

The Other Side.

We go our ways in life too much alone;
We hold ourselves too far from all our
kind;
Too often we are dead to sigh and moan;
Too often to the weak and helpless blind;
Too often, where distress and want abide,
We turn, and pass upon the other side.

The other side is trodden smooth, and worn
By footsteps passing idly all the day;
Where lie the bruised ones that faint and
mourn,
Is seldom more than an untrodden way;
Our selfish hearts are for our feet the guide,
They lead us by upon the other side.

It should be ours the oil and wine to pour
Into the bleeding wounds of stricken ones,
To take the smitten, and the sick and sore;
And bear them where a stream of blessing
runs.

Instead, we look about, the way is wide;
And so we pass upon the other side.

O friends and brothers, gliding down the
years,
Humanity is calling each and all,
In tender accents born of grief and tears!
I pray you listen to the thrilling call;
You can not, in your cold and selfish pride
Pass guiltless by upon the other side.

The Wise And Winsome Walk.

BY THEODORE L. CUYLER, D. D.

The early Christian Church was born in a prayer-meeting, and baptized by the Holy Spirit on the day of Pentecost; it then set about its Heaven-appointed mission of converting men to Christ. Peter's pungent sermon to the Jerusalem sinners pierced their hearts with conviction, and three thousand were converted in a single day. The Book of the Acts of the Apostles is largely a record of personal labors for winning souls; the Epistles are not addressed to the heathen or to impenitent sinners, but to the newly-born churches, teaching them how to live. Instruction in the Christian life is the main topic of Paul and Peter, John and James. And one idea runs through them all, and that is that Christ's people are to live in such a way as not only to honor their Master, but in such a way as to attract the outside world to him.

"Walk in wisdom towards them that are without," was one of Paul's pithy and pungent injunctions. Christ came into this world to seek and to save those who were lost. His commission to his disciples was to go after the "outsiders" and to bring them in. That commission is as binding on Christians to-day as it was eighteen hundred years ago. Every one now who enters the Church of Jesus Christ, enters not only into peculiar relations with Christ, but into peculiar duties toward the unconverted. "Ye are my witnesses," "Ye are the light of the world, so let your lights shine that ye may be seen of men." The outside world watches us sharply, and our Master intended that we should be watched. It is a stereotyped truth that a professed Christian is the world's Bible. He is the only Bible that the majority of outsiders ever look at. They form their impressions of Christianity, not as it is revealed in the Holy Scriptures, but as it is revealed in us. They do not study God's Bible, but they do study church-members. Now, if we are the world's Bible, we ought to live in such a way as not to require any commentary to explain us. If we are door-keepers to the way of life and the fold of Christ, we are put there to attract the outsiders and draw them in—not to block the door and drive them off. Every inconsistent church-member is guilty of a triple sin—first toward Christ, secondly toward his own soul, and then toward the impenitent whom he repels when he ought to be winning them.

(1) What is a "wise walk towards them that are without?" In the first place it is such a walk as does not give the lie to our professions. We tell the unconverted that the religion of Jesus Christ will make them cheerful under trials, and then, perhaps, fall to fretting at Providence, and put on a distressing gloom as soon as trials smite us in the face. We talk about patience, and lose temper under the first provocation. In the prayer-meeting we pray as if religion was the "one thing needful," but elsewhere live as if money-grabbing or social ambition were the chief end of our lives. What is all this but belying our Christianity, and disgusting other people with it. If in walking through an orchard we pick up a fair-looking apple, but on putting our teeth in it find it setting our teeth on edge, we fling it down and try no more from that tree. So the world tastes of Christians, and if they find them sour or bitter in temper, or worm-eaten, they turn away in disgust and disappointment. "By your fruits shall men know you," says our Master. We must make our religion taste sweetly if we want to recommend it to outsiders. Very few people are made infidels by pernicious books; it is the unworthy walk of too many church-

members which makes them skeptics. When a man of the world says scoffingly, "one of your church-members cheated me in trade," I feel that the wickedest part of the fraud was that he robbed the man of his respect for the religion of Jesus Christ. On the other hand, a noble, honest godly life is the most convincing and converting sermon that can be delivered. Christ's people have got to live the world to him, or the world is lost.

(2) We never can win outsiders by compromising with them. "Woe unto you when all men shall speak well of you"—i. e., when the lovers of sin shall applaud you. A minister of Christ may purchase his popularity at the dear price of losing all his influence over men's consciences. Human favor gained by connivance with wrong—in business, in politics, in social fashions—is treason to our Master. The people of the world do not expect Christians to do as they do; when we surrender our principles, they are secretly shocked and disgusted. If we would draw men out of a pit we must have a firm, strong foothold or they will draw us in. He who walks closest to Christ will have the most power to convert sinners to him. When Jesus lives in us, it is not we who move others; it is the Christ incarnated in our conduct. "I tried to be a skeptic when I was a young man," said Cecil; "but my mother's life was too much for me." It was Jesus Christ in his good mother that was "too much" for him and converted him.

(3) This subject has a vital bearing on all direct efforts for the conversion of the impenitent. "He that is wise winneth souls"; that is the correct reading of the often perverted text. It is astonishing to observe how little common sense some good people exhibit in their well-meant efforts to bring their children or their scholars or their friends to the Saviour. A father will ask for prayers for an unconverted son, and then treat the boy so harshly or talk to him so tauntingly as only to harden him. Some good people badger their children with ill-timed and ill-tempered talk about their souls. Nothing requires more tact and gentleness and loving kindness than to converse with persons on the most vital of all questions. If we want to water a flower we don't dash a whole pailful on it and wash it out of the ground; we sprinkle it. God does not send his Spirit as a water-squirt, but as a rain. Let us pray for wisdom when we are trying to win souls. Paul was consumed with zeal, and yet showed wonderful sagacity in adaptation to every case he took hold of.

We must watch for opportunities. "Walk in wisdom toward them that are without" says the Apostle, "redeeming the time." The literal meaning of the phrase is "buying the opportunity." Chances must be sought for to put in the right word; and when God gives us the chance, we must make the most of it. Here was the secret of Harlan Page's wonderful success in winning souls. He watched for opportunities and then spoke a very plain, close-fitting truth in a very loving way. There was no cant about him. The Spirit of God helped him, as he will always help us if we undertake the conversion of souls to please our Master.

We must go on the principle *non or never*. This will make us eager to embrace opportunities; and in turn we must urge the impenitent to accept Christ at once. Every act of kindness we can do to the unconverted may help to give us a key to their hearts. Then let us use it to introduce our Master there. They that are wise in their walk, and wise in their work may turn many to righteousness. They that are wise to win souls shall shine as the brightness of the firmament, and as the stars for ever and ever.

Rules, or Principles.

It has often been said, but can never be said too often, that the Scripture is rather a book of principles than of rules. Let us clearly understand the difference. A rule of duty sets us a definite task, a task which wears one and the same aspect under all circumstances, whose limits are prescribed, and whose nature there can be no mistaking. "Thou shalt set the showbread upon the pure table before the Lord"—this is a rule; it prescribes an action, clearly defined, and never varying in its form. A principle, on the other hand, prescribes not an action, but a frame of spirit, a tone of mind, which will develop itself differently under different circumstances. "Honor thy father and thy mother" is a principle. The honor may be shown in many different ways, by outward marks of respect, by attention to their wishes, by praying for them, by giving them our services when they are in difficulty, by manfully refusing to be

ashamed of them if they move in a lower sphere of life than ourselves. Sir Thomas More acted on the principle when, being Lord High Chancellor of England, he knelt down as he passed the door of an inferior Court in Westminster Hall, and solicited, on bended knee, the blessings of his father, who sat as Judge in that Court. A school-boy, adapting the same high principle to his own circumstances, when, in some trifling matter, such as communicating frequently with home, or avoiding the first step towards certain habits, he carried out at the cost of his own inclinations the decidedly expressed wish of his parents.

Now, since the many rules of the Jewish dispensation, so far as they were mere rules, have passed away, it is surprising how few rules, binding upon Christians, the sacred volume contains. Almost all the preceptive part of the volume is devoted to the laying down of principles. And by way of impressing upon us more clearly this character, certain rules which we should expect to find there are purposely omitted. Thus, we might have expected a rule prescribing prayer a certain number of times every day. We find no such rule. We find only the broad principle, "Pray without ceasing." We might have expected rules forbidding slavery and forbidding suicide. We find none. But in their place we have the broad principles given us, on which such sins must be perfectly odious in the sight of God. We have the strongest assurances of God's hatred of oppression, of the duty of submission to His will, and of the importance of the span of time allotted to us here below, and from these principles of duty those rules are easily evolved. It requires, however, reflection to evolve them, an application of the mind to the principles, with the view of developing the rules. —E. M. Goulburn, D. D.

Are Your Prayers Answered?

It is one of the terrible marks of the diseased state of the Christian life in these days that there are so many who rest content without the distinct experience of answer to prayer. They pray daily, they ask many things, and trust that some of them will be heard, but know little of direct, definite answer to prayer as the rule of daily life. And it is this the Father wills; he seeks daily intercourse with his children in listening to and granting their petitions. He wills that I should come to him day by day with distinct requests. He wills day by day to do for me what I ask. It was in his answer to prayer that the saints of old learned to know God as the Living One, and were stirred to praise and love (Psalm xxxiv. lvi. 19; exvi. 1). Our Teacher wants to imprint this upon our minds; prayer and its answer, the child asking and the father giving, belonging to each other.

There may be cases in which the answer is a refusal, because the request is not according to God's Word, as when Moses asked to enter Canaan. But still there was an answer. The gods of the heathen are dumb and cannot speak. Our Father lets his child know when he cannot give him what he asks, and he will withdraw his petition, even as the Son did in Gethsemane. Both Moses, the servant, and Christ, the Son, knew that what they asked was not according to what the Lord had spoken; their prayer was the humble supplication whether it was not possible for the decision to be changed. God will teach those who are teachable—and give Him time—by his Word and Spirit, whether their request be according to his will or not. Let us withdraw the request, if it be not according to God's mind, or persevere till the answer come. Prayer is appointed to obtain the answer. It is in prayer and its answer that the interchange of love between the Father and his child takes place. —Andrew Murray.

Too Cheap.

A preacher of the gospel had gone down into a coal mine during the noon hour, to tell the miners of that grace and truth which came by Jesus Christ. After telling them the simple story of God's love to lost sinners—man's state and God's remedy—a full and free salvation offered—the time came for the men to resume work, and the preacher came back to the shaft to ascend to the world again. Meeting the foreman, he asked him what he thought of God's way of salvation. The man replied:

"Oh, it is too cheap. I cannot believe in such religion as that." Without any immediate answer to this remark, the preacher asked: "How do you get out of this place?"

"Simply by getting into the cage," was the reply.

"And does it take long to get to the top?"

"Oh, no; only a few seconds."

"Well, that is very easy and simple; but do you not need to help raise yourself?" said the preacher.

"Of course not, replied the miner. 'As I have said you have nothing to do but get into the cage.'

"But how about the people who sunk the shaft, and perfected all this arrangement? Was there much labor or expense about it?"

"Indeed, yes; that was a laborious and expensive work; The shaft is eighteen hundred feet deep, and it was sunk at a great cost to the proprietor; but it is our only way out, and without it we should never be able to get to the surface."

"Just so. And when God's word tells you that whosoever believeth in the Son of God hath everlasting life, you at once say, 'Too cheap! too cheap!'—forgetting that God's work to bring you and others out of the pit of destruction and death was accomplished at a vast cost, the price being the death of his own Son."—Baptist Teacher.

Encourage Penitents.

Do not leave them to weep alone. Hasten to help them. Speak kindly, and with words of cheer instruct them. On what grounds are we authorized to speak words of encouragement to such souls? Let us tell them from our own personal experience what these grounds of hope are. We may assure them that their utter destitution and guilt furnish their right to plead for help; that God will certainly regard those who are plunged into such a "horrible pit." We may point them to the divine promises, showing them that not one has ever failed of fulfillment in such an extremity.

We may tell them of the revealed character of God—of His love, mercy, and truth—and that all this is a sufficient guarantee of salvation. We may bid them look to Calvary—to its bleeding Victim, the Substitute for condemned sinners. Lo! here is ground sufficient! We may declare to these sin-smitten souls that no amount of guilt will lessen the virtue or availability of His precious blood in their behalf. We have only to ask them to believe on the Lord Jesus Christ. As they look to Jesus, we may tell them to sing:

"Now I have found the ground where—
Sure my soul's anchor may remain;
The wounds of Jesus for my sin
Before the world's foundation slain;
Whose mercy shall unshaken stay,
When heaven and earth are fled away."

OTHER PEOPLE'S AFFAIRS.—A most pathetic instance of the power of example and self-restraint came under the writer's observation only a short time ago.

A very bright and intelligent young lady had received a severe shock in the death of a pet Newfoundland dog. Those who love dogs know how bitter it is to lose a faithful friend of this kind, and this girl was passionately fond of her dumb companion. For days she was really ill, and utterly refused to be comforted. There happened to be illness in the family which necessitated a certain amount of daily service which the unmoved girl felt entirely unable to perform. About this time a young lady came to the house to board, and discovering the state of affairs offered her aid as nurse and general helper. One day the girl who had so grieved over the loss of her pet, came to the writer with a new kind of tears in her eyes—tears of shame and genuine sympathy. "I have had a lesson," she said with a quivering lip, "that will last me my life. Why did not someone tell me what a selfish inconsiderate simpleton I was? For two weeks," she continued "I have done nothing but moan and cry, and let Miss —do my work. Last night I began to feel that I ought to be ashamed of myself, and started to her room to tell her so. The door was ajar, and I was just going to rap and enter, when I found the poor child was praying. This is what I heard, and how do you think I felt?"

"And O, dear Father," she said, "will you not send some angel to tell my dear mamma that I am trying to do as she told me, forget my own grief, my own great loss, in work, and care for others. And O I am so glad that it needs no angel to tell her how much I love her."

"And I was grieving for a dog, and this sweet girl had just buried her mother! Do you think I can ever forgive myself?" A bitter sweet lesson, indeed, but just as valuable for all girls as for this particular one.—Youth's Companion.

Temper and Tongue.

A London merchant had a dispute with a Quaker about a bill; the merchant said he would go to law about it; the Quaker tried all means to keep him from doing so. One morning the Quaker resolved to make a last attempt, and he called at the merchant's

house and asked the servant if his master was at home.

The merchant heard him, and, knowing his voice, called out from the stairs: "Tell that rascal I am not at home."

The Quaker, looking up at him, calmly said: "Well, friend, God grant thee a better mind."

The merchant was struck with the meekness of the reply, and he looked into the disputed bill and found that the Quaker was right and he was wrong. He called to see him, and after confessing his error, he said: "I have one question to ask you. How were you able so often to bear my abuse with patience?"

"Friend," said the Quaker, "I will tell thee. I had once as bad a temper as thou hast; I knew that to yield to this temper was sinful, and I found that it was unwise. I noticed that men in a passion always spoke loud, and I thought that if I could control my voice I should keep my passion. I have therefore made it a rule never to let my voice rise above a certain key, and by carefully observing this rule I have, by God's help, mastered my temper."

The Fatal Church Raffle.

As the heavy prison bolts turned on the minister, he looked sadly on the prisoners in their strange garments and thought with greater anxiety of his errand. He had come to see a young man of his congregation convicted of forgery. The heart-broken parents had begged him to visit the prison, hoping the peace of the gospel might reach his gloomy cell. As the minister kindly greeted him, the youth scarcely replied, but gazed with a sort of defiance. He began giving the mother's tender message, with the interest all the church felt in his welfare.

At last the prisoner broke out, "Do you know you were what did it?"

"What have I done?" replied the pastor, striving to understand his strange language. "I began the business," began the youth, speaking very loud, "in your Sunday-school. Do you not remember the Sunday-school fair, when they first set up raffling and hid a gold ring in a loaf of cake? Just for twenty-five cents, too, I got a whole box of little books. I was pleased with my luck, and went in afterward for chances. Sometimes I gained and sometimes I lost. Money I must have for lotteries. I was half mad with excitement; so I used other folks' names—and here I am."

The Palsy of Indefiniteness.

There is a great lack of definiteness in the religious life of Christian people. Once the grace of assurance was sought so earnestly that none were satisfied unless they possessed it, but now so many are content with mere church membership and the perfunctory performance of religious duties. As a consequence, there is little enthusiasm, and antagonism of sin has gradually lessened until its tolerance is manifest, and it is difficult in some places to hold our own, much less to advance boldly into the regions beyond. Worldliness will soon so interfere with our experience that the fact of personal salvation will cease to be a certainty, and there will remain only a memory of former days. Indulgence in sinful tempers and tastes soon brings on such condemnation that all the joy of salvation goes out of the life, and we assume the burdens again which Christ offered to bear for us. And the absence of definite testimony leads many of the younger members to doubt such experience of assurance, and be content without growth in grace.

Praying For The Minister.

A person called on his minister to tell him he could not enjoy his preaching as much as he once did. "Well, my brother," said the minister, "before you tell me what you have to find fault with in me, let us pray together; will you kneel down and pray for me?" They knelt down and prayed, and when they arose, the minister said, "Now, dear brother, sit down and tell me what fault you have to find." The man said, "I am ashamed of myself. I have no fault to find at all." "Why, how is that, my brother?" "Why sir, since you have asked me to pray for you I cannot find fault with you; I believe now, sir, that the fault is in myself; I never prayed for you before, but now I will." —Rev. Elon Foster, D. D.

We may have as much of God as we will. Christ puts the key of the treasure-chamber into our hand, and bids us take all that we want. If a man is admitted into the bullion vault of a bank, and told to help himself, and comes out with one cent, whose fault is it that he is poor? Whose fault is it that Christian people generally have such scanty portions of the free riches of God! —Alexander McLaren, D. D.

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