

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 will 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. --Lampertus, 1625.

The Successful Church.

We are living in an age undoubtedly the most stirring and progressive, as well as the most practical, which the world has ever seen. No sooner does a business man in any part of the country devise a new and successful method of doing business than it is taken up by hundreds of others elsewhere and put into operation. And whenever a preacher or a church meets with success in church-work, many anxious eyes are turned in that direction to see if the "peculiar method" may not be adopted elsewhere. And if it be a preacher, he is invited to speak before conference and association and ministers' meetings, upon the particular method which he has successfully employed in his ministerial work. "How to Preach," "How to Teach," "How to Work," "How to Train the Young," "How to Conduct a Revival," "How to Visit," "How to make a Church Service Attractive," "Free Seats &c. Rented Pews," "Systematic Giving," "How to Study the Bible," "How to Reach the Masses," etc., etc., are familiar topics, and all have their "specialists." If theological students could become fine preachers by "being told how" to preach, what a galaxy of pulpits stars there would be! Or, if churches could become successful and prosperous by simply adopting a "method" or "system," the kingdom of Satan would soon become the kingdom of the Prince of Peace. But the methods and plans and systems are becoming so numerous, and are claimed to be so universally successful, that many a church has experienced the feelings of the sick man looking for a remedy among the patent medicines: a case of failure being absolutely unknown, he felt sure of getting well until--he had tried one.

While not despising, in any degree, systems or particular methods of church-work, still it is the writer's belief that oftentimes amid so much of trying this and that nostrum to put new life into languishing churches, we forget some very essential truths.

First. That success is from God, and in a Christian church he is the only success which is real and lasting. If the principle laid down by Jesus himself, "seek ye first the kingdom of God and his righteousness," were more often made the method of the Church of Christ, as well as of the individual, we should hear of more "showers of blessing," and less of the need of new-fangled plans to draw men and women to the house of God. The purpose of the church should never be lost sight of. It is not designed as a social society where people of the same "blood and quality" can find pleasant companionship and enjoyment--a kind of anti-poverty society, so far as having "the poor always with us" is concerned; it is not founded for intellectual improvement or culture--a sort of intellectual incubator, where pride [sits upon the eggs of self-conceit and hatches heresy; but upon the white banner of every true church is the word, "Salvation," and the church that most faithfully and persistently keeps the flag unfurled, and works to advance it, is the church where rest the presence and blessing of the Lord of Hosts. This is reasonable and logical. The purpose of Jesus must be the purpose of his church, and he came not to call the righteous, but sinners to repentance, and whenever a church forgets that, it has forgotten the main object of its existence, and is living a life without spiritual power; having a name to live, but is dead.

Second. That experience teaches the

spiritual blessings always bring financial help and moral influence. The financial question is a burden to many a church, not because it has not members enough, but because so few of them give stately to the support of the gospel, and without question, the real reason why so many shirk their just and righteous responsibilities is because their interest in the spiritual work of the church is so small that they do not realize the exceeding sinfulness of doing nothing for a cause whose Head has declared, "He that is not with me is against me; and he that gathers not with me scatters abroad." A church which is spiritually alive has a quickened moral conscience that makes it respond to the call of duty in all departments of endeavor, and it is not necessary for the pastor of such a church to spend much of his valuable time weeping between the porch and the altar before he can get it to move in any desired line of work, but being alive to Christ it is also alive to the needs of his cause, and ready to lift burdens cheerfully. But a church in which there is no spiritual interest or growth is not easily aroused to any work apart from its own selfish life and aims, and these consist in doing as little as possible and live. It is when the Holy Spirit opens the Christian's eyes and heart to the great truths of God's Word that he holds himself as a steward of God's bounty, and ready to work and to sacrifice for the prosperity of Zion.

Third. That the churches that seek souls are the churches that receive blessing. Some of the simplest lessons of life are the hardest to learn. This would seem to be the case with some churches. They seem willing to try almost any plan but the gospel plan, forgetting that success, if it comes at all, must come in the faithful endeavor to carry out the purposes of her divine mission to men--taking the gospel of good news to a lost world. No church fulfills its whole mission that simply represents "a communion of saints," and has no strong, loving heart beat for the lost about her. And the conditions creeping into our American life more and more demand that the church that would prove itself a live and aggressive force must, in the prosecution of its work, constantly seek to bring souls to a knowledge of the truth. And in this we have the example of the divine Master, for he came to "seek and save that which was lost." It is this spirit, perhaps, as much as any other, which brings success to a church--reaching out in its own neighborhood after souls. It gives people the idea that such a church has not only a life, but exists for the definite purpose of bringing to men the bread of life in the name of her Master. We sometimes hear such called "working churches," a condition as honorable to themselves as it is indicative of their true apostolic succession in the possession of the spirit of obedience which makes them tread in the very foot prints of their self-sacrificing Lord. A church of such character, pursuing the even tenor of its way in love and holy obedience, is irresistible in winning thoughtful and active men and women to accept the truth and become a part of the great marching army. If some good churches longing for success, instead of seeking for a pastor whose popular preaching would fill the church with people, would devotedly seek with their pastor to bring to men the knowledge of Christ, there would be less unrest, and far more good accomplished in the Master's vineyard. --Chris. Inquirer.

Influence of a Godly Life.

Truth in the life is truth made effective. It is the demonstration of a divine theorem. It is the working out of the problem of spiritual realities in real mathematics.

The mere theories of religion, wonderful as they are, lack power to convince and save men if they stand alone. The doctrines and truths demonstrated in practical life have power to win the faith, conscience, and lives of men. In the ancient time the people looking at the disciples of the Lord "took knowledge of them that they had been with Jesus."

In our day it often occurs that the living of the members of the church has more power in a community than all the sermons of the preacher. If the church lives in peace, its members separate themselves from sin and sinful practices and pursuits, devote themselves to the spiritual interests of those about them, are charitable and helpful to the poor, seek the interests and welfare of the young, and are liberal in the support of the cause of God, and by these and other means testify the sincerity and thoroughness of their profession of godliness, that church stands as a beacon-light to attract and guide men into a nobler and holier life. Animals are not sensitive in that respect. They are not likely to have their feelings injured because people make fun of them; but when we come

members indifferent to the welfare of others, unkind, or caring nothing for the poor, thoughtless of the welfare of the young, full of personal ambition for official position and leadership greedy of gain, and accustomed to oppress the hireling and poor, and drive sharp bargains with doubtful representation, it will be difficult for a preacher, no matter how earnest, devout, or eloquent, to lead men to make profession of religion, to accept Christ. What can a preacher do with the sermon when his church puts the lie on the gospel he preaches?

The eyes of the unsaved are constantly upon those who profess Christianity. Some time since a gentleman who lived beside a member of church who stood at the head of a large business determined to watch him closely. He thought that a man professing Christianity ought to conduct his business on Christian principles. With this thought in view, he watched his Christian neighbor one whole year. He found no fault in him, and at the close of the year said, "That merchant is a true man. Religion is a reality." By this he was led to accept Christ, and enter upon a godly life. A blunder or crooked course in the Christian merchant would have possibly been the cause of the loss of a soul. Faithful Christian living unconsciously led the neighbor to Christ.

Do Christian men and women realize as they ought the power of a godly life? In their endeavors to maintain a walk perfect before God because of their love for God and righteousness, and of the feeling growing out of his claims upon them, still let them not forget that the Master says, "Ye are my witnesses," and depends upon his followers also to faithfully represent him and his salvation in their lives before the world. If this is not so, who will tell the difference between a saint and a sinner? --Telescope.

Too Quick With the Application.

It is common for men to complain of the pressure of responsibilities and the burden of manifold duties which are laid upon them. Sometimes these complaints are a subtle self-flattery. There is no such sense of pressure and burden as is suggested by the complaint but it gives the man a certain pleasure to think that he is overworked; it enhances his importance to imagine that society needs him so much that he must bear and do a great deal more than he wishes to do. This complaint does not imply a desire to be relieved but only to be appreciated. Most of us dislike to be thought of little account. Even modest men who never give voice to the feeling are pained by the lack of appreciation and approbation which is usually their lot in life. I have never forgotten an incident which happened in my early ministry. I had been seeking the comfort which a pastor craves amid deaths and removals from the teaching of Scripture and experience that places which become vacant are supplied, that in the words of Wesley, "the workmen die, but the work goes on," and had embodied my thoughts in a sermon which gave me great satisfaction, and which I hoped would encourage the church. During the week one of the most important teachers in the Sunday-school and a valuable member of the church called upon me, and said that she had wanted to go to another church, for some time, but had felt constrained by duty to remain where she thought herself needed and useful. After hearing the sermon on the last Sabbath, she knew that she was mistaken; she had overestimated her importance, and she thanked me for revealing to her the little need God had for our poor services, and much to the same effect. I did my best to explain the purpose of the discourse, and to convince her of her mistake, but all in vain. She went away the next week, and I have never preached that sermon again. The doctrine is true, but it is not pleasant to flesh and blood. We all like to be thought of some account, and many people are obliged to live on their own good opinion of themselves. --Augustus, in N. Y. Observer.

Making Fun.

Once when traveling in a stage coach I met a young lady who seemed to be upon the constant lookout for something laughable; and, not content with laughing herself, took great pains to make others do the same.

Now, traveling in a stage coach is rather prosy business. People in the situation are apt to show themselves peevish and selfish; so the young lady's good humor was, for a time, very agreeable to the travelers. Every old barn was made the subject of a passing joke, while the cows and hens looked demurely on, little dreaming that folks could be merry at their expense. Animals are not sensitive in that respect. They are not likely to have their feelings injured because people make fun of them; but when we come

to human beings that is quite another thing. So it seemed to me; for after awhile an old woman came running across the fields, swinging her bag at the coachman, and in a shrill voice begging him to stop.

The good-natured coachman drew up his horse, and the good old lady coming to the fence by the roadside squeezed herself through two bars, which were not only in a horizontal position, but very near together. The young lady in the stage coach made some ludicrous remark, and the passengers laughed. It seemed very excusable, for in getting through the fence the poor woman had made sad work with her old black bonnet, and now taking her seat beside a well-dressed lady, looked as if she had been blown there by a whirlwind. This was a new piece of fun and the girl made the most of it. She caricatured the old lady upon a card; pretended, when she was not looking to take patterns of her bonnet, and in various other ways tried to raise a laugh. At length the poor woman turned a pale face toward her.

"My dear," said she, "you are young, healthy and happy; I have been so, too; but that time has passed. I am now decrepit and forlorn. This coach is taking me to the death-bed of my child. And then, my dear, I shall be a poor old woman, all alone in the world, where merry girls think me a very amusing object. They will laugh at my old-fashioned clothes and odd appearance, forgetting that the old woman has a spirit that has loved and suffered and will live forever."

The coach now stopped before a poor-looking house and the old lady feebly descended the steps.

"How is she?" was the first trembling inquiry of the poor mother.

"Just alive," said the man who was leading her into the house.

Putting up the steps, the driver mounted his box, and we were upon the road again. Our merry friend had placed her card in her pocket. She was leaning her head upon her hand; and you may be assured I was not sorry to see a tear upon her fair young cheek. It was a good lesson, and one which, I hoped, would do her good. --Presbyterian Observer.

Hindering the Pastor.

Some men who are not atheists nor infidels nor open enemies of religion manage to hinder the pastor in his work. Some church members who never think of setting themselves against the progress of religion are so unfortunate as to stand in the way of the man who has been set over the congregation. There are often persons in the church who did not want this particular pastor appointed over them. They preferred another man.

It will be needful for such persons to watch over their actions and words, and even their thoughts, lest they hinder the pastor. If they could greet him cheerfully on his arrival, speak words of encouragement, and pray fervently in secret for his success, it would be a great blessing to him, and a still greater blessing to those who so deport themselves. No personal preferences or former opinions should be allowed to stand in the way of the pastor when once the appointment has been made. If one has honestly opposed the selection, and conscientiously sought to prevent the appointment from being made, he should yield his preferences when the case has been decided against him, and be among the foremost to help make the labors of the pastor useful.

There are many ways in which men and women may hinder the pastor without intending it. By absenting one's self from the services of the sanctuary needlessly, by sitting listlessly and prayerlessly under the sermon, by holding back when some aggressive movement is organized, by withholding sympathy and encouragement from the minister, one may hinder more than he thinks. Unfavorable criticism of the minister and his work will produce a disastrous effect.

These are times in which criticism is freely indulged. Critical tastes are being cultivated. The minister is heard by many critical auditors. His voice, manner, gestures, pronunciation, dress, and appearance are all closely scrutinized. Every error in grammar, rhetoric, logic, history, science, theology, or language, will be mercilessly criticized, as well as much that is not erroneous. It is too much to ask that all criticism should be withheld. But those who desire to promote religion will consider the pastor and not find fault foolishly. He may be a man whose educational advantages have been limited, but whose spiritual knowledge is deep and wide, in which case wise men will sit at his feet with interest and profit, notwithstanding certain errors in his speech.

The criticism which should be particularly avoided is that which touches the pastor's character. One who has heard something detrimental to his

prudence or honesty may destroy his influence with some by whispering the story. One who thinks he observes some inconsistency, or want of sincerity, or lack of spirituality in the pastor may hinder him effectually by mentioning it to others. If he wishes to be eminently successful in hindering the pastor let him speak disparagingly of him in the presence of his own children. Too often parents who have conceived a prejudice against their pastor discuss his conduct, his failings, and his supposed inconsistency in the hearing of their children. There is no more certain way to close the door of their young hearts against the exhortations and appeals of the minister. Those parents are fortunate if the results of their imprudence do not go farther still and awaken a prejudice in the minds of their children against all ministers and the Gospel and the Church, and make infidels of them. Let them be sure that human nature and the devil will second the motion they are starting in those young hearts.

The amount of evil which will result from hindering the pastor is beyond conception. He comes to call sinners to repentance, to lead souls to Christ, to build up the kingdom of righteousness in the community. Whatever hinders him hinders the conversion of souls and grieves the Holy Spirit. Let every Christian resolve not to hinder but by prayer, sympathy and earnest co-operation to strengthen the hands of the pastor. --Christian Advocate.

Hindu Horrors.

Miss Swainson, a lady who has labored for some years with the Zenanas of the Punjab, related her experiences a short time ago in Dr. Thain Davidson's Presbyterian Church in London. The condition of Hindu women was described as one of great degradation. It was a disgrace to a woman if she was not married before she was twelve. Among the upper classes they had no occupation but such as was implied in braiding their hair, smoking and counting their jewelry. She had met women who had been in one room for thirty years. If they fell ill, they were often left alone to die. It was believed by them that the highest happiness was to be obtained by being suffocated in the mud of the Ganges, because by that means the individual woman was transformed into a cow. The lot of the widows was so wretched that some of them were not thankful to the government for the law which prevented them from being burned on the funeral pyre of their husbands. Christianity, Miss Swainson said, had done much for the Hindu women, but much remained to be done.

Random Readings.

Forgive me, Lord, for thy dear Son, The ill that I this day have done, That with the world, myself, and thee, I ere I sleep, at peace may be.

An infidel once asked a lady if she believed the Bible. "Yes." "Why do you believe in that book?" "Because," said she, "I am acquainted with the Author." This is proof that can not be gainsaid.

We never know through what divine mysteries of compensation the great Father of the universe may be carrying out his sublime plan; but the words, "God is love," ought to solution to every doubting soul the solution of all things. --Mrs. Muloch.

No man can truly say either of nature or history, "I know!" He can only say, "I believe!" Knowledge is realized only in God. It is only of Christ that any man can truly say, "I know!"

Do what you have to do in the name of the Lord Jesus. In that name you are wont to pray. In that name learn to do your work. Speak that name over the most menial tasks; and they will glisten with heavenly beauty. Speak it over doubtful things, and their true character will be revealed. Speak it over difficulties, and the iron gates will open the spell and open to you of their own accord.

Of What Profit?

"What shall it profit a man if he shall gain the whole world and lose his soul?" A liquor dealer and his wife sat talking together after one of the Rev. Sam Jones's sermons. "Husband, how much do you make in a year?" "About \$2,000." "How long do you expect to live?" "I ought to live at least twenty years." "Then you make \$40,000?" "Yes." "Husband, if anybody were to come to you and offer you \$40,000 for your soul, would you take it?" "No, I could not take it." He gave up the nefarious business.

Yet many a man has sold his soul for less than \$40,000. Gehazi sold his soul for two talents of silver and two changes of raiment. Ananias and Sapphira sold their souls for part of the price of the land. Judas bartered his soul for thirty bits of silver. "When I have finished this house," a man said, "then I will seek the Lord." Afterward, the friend to whom he spoke the words, passed that way again. The house remained unfinished. The man was dead. It was the price of his soul.

NOTICE OF SALE

To John H. Fleming and Clara Fleming his wife, and all others whom it may in anywise concern: NOTICE is hereby given that under an Act by virtue of a Power of Sale contained in a certain Indenture of Mortgage bearing date the seventh day of April in the year of our Lord one thousand eight hundred and eighty-four, Registered in Book V3 of the York County Records, pages 656, 657, 658 and 659, and made between the said John H. Fleming therein described as of the Parish of Bright in the County of York and Province of New Brunswick, Farmer, and Clara his wife of the first part and Odber M. Hart, of Turrontown, in the State of New York, in the United States of America, Foreman in a Sheriff's Office of the second part, there will for the purpose of satisfying the moneys secured thereby, default having been made in the payment thereof, be sold at Public Auction at "Choux Square in the City of Fredericton, at twelve o'clock in the noon on Saturday, the First day of June next, the Lands and Premises mentioned and described in said Indenture as follows: "That certain lot, piece or parcel of land, situate, "lying and being in the Parish of Bright, County and Province aforesaid, and bounded as follows, to wit: Beginning in the northerly angle of Lot number Four (4) on the South side of the Howland Ridge Settlement Road (aforesaid) decided to "one John A. McLean) thence running by "the Magnet of A. D., 1863, South 40 deg. East eighty chains of four poles each to the general rear line of the Settlement "Lots, thence along said rear line North 50 deg. East twelve chains and fifty links to "Lot number six (located to Thomas W. Boyd) thence along the side-line of said "Lot number six North 40 deg. West, "eighty chains to the Settlement Road "above-named, and thence along the same "south 50 deg. West twelve chains and "fifty links to the place of beginning, being known as Lot number five, North "Range, South-east Howland Ridge Settlement, and containing one hundred acres and conveyed to the said John H. Fleming by the New Brunswick and Nova Scotia Land Company, limited, by deed bearing date the seventh day of September, A. D., 1882 together with the buildings and improvements thereon and appurtenances to same belonging. Dated this thirty-first day of January, A. D., 1889. ODBER M. HART, Mortgagor. J. A. & W. VANWANT, Sols. for Mortgagee.

New Brunswick Railway Co.

ALL RAIL LINE

ARRANGEMENT OF TRAINS

In Effect Jan. 7th, 1889. LEAVE FREDERICTON. (Eastern Standard Time). 7.00 A. M.--Express for St. John, and intermediate points. 8.45 A. M.--Express for Fredericton Junction, Vanceboro, Bangor, Portland, Boston, and points West; St. Stephen, St. Andrews, Houlton, Woodstock, Presque Isle, Grand Falls, Edmundston, and points North. 12.50 P. M.--For Fredericton Junction, St. John, and points East. ARRIVE AT FREDERICTON. 11.35 A. M.--From Fredericton Junction, St. John, and points East. 3.10 P. M.--From Fredericton Junction, Vanceboro, Bangor, Portland, Boston, and points West; St. Andrews, St. Stephen, Houlton Woodstock and points North. 6.30 P. M.--Express from St. John and intermediate points. LEAVE GIBSON. 6.50 A. M.--Mixed for Woodstock and points north. ARRIVE AT GIBSON. 4.45 P. M.--Mixed from Woodstock, and points north. H. D. McLEOD, General Manager, Supt. Southern Division. A. J. HEATH, Gen'l Pass. and Ticket Agent, St. John, N. B., March 29th, 1888.

INTERCOLONIAL RAILWAY

1888. WINTER ARRANGEMENT. 1889. ON and after MONDAY, November 26th, 1888, the Trains of this Railway will run daily (Sunday excepted), follows: TRAINS WILL LEAVE ST. JOHN. Day Express..... 7.30 Accommodation..... 11.20 Express for Sussex..... 14.35 Express for Halifax and Quebec..... 18.00 A Sleeping Car runs daily on the 18.10 train to Hali. On Tuesday, Thursday, and Saturday, a Sleeping Car for Montreal will be attached to the Quebec express, and on Monday, Wednesday and Friday, a Sleeping Car will be attached at Moncton. TRAINS WILL ARRIVE AT ST. JOHN: Express from Halifax & Quebec..... 7.00 Express from Sussex..... 8.35 Accommodation..... 13.30 Day Express..... 19.20 All trains are run by Eastern Standard Time. D. POTTINGRE, Chief Superintendent, Railway Office, Moncton, N. B.

HAY for SALE.

A Lot of PRESSED HAY

ELY PERKINS'S

Fredericton, Aug. 22.

COUGHS, COLDS, Croup and Consumption CURED BY ALLEN'S LUNG BALSAM 25c. 50c. and \$1.00 per bottle.

APRIL 24 The Who advised their minds... Every bottle of Ayer's... I have with great... My daughter... I suffered... Nervous with lame... been much... and an... and prolon... Ayer's... Killingly, Mrs. Ann... years old... After sev... nervous pr... of Ayer's... had tak... returned... Dr. J. C... Price \$1;... HO There is of disease... the specific... Europe an... within the... treatment... who treat... troubles of... The treatm... for cur... so on full... include dis... weakness... Ask your... cannot pro... druggist m... Remedy C... and the re... direct. (D... Descriptive... stamp to p... No duty on... A. ROB...