

A Trust Song.

Just as God leads me I would go;
I would not ask to choose my way,
Content with what he will bestow,
Assured he will not let me stray.
So as he leads, my path I make,
And step by step I gladly take,
A child in him confiding.

Just as God leads I am content;
I rest me calmly in his hands;
That which he has decreed and sent,
That which his will for me commands,
I would that he should all fulfill,
That I should do his gracious will,
In living or in dying.

Just as God leads I all resign;
I trust me to my Father's will;
When reason's rays deceptive shine,
His counsel would I yet fulfill,
That which his love ordained as right,
Before he brought me to the light,
My all to him resigning.

Just as God leads me I abide;
In faith, in hope, in suffering, true,
His strength is ever by my side;
Can aught my hold on him undo?
I hold me firm in patience, knowing
That God my life is still bestowing,
The best in kindness sending.

Just as God leads I onward go
Oft amid thorns and briars seen;
God does not yet his guidance show;
But in the end it shall be seen
How by a loving Father's will,
Faithful and true, he leads me still.
—Selected.

How To Become A Christian

BY REV. THEODORE L. CUYLER.

Perhaps some of our readers who are dissatisfied with their present lives, may be honestly asking the question, How shall I lead a better life? become a Christian? "But how shall I become a Christian?" Don't wait for a revival, or depend upon any strong, religious currents around you to help you forward. Salvation is a matter to be settled between your conscience and the Lord Jesus Christ, and He is nigh to you at all times; nay, He is at your heart's door knocking for admission. To be saved, too, is something more than escaping from hell and getting to heaven; it is being saved from a sinful heart and a wasted existence, into a true, noble life conformed to the pattern of Christ.

One mistake you may have made, was in trying to become better by lopping off this fault or that other besetting sin. That was like poulticing a boil while the blood was out of order; cure one boil, and another will break out until the blood is purified. You have been working at conduct; what you need is a change of character. As long as your heart remains unrenewed, sins will keep sprouting out faster than you can cut them off.

Perhaps you have set about practicing some one virtue, and so tried to come gradually into a better life. But this was tinkering at conduct again, instead of going down deeper into character, and a radical change of heart. If a drought was parching up a big corn-field, the farmer would effect but little by carrying his water-pot to a single hill of corn; a copious rain from heaven would revolutionize the whole field. Dear friend, you cannot learn too soon that character is not self-reforming; your heart is not self-renewing. As soon attempt to lift yourself out of a pit by grasping hold of your own clothes. "Make the tree good," said the great Teacher, if you would have good fruit. Except ye be born again, i. e., get a new character, ye cannot see the kingdom of God. How can this radical change of character be secured?

Jesus answers it in three words: "Come unto Me." "He that believeth on Me hath eternal life." You reply perhaps that you do believe, and have believed in Jesus Christ as divine, and believe all that the Bible tells you about Him. Suppose you were sick, and should say "I believe entirely in Dr. A.—as the most skillful physician in the town." Of what avail would that good opinion be, unless you sent for Dr. A.—and when he came took the remedies which he prescribed. That would put you into connection with the skillful healer, and you might be restored.

Now just what you need is a connection with the divine Saviour, whose blood can atone for your sins and cleanse your heart, and whose healing power can change your character. Faith is good for nothing, until it brings you into actual fellowship with Christ. Faith cannot save you, unless it unites you to Jesus, your weakness to His might, your unworthiness to His merit, yourself to Himself.

This fellowship will produce resemblance. Put yourself into connection with Christ, and you "will be changed into the same image—as by the Spirit of the Lord." Seek Christ's companionship, pray for it, study to imitate Him, and He will grant Himself to you. He will make you over again to look like Himself. The

Bible idea of salvation is not merely an escape from a "wrath to come"; it is a new life; it is to make out of such a deformed sinner as you are, a man or a woman resembling Jesus Christ. Paul distinctly declares that it is "to be conformed to the image of the Son of God." Bring yourself directly to this divine Saviour, and pray to Him fervently to make you like Himself. Study His Commandments, and strive to obey them. Obedience to Christ is salvation; that is what you want. It is not a flood of tears over sin, or a burst of emotion of any kind, but the imitation of Christ. A cleansed fountain will send out sweet streams; go back, my friend, to the heart-fountain, and admit the purifying, life-giving Saviour there.

Fellowship with Jesus brings you under His Almighty influence. I started for Liverpool once in a packet-ship, which was becalmed at Sandy Hook; but as soon as a stiff west wind struck our canvas, the ship ploughed the waves merrily. She was in fellowship with the wind. You know what is right, you know the path to heaven; what you want is power to resist evil, power to do right. Connection with Christ gives you that power. He says that "My strength is made perfect in your weakness." The only way to be strong, is to "be strong with the grace that is in Christ Jesus."

Your blunder has been that you have tried to save yourself, and to reconstruct your own character. You never make such a mistake in regard to your bodily wants and weakness, for you swallow the needed food, and that bread and meat put into fellowship with your system, give you blood and brawn. Christ formed in you does the same thing for your soul. He becomes your life. "Oh but," you say, "I thought that fellowship with Christ was the attainment of experienced Christians." So it is, but it is also the first step to being a Christian; it is just obeying Him who bids you "Come to Me and be saved."

It is your act to put yourself into this glorious fellowship. No one can force you. The flames of hell cannot frighten you into it. Then, my friend, pray Christ to come into your soul; faith is an empty hand laying hold on Christ. Resist sin and repent of it, for Jesus hath no fellowship with your sins. Obey His Commandments, one after another; to be a Christian is to obey Jesus Christ, and that is the whole of it. Don't wait for anybody else to move, or any evangelist to invite you to an inquiry-meeting, or any human being to lead you. Christ says "Trust Me, and I give unto you everlasting life." Put yourself into fellowship with Him. It will last forever.

Don'ts for Preachers.

Don't put on airs.
Don't be a flatterer.
Don't compromise with sin.
Don't disregard your conscience.
Don't neglect the poor and afflicted of your flock.
Don't be slevy in your personal habits or dress.

Don't scold. The sheep want to be fed, not clubbed.

Don't apologize for taking a collection for the cause of Christ.

Don't take sides with contending parties in the church.

Don't speak disparagingly of your brethren in the ministry.

Don't neglect daily personal communion with God.

Don't be satisfied with your ministry unless souls are saved.

Don't speak ill of any one—even the most unworthy of your flock.

Don't neglect the children. They will comprise the church in a few years.

Don't contract debts that you have no reasonable hope of being able to pay.

Don't pander to the whims of the rich, hoping for personal favors in return.

Don't be egotistic. Let the personal pronouns, "I" and "my," be sparingly used.

Don't allow your sermons or anything to keep you out of the Sunday-school.

Don't make social or other engagements that will cause the neglect of your study.

Don't seek compliments; but if they are given, receive them thankfully and keep humble.

Don't speak to others indiscriminately of the weaknesses of any member of the church.

Don't work in a cold, mechanical way when heart-work is so much more easy and fruitful.

Don't fail to keep a careful watch over all the interests of the church, financial, social, spiritual.

Don't harbor a spirit of envy toward others who seem to be more useful or popular than you are.

Don't cultivate the feeling that you

are not appreciated as your merits deserve. It is dangerous to do so.

Don't be indifferent to a spirit of hearty Christian fraternity with all other believers outside of your own church.

Don't preach other men's sermons. However good they may be, yours full of the gospel and warm from the heart will be better.

Don't grumble because you didn't get the appointment you desired. Take the place assigned you, and fill it, and trust God for the results.

Don't try to do everything in the Church. He is a wise pastor who gives each member something to do, and so builds up a working church.

Don't neglect your reading. Read only the best books and papers, and thus keep abreast of the progressive thought and spirit of the age.

Don't abandon the ministry for any temporal or worldly consideration. Earthly riches and honors will not satisfy the conscience or cleanse your garments from the blood of souls.

Mind The Door!

Have you ever noticed how strong a street door is? how thick the wood is? how heavy the hinges? what large bolts it has? and what a grim lock? If there was nothing of value in the house, or no thieves outside, this would not be wanted; but as you know there are things of value within, and bad men without, there is need that the door be strong; and we must mind the door, especially as to barring and bolting it at night.

We have a house—our hearts may be called that house. Wicked things are forever trying to break in, and go out of our heart. Let us see what some of these bad things are.

Who is at the door? Ah, I know him! It is Anger. What a frown there is on his face! How his lips quiver! How fierce his looks are! We will bolt the door, and not let him in, or he will do us harm.

Who is that? It is Pride. How haughty he seems! He looks down on everything as though it was too mean for his notice. No, sir, we shall not let you in, so you may go.

Who is this? It is Vanity, with his flaunting strut and gay clothes. He is never so well pleased as when he has a fine dress to wear, and is admired. You will not come in, sir; we have too much to do to attend to such fine folks as you.

Mind the door! Here comes a stranger. By his sleepy look and slow pace we think we know him. It is Sloth. He likes nothing better than to live in my house, sleep and yawn my life away, and bring me ruin. No, no, you idle fellow! work is pleasure, and I have much to do. Go away, you shall not come in.

But who is this? What a sweet smile! What a kind face! She looks like an angel! It is Love. How happy she will make us if we ask her in! Come in! Come in! We must unbar the door for you.

Oh, if children kept the door of their heart shut, bad words and wicked thoughts would not go in and out as they do. Open the door to all things good; shut the door to all things bad! We must mark well who comes to the door before we open it, if we would grow to be good men and women. Keep guard—mind the doors of your hearts!—*Can. Presbyterian.*

Self-Denial in Giving.

The highest Christian giving is that which reaches the point of self-denial. Indeed it is doubtful if any giving can fairly be denominated Christian that does not reach this point—that does not in some way express the spirit of sacrifice. The Gospel of Jesus Christ is rooted in this spirit. Finding our lives by losing them—finding them securely kept for us in heaven, by losing them in self-denying efforts for the furtherance of Christ's cause on earth—that is the true philosophy. As Christ gave himself for the world, so Christians, out of love to Christ, in a high and blessed sense, are to give themselves for the world also. Everything depends on the motive as to the character and value which our giving shall have in the sight of God. It is love to Christ that glorifies the giving, that stamps it with the impress of the current coin of heaven. If we bestow all our goods to feed the poor, and give our bodies to be burned, and have not love, it profiteth nothing. The secret of the liberal giving of the Macedonian Christians—a giving in which their deep poverty abounded unto the riches of their liberality—is explained in that they first gave themselves to the Lord. When this has first been done, giving is delightful and easy, even to the point of self-denial. It is the "cheerful giver" that God loves, but no giving is cheerful that is not prompted by love. By self-sacrificing efforts for the spiritual good of others, Christians are to show that they have the mind of Him who,

though rich, yet became poor, that they through His poverty might be made rich.

Not a few Christians are making sacrifices at the present time in order to have something to contribute to benevolent objects. The income of some of their number is very scanty; they are strangers to luxury—have hardly enough to make themselves comfortable; yet they manage to put aside a little sum for the Lord's cause. If an equal sacrifice were made by those to whom the Lord has given an abundance of the things of this life, the treasury of the church would be full. But in many instances, all that the Lord receives from them amounts to little more than the crumbs which fall from their sumptuous tables.

Mr. Gladstone estimates the annual income of the people of Great Britain to be one thousand millions sterling. After deducting from this the sum needed for Government purposes, as the army and navy, education, etc., and what is spent by the people for necessities and luxuries, there is left two hundred and forty millions sterling—about twelve hundred million dollars—for investment. A considerable proportion of this must be in the hands of professing Christians. But the entire receipts of all the Missionary Societies of Great Britain amount to less than seven million dollars, showing that the giving of British Christians is far below their resources, and that, taken together, they know but little of sacrifice in giving. And what is true of British Christians in this regard, is true also of American. Five cents a week each from the members of the different Protestant churches of the United States would amount to \$20,000,000 a year, and for the Protestant churches of Canada to over \$1,250,000. But how many churches could easily give for their average membership, not five cents, but from one to five dollars a year! Verily there is great room yet for the practice of self denial in giving on the part of professing Christians!—*Can. Baptist.*

Temper.

A bluff countryman once strayed into Westminster Hall, and sat, with edifying patience, for two hours, while two lawyers wrangled over the merits of a case which was as much Greek to him as Homer's Iliad. Some bystanders, amazed at his bewilderment and amazed at his attention, asked him which he thought had the best of it. His reply was ready: "The little one, to be sure, because he put the other man in a passion."

A temper is a good thing, provided we make a temperate use of it. We can't help sympathizing with the man who was put in a passion. He was the larger man, to be sure; he doubtless, ought to have kept his temper. We sympathize with him, however, because he had a temper to keep, something which the little man gave no evidence of possessing. We cannot lose what we do not have. Some men get a reputation for good nature who do not deserve it. The man who now and then flies into a passion shows at least that he has the stuff of a strong manhood. The solid kernel is there concealed, it is true, like a chestnut in its burr, with a bristling thorn pointing in every direction; but when the prickly covering is removed, when that spirit which is constantly breaking out into sharp rebukes and stinging utterances is sifted away, we have left the honest instinct of resentment, a righteous indignation, which stands as the watchful defender of truth and character.

The Bible never encourages an easy going, grovelling good nature. The Uriah Heap stamp of humility is condemned by Christian and pagan alike. When Christ commands us to turn the other cheek to the smiter. He does not mean that we are to do it with a cringing, servile spirit, as though we did not feel the injury. He means that, even when our hearts are bursting with a sense of injustice, and our cheek is red with the hot blood of a protesting innocence, we are to receive even a second blow rather than stoop to ignoble revenge. To be deeply sensible of injustice, to have every nerve tingling with the hurt, and yet to refrain from the revengeful act, is Christian-like. —*Ex.*

God's Plans.

Many men wreck their lives by determinedly carrying out their own plans without reference to the plans of God. In an army every part, ever brigade and regiment, must wait the commander's orders. If any battalion moves independently though ever so heroically, it not only confuses the whole plan of battle, but brings disaster to itself as well in the end. So each individual must always wait for God's command to move. Keep your eye on the pillar of cloud and fire that leads. Rest when the pillar rests,

move when it moves. Never lag behind, but be sure you never run ahead. You can make the clock strike before the hour by putting your own hands to it, but it will strike wrong. You can hurry the unfolding of God's providence, but you will only mar the divine plan unless you wait for him.

You can tear the rose-bud open before the time when it would naturally open, but you destroy the beauty of the rose. So we spoil many a gift or blessing which God is preparing for us by our own eager haste. He would weave all our lives into patterns of loveliness. He has a perfect plan for each. It is only when we refuse to work according to his plan that we mar the web. Stop meddling with threads of your life as they come from the Lord's hands. Every time you interfere you make a flaw. Keep your hands off and let God weave as he pleases. Do you think you know better than he does what your life ought to be? *The Presbyterian.*

Random Reading.

Men do not go to paradise in coaches.—*Longfellow.*

The more one judges, the less one loves.—*Bulwer.*

If those be blessed who die in Christ, what must they be who die for Christ.

Sorrow is only one of the lower notes in the oratorio of our blessedness.—*A. J. Gordon D. D.*

Much learning shows how little mortals know: much wealth how little worldlings enjoy.—*E. Young.*

Walk like Jesus! And that thou mayest walk like him, walk with him, and thus shalt thou walk to him.—*Menken.*

It is not until we have passed through the furnace that we are made to know how much dross was in our composition.

The best recipe for going through life in a commendable way is to feel that everybody, no matter how rich or how poor, needs all the kindness they can get from others in the world.—*Religious Herald.*

Ruskin says that the noblest building made with hands for spiritual ends must lack the perfection of grace and beauty, unless lighted from the lamp of sacrifice.

No man can get into bad company without suffering for it. The homely old proverb has it very tersely, "A man can't bite the bottom out of a fryingpan without smutting his nose."

No church will prosper that has not room and sympathy for the humblest of people. It is among these classes that the most earnest and persevering Christian workers are to be found.

The encouragement of drunkenness for the sake of the profit on the sale of drink is certainly one of the most criminal methods of assassination for money hitherto adopted by the bravos of any age or country.—*Ruskin.*

Oh, those blessed "shalls" and "wills!" Some people make little of them, but I make everything of them. Here my heart rests; if God says "shall," then it certainly shall be.—*Spurgeon.*

"The life of a true Christian is like a beautiful river; it flows on in a steady, even course; the storms of life may ruffle its surface, but the deep under-current moves on undisturbed."

Some people are always finding fault with Nature for putting thorns on roses; I always thank her for having put roses on thorns.—*Alphonse Karr.*

Kind words produce their own image in men's souls, and a beautiful image it is. They soothe and comfort the hearer. They shame him out of his unkind feeling. We have not yet begun to use them in such abundance as they ought to be used.—*Pascal.*

As long as piety in the household continues to be the characteristic of the life of the people of any land, it will never be without the patriotic soldier to defend its rights, or the patriot bard to sing its glories.—*Dr. D. M. Hodge.*

Go where he will the Christian is never without his influence. He cannot do an indifferent action. There are eyes upon him. He is being scanned and read often when he is not thinking about it—one noting his weakness of temper, another his tenderness of conscience, a third his large-hearted charitableness, a fourth the marks of a spiritual mind. Therefore the Christian should exhibit much of the mind of Christ, and be a remembrancer to many of his blessed example.—*Rev. Daniel Moore.*

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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.

ARRIVE AT FREDERICTON.

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.

LEAVE GIBSON.

6.50 A. M.—Express for Woodstock and points north.

ARRIVE AT GIBSON.

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