

Here Am I, O Lord; Send Me.

Are there those around my door,
Whom I, thoughtless, do not see,
Sick, neglected, wretched, poor,
From their sin and suffering sore?
Here am I, O Lord; send me.

Are there those who fear from home—
Far from home, O Lord, and thee,
O'er the wilds who lawless roam,
'Neath the white Sierra's dome?
Here am I, O Lord; send me.

Are there those who wretched hide,
Sunk in sin to low degree,
On some city's surging tide,
Lost to love and truth and pride?
Here am I, O Lord; send me.

Are there those who know thee not,
In some lone, neglected spot,
Stained by white Sierra's dome?
Here am I, O Lord; send me.

Send me where, thou knowest best,
Where the greatest need may be;
Where men are the most unblest,
Tossed upon their sin's unrest.
Here am I, O Lord; send me.

Impecunious Preachers.

The following is a specimen of complaints occasionally received at this office:

Can you not give us an article on the sacredness of preachers' contracts? Some of our churches have been greatly injured by preachers contracting with churches, and then in the midst of their year's work without the consent of their congregation going off to another field for more money. Also the sinfulness of preachers' debts demands attention. I know of a number of preachers who are owing debts at stores, and for other things, and urge as an excuse that the churches have failed to pay them all their salary. Is a preacher justifiable in contracting such debts, and then refusing to pay because others have failed to pay him? It brings a great disgrace on the cause of Christ; drives good business men away from church. A church debt and a preacher's debt are poor capital to support the cause of Christ with. Unpaid preachers are a burden and disgrace to the cause in many places to-day. Give us an article on the subject.

OBSERVER.

Doubtless there may be found occasional instances of dishonest preachers—that is, preachers who do not and will not pay what they justly owe. But our own opinion has been that such instances are rare, and call for private treatment rather than public exposure. But such communications as the foregoing indicate that the cases are more numerous than we had supposed, and it may serve public ends to notice this along with several other things pertaining to preachers, which have been waiting a good while for ventilation.

That preachers, as well as all other Christians, should be honest, goes for the saying. That they are under special obligations to keep themselves clear from all taint of dishonesty, may not be so universally acknowledged, but it is true. They are rightly required to exemplify what they teach, and to be in a high sense representatives of the church in its best attainments in truth and righteousness. If they fail here they will be condemned by public sentiment as hypocrites; their teaching will be shorn of power; the church, and the truth itself, will be brought into dishonor. Hence said Paul to Timothy, "Be thou an example to them that believe, in word, in manner of life, in faith, in purity" (I. Tim. iv. 12). Any preacher, therefore, who violates his contracts, and, after being duly admonished, continues to do so, should not only be deposed from the ministry, but excluded from church fellowship, just as any other offender against truth and righteousness would be. The churches are to blame if they are long pestered with this class of reprobates.

But there are cases of delinquency that do not come under the head of wilful transgression. We have known instances in which preachers—and sometimes those who were not preachers—would at the sight of wretchedness, under a generous impulse, give away all they had, and leave their creditors to wait and their families to suffer. It was rather an excess of virtue than a leaning to dishonesty. And we have known other instances in which preachers' lives were about perfect, except in this one particular. They were pure, pious, humane, industrious, devoted to their work, and powerful in their ministrations; but if they saw anything they wanted, they would purchase it on credit, trusting, like Micawber, that something would turn up to enable them to pay for it. No one that knew them would charge them with deliberate dishonesty. They were men who, in spite of this infirmity, retained the confidence and love of those who knew them thoroughly, and whose lives, even under this burden, were crowned with usefulness. It has to be said that some

admirable preachers are fools—hopeless fools—in this particular. In view of an incurable infirmity, the church should place them under guardians to manage their business affairs. If this can not be done, they should leave the ministry, not under the guilt of intentional dishonesty, but because they are incompetent to manage their own affairs and necessarily cause the way of truth to be evil spoken of.

But now, *per contra*, what about the share of the church in the blame in many of the cases complained of? Here is a preacher with a family to provide for. His expenses for the maintenance and education of his family are \$1,000 per annum. He engages to serve a church for that sum—for just what it costs him to live. The money is to be paid quarterly. He has no money for household expenses, but, confiding in his brethren to keep their word, he secures supplies on credit, promising to pay at the end of the first quarter. When that time arrives, the church pays only one-half of what is due to him, but the deacons promise to do better in the future. He is able to pay only half of his debts; but, on the strength of the promises made to him, he promises that all he owes shall be paid within the next three months. At the end of the next quarter, the church is still farther behindhand, and he is compelled not only to break his word, but to incur more debt. At the end of the year he has not been half paid, and is in debt, in various places, to the amount of \$600, and unable to pay. Whose fault is it? Dare the church charge him with dishonesty? His creditors may, but what right has the church to join in the charge? Can such a church try their preacher for dishonesty, and condemn him, when everyone that votes to condemn him knows that the real dishonesty lodges in the church itself? Away with such arrant hypocrisy.

It is easy to say that if the church does not pay him, he ought to quit. But how can he quit? He spent all the money he had in moving to the place and setting his house in order. He has not a cent to pay moving expenses if he quits. We know more than one instance in which preachers have had to borrow money to move their families away from a church that had not paid them, did not pay them, and never has paid them what is their just due. And we know preachers who, if they had what is honestly due them from dishonest churches, could maintain themselves comfortably for the rest of their lives; whereas now they are under ban because they can not pay their debts! Besides, whether shall they go? They gave up all other opportunities to serve this church. They will be without employment. Must they go away homeless and penniless, and plunge still more deeply into debt? The one thing in which a preacher in such a case is in fault is this: When he finds the church fails to pay him promptly, and he is compelled to go farther into debt, he should be frank with those from whom he purchases, and say: "I can not pay you now. I am dependent on the church for money. As soon as they pay me, I will pay you. I have no other resource. If you can give me credit on this basis, I will purchase of you. If not, I do not see that I will ever be able to pay." Honesty requires this; and if the preacher contracts debts without acquainting his creditor with his resources, he can not fall back on the failure of the church to pay him for justification.

The other point mentioned by our correspondent—that of a preacher breaking his contract with a church that he may obtain a larger salary—we need only say that it is unrighteous and should be severely reprobated. We could have no confidence in the integrity of any man capable of so untruthful and selfish an act. To obtain the consent of a church to end the contract, is one thing; to violate it against their protest, is quite another thing, and a mean, base thing it is. We do not know, however, that it is at all more disreputable than for a preacher who sees that his work is fruitless—that the church is losing rather than gaining under his ministry—to insist on remaining because he is well paid, even though it taxes the resources of the church to the last degree to pay him; and who, when he knows that those of largest wisdom and experience in the church are decided in their judgment that he ought to leave, will manoeuvre among women and children to get a majority to adhere to him. In both cases it is a selfishness that seeks the *fleece* rather than the *flock*. It entirely reverses Paul's principle, "I seek not yours, but you." Such men are *hirelings*, in the odious sense of that word. We are happy in the assurance that there are few such cases among us—that our preachers as a rule, are self-denying, consecrated men. That in the

large number of preachers there should spring up, now and then, an instance of such self-seeking, is not surprising. There were those in the apostles' days who supposed that "gain is godliness," and could not understand that "godliness, with contentment, is great gain." But, in our communities, such men can not have a long career. As soon as they come to be understood, public opinion will remorselessly squelch them.

And this leads us to speak of another thing. What right has one church to lure away a preacher in the service of another church by offering him a larger salary? Should not the Golden Rule lead us, if we desire the services of a certain preacher, to consult the church he is serving and lay before it the reasons why we deemed it wise and right to ask for a transfer of his services? We submit this as a question of *morality*, springing out of the sisterly relations between churches. We can not treat it fully at present.

Finally, since this question of preachers and their delinquencies is up, we take the occasion to say that preachers can not be too careful in guarding their reputation from blemish, and churches need to be a great deal more careful to insist that the preachers they employ shall be without reproach. Men who have no reputation at home should not be tolerated abroad. The churches of one region should not ignore the sentiment and action of churches in another region; nor should any church in which a preacher has membership against whom there are serious complaints, allow his case to pass without investigation, and suffer him to impose himself on churches abroad without warning and protest. A church is grievously unfaithful that allows a preacher's reputation to be clouded when their faithful action would relieve him, or allows a guilty man to impose himself on other communities when their faithful action would condemn him. Nor, when a church does act faithfully in such a case, has any other church a right to ignore or despise its action—certainly not without due investigation. These irregularities reduce church discipline to a farce, and greatly depreciate the purity and dignity of the Christian ministry.

We remember to have written something of this sort several years ago, and within a few weeks we had numerous letters from various parts of the country, each one of which affirmed that we referred to their particular case, and most of them demanding to know the source of our information. It only served to show how general were the evils we had pointed out. But, to prevent another avalanche, let us say that we are not writing of particular cases, and make no personal allusions. There are sins of preachers, and sins of churches, of which our correspondence many times informs us, and without presuming to judge where we have only partial information, we sometimes see enough of danger to warrant us in lifting a warning voice. At the same time we retain the judgment which we have often expressed, that the evils we speak of are limited and often magnified beyond their real proportions, and that our ministry as a whole is marked by honesty, sincerity and unselfish devotion to the truth.—*Chris. Standard*.

Prayer Answered.

"He cast himself upon the earth, and put his face between his knees"—an absorption of soul in the desire of his heart which shut the world entirely out. Now one great difficulty with our prayers is that we enter our closets with minds pre-occupied with business or pleasures, and while in a sense we desire to see the glory of God in a redeemed world, yet this desire is not the ruling passion of our souls, and so, though we shut the door and take the attitude of a petitioner, and our lips articulate words unspeakably grand, our real deep concern is in the success of trade or in the anticipated enjoyment of the next hour—that is to say, we bring the world into our closets, and our prayers go no higher than the ceiling.

"And he put his face between his knees," and wandering thoughts about which so many Christians complain were impossible with Elijah, for the one burning passion for rain crowded out every other thought.

Do you suppose that Abraham, when he pleaded for Sodom with the angel, had any trouble with wandering thoughts? Do you suppose that Jacob, when he wrestled all night with the angel and prevailed, was thinking about his flocks and Esau and the memories of his twentyone years with Laban? Was Moses troubled with wandering thoughts when he interceded, with fasting, forty days for God to forgive the sin of Israel? Think you that the world was able to

get into that upper room where the one hundred and twenty were praying for the promised Holy Spirit? Do you think that Peter's mind was wandering off to his boat and nets on the Sea of Galilee, and that Matthew found himself counting the tax money in his old office?

When John Knox lay all night on the floor of his chamber, crying, "Give me Scotland or I die!" was a wandering thought able to nestle in so much as a corner of his great soul? When that loved one in your home was tossing on the sick-bed, and the physician's face grew anxious, and every step through the house was soft, and the children even forgot to laugh and play, did wandering thoughts obtrude their earthliness into your heart as you carried your burden to Jesus and begged for a precious life? Ah! wandering thoughts are the tell-tale of a preoccupied mind; they are the sign hung out even at the mercy-seat, "No room for Jesus in this inn." But when we put our faces between our knees, when the passion for the rescue of the perishing fills to overflowing every chamber and corner of our souls, then the world can no more intrude upon our devotions than you can put a drop of water in a full barrel. . . . And when the Church believes God, and prays with an earnestness which refuses to let go of the omnipotent arm, then always, without a possible exception, the clouds of grace roll up, and the rain-drops begin to fall. So it was with Elijah. So it has ever been with parents praying for children, with Sunday-school teachers praying for scholars, with the church praying for a revival—every prayer answered, and answered at once, when faith clings to the promise and stays on Carmel till the blessing comes.—*Dr. A. E. Kittredge, in "Pulpit Treasury."*

Christ And Peace.

After a discussion on "Peace" in a Bible-class in Dr. Kittredge's church, Chicago, a lady in distress came to the writer and asked:

"Pray tell me how I can obtain this peace of God?"

"Are you a Christian?"

"I am trying to be."

"What are you doing for Christ?"

"Nothing, nothing, and I have all my time."

"There is the Flower Mission, they need help."

"I had not thought of that; I should like it, I know," and the lady brightened.

"At the Temperance Rooms there's work, and be sure and join the Ladies' Missionary Society; they will give you work."

Six weeks later that lady called again, this time with radiant face.

"I'm so busy and so happy," she cried, "I'd like to tell you of some I've met in distributing flowers, such dear Christians; and of families I've induced to sign the pledge; of the Newsboys' Home where I play and sing three evenings a week; of my first trip collecting for the Ladies' Missionary Society; of—but you are laughing."

"Yes, my friend, for joy; what have you found in all these?"

"Christ and peace," was the hearty reply.

Sisters, Christ and peace are all about you. Next door it may be some heart is waiting for an invitation or a word from you to burst the shell of selfishness.

God is waiting for you to get about His business, sorrowing that you do not find out the "height, and breadth, and depth of the riches of God's love."—*Woman's work for Women.*

Why Should We Always Attend Church?

1. It helps ourselves. The church services give vigor to the best thoughts and purposes, strengthen our integrity, develop and solidify right character, and feed the moral and religious part of our nature. We cannot afford to lose those sweetening and strengthening influences for a single week.

2. It helps the minister. Nothing is more disheartening to a minister than simple neglect. What sense is there in preparing a message for those who do not come to hear it? How can we preach with vigor to empty pews? The dullness of any service is often to be laid to the account of the absent ones.

3. A church lives on the devotion of its friends. Nowhere is this devotion so fully shown, so quickly felt, or so plainly seen, as in the attendance on the Lord's Day.—Every one in their place, and the Church rejoices in a consciousness of strength and vitality, and goes forth with zeal and power to all its appointed work. With half the seats vacant, there comes depression, and the Church sinks into inaction. A live Church helps the community. The moral tone of any community depends largely

on its Churches. If Churchgoers become negligent, the outside community will not go to Church. The example of every neglectful of the Lord's day worship is so far an obstruction placed before the door of the church to keep others away. If the friends of the Church will attend, strangers will be sure to do so.

Trust And Obey.

Miss Havergal tells a story in verse of a young girl named Alice, whose music master insists upon her practicing very difficult music. To Alice it seems cruel that she may not play easy pieces like other girls. The chords are difficult, and the melody is subtle. Her hand wearies, her cheek flushes, and with clouded brow she makes a protest. The master will not yield, and she writes home to her father, who answers kindly, but firmly, that her teacher knows what is best. "Trust and obey," is her father's advice. Persuaded to try again, she at length masters Beethoven's masterpiece. Years afterward, at a brilliant assemblage of musical artists, when the gentle twilight fills all hearts with thoughts of peace, Alice is invited to play some suitable strains. She selects the very piece that was once so difficult, but which, thoroughly learned, has never been forgotten. She plays it with pure and varied expression, and secures the rich approval of one of the masters of song, who confessed that even to him Beethoven's music had never seemed so beautiful and so suggestive as in her rendering. Many a hard task may yet come to both boys and girls. Let them also "trust and obey," and little by little they likewise may become interpreters of life's holiest music.

The Heart For God.

He asks this, and nothing else will meet his request. You may give him your occasional desires, thoughts, purposes. You may give him your money in donations and subscriptions. You may give him your presence in the Sunday services at his house. You may give him your tongue in the repetition of psalms, hymns, creeds and prayers; but so long as you keep your heart from him all these are vain offerings. He asks, Who hath required these things at your hands? "My son, give me thy heart." This is the gift he asks. You cannot render him this without the others following; but there is a possibility of rendering these, and that being withheld; and if that is withheld, where is the virtue, the power, the beauty, the acceptability of these?

Dr. South says, "The best sacrifice to a crucified Saviour is a crucified lust, a bleeding heart, and a dying corruption. Let the ambitious man lay his pride in the dust, the covetous man deposit his treasures in the banks of charity and liberality, and let the voluptuous epicure renounce his cups and feasts, and this will be a sacrifice to heaven, worth more than whole hecatombs."—*Selected.*

let that cold of yours run on. You think it is a light thing. But it may run into catarrh. Or into pneumonia. Or consumption.

Catarrh is disgusting. Pneumonia is dangerous. Consumption is death itself.

The breathing apparatus must be kept healthy and clear of all obstructions and offensive matter. Otherwise there is trouble ahead.

All the diseases of these parts, head, nose, throat, bronchial tubes and lungs, can be delightfully and entirely cured by the use of B-schee's German Syrup. If you don't know this already, thousands and thousands of people can tell you. They have been cured by it, and "know how it is, themselves." Bottle only 75 cents. Ask any druggist.

Perfect Hair

Indicates a natural and healthy condition of the scalp, and of the glands through which nourishment is obtained. When, in consequence of age and disease, the hair becomes weak, thin, and gray, Ayer's Hair Vigor will strengthen it, restore its original color, and promote its rapid and vigorous growth, and impart to it the lustre and freshness of youth.

I have used Ayer's Hair Vigor for a long time, and am convinced of its value. When I, as 17 years of age my hair began to turn gray. I commenced using the Vigor, and was surprised at the good effects it produced. It not only restored the color to my hair, but so stimulated its growth that I have now more hair than ever before.—*J. W. Edwards, Coldwater, Miss.*

Ayer's Hair Vigor,

Sold by all Druggists and Perfumers.

If you are suffering from debility and loss of appetite; if your stomach is out of order, or your mind confused; take Ayer's Sarsaparilla. This medicine will restore physical force and elasticity to the system, more surely and speedily than any tonic yet discovered.

For six months I suffered from liver and stomach troubles. My food did not nourish me, and I became weak and very much emaciated. I took six bottles of Ayer's Sarsaparilla, and was cured.—*Julius M. Palmer, Springfield, Mass.*

Ayer's Sarsaparilla,
Prepared by Dr. J. C. Ayer & Co., Lowell, Mass.
Sold by Druggists. Price \$1; six bottles, \$6.

Pimples, Boils,

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 Blotches. Ayer's Sarsaparilla cured me. I consider it the best blood purifier in the world.—*Charles H. Smith, North Craftsburg, Vt.*

Ayer's Sarsaparilla

Is sold by all druggists and dealers in medicine. Ask for Ayer's Sarsaparilla, and do not be persuaded to take any other.

Prepared by Dr. J. C. Ayer & Co., Lowell, Mass.
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English, Scotch, and Canadian Tweeds, Also Hats, Caps and

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In all the latest styles, which he will sell at the very lowest rock-bottom prices.

He would also inform his patrons and friends, that he can get up the best fitting and best made suits, Reefers and Overcoats, that can be had at any other establishment in the trade, and at the very lowest prices.

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7.00 A. M.—Express for St. John, and intermediate points.

9.00 A. M.—For Fredericton Junction and for McAdam Junction and St. Stephen, Vancouver, Bangor, Port land, 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 Vancouver, Bangor, Port land, 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.

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2.45 P. M.—Express from Woodstock, and points north.

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St. John, N. B., June 17 1887.

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March 1 1887.