

Leprosy.

BY REV. JAMES DELANEY.

The leprosy of sin
Has crept into my soul,
And every faculty has touched—
Touched and defiled the whole.
Is no availing balm
In Gilead for me?
Christ Jesus answers—"Yes! there is—
The blood of Calvary."

O Lord, what shall I do,
By sins and fears oppressed?
Come unto me thou weary one,
And I will give thee rest.
But dare I come O Christ
Sin-tainted unto thee?
"Yes, come! I'll wash thee in the blood
I shed on Calvary."

But Lord as granite hard
Is this proud heart of mine;
In foul revolt my nature wars
Gains't that best heart of thine.
Can hearts so far apart
Unite, or e'er agree?
"They can through the atoning blood
That flowed on Calvary."

"I give new hearts of flesh;
Cast out old hearts of stone;
It is not stone but flesh that feels
The blood that can atone."
O Jesus!—then I'll come
Just as I am to thee,
And feel the touches of the blood
That streamed on Calvary."

I see a scheme sublime—
A gracious, God-like plan—
From sin, and guilt, and double death
To rescue fallen man.
The power that thus can bless,
Man's soul in full degree,
Inherent in its precious blood—
The blood of Calvary."

Now breathe into my soul
Thy breath of life and love;
This unclean may I ever feel
Descending from above.
I need it blessed Christ;
Withhold it not from me—
The virtue of the wondrous blood
Once poured on Calvary."

I crave no wealth of earth—
No earthly power or fame;
I seek the rich and reigning grace
That magnifies thy name.
I want my life—my all—
Devoted unto thee,
All purchased by the precious blood
That flowed on Calvary."

Whitewater, Wis.

"A Call To The Ministry."

BY J. M. PENDLETON, D. D.

This is a very solemn matter, and I wish a "call to the ministry" was better understood. I indorse the views of Dr. Wayland in his "Principles and Practices of Baptist Churches," as expressed on pages 103 and 104, of that instructive volume, as follows:

"We believe that there is such a thing as a call to the ministry; that is, that a man is moved to enter upon this work by the Holy Spirit. This call is manifested in two ways; first, in his own heart, and secondly, in the hearts of his brethren. So far as he himself is concerned, it appears in the form of a solemn conviction of duty resting upon him with such weight that he believes it impossible for him to please Christ in any other way than in preaching the Gospel. He dares not enter upon any other pursuit until he has made every effort in his power to be admitted to this work. I beg these few remarks to be remembered. They may be considered by many as obsolete and behind the age. It may be so, and yet the age may be wrong. There is a word of prophecy surer than this age or than any age. I know it is common to hear men, even among Baptists, talk of the choice of a profession, and of balancing in their minds whether they should be lawyers, ministers, teachers or physicians. They will say, perhaps, they dislike the turmoil of politics, the hard and irregular labor of a physician, the monotony of teaching; they are fond of study, of writing, and of quiet mental improvement; and besides, they can enter the ministry, be married and settled so much earlier and so much more easily than would be possible in any other profession, that they, on the whole, prefer it. Now I would always dissuade such a man from entering the ministry at all. If he could, with just as clear a conscience, be a lawyer as a minister, let him be a lawyer by all means. The Church of Christ can do without him. He proposes to enter the ministry of reconciliation from merely selfish motives and the Saviour has no occasion for his services. He makes a convenience of the ministry of the Word; he uses it to promote his own objects; he is a hireling whose own the sheep are not. If he begins in this way, in this way he will, unless the grace of God prevent, so continue. He will soon tire

of the work and leave it for something else, or he will continue in it to shed around him on every side the example of well educated, cold, worldly-minded selfishness."

These are weighty words. They should be deeply pondered by all who are in the ministry, and especially by those who are thinking of engaging in the great work. No man should become a preacher unless he is especially impressed by the Holy Spirit that he cannot please God, that the displeasure of God will rest upon him, if he does not preach the Gospel of salvation. When any one with these views consecrates himself as the Lord's ministerial servant, the consecration will be for life. Possibly he may fail to receive an adequate support and thus his work may be embarrassed; but he must do the best he can. He must consider preaching the Gospel his great work. If, like Paul, he has at times to labor with his own hands for a support, he should regard it a calamity to be submitted to only so long as necessity requires.

I am very much afraid that there are many men in the ministry whom God has not called. What is to be done about it, or whether anything can be done, it is difficult to say. One thing, however, can be said, namely, that men should not in future be in haste to enter the ministry, and that the churches should exercise greater caution in giving license to preach, and in calling for the ordination of those who have been licensed. Many persons seem to think that young men to be useful must be preachers. This is a great mistake. We need consecrated young men in the laity as well as in the ministry. The churches should number in their membership godly farmers, mechanics, merchants, lawyers and doctors.—*Journal*.

Scriptural Holiness.

It must be admitted that there exists considerable diversity of opinion on this subject. There is also some reason to fear that while people are disputing about the theology of the question, they may be living without the thing signified. We believe there is enough in the teaching of Scripture, about which there needs to be no dispute to guide all sincere seekers into the way of holiness.

First of all, it is clear that God designs that his people should be holy. "This is the will of God, even your sanctification." "Be ye holy, for I am holy." "An holiness, without which no man shall see the Lord." What God promises and commands must be attainable by his children. But what is holiness? It is not a mere negative cleansing. It is not identical with some specific inward experience. Holiness, when applied to God, means his moral perfection; when applied to his creatures, it means conformity to the will of God. It is practical godliness. In Scripture it always implies both the obedience and consecration of the life, and the state of the heart from which this practical godliness flows. There cannot be a holy life, without a renewed and sanctified heart; and there cannot be an experience of inward holiness, where the life is still unholy and selfish.

God makes it the duty of his children to love him with all the heart and soul and mind and strength. Our heavenly Father would not impose this duty, unless it was possible, through grace, to love him supremely. We also believe that it is the privilege of true believers to do God's will, to obey his commandments, and walk in the light of his countenance. We may admit that our best obedience is imperfect, and yet believe that it is acceptable to God, well pleasing in his sight. It is unscriptural to teach that no man can keep the law of God, but that all men constantly break it in thought, word and deed. It cannot be true that God has placed his saved children in a state in which they must necessarily break his law. God's grace is sufficient to keep us. "For what the law could not do in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin condemned sin in the flesh that the righteousness of the law might be fulfilled in us who walk not after the flesh, but after the Spirit." Christ will not say, "well done!" to any but those who have really done well. God knows our strength and our weakness, and what his grace can enable us to do; and what he demands and expects of us is not angelic service, but what he knows we have natural and gracious ability to do. We do not believe that the acceptance of a precise theory of holiness is essential to a holy life. There is undoubted evidence that people whose theological views were different were fully consecrated to God and lived holy lives. Do not wait to settle all the speculative difficulties before you give yourself in full consecration to God, and seek the larger measure of sanctifying grace.

To make sinful men holy is the great object of the incarnation and death of Christ, and of the gift of the Holy Spirit, and of all the agencies of the Gospel dispensation. Holiness is power. Only a holy Church can be mighty in working and witnessing for Christ in the world. Without holiness there can be neither happiness, usefulness or power over sin. There cannot be a holy Church, unless the members that constitute it are holy.—*Guardian*.

Instant Salvation.

While we would lift a warning voice against putting off the day of repentance, the following testimony to the power of divine grace in the case of a dying penitent will serve to illustrate the glory of salvation through simple faith in the Lord Jesus Christ:

Some five years ago a messenger met me hurriedly as I was going out of church one Sunday morning, and begged me that I would go across the street to see a man who had sent for me, and who was said to be dying. I passed across the street, entered the sick chamber, drew near the bedside of the young man, who, as a commercial traveler, had been passing through the city, and was taken suddenly and seriously ill. As I took him by the hand I said: "You are seriously ill."

"Yes," and with a pitiful look he added: "the physician says I have but a few hours to live." I said: "Are you ready?" "O, no, no; I wish I had three weeks, and I could be ready." I said: "My dear friend, let me show you that you only need three minutes in order to be ready, if you will do what God says." And then I opened the Scriptures and showed him the Lamb of God, and how God had laid our sins upon Him; and I said: "Now the word is: 'Behold the Lamb of God; look unto Him, even with your dying eyes—it is enough—' and say: 'Lamb of God, that takest away the sin of the world, have mercy on me.' Cast your soul on Him."

I asked: "Is not that plain?" "But tell me how to do it." And so I turned to the tenth chapter of Romans, and read: "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thy heart that God hath raised Him from the dead, thou shalt be saved." "Now," I said, "do you receive Jesus Christ?" "I do, according to the best of my ability." "Then just open your mouth and confess, and God says you can be saved." It was all done in a few brief moments. I went my way.

At 6 o'clock I returned, greatly anxious to hear from the young man. As I entered the house I met the landlady. I asked: "How is he?" "He is gone; but," she added, "I wish you could have been here and seen him die. I never witnessed such a triumphant death. It was amazing. After you went out he sent for my husband, who had been for years a backslider and had not prayed." He sent for this man and said: "I want you to kneel down by my bedside and praise God that he sent a man that told me how I could be saved in three minutes." The poor man said: "I do not know how to pray." "But you must," and there, in spite of his protestations, he compelled this backslider to get down on his knees to praise God that He saved him in three minutes. It was a new life for him as well as for the other. What did he do? Simply with his dying eyes saw the Lamb of God, believed in Him, confessed Him, and rested. That was all.

Six weeks ago, I as it seemed very accidentally, was called to preach in a strange place, and went, much against my will, as I was so busy I did not see how I could go. In the course of my sermon I related the story of the young man who had been saved in three minutes. On Saturday following I was asked to attend the funeral of a man who had died, and as I drew near the casket and looked into his face I said: "I know that man; I knew him fifteen years ago when, week after week, his Christian wife used to rise in my meeting and request prayers for her husband. For years I have not seen him, but here I am called to attend his funeral." And while I was talking a young man stepped up to me and said: "I would like to see you a moment. I heard you preach last Sunday and tell the story about a man who was saved in three minutes. When I got home I was so filled with it that I said: 'I will go in and tell this sick man.' I went in, sat down by his bedside, and just told the story as you had told it about the young man who was saved in three minutes; and the gray-headed man said: 'That is remarkable; is it not? I think I could do that.' He did just the same thing; he confessed Christ, sent for his family, and they gathered around his bed; and there, with his dying breath, he too confessed Jesus Christ, the Lamb of God."

And so God used that word twice, and I have told it the third time this

afternoon. Perchance some careless one or some serious one; perchance some worldly one; perchance some thoughtful one, may just believe it, and in the silence of this hour lift the eyes to Him who hung on the cross, and is now on the throne, and say: "O Lamb of God, I trust Thee, I take Thee."—*Dr. A. J. Gordon*.

The Hospital Church.

No, brethren, we have not inverted the words. We have not said the hospital church when we meant the church hospital.

What do they mean? What is the hospital church? Well, brethren, if the confession must be made, it is the kind of church to which a large share of us belong. It is the Church of Christ as it has been perverted and weakened and devitalized by members who are only half alive. It is the church in which nine-tenths of us are lying on comfortable cots of self-righteousness and the other tenth are just able to crawl around and minister to our spiritual inability. Does not the average church of whatever denomination—present this aspect? How many churches do you know, in which all the members are alive and active? Do you know of any church in which one third of the members are engaged in sturdy, healthful and helpful work for Christ and the kingdom? If not—if the churches you do know of contains two-thirds or more of helplessly inactive members what else are they, in heaven's name, but ecclesiastical infirmaries? The members are there to get good rather than to give it, to be nursed rather than to minister. If this does not make them spiritual invalids, what does?

The plain truth, brethren, is that there are too many in our churches who do not belong there—who have no right to be there. We have, as it were, drafted a lot of incompetent material into the army of the Lord, for the mere sake of making a great show of numbers. In our zeal of converts and for large membership rolls, we have churching thousands ceremonially who are still unchurched spiritually, who are not yet in a condition of mind and heart to subscribe the true conditions of church membership, which are, first, supreme love of God, and second, self-exclusive love of man. The Church of Christ cannot stand on any other foundation than this, and be the Church of Christ.

In making the charge that modern churches, as a rule, are becoming simply ecclesiastical hospitals, we are aware that we are speaking out in meeting. So be it; we accept the responsibility. The facts are on our side; and it doesn't make much difference whether the meeting is or not. We will keep still on this subject when somebody explains why our churches keep growing larger and larger in numbers and smaller and smaller in influence. We claim that it is because there are too many invalids on the list. The Church of Christ is an army, not a hospital.—*Zion's Herald*.

Sympathy The Fruit of Suffering.

Sympathy for others in their afflictions is one of the blessed fruits of personal suffering. The Captain of our salvation was made perfect through suffering, and "inasmuch as He Himself hath suffered, being tempted, He is able to succour them that are tempted."

This does not mean that without sufferings Christ would have had no power to assist others, but that having had an experience in many respects like the people, he is better qualified to sympathize with them.

Touch'd with a sympathy within,
He knows our feeble frame;
He knows what sore temptations mean,
For he hath felt the same.

Those who have never felt the pain and strain of resisting a strong temptation are poorly qualified for helping the tried and tempted.

Those who have never felt the weariness and consequent gloom and despondency of protracted sickness, or who have never buried a dear friend or sweet child, are poorly qualified to impart consolation amid such scenes.

Often times the minister owes a large part of his usefulness to his afflictions. God sorely tries him, causes him to endure long and painful sickness, to pass through scenes of poverty, to dig grave after grave, and to surrender hope after hope, until in the bitterness of his soul he cries out, "Lord, it is enough;" all that he may be more useful and helpful to the poor and afflicted of his flock. This is the silver lining of the cloud. Should we not thank God for such afflictions and rejoice that we are being made like unto our Master.—*Reformed Presbyterian*.

Sin never ruins but where it reigns. It is not destroying where it is disturbing. The more evil it receives from us, the less evil it does to us.—*Secker*.

Not Such A Bad Day After All.

Poor Friday has been sadly abused. Let us take up the cudgels in its defence. It is not such a bad day, after all. Shakespeare was born on Friday, America was discovered Friday, Queen Victoria was married on Friday.

And so we might go through our chronological tables and find that hundreds of events, which have hastened the progress of our race happened on Friday. Mr. D. S. Davidson, of Montreal, a gentleman who is well known, by reputation at least, throughout the Dominion, has reason to bless Friday. For years he suffered from dyspepsia. All of these terrible symptoms torture the dyspeptic sufferer; variable appetite, nausea, gnawing at the pit of the stomach, gulping up of wind, heartburn, loss of flesh, sallow skin, dizziness, failing sight, furred tongue, foul breath, constipation, heart troubles. Sleeplessness added to the sufferings of Mr. Davidson. He also had severe pains in his back, and when he took any solid food was in agony for hours.

He tried several doctors, but with no relief. One Friday he heard of a medicine that was advertised as a cure for dyspepsia and all nervous diseases. He tried it that same day, and it did more for him than all the doctors. This medicine, which he commenced using on that fortunate Friday, was Paine's Celery Compound. He was soon able to sleep well, and his food did not hurt him. His present condition is best expressed in his own words, "I am a new man."

Building up and strengthening the nervous system, Paine's Celery Compound has great curative power in dyspepsia. It is a very easy, safe and reliable method of treatment.

How To Make Life Happy.

Take time; it is no use to foam or fret, or do as the angry housekeeper who has got hold of the wrong key, and pushes, shakes and rattles it about the lock until both are broken and the door is still unopened.

The chief secret of comfort lies in not suffering trifles to vex us, and in cultivating our undergrowth of small pleasures.

Try to regard present vexations as you will regard them a month hence. Since we cannot get what we like let us like what we can get.

It is not riches, it is not poverty, it is human nature that is the trouble.

The world is like a looking-glass. Laugh at it and it laughs back; frown at it and it frowns back.

Angry thoughts canker the mind and dispose it to the worst temper in the world—that of fixed malice and revenge. It is while in this temper that most men become criminals.

Show your sense by saying much in a few words.

Try to speak some kind word or do some kind deed each day of your life. You will be amply repaid.

Set your work to song.—*Post*.

A Sinner On His Knees.

Rev. Mr. Sutton once saw a Hindoo measuring his way to Juggernaut by his own body. He never rose upon his feet. When on his knees he reached his hands forward to the ground, and thus drew his body onward, beating his forehead against the ground three times, looking toward the temple which was now in sight. "I succeeded," says Mr. Sutton, "in stopping him. I inquired how far he had come in that manner." "Seven hundred and fifty miles." "How long have you been on the way?" "About eight months." "What do you expect from this visit to Juggernaut?" "Almost everything, particularly that I shall get rid of my sins."

It is easy to call such a man a fool. The man was not so great a fool as he would have been had he admitted that he was a sinner, but denied the necessity that something, by somebody be done about it. He was terribly mistaken, but was terribly in earnest.

Random Readings.

There is but one failure, and that is, not to be true to the best one knows.—*Forster*.

If thou wouldst attain to thy highest, go look upon a flower; what that does witlessly, that do thou willingly.—*Schiller*.

To finish the moment, to find the journey's end in every step of the road, to live the greatest number of good hours in wisdom.—*Emerson*.

Because Christ loves us, he claims us, and desires to have us wholly yielded to his will, so that the operations of love in and for us may find no hindrance.—*F. R. Havergal*.

By doing each duty fully as it comes, we qualify ourselves for more light and greater aptitude for succeeding duties. Faithfulness day by day in small things will make us keen to recognize the divine voice with reference to greater things.—*Chapman*.



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1889. WINTER ARRANGEMENT. 1890.

On and after MONDAY, 30th December, 1889, the trains of this Railway will run daily (Sunday excepted), as follows:—

TRAINS WILL LEAVE ST. JOHN.

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Accommodation for Point du Chene	11.10
Fast Express for Halifax	13.30
Fast Express for Quebec & Montreal	17.00
Express for Sussex	16.30

A parlor car runs each way daily on express trains leaving Halifax at 7.15 and St. John at 7.30 o'clock. Passengers leave St. John at 17.00 and take sleeping car at Montreal.

The trains leaving St. John for Montreal on Saturday at 16.20, will run to destination on Sunday.

TRAINS WILL ARRIVE AT ST. JOHN.

Express from Sussex	8.30
Fast express from Montreal and Quebec	11.10
Day Express from Halifax	15.50
Day Express from Halifax and Campbellton	19.25
Express from Halifax, Pictou and Mulgrave	23.30

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Eastern Standard Time.

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10.00 A. M.—For Fredericton Junction, St. John and points east. Vancorbora, Bangor, Portland, Boston, and points West; St. Stephen, St. Andrews, Houlton and Woodstock.

2.55 P. M.—For Fredericton Junction, St. John, connecting at the Junction with Fast Express via Short Line for Montreal and the West.

RETURNING TO FREDERICTON.

From St. John 9.40, 11.20 A. M.; 4.10 P. M.; Fredericton Junction 11.35 A. M.; 1.17, 5.57 P. M.; McAdam Junction, 11.10 A. M.; 2.00 P. M.; Vancorbora, 10.45 A. M.; 12.25 P. M.; St. Stephen, 8.50 A. M.; St. Andrews, 8.05 A. M.

ARRIVE IN FREDERICTON.
12.45, 2.10, 6.40 P. M.

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7.15 A. M.—Mixed for Woodstock and points north.

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