

Forgive!

When real or fancied wrong has stung
The hearts that should in love abide,
When hate its galling taunt has flung
Till anger in revenge has cried,

* Forgive! It is the bravest word
That human lips can ever speak,
And nature's heights and depths are stirred
When men of men forgive, men seek.

"Forgive!" Oh, if we would forgive
As oft we pray to be forgiven,
We then would prove it sweet to live
And make our earth another heaven.

The Pastor As Overseer.

By Divine appointment the pastor
is the overseer of the church. It
is required of him that he be not only
"apt to teach," but able also to "take
care of the church of God." He must
be a student, a thinker, and a preach-
er; he must also be a man of affairs,
and able to bring things to pass. It
was once said of a certain Scotch
preacher that from Monday till Satur-
day he was invisible, and then on the
Sabbath he was incomprehensible. If
there ever was a day for such a minis-
ter his sun has set, never to rise again.
If a church is strong enough to require
and to maintain a plurality of elders,
it may have both a preacher and a
pastor, but ordinarily one man must
combine in himself both the office of
teacher and that of administrator.
Paul said to the Ephesian elders,
"Take heed to yourselves, and to all
the flock in which the Holy Ghost has
made you overseers." The New
Testament word which, in our common
version, is rendered "bishop," means
primarily an ins, ector, overseer, or
guardian. This word is very suggest-
ive, and implies that the pastor is to
have his eye upon all that concerns
the flock; he is to look after all the
affairs of the church. And the word
"elder" denotes one who by reason of
his age and experience is able to take
a leading part in the management of
public affairs. The elders, in the
apostolic days, were entrusted with
the general oversight of the churches.
What the Superintendent is to the
Sunday-School the Pastor is to the
church. It is not his business to do
all that is to be done, but he is re-
sponsible for seeing that the proper
work is done, and he must supervise
and inspect its doing. He cannot
relegate the oversight of the church to
the deacons, or to anyone else. He
must stand in his own place. His
usefulness and success, nay, his very
life as a pastor, depends in very large
measure upon his ability and skill as
an organizer and leader. And if such
ability is not his naturally, he must,
by careful effort, seek to acquire and
cultivate it.

The pastor must at the same time
remember that he is the minister and
not the master of the church. And
he must take the oversight of the
flock not as lording it over the charge
allotted to him, but making himself an
example to the flock.
The pastor's oversight should extend
to every corner of the field in which
the church is at work. He must
superintend the discipline of the
church, direct its missionary and
evangelistic activities, and pass under
review all its business methods and
transactions. We do not say that he
should in all cases attend finance
meetings, but he must regard himself
as primarily responsible for the finan-
cial standing of the church. He
should keep in touch with the Young
People's work, and thereby make it
impossible for anyone to say that the
Young People's movement is working
division in the church. The pastor
should be at the head of all evangelistic
work in the church. Why should he
temporarily resign his pastoral office
in favor of a transient evangelist? A
mature and saintly brother was wont
to affectionately offer his pastor this
sage advice, "Keep the reins in your
own hands. You are the pastor of this
church. We hold you responsible for
everything that is done here."
Sometimes a pastor is heard uttering
severe strictures on the church he
is serving. It is unspiritual and
worldly, it is not evangelistic, it is not
missionary, its methods are altogether
bad. The pastor who allows himself
to make open complaint against his
church ought to have the sense to see
that he is publicly announcing his own
faults and deficiencies. He is the pro-
fessed and actual teacher and leader
of the church. He is there to shape
its course, mould its methods, and
call forth its activities. It is his duty
to instruct his people in Christian
doctrine, and in the best methods of

church work. It is his business to
inform them respecting all missionary
movements, and to lead them out in
evangelistic efforts. If they are not
instructed the pastor is at fault. If
they do not labor to evangelize, the
pastor must be deficient as a leader.
If they do not contribute to missions
it is because the pastor has failed to
instruct them, and to inspire them by
his own example. If their business
and other methods are faulty, the
pastor himself should study to set
them right. If the pastor proves him-
self a wise and capable leader, his
people will follow him; they may
follow at a distance, but they will
follow. And if at first they appear
laggard and unwilling he must be
strong enough, and patient enough, to
constrain them to fulfil their mission.
And the church should recognize
the pastor's responsibility as its over-
seer, and should readily acknowledge
his leadership. His personal judgment
should carry weight in the settlement
of all questions. No church sociable,
concert or other entertainment should
be projected without his knowledge
and approval. No new movement
should be initiated, and no important
step taken in any direction without
his concurrence. In the eyes of the
denomination, and before the world,
the pastor is responsible for every-
thing done by the church. He should
therefore be accorded his proper
authority. The pastor is Christ's own
appointed leader, guide, and overseer
of the church. He labors among, and
presides over the people, as one who
must give account, and as long as he
teaches and rules according to the
terms of his commission, the church
should recognize his divine right to
lead and guide, and should cheerfully
and harmoniously labor under his
oversight.—Canadian Baptist.

Christ's Love.

BY REV. R. F. SAMPLE, D. D.

Once we saw men standing on a
distant shore, looking through their
field-glasses at a vessel in the offing.
At length they recognized the
"Ironclad," and a moment later tele-
graph wires and sea-cables flashed the
intelligence around the world that the
remains of the Imperial Prince of
France had arrived from Zululand.
Then came the burial. Crowned heads
were there, princes and princesses,
dukes and duchesses, put on the weeds
of mourning. Funeral bells tolled
their mournful requiem, and an im-
posing cortege followed the remains,
thoughtfully and sadly, to their final
rest. Thus was honor shown to the son
of the disenthroned Napoleon, whose
greater ancestor sleeps by the Seine.
On that day another funeral proces-
sion passed unobserved to a simple
church-yard, and a worn out body was
deposited by sun burnt hands in a
grave which no marble shaft, gleaming
among the trees, will ever mark. And
yet had our eyes been opened we
would have seen a procession of angels
in the air, and a cloud of witnesses,
every one of whom was crowned, and
as the pine coffin was lowered to its
place, there came a voice from heaven
saying: "Them that sleep in Jesus
shall God bring with Him."

Christ's love is from everlasting to
everlasting. Human language cannot
express it. Human thought cannot
compass it. In an eternity past the
Twentieth century was present to our
Savior's view. His eternity is a great
pavilion, every part of which is known
to him. In our attempts to realize
the past we are at most confined to
our own recollections. You call to
mind your childhood, you think of a
mother's tears because of your way-
wardness, and a father's prayers that
you might be saved, and the message
of grace, solemn and tender, that came
to you from the old pulpit, before
which your fathers sat, and the still
voice that spoke within you of the
cross and of Him who, for your sake,
died upon it; and you think of your
own strange concern about your soul,
which led you in tearful entreaty to
the mercy seat, and of the sweet peace
which stole into your heart as the
morning comes after the night, and
your gratitude expresses itself in
hospitals as you think that through
all those memorable hours Jesus of
Nazareth, in his measureless love,
was present, near to you as he was to
Bartimeus at the gate, or to Mary
when she sat at his feet. He loved you!

The thought is passing strange, and
strangely sweet! And then he loved
you when you were his enemy. We
do not wonder at the mother who
dispatched a messenger to seek for her
prodigal son, saying: "Tell him his
mother loves him still, and longs for
his return, and if you find him on the
street, or in want, or in prison, minis-
ter to him kindly for my sake, and I
will reward you for it." Ah! who can
measure a mother's love! But that
Christ should have loved us when
we turned our backs on him, is won-

derful indeed. And yet one word of
St. John draws the veil a little that
we may understand; for it speaks of
us as his own. He is an infinite
mother, and his love exceeds the human
mother's by the altitude of the heavens,
and the circumference of both eternities
—"Having loved his own."

Then I think of Ruth cleaving unto
Naomi, and following her into a
strange land, saying, "whither thou
goest I will go, and where thou diest
I will die." I think of David in the
chamber over the gate, looking through
his tears toward the wood of Ephraim
and the grave over which rough stones
are piled, and forgetting the filial
impiety that drove him from his
throne, he cries aloud, and repeats the
lament, "O Abalom my son! would
God I had died for thee, O Absalom,
my son, my son!" I think of Rachel
whose feet have worn a path to the
grave, and when her form is bent with
age, and the deep channels once
graven in her face for tears are dry,
still gropes her way to the home of
the dead, and refuses to be comforted
because her children are not. And as
I look on all these exhibitions of love,
the truest, the strongest and the best,
I yet discover that it is a lofty ascent
by which I go up, and a measureless
journey by which I go on, to the love
of Christ, which is higher than the
highest heavens and never ends.

Self-Denial.

Self-denial is the denial of self in
the very form in which self most de-
lights. A man who likes power or
preeminence or adulation may endure
toil, weariness, and even persecution
with secret satisfaction if thereby he
wins admiration and influence. There
is no self denial in all that toil or
weariness or persecution. There is
such a thing as spiritual pride. A
person may even be proud of being
extraordinarily and peculiarly devoted
to God. When such a person spends
much time in reading the Bible or
religious books, or keeps in seclusion
as if lost in meditation about holy
things, or talks sweetly about the pre-
sence of God and communion with
Him in public and in private, there
may be a deep and unseen satisfaction
in all this apparent consecration be-
cause people look on and admire such
devotedness. And if such is the case
there is no self-denial, there is only
spiritual pride and gratification be-
cause self in its favored taste is pleas-
ed. A stream of thoughts some-
times passes through the mind while
we are at prayer in our secret devo-
tions; thoughts about our duties in the
church, in the Sunday school, in the
mission and its work; thoughts about
our brethren in Christ, how we ought
to act differently toward them, be
more kind and loving or patient and
humble; and before we know it we
are away off in remote parts of the
earth from our prayers, the heart has
been silent from its communion with
God, while thoughts which we did not
recognize to be at all sinful have
swept a veil between us and the mercy
seat. Sometimes thoughts are inject-
ed by Satan who hates above all things
to see a Christian praying; but some-
times they are also traceable to a form
of selfishness; the center of the
thought is in some way or another a
perfume in the nostrils of self. As a
rule, it may be set down to be a
fact that a Christian who is given
to much wandering of mind
when engaged in secret devotion is
not living the real life of self-denial;
self in some form is filling the heart
and ready to take even the perfumed
incense of prayer and swing the golden
censer before its own deep idolatry.

How often we listen to testimonies
that breathe nothing but self. Even
when it is positively denied that the
glorifying is not of self, but of God,
there is evidence of the devil's own
deceit in making the soul believe this
secretly in self satisfaction. How
many times our resentment of injury
and injustice is fired by our own van-
ity and unwillingness to be crucified
with Christ in the death of self. Not
only in the seat, but on the plat-
form; not only in the hearer, but in
the leader, this same spark appears.
Evident to others, silent, alas! to
our gracious Saviour and Lord; but
concealed from ourselves. How much
we all lack of the Saviour's real spirit
of denying of self! Meditation on
this subject should lead us to watch
all uprisings of self, in our spirit, in
our words, in private and
public devotion, in council, in
church, in testimony, and to hear
the Master's voice, "Deny thyself,
or thou canst not follow Me."—Mis-
sion Bulletin.

A NEGLECTED COLD is very danger-
ous, and the farther it goes the faster
it goes. A very small quantity of
Adams' Botanic Balm will
cure a "young cough." An
older one requires more Balm to
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The Silent Forces.

One cannot read the Scriptures
with care without being impressed
with the power ascribed to the silent
forces of the Kingdom of Grace. In
nature these are mighty forces. The
sun shines upon the earth and not a
leaf is shaken by the touch of its
beams, but life is quickened. The
little tendril clasps the rock, and then
enters the little crevice; after awhile
the rock is parted by the growing
root. The storm sweeps over the land
and ruin is in its track, but the same
atmosphere breathes as a gentle zephyr
cooling the fevered cheek, strengthen-
ing the tender flower, and wakening
the sleeping forces of life. So when
Christ would set forth the nature of
the work of the Spirit he said: "The
wind bloweth where it listeth and
thou hearest the sound thereof, but
canst not tell whence it cometh or
whither it goeth." And again in his
teaching he illustrated the nature and
work of the kingdom of God by the
processes of life: "First the blade,
then the ear, and after that the full
corn in the ear." The sower sows the
seed, and by the quiet processes of
growth the harvest comes in due time.
The mustard seed is planted, it ger-
minates and grows, and at length
there is a tree in whose kindly shelter
the birds find a lodging. The leaven
is placed within the meal, and by the
peculiar law of its nature, it communi-
cates its own nature to the mass, until
society in all its institutions, relations
and workings is permeated by the
spirit of the kingdom of God. The
same lesson was taught the prophet
on the mountain. God was in the still,
small voice, the voice that scarce dis-
turbed the silence, but in which was
the power that regenerates the world.

We easily overlook this. We like
to feel the shaking of the earthquake,
to see the fury of the storm. We
invoke law; we appeal to the powers
men in their earthly wisdom use; we
are impatient of the slowly moving
forces of grace. We are not content
to sow the seed and then take our
needed rest in quietness; we are im-
patient of waiting for the great visible
results we seek, and, discouraged, we
censure and condemn. But Paul per-
suaded men. With all the tenderness
of a heart filled with love he pleaded
with men to believe on the Lord Jesus.
In this he followed, the example of
Christ who had compassion on the
multitude, and out of the little store
fed them all. The mercies of God are
tender. Following this example,
speaking out of his love, bring to men
his tender messages of love and wait-
ing for the breath of his Spirit, we
will not be disappointed in the results.
—United Presbyterian.

Never Failed.

You cannot find any place in Scrip-
ture where a man was ever sent by
God to do a work in which he failed.
God sent Moses to Egypt to bring
three millions of bondmen up out of
the house of bondage into the promised
land. Did he fail? It looked, at
first, as if he were going to. If we
had been in the court when Pharaoh
said to Moses, "Who is God, that I
should obey Him?" and ordered him
out of his presence, we might have
thought it meant failure. But did it?
God sent Elijah to stand before Ahab,
and it was a bold thing when he told
him there should be neither dew nor
rain; but didn't he look up the heavens
for three years and six months? Now
here is God sending His only beloved
Son from His bosom, from the throne,
down into this world. Do you think
He is going to fail? Thanks be to
God, He can save to the uttermost,
and there is not a man who may not
find it so, if he is willing to be saved.
—D. L. Moody.

The Life, Not the Profession
that Tells.

How a man lives, and not what he
professes, tells what kind of a man he
is. The prophet's condemnation of
Israel was, "This people draweth nigh
to me with their lips, but their heart
is far from me." Their profession was
all right, but their life was abominably
idolatrous. It is their conduct and
not their creed that is the true index
to a people's religion. When the life
contradicts the profession, the conduct,
and not the creed, tells what the man's
real character is; and what a man is,
is what God knows him to be, and
that determines his destiny. Dr.
Dixon illustrates this teaching, as
follows: "A lady was once twitted by
her friends upon her inconsistency in
marrying the man she did. Her reply
was: 'Yes, I have said that I would
never marry a Scotchman. I have
said, too, that I would never marry a
Presbyterian. I did say that I would
never marry a parson, but I never did
say that I would not marry a Scotch
Presbyterian parson!' What was
the index of her character? What
she did, or what she professed? Loud
profession is all right, provided the

life speaks even louder than the pro-
fession, and in exact harmony there-
with.—The Telescope.

A Sceptic Converted.

Years ago there was, in a certain
village, a young physician, who seemed
to be a confirmed sceptic. At last, to
the surprise of good people, he pre-
sented himself to the church committee
as a candidate for church membership,
and when asked what called his atten-
tion to the personal claims of Christ,
he answered, "For years I have sat
by my office window, and each Friday
evening in storm and fair weather I
have seen good Deacons G— and
P— walk past to the church prayer-
meeting, and their constant 'going'
made me think."

It was not what they said, for he
had not heard them say anything, but
it was their "keeping at it" which
shattered the infidelity of his heart.—
Selected.

So long as we are in the world, it is
our business to think of others before
we think of ourselves. That was what
Christ did from the first to the last. That
puts man at his best, links him in aim
and purpose with the Crucified, and
when we thus think and act, we begin
to live in the higher, to have enjoy-
ments of which the world knows
nothing, and that neither time nor
circumstance can ever lessen.—H. L.
Reade.

God wants us to serve him at present
just where we are and with the things
we happen to have. Moses and Sham-
gar, and the young lad of the Gospel,
and the poor widow, and the weeping
women, and Dorcas all accomplished
great things for God, but they would
not have done so had they failed to
use the things they had at the moment.
The same faithfulness on the part of
all God's people and the world would
be won to him ere long.—The
Treasury.

Some people are always telegraph-
ing to heaven for God to send a cargo
of blessing to them; but they are not
at the wharfside to unload the vessel
when it comes.—F. B. Meyer.

It makes no difference, so far as we
are concerned, whether Christ comes
to the world to-morrow in His second
advent, or we go to Christ to-morrow,
by the road of death. When true
friends meet, does it matter which has
gone to the house of the other?

SCHEPTEICISM.—This is unhappily an
age of scepticism, but there is one
point upon which persons acquainted
with the subject agree, namely, that
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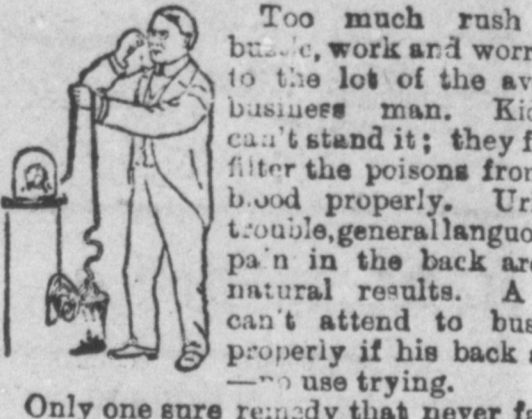
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