growth is exercise. If the food we eat is to strengthen us we must use the strength we already have. The muscles remain soft and flabby until they are toughened with hard work. Food without exercise makes the glutton, food with exercise makes the athlete. To growth in grace work for Christ is essential. You must get rid of the idea that you are a passenger in a Pullman palace car, with a through ticket to Heaven, and regard yourself as a laborer on the King's highway, engaged in leveling the hills and filling up the valleys, that the King in his glory may finally come. Engage in some form of active work for Christ, and you will cease to be troubled with spiritual dyspepsia. Use the strength you have and God will increase it. He will open up new avenues of usefulness before you, and as the years go by you will find yourself growing in grace and in the knowledge of our Lord.

One other condition of growth in grace is the absence of vicious and hurtful influences. Improper sanitary conditions will introduce the germs of disease into the strongest system, and sometimes, as a consequence, even the stalwart become enfeebled and their vigorous health is completely destroyed. In the same manner in order to growth in grace there must be proper spiritual conditions. We must strive to guard ourselves against vicious and immoral influences, as carefully as we strive to guard against the introduction of sewer gas into our homes. The Saviour in one of his parables speaks of the good seed falling among thorns, and tells us that the thorns grew up and choked them. And so the thorns of evil influence sometimes spring up and retard the growth of, even if they do not destroy, what was before a vigorous spiritual life.

Doubtless to many compliance with these conditions may seem difficult, but the reward will more than compensate for the effort. To those who in this world develop a Christ-like character there will be given a crown of glory. And the steadfastness and patience and perseverance, by which

K. D. C. Pills tone and regulate the bowels

alone a Christlike character can be developed, is the only way in which that crown of glory can be won.

"Sure I must fight, if I would reign,  
Increase my courage, Lord;  
I'll bear the toil, endure the pain,  
Supported by thy Word."

—Rev. W. M. WALKER in *Standard*

### Our High Calling.

It would be most happy for us Christians if we could get a fuller view of the responsibility, the dignity, the blessedness of being a Christian, not so much for the sake of ourselves as for the sake of others. We are told that we are a chosen generation, a royal priesthood, a purchased possession, that we should show forth the virtues of Him who hath called us out of darkness into His marvelous light. Also, that we are the salt of the earth, the light of the world. What an honor and privilege! It is a great joy to be of use. It was the joy set before Him of saving this poor world which made the Lord Jesus endure the cross, despising the shame. Can we ever feel a richer thrill of joy than when some one says: "You have helped me so much; your life and your words have been a blessing to me?" There is no cup so sweet to the taste as this—the joy of doing good. A few days ago we read in the daily papers the story of the rescue of nine seamen from a sinking ship by the sailors on the *Tendone*. What rejoicing there was when all were safe aboard the great ship. Men forgot their frozen fingers and the exposure of their own lives in the joy of saving others. The Lord Jesus might have preceded this word to His disciples with the "Blessed" of each beatitude—"Blessed are ye, for ye are the salt of the earth; blessed are ye, for ye are the light of the world." So precious is this privilege that He warns us of the danger of losing it. What if the salt lose its savor? What if the light be hid under a bushel?

Our unconscious influence, that which goes out from our real character, is more potent for good or evil even than our public words and deeds. Here is the perfect impartiality of God in His rewards for service. We aspire to be widely useful. God puts us in a place seemingly so hedged about that we feel powerless to do anything for humanity. But the silent influence of a pure character is a mighty force in the moral world. "Ye are the light," and how softly and silently the light flows out in all directions, bringing life and healing on its way. Of Jesus it was said, "Virtue went out from Him;" and the same must be true of us, His followers, if we are really "partakers of the divine nature."

A gentleman crossing the English Channel stood near the helmsman. It was a calm and pleasant evening, and no one dreamed of danger. But the sudden flapping of a sail, as if the wind had shifted, caught the ear of an officer on watch, and he sprang at once to the wheel, examining closely the compass. "You are half a point off the course," he said sharply to the man at the wheel. The correction was made and the officer returned to his post. "You must steer very accurately," said the traveler, "when only half a point is so much thought of." "Ah, half a point in many places may bring us directly upon the rocks," was the reply. "Half a point" off the straight line of duty or privilege in a Christian's daily living may bring some one over whom we have an influence on the rocks. Let us keep our "savor." Let our lamps be burning where those who are watching can clearly see them.

"A shining influence from afar.  
A bright and heavenward-guiding star."

### Impulse and Principle.

Jesus never encouraged mere impulsive discipleship. He wanted men to know what they were doing. He taught them to sit down and count the cost. To gain his approval they must follow him from principle rather than impulse.

But impulse and principle are no rivals. Some conclude that because impulse is not sufficient it is not efficient. But without impulse we would not have had Pentecost, and the great reformations. Revival churches are the aggressive churches. Without impulse principle will crystallize into formal and lifeless habit. By fresh impulse we are revived day by day.

Impulse alone is not to be relied on. It will be as impractical as building three tabernacles on the mount of transfiguration, as unwise as cutting off the ear of the servant of the high priest, as un-Christian as calling down fire on the Samaritans, as sinful as Esau selling his birthright for a mess of pottage.

Right impulse harnessed for work is principle. Impulse is desire to do

Use K. D. C. for all stomach troubles.

without reference to difficulties; principle is that desire sustained and enforced in full view of difficulties. Impulse is birth, principle is life. The test of impulse is principle, the joy of principle is impulse.

The mountain torrent bursts forth with power to be soon lost in the sand; that is impulse. The river flows for thousands of miles through desert and plain increasing in power by myriads of rills; that is principle.—*Chris. Standard*.

### Looking at God.

Many years ago, a French clergyman noticed that a certain poorly dressed laboring man went into his church every morning at the same hour, and remained there a considerable time. The practice was kept up for years. Being much interested in this good man, the clergyman often went into the church after him, and, from a certain position, hidden from view, would watch him. He noticed that he fell on his knees, clasped his hands and turned his eyes to heaven, but there was no motion of the lips. Later, the clergyman told the man of his having watched him so long a time. "Alfonse," he added, "I never see your lips move at prayer; why is that? Do you not say your prayers?" "No, father," the man replied, "I say no prayers; I look at God, and God looks at me." How these beautiful words of the pious French Christian recalled, and fill with fullness of life, the words: "Look unto Me and be ye saved," and the prayer of the Psalmist: "Look Thou upon me, and be merciful unto me."

### Self-Forgetfulness.

We believe that many Christians make a mischievous mistake in the perpetual habit of narrowly inspecting their spiritual condition. They get the idea that they cannot do any sort of Christian work unless they are so regulated that they cannot detect anything wrong in themselves, and hence they groan and wrestle, doing their utmost to get into a better shape for the Lord's business; whereas, the true way is to get eyes off from self, look to Jesus for help, and speedily lay hands on work which God's providence shall bring within reach. Morbid self-inspection hamstringing hundreds of Christians, who might be of great service to Christ if they would only get away from themselves.

### Random Readings.

The best way out of a disagreeable situation is to do your duty in it.

The way to succeed is to follow the path indicated by the next duty.

It is our business to do our duty; we haven't anything to do with results.

It is well to read the Bible, but only the student of it will know much about it.

To be a Christian is to believe what Christ says and to do what he commands you.

Our highest ambition should be to live for Christ and his cause, and all else will be added unto us.

To cultivate sympathy you must be among living creatures, and thinking about them.—*Ruskin*.

Those who have served Christ faithfully in daily duty, have lived near to him, climb with him the mount of Transfiguration.

By nature's laws immutable and just enjoyment stops where indolence begins.—*Pollock*.

The man who would climb the ladder of fame must not linger too long on each round of applause.

### Rheumatism Cured.

Rheumatism is caused by lactic acid in the blood attacking the fibrous tissues of the joints. Keep your blood pure and healthy and you will not have rheumatism. Hood's Sarsaparilla gives the blood vitality and richness and tones the whole body, neutralizes the acidity of the blood and thus cures rheumatism.

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### TIDINGS FROM ZIONVILLE.

I suffered everything but death from indigestion during four years and tried all sorts of medicine to no effect, at last I was advised to try Burdock Blood Bitters, and before finishing the second bottle I was as well as I could be, and have had good health ever since.

BENJ. J. STEWART,  
Postmaster,  
Zionville, N. B.



When my little girl was one month old, she had a scab form on her face. It kept spreading until she was completely covered from head to foot. Then she had boils. She had forty on her head at one time, and more on her body. When six months old she did not weigh seven pounds, a pound and a half less than at birth. Then her skin started to dry up and got so bad she could not shut her eyes to sleep, but laid with them half open. About this time, at the earnest request of friends, I started using the CUTICURA REMEDIES, and in one month she was completely cured. The doctor and drug bills were over one hundred dollars, the Cuticura bill was not more than five dollars. My child is now two years old, strong, healthy and large as any child of her age (see photo.) and it is all owing to CUTICURA. Yours with a Mother's Blessing, MRS. GEO. H. TUCKER, JR., 335 Greenfield Avenue, Milwaukee, Wis. Sold throughout the world. POTTER DRUG AND CHEM. CO., sole proprietors, Boston. Mailed free, "All about the Blood, Skin, Scalp, and Hair."

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