

**My Guide and Refuge.**

BY CARAL H. LOISS.

Holy Bible, sacred treasure!  
In thy pages without measure  
Stand the promises divine.  
Of that treasure  
Without measure,  
May a portion, Lord, be mine.

Gracious Spirit safely guide me  
Through life's journey, and provide me  
Rest at last—  
Be my guide  
Till eventide,  
And all be passed.

Jesus, Saviour, brother, friend,  
Be my refuge at the end  
When time no more shall be.  
Then brief night—  
Then glorious light—  
Then—eternity!

—Selected.

**How To Treat A Pastor.**

BY REV. L. R. JONES.

Great and far-reaching responsibilities rest upon the pastor. He is the keeper and leader of immortal souls. The hearty co-operation of his people will greatly help him to fulfill the mission of his high calling. This co-operation should begin with the commencement of his ministry. The manner in which a pastor is received by the people to whom his conference has sent him to preach has much to do with the success or failure of his pastorate among that people. If when he comes to his new field the members of the Church stand off, and treat him as if they feared he had just escaped from the penitentiary, need they be surprised if he should fail? Have they not done their utmost to make him fail? Have they not put themselves in an attitude where God will not bless them, where he will not make bare his arm in the conversion of souls through their instrumentality? To meet the newly-appointed pastor with such icy coldness is far from being the thing to lift the Church into the sunlight of divine approval.

If your pastor should not be the man you wanted, still treat him as the servant of Christ—the one sent by God to minister to you in spiritual things. It is just possible that he, too, is disappointed in getting the charge he wanted. When he comes, be ready with song, and with prayer, and with a warm hand-shake to give him a royal welcome. From the very start make him feel that you are going to stand by him; that you are going to do your utmost to crown his pastorate with the most splendid success. When he comes, the putting of twenty-five or fifty dollars into his hand will greatly cheer his heart, and wonderfully inspire him to push the work of building up the charge. Remember that the moving of him and his family has gone deep into his pocket-book. Do not let him do as a pastor had to do not long since. When he arrived at the place of his destination he found that his pocket-book did not contain enough cash to pay the freight on his goods. There he stood alone, "a stranger in a strange land." The members of his congregation seemed to have forgotten that their new pastor was coming. He started out to seek help. Somehow he found out where the steward of the congregation was working. He went to him and introduced himself as his pastor, greatly in need of money enough to pay the freight on his goods. How much better it would have been for both pastor and congregation if a committee had been at the depot to receive him, and, as a token of their well-wishes for him, handed him twenty-five dollars.

When the time comes for you to arrange for your pastor's salary, be royal and large-hearted. Do not say to him, "Well, brother, how much will it take to keep you this year?" Such a question puts him on an equality with your horse. All your horse gets for his labor is his keeping. I am sure you want your pastor, the man who is to lead you and your family in the way of life, to have more than that. Before you fix in your mind what salary he ought to have, inquire of ministers in sister denominations what they are getting for doing the same kind of work you want your pastor to do. Revolve the consideration in your mind whether, if you were in the place of your pastor, you would preach for a people who were only willing to pay \$300 when they were able to pay eight hundred or a thousand dollars.

I know that you want a good preacher. Let me tell you how to get one. Just before conference, pass a resolution that next year you will pay your pastor eight hundred dollars.

I know a congregation whose pastor asked the quarterly conference to pay him six hundred dollars. The quarterly conference refused to comply with his request, and passed this motion, "Resolved, that we pay our pastor seven hundred dollars and

parsonage." They said it. The Lord wonderfully blessed that congregation and pastor. He took into the Church over one hundred souls. In giving your pastor a liberal support, you are honoring God; and God has promised to honor them that honor him.

Another way by which you may help your pastor is to visit him often. Church-members often complain about the pastor not visiting them. But do they ever think that the preacher has reasons for complaint that his parishioners do not visit him? See to it that all the fragrant flowers of social life between you and your pastor are in full bloom. When there is sickness in your home, do not complain and storm about the pastor not visiting you until you have told him that his presence is needed and desired in your midst.

When death darkens your home, and a dear one is to be laid away in the dust, do not pass by your pastor to get some one whom you think is more gifted and eloquent than he to conduct the funeral services. To do so is publicly treating your pastor with disrespect. Such a public snubbing will chill his ardor, and discourage his heart, and greatly unfit him for successful work in your midst. If in these times of heart-breaking grief you want to hear the comforting words of some one else than the pastor, consult with him, and have him invite him to assist. But have it clearly understood in the mind of your pastor that he is to have full control of the services. The pastor has a sacred right to this place. The one who crowds him from this throne of influence, be he presiding elder or college-president or bishop, is getting just a few steps out of the way.

When a member of your home is ready to put on the bridal robe, do not crowd your pastor from the honor and profit of the joyous occasion by bringing in the pastor of some other congregation, or a preacher from some other church, and then try to justify your discourtesy to your own pastor by saying, "His grandfather and my wife's grandfather were cousins, and I thought it would be kind of nice to have one of our own kind and kin to say the words."

You will greatly help your pastor by clinging close to that part of the Discipline which says, "It is the duty of all members of the Church to pay toward the support of the itinerant minister quarterly, or oftener if need be, in proportion to their ability as God has prospered them." The congregation that lives up to this rule will have a live pastor, and the stationing committee will have no trouble in getting a man to go to such a charge.

When you feel like criticising your pastor just get down on your knees and pray for him, and when you hear a brother speaking disparagingly of him, advise him to do likewise.

If your present pastor is not as popular and strong as his predecessor was, feel that that element in his pastorate requires a more earnest co-operation on your part, and with all the emphasis at your command hurl this fact into the face of all objectors and fault-finders.

The people who stand close to their pastor, who show him in every possible way that they are in full sympathy with him, that they are holding up his hands with their prayers, may expect the power of God to rest upon them, and one of the gladdest and most successful years in the vineyard of God that they have ever had.—*Telescope*.

**A Powerful Preacher.**

PREACHING BY EXAMPLE BETTER THAN BY WORDS.

If people saw the excellences of character and imitated them, we would not need to be very careful of our example; but unfortunately for us, the crooked things in our lives are more apt to secure the imitation of others than the things that are entirely correct. A gentleman sent a cracked plate to China as a sample of the plates he wanted, and the Chinese imitated it perfectly, for every plate he received from them had the crack in it. So in imitating our fellow men we are apt to get their imperfections in our own lives.

The good instruction will not counteract the bad example. The little child said to the father who was trying to teach him to pray, "Why do you want me pray, pa? I never see you pray."

The bad example weakens every other kind of instruction. The best instruction loses all its force when communicated by persons whose lives do not correspond with it. For that reason the life of the minister and the character of the teacher should harmonize with the truths they would impart. The immoral teacher ought to be as rare as the immoral minister. Nor can the parent who would impart

religious knowledge to his children be regardless of his character. Says Tillotson: "To give children good instruction and bad examples, is but beckoning to them with the head to show them the way to heaven, while you take them by the hand to lead them in the way of hell."

A good example gives new beauty and power to truth. It was said to Dr. Goodell, the missionary: "The daily walk of such men as yourself shows what moral beauty there is in the true Christian character." An English nobleman, leaving the house where the pious Fenelon resided, remarked: "I could stay no longer. If I did I should become pious in spite of myself." It was said of John Keble, author of the "Christian Year": "The holiness and consistency of his daily life were so marvelous, that it was impossible to live under his roof without receiving profounder impressions of the power of religion."

Said Hume, the infidel, of an earnest Christian man: "There is an argument for Christianity which I can not answer. I have, as I think, fairly met and answered every other argument. But that young man's consistent life is something which I do not pretend to answer." A Roman Catholic priest remarked that he would willingly change his faith if all Protestants were like Oberlin. Says Christlieb: "The strongest argument for the truth of Christianity is the true Christian, the man filled with the spirit of Christ."

It may seem hard for us to live up to our own resolutions and teachings on this subject, but it is worth a trial. We have the theory, and if we should put it into practice it will give increased power to all we teach and do. When we find a character where this correspondence of teaching and life is seen, we ought to appreciate it. Such a man must make an impression for good upon others. Dr. Guthrie, the eminent Scotch minister, tells the impressions he received from a card-driver when asked to drink, who said: "I am a teetotaler, and I won't taste a drop of it." Said he: "Well, that stuck in my throat, and it went to my heart, and to my head. He was a humble, uncultivated uneducated Roman Catholic carman, and I said, if that man can deny himself this indulgence, why should not the Christian minister?"

Bunyan says: "Dost thou see a soul that has the image of God in him? Love him, love him. This man and I must go to heaven some day."—*Christian at Work*.

**Taking Comfort as You Go.**

Looking ahead for happiness in this world has been compared to "bottling sunshine for next year's use." Taking comfort as you go on is the only way to make sure of it, and a writer of ability and knowledge thus points the moral:

"You, proud mother of a beautiful, active boy, of what use will it be to you by-and-by, to remember how exquisitely fine was his raiment, how daintily spread his bread and how costly or profuse his toys? What the child needs is a motherly brooding, tender resting on the heart; and he needs it every step of the way from the babyhood to manhood. Take the comfort of your opportunities. Never mind though the dress be coarse, and the food plain; but answer the questions, tell the stories, spare the half hour at bed time, and be merry, confidential and sympathetic with your boy. And you, whose graceful young daughter is just blushing out into the bloom and freshness of fair womanhood, do not be so occupied with your ambition for her that you let her ways and your own fall apart. Why are her friends, her interests, and her engagements so wholly separate from yours? You are losing precious hours, and the comfort you ought to take is flying fast away."

**My Redeemer.**

There is one word full of meaning from which we collect the truth of sympathy. It is that little word of appropriation, "my" Redeemer. Power is shown by God's attention to the vast sympathy, by his condescension to the small. It is not the thought of heaven's sympathy by which we are impressed when we gaze through the telescope on the mighty world of space and gain an idea of what is meant by infinite. Majesty and powers are there, but the very vastness excludes the thought of sympathy. It is when we look into the world of insignificance which the microscope reveals, and find that God has gorgeously painted the atoms of creation and exquisitely furnished forth all that belongs to minutest life, that we feel God sympathizes and individualizes.

When we are told that God is the Redeemer of the world, we know that he dwells in the bosom of the Most High; but if we want to know that

God feels for us individually and separately, we must learn by heart this syllable of endearment, "my Redeemer."

Child of God, if you would have your thought of God something beyond a cold feeling of his presence, let faith appropriate Christ. You are as much the object of God's solicitude as if none lived but yourself. He has counted the hairs of your head. In Old Testament language, "He has put your tears into his bottle." He has numbered your sighs and your smiles. He has interpreted the desires for which you have not found a name nor an utterance yourself. If you have not learned to say, "my Redeemer," then just so far as there is anything tender or affectionate in your disposition, you will tread the path of your pilgrimage with a darkened and a lonely heart; and when the day of trouble comes there will be none of that triumphant elasticity which enabled Job to look down as from a rock, upon the surges which were curling their crests of fury at his feet, but could only reach his bosom with their spent spray.—*Rev. F. W. Robertson*.

**Enduring Influence.**

A stray kindness is not lost. A benefit conferred at the right time makes a lasting impression, and is gratefully remembered. The recipient may pass to other scenes, and the bestower may have forgotten the kind favor rendered; but years after the meeting may come with the evidence of appreciation and gratitude on the part of the one benefited. This truth received confirmation a few days ago during a visit of the writer in a neighboring State. In a small village lived a loved pastor. He was a busy man, but always ready to respond to the calls of suffering and need. Word came that two former residents of the town, but sojourning in the far southwest, had lost an idol boy, and were on their way with the precious remains for burial in the village cemetery beside beloved kindred. The minister was asked to meet the mourning ones at the depot, and to attend to the funeral services. He did so. All were strangers to one another. But sorrow and sympathy bound heart to heart. The Gospel comforts were administered, the friendly grasp of hand exchanged, and the form laid away in the tomb with tenderness and in hope. Then the ceremony and occasion belonged to the things that were. Years passed, and lately the parties came together, when he who had ministered to the need of the afflicted at that trying moment, and had forgotten the occurrence, found that he had held a warm place in the heart of the smitten mother, and she gave him a greeting and remembrance that carried cheer to his heart, and paid him for his labor of love. Certainly we lose nothing by helping each other in seasons of trial and need. The selfish know nothing of the luxury of doing good and of relieving human suffering. The sympathetic and loving and responsive enjoy a blessed reward in heartfelt appreciation and in cherished remembrance.—*The Presbyterian Observer*.

**The Evangelistic Era.**

Since the middle of the eighteenth century God has been leading the way for a new Reformation. Already there is a remarkable change. It began in a revival of preaching that was both evangelical and evangelistic. At this very critical juncture God raised up apostles to herald this new Reformation; Whitefield, the Wesleys, Grimshaw, Romaine, Rowlands, Toplady, Fletcher, Edwards; these were a few of the men whom God had prepared. They preached the old Gospel of apostolic days, preached it everywhere, at all times, simply, pointedly, fervently, fearlessly: they taught the sufficiency and supremacy of Holy Scripture, the fullness and freeness of Christ's satisfaction for sin, justification by faith, the universal need of the new birth of the Holy Ghost, the inseparable link between faith and holiness, and God's eternal hatred toward sin and love towards sinners. And the effect and end of such preaching was that the Lord was preparing the Church for this greatest evangelistic era since Pentecost.

Accordingly, towards the close of the last century, a marked movement began in the direction of evangelistic activity. It must be remembered that such men as Whitefield, the Wesleys, and others we have mentioned, were evangelists and even open-air preachers. They not only led the way in evangelical preaching, and set the example of seeking to save the lost.

But even the Church did not as a body recognize her obligation to evangelize the world, and those who did feel the duty, and urged it, met, of course, with opposition. There has

never been any great advance in piety or philanthropy, nor even in philosophy and invention, that has not encountered at least the inevitable *vis inertiae*. And so the era of modern missions passed through throes of birth. Dr. Ryland bade William Carey "sit down," and not presumptuously undertake to convert the heathen; and the Scotch Assembly pronounced such schemes fanatical, dangerous, and revolutionary: Sydney Smith trailed the guns of his satire against the consecrated cobbler and his missionary band with their twelve shillings and sixpence; and even professed disciples could not see that God was leading on this last great crusade, and that he who sought to overthrow it was fighting against God.

Hence arose the need of a new reformation, greater than any that preceded—a revival of universal evangelism. God led on one more crusade, and we are in the midst of the evangelistic era. We are nearly at the close of a century of missions during which more doors of access have been opened, more missionary organizations formed, more laborers sent forth, more new translations of the Bible made and more copies scattered, more converts from pagan, papal, and moslem communities gathered, more evangelists raised up and more evangelistic agencies multiplied and operated, than during the thousand years preceding.

And as yet we have only begun to return towards the primitive scriptural apostolic basis. We are still clinging to the mistake of centuries, and so hindering the fuller display of God's power. What is that mistake? Not the secular spirit which leavens the Church and leaves worldly men to control its affairs and dictate its policy and fetter its pulpit, not hierarchical spirit which elevates the ministry into a clerical caste and builds a barrier between them and the laity even in work for Christ. All this is bad enough, but the great mistake which underlies them all is the practical denial of an individual responsibility for preaching unsaved souls with the Gospel.

The spirit of indifference is abroad in the Church. What we do to save the heathen abroad or at home is done by proxy. We substitute missionaries and money for our own individual personal effort. Voluntary societies acting for the Church take the place of the whole Church. Out of some thirty million Protestant Church members and over one hundred million adherents, some five thousand laborers, male and female, go to foreign shores, and we give them a meagre support and are content. We are evangelizing the heathen! But what if these ("apostles") were providentially shut up in some Jerusalem, where are the multitude of believers? In their workshops and counting-houses, in the marts of commerce and at their professional employments, but absorbed in their own business. If to-day the one hundred missionary societies with their five thousand missionaries and their native helpers were caught away from earth by a sudden rapture, and with them a few faithful souls who are working in their quiet way to save the lost, the Church of God would be left destitute of laborers.

Oh, for some new Luther or Wesley to sound the trumpet of this new Reformation, to provoke to love and good works a torpid, listless Church! The scriptural idea and ideal is a whole body of believers at work for souls, universal activity and worldwide evangelism. Every believer must be a preacher, witness, herald. It took a whole Church filled with the Holy Ghost to evangelize the world. The great commission addressed to every believer must be so regarded and accepted by every believer. Service must be emblazoned on our banners and become our watchword; the work is world wide, there is a place for every child of God to work according to the measure of his ability; and only he who heeds this call from God to personal labor to save lost souls is faithful to his stewardship.—*Rev. Arthur T. Pierson, D. D., in Missionary Review*.

**GIVE THEM A CHANCE!**

That is to say, your lungs. Also all your breathing machinery. Very wonderful machinery it is. Not only the larger air passages, but the thousands of little tubes and cavities leading from them.

When these are clogged and choked with matter which ought not to be there, your lungs cannot half do their work. And what they do, they cannot do well.

Call it cold, cough, croup, pneumonia, catarrh, consumption or any of the family of throat and nose and head and lung obstructions, all are bad. All ought to be got rid of. There is just one sure way to get rid of them. That is to take Boschee's German Syrup, which any druggist will sell you at 75 cents a bottle. Even if everything else has failed you, you may depend upon this for certain.

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And Carbuncles result from a debilitated, impoverished, or impure condition of the blood. Ayer's Sarsaparilla prevents and cures these eruptions and painful tumors, by removing their cause; the only effectual way of treating them.

Ayer's Sarsaparilla has prevented the usual course of Boils, which have pained and distressed me every season for several years.—Geo. Seales, Plainville, Mich.

I was badly troubled with Pimples on the face; also, with a discoloration of the skin, which showed itself in ugly dark patches. No external treatment did more than temporary good. Ayer's Sarsaparilla effected

**A Perfect Cure,**

and I have not been troubled since.—T. W. Boddy, River st., Lowell, Mass.

I was troubled with Boils, and my health was much impaired. I began using Ayer's Sarsaparilla, and, in due time, the eruptions all disappeared, and my health was completely restored.—John R. Elkins, Editor *Stanley Observer*, Albemarle, N. C.

I was troubled, for a long time, with a humor which appeared on my face in ugly Pimples and Blisters. Ayer's Sarsaparilla cured me. I consider it the best blood purifier in the world.—Charles H. Smith, North Craftsbury, Vt.

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9.00 A. M.—For Fredericton Junction and for McAdam, Junction and St. Stephen, Vancorbo, Bangor, Portland, Boston, and all points West; St. Andrews, Houlton, Woodstock, Presque Isle, Grand Falls, Edmundston and all points north.  
P. M.—For Fredericton Junction and for St. John and all points East.

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11.35 A. M.—From Fredericton Junction and from St. John and all points East.  
3.35 P. M.—From Fredericton Junction, and from Vancorbo, Bangor, Portland, Boston, and all points West; St. Andrews, St. Stephen, Houlton, Woodstock, Presque Isle, Grand Falls and points North.  
6.40 P. M.—Express from St. John and intermediate points.

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**ARRIVE AT GIBSON.**

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