

My Guide.

The clouds hang heavy round my way,
I cannot see;
But through the darkness I believe
God leadeth me.

'Tis sweet to keep my hand in His
While all is dim;
To close my weary, aching eyes,
And follow Him.

Through many a thorny path He leads
My tired feet;
Through many a path of tears I go,
But it is sweet.

To know that He is close to me,
My God, my Guide;
He ledeh me and so I walk
Quite satisfied.

How To Be A Pastor.

BY REV. THEODORE L. CUYLER, D. D.

What is the chief object of the Christian ministry? It goes without saying that it is to win souls to Jesus Christ. The chief element of power with every true minister should be heart-power. The majority of all congregations—rich or poor—are reached, not so much through the intellect as through the affections. This is an encouraging fact; for only one man in ten may have the talent to be a great preacher; but all the other nine, if they love Christ and love human souls, can become great pastors. Nothing gives a pastor such heart-power, as personal attention to his people, for everybody loves to be noticed. Especially is personal sympathy welcome in seasons of trial. Let a pastor make himself at home in everybody's home; let him come often and visit their sick rooms, and kneel beside their empty cradles and their broken hearts and pray with them; let him go and see the business men when they have suffered reverses, and give them a word of cheer; let him recognize and speak kindly to the children, and he will weave a cord around the hearts of his people, that will stand a prodigious pressure. His inferior sermons (for about every minister preaches such sometimes) will be kindly condoned, and he can launch the most sharp and pungent truths at them from the pulpit, and they will not take offence. He will have won their hearts to himself, and that is a mighty step towards drawing them to the house of God, and winning their souls to the Saviour. "A house-going minister," said Chalmers, "makes a church-going people."

The chief end of a minister's work must never be lost sight of. It is to awaken the careless, to warn the endangered, to comfort the sorrowing, to help the weak, and edify believers; in short, it is to make bad people and good people better. Preaching strong Gospel-sermons is one of the most effective means to this end. But it is not the only one. Outside of the pulpit, every messenger of Christ can come to close quarters with the individual soul and preach eye to eye; no one can dodge such preaching, or go to sleep under it. If the shepherd can only save the sheep by going after the sheep, then woe be unto him if he neglect his duty! As many souls are won to Christ outside the pulpit, as in the pulpit. Every discourse too can be made thoroughly practical, and can be lodged more securely in the hearts of the people by constant and affectionate intercourse with them during the week. I am firmly persuaded that if many a minister would take part of the time that he now spends in polishing his discourses, and devote it to pastoral visitation, he would have larger congregations, and a far larger number of conversions to Christ. He would be a healthier man for the physical exercise he would be a more fluent speaker from the practice he would gain in personal conversation; he would be much more tender, eloquent, and heart-moving ambassador of Christ.

"How shall I become such a pastor?" To this question I would reply, determine to become one, cost what it may. If you are shy and bashful, conquer your diffidence; a man has no business to be a shepherd, if he is afraid of the sheep. If you are naturally reserved and reticent, unlock your lips. Go and talk with your people about anything or everything, until you get in touch with them; and then if you have any grace or "gumption," you can certainly manage to say something to them about the "one thing needful." It is not best that a minister should talk exclusively about things spiritual. Talk to them about their business, and show your interest in what they are doing. Encourage them to talk with you about your discourses; you will discover what shots strike, and what are only blank cartridges. Watch your chance to put in a timely and loving word for your Master. You are Christ's man on Christ's business. If you can only gain your point by going often to the house, then go often. One soul won wins another. You can reach the parents sometimes by reaching the son or daughter. These personal conver-

sations with individual souls, will train you to be a closer, more suggestive, and practical preacher. They will make you colloquial and simple and direct in the pulpit. Half of all the preaching is fired into the air. By knowing your auditors thoroughly, you can learn how to take aim. You will gather also most precious material for your sermons, by going about your people, and finding out what they are doing, what they are thinking, what they are suffering and what they need.

Resolve to devote a portion of every day to pastoral service. To visit a large congregation consumes a vast amount of time; but can you spend it more profitably elsewhere? Be on the lookout for sermon-hints wherever you go; one hour with a live man, may teach you more than two hours with a dead book. Do your book work and your Bible study in the forenoon, when your mind is fresh; devote your afternoons to making or receiving visits. Your evenings can be used for religious services and for some social recreations and for occasional pastoral visits and for general reading. But be wise enough not to burn out your brains in writing sermons by lamplight. Morning is the time which God gives you for study; midnight is the time which some fools steal from needed sleep. A minister who does not sleep during the week, will not long keep an audience awake on the Sabbath.

Go about your pastoral work systematically. Try to visit every family during each year, and some families will require your visits oftener. Go where you are needed most. Never neglect the poor and the unfortunate. If some querulous folk complain that you do not come often enough, and greet you with "O what a stranger you are; we thought you had forgotten us!" do not pay any attention to such grumblers. Do your utmost duty, and even then there will be some who will not stop growling until they get to heaven.

It is a blessed encouragement that the humblest minister can become a faithful pastor. God never intended that this world should be saved by pulpit geniuses, or else he would create more of them. The average Christian must save this world, if it is saved at all. Every minister of the Lord Jesus Christ, who loves his Master, who loves his Bible, who loves his fellow-man, and who hungers to win souls to the Saviour, can be a good pastor if he honestly tries. When you are studying Jesus Christ, never lose sight of the fact that he was a model pastor. "I am the Good Shepherd; the Shepherd knoweth his sheep; he calleth all his sheep by name."

How a Revival Began.

"I will tell you," said a speaker in one of the Fulton Street meetings, "how the revival began in Kalamazoo, Mich., last winter. We heard of the wonderful work of grace in this city and in other parts of the land. We thought we ought to share in it, and not stand idly by. Still we had no such feeling as was here. We appointed a daily prayer-meeting, however, Episcopalians, Baptists, Methodists, Presbyterians and Congregationalists all united. We appointed our first union prayer-meeting in much fear and trembling. We did not know how it would work. We did not know that anybody would come. We did not know how the measure would be regarded. We came together.

"At our very first meeting some one put in such a request as this: 'A praying wife requests the prayers of this meeting for her unconverted husband, that he may be converted and made a humble disciple of the Lord Jesus.' All at once a stout, burly man rose and said, 'I am that man. I have a pious, praying wife, and this request must be made for me. I want you to pray for me.' As soon as he sat down, in the midst of sobs and tears, another man arose and said, 'I am that man. I have a praying wife. She prays for me, and now she asks you to pray for me. I am sure I am that man, and I want you to pray for me.'

"Three, four or five more rose and said: 'We want you to pray for us too.' The power of God was upon the little assembly. The Lord appeared for us, and that right early. We had hardly begun, and he was in the midst of us in great and wonderful grace. Thus the revival began. We number from four hundred to five hundred conversions."—Dr. Prime.

Sweet Quietude in Trial.

"I was dumb, I opened not my mouth because Thou didst it." Such was the confession and acknowledgment of the tried monarch of Israel. He felt, and may have felt keenly, but murmured or complained not. And how inexpressibly precious to be able in the spirit of child-like love and confidence to recognize a Father's hand in every event of life, and a Father's gracious purpose in every cloud that may dark-

en our pathway on earth! Such a condition of soul is not inconsistent with the keenest sensibility! It is proper to sorrow, and to sorrow deeply, under peculiar trials and afflictions, provided there is no element of rebellion in the sorrow, and provided our sorrow does not cause us to despond, to refuse instruction and comfort, does not deter us from duty, or distract us in duty, or lead us to undervalue remaining blessings, or to distrust God, or diminish our regard for His cause and service.

It is not the design of grace to destroy the feelings of the human heart; but to purify and exalt them; and this it does most effectually—what nothing else can accomplish. Hence it is permitted to feel and to feel most tenderly and sensibly, if we are only and truly submissive to the will of our heavenly Father. Such a feeling of grief can and may be cherished, and yet there be the sweetest and most entire satisfaction with the appointments of Him whose providence is both real and universal; who is too wise to err, too good to be unkind, and too just to do wrong.

To share properly in this desirable quietude of soul, it is alike our duty and privilege to recognize the hand of God in our every trial and bereavement as the hand of a wise and kind and loving Father, ever near to us, and interested in all that interests us, and who, by these appointed methods of needed tutelage and discipline, would improve our Christian character, increase our usefulness and happiness, and promote His own honor and glory.

—North Carolina Presbyterian.

The Labor of Love.

A very humble but God-fearing Scotch couple had a son, their only child. From his birth they devoted him to the Lord and sought as his mind opened, to teach him the way of truth and to impress his heart with the love of Jesus. To their great delight he yielded in early youth to the call of the Gospel, and at length he offered himself for mission work among the natives of the west coast of Africa. While studying for this purpose his parents labored hard and denied themselves not a little in order to support him at college; and when he left for the foreign field his mother spun harder than ever so that, by the sale of her thread, she might help her son in his noble work for Jesus.

By-and-by her husband was taken home to the Father's house above, and though she well knew where he had gone, nature would have its tears. But a few weeks had passed when a heavier grief had to be endured. Tidings came to hand of the drowning of her son when he was crossing an African river in the discharge of his missionary duties.

Soon, however, did she dry her weeping eyes, and with humble cheerfulness remarked, "My son is nearer to me now in heaven than he was in Africa." For a considerable period she had managed, by great diligence and economy, to send him £10 a year to assist him in his work, and when he died she did not cease her labor for Jesus. "Now my dear son is gone," said the old woman, "my £10 a year shall go to some other servant of Christ."

This beautiful example of consecration recalls the case of the poor widow whose two mites, cast into the temple treasury, were more precious in the Saviour's eyes than all the gifts of the wealthy. "This poor widow," said he, "has cast in more than they all." Love to her God impelled the sacrifice and with what emotion did the Lord Jesus behold the act!—Presbyterian Messenger.

The Difference.

We were present once when a Universalist preached from the text, "Our Father who art in heaven," and claimed that all men are God's children and are sure to get home to heaven at last. When done he gave an opportunity for remarks and questions.

A young man who was present arose and spoke substantially thus: "I call this audience to notice the difference between the general drift of the sermon we have just heard and the general drift of the New Testament. The aim of the sermon has been to make it clear that all men are God's children, and that they will, therefore, certainly be saved. The aim of the New Testament is to reveal to men how they can become the children of God, that they may be saved. 'Come ye out from among them and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you, and be to you a father, and ye shall be to me sons and daughters, saith the Lord Almighty.' 'But as many as received him, to them gave he power to become the sons of God.' How different this from the speaker's view of our relationship to God." At this point the Universalist, thinking that the young

man had spoken quite long enough, arose and broke in on his remarks with a few hurried words of defense, and said, "Let us be dismissed."

Principle and Feeling.

"Religion is a matter of principle." Yes, so it is; but principle ought to be set on fire with love. There may be extravagances connected with revivals of religion. Wesley was a calm, self-possessed kind of man, and yet under his quiet preaching, it is said, strong men would sometimes fall to the floor as though they were shot. He tried to check all undue demonstrations, but did he stop preaching the vital doctrines of Methodism because the movement had a few drawbacks? If he had done so, God would have raised up some one else to preach His Gospel of a new era. God was not willing to stay this tidal wave of salvation because it may have had a little foam upon its crest. Even a fanatic with a heart full of love is a thousand miles nearer heaven than a cold-hearted formalist.

The Gospel is not merely a cold, abstract creed, nor a code of iron laws, nor a system of forms and ceremonies. What does God care for the frippery of forms and the child's play of empty ceremonies, but it is the power of God unto salvation, enabling believers to say, "The love of God is shed abroad in our hearts;" and this indwelling love lights up the whole life, making it saintly and lovely and beautiful.—N. Y. Advocate.

CONTENTMENT.—On a very cold day I dined with Rev. Mr. M., now nearly eighty years old, hale, hearty, cheerful, happy and the brightest talker at the table. As we came from church into the hall of brother C, our host, we all drew off our overcoats. Brother M. was asked to take off his. "No," he said, "'tis tight and not in my way;" to me he explained, "It is not really an overcoat, but a warm, close-bodied coat. I have a light summer-coat under it. I haven't been able to buy an overcoat this winter."

Thereon I pondered. Not able to have an overcoat! He was away from home, had been for six weeks traveling at work to support his family, had been a useful and efficient minister of our church for fifty years, always at work, never sick, always poor, sometimes a missionary, sometimes a pastor, sometimes a Sunday-school evangelist, but always employed, and at the approach of four-score too impecunious to own an overcoat. Nobody has given him one, and best of all, he is superior to circumstances and can be happy and hopeful without it. He deserves well of Christians, makes no demands, lays up his treasures in heaven and I am sure has large deposits there. When called for he is ready; and won't he take a high seat?

"I have learned in whatever state I am to be content," said Paul. I've given you the picture of another Paul. Thank God for the faith of Christ.—Selected.

A Wrong Tendency.

There is a tendency among us to be satisfied with a shallow religious experience, and this disposition is, in a great measure, chargeable to the men commissioned of God to preach the Word. They frequently fail to emphasize the essential truths of the Bible concerning sin, repentance, faith and holy living. We do not favor sensational preaching, but we do assert that the watchman should warn the people with all the earnestness of his redeemed nature—warn them against every form of ungodliness and worldly lust, and with a pathos and fervor born of love to God and men he should enforce the duty of complete consecration to Christ. Formalism and indifference have in many places dried the very foundations of religious life; the fashion of the world has crept into the Church the chilly atmosphere of ungodliness has stolen into the pulpit, and we are in a pitiful plight, having the form of godliness while we deny its power.

What is the remedy? Let the preachers tarry till they are endued with power from God; let them not go forth till they are clothed with strength of pentecostal grace. Let them be filled with the Holy Ghost and with faith; then let them preach out of the fulness of a blessed experience, relying on the promise of God that his work shall not return void, but shall accomplish that whereunto he has sent it.—Alabama Advocate.

BROTHERLY KINDNESS ought to be manifested by all church members. Many complain that they find so little in those with whom they are joined in fellowship. It is, however, absurd and foolish to expect that from others which we are not ready to give ourselves. Besides all this it is as individuals give evidence of Christian character they elicit love. Only those who demonstrate such a character have a

right to expect brotherly kindness. He who manifests no love himself does not deserve that others should love him. Many who complain want to be loved more than they deserve, and often when they censure others would do well to see whether there are not faults in themselves which provoke and justify the coldness they charge on their brethren. People of a suspicious disposition are apt to be morose and unsocial, and such will reap as they sow.—Inquirer.

HAS IT NOT HAPPENED to you to be unexpectedly taken into the confidence of some brother whom you have harshly judged, only to find with surprise that he was staggering all the time under such a burden of trouble and temptation as to make your judgment inexpressibly cruel? Have you never set at naught your brother, only to find out at last that, if not more loyal, he was at least more ready to suffer and sacrifice for Christ's sake than you were? The police arrested a man the other day who had been sandbagged and robbed, and hustled him off to the lock-up for drunkenness, when he was only dazed. Upon the highway of life there are many who have been so knocked about and robbed that they are morally and spiritually dazed, but they are not drunken as we might suppose. They need medicine more than mauling.

WHAT GOD SAYS.—Many are satisfied when in their prayer they are able to pour out their thoughts and words to God. They seldom care to listen to what God has to say in return. Thus they remain continually in darkness and struggle to discover the true light. God does not want to know what you think or what you have to say. He knows all that goes on within your heart. He needs only to tell you what he has to say about you; and you must give him the opportunity of doing so. You must turn aside from your own doings and undoings, and hush your heart in silence before him. Then the sweet voice is heard; then the hidden treasures of heaven are revealed then you find what God means you to be, and a work of ages is accomplished in a moment. Only grant God an opportunity to speak out, and don't drown his sweet and still voice in the uproar of your noise, and you will find what an everlasting peace and joy he can give you.—Selected.

Random Readings.

Nothing but the attributes of God, exhibited to the human mind, can give it that enjoyment which it incessantly and urgently craves.

There is no greater mistake than in investing religion with gloom. Wisdom's ways are ways of pleasantness, and all her paths are peace.

We are never able to take care of ourselves. The prodigal tried it and failed. The same trial is made every day, and always with the same result.

It is one thing to praise the beatitudes; it is another to practice their spirit. Any one can do the former; it requires grace to succeed in the latter.

Would that the days of our human autumn were as calmly grand, as gorgeously hopeful, as the days that lead the aging year down to the grave of winter!

When a man is faithful and true in small things, depend upon it he will be faithful and true in great things. Great principles depend upon small details.

In Christianity nothing is of real concern except which makes us wiser and better; everything which does not make us wiser and better is the very thing which Christianity intends.

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FOR A THOROUGHLY good Extract of Lemon, try the "Royal."

Mrs. Chas. Smith, of Jimes, Ohio, writes: I have used every remedy for sick headache I could hear of for the past fifteen years, but Carter's Little Liver Pills did me more good than all the rest.

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Mrs. Harry Pearson, Hawtrey, writes: For about three months I was troubled with fainting spells and dizziness which was growing worse, and would attack me three or four times a day. At last my husband purchased a bottle of Northrop & Lyman's Vegetable Discovery, from which I derived considerable benefit. I then procured another, and before it was used my affliction was completely gone, and I have not had an attack of it since.



INTERCOLONIAL RAILWAY

1890. WINTER ARRANGEMENT. 1891.

ON and after MONDAY, 24th Nov., 1890, the trains of this Railway will run daily (Sunday excepted), as follows:—

TRAINS WILL LEAVE ST. JOHN.

Day Express for Halifax and Campbellton	7.10
Accommodation for Point du Chene	10.40
Fast Express for Halifax	13.30
Express for Sussex	16.30
Fast Express for Quebec & Montreal	16.55

A parlor car runs each way on express trains leaving St. John at 7.10 o'clock, and Halifax at 7.15. Passengers from St. John for Quebec and Montreal leave St. John at 16.55 and take sleeping car at Moncton.

The train leaving St. John for Quebec and Montreal on Saturday at 16.55 o'clock will run direct, arriving at Montreal at 18.05 Sunday evening.

TRAINS WILL ARRIVE AT ST. JOHN.

Express from Sussex	8.30
Fast express from Quebec and Montreal (Monday excepted)	9.35
Accommodation from Point du Chene	12.55
Day Express from Halifax	19.20
Fast Express from Halifax	22.30

The trains of the Intercolonial Railway to and from Montreal and Quebec, are lighted by electricity and heated by steam from the locomotive.

All trains are run by Eastern Standard Time.

D. POTTINGER, Chief Superintendent.

Railway Office, Moncton, N. B., 20th Nov., 1890.

Canadian Pacific Railway, NEW BRUNSWICK DIVISION.

All Rail Line to Boston, &c. The Short Line to Montreal, &c.

ARRANGEMENT OF TRAINS

In Effect August 14th, 1890.

Eastern Standard Time.

LEAVE FREDERICTON.

6.00 A. M.—Express for St. John, and intermediate points to Vancouver, Bangor, Portland, Boston, and points West; St. Stephen, St. Andrews, Houlton, Woodstock, and points north.
10.30 A. M.—For Fredericton Junction, St. John and all points east.
3.15 P. M.—For Fredericton Junction, St. John, etc.

RETURNING TO FREDERICTON.

From St. John 6.35, 8.45, a. m.; 4.45 p. m.; Fredericton Junction, 8.10, a. m., 12.00 m., 6.25 p. m.; McAdam Junction, 10.40 a. m.; 2.15 p. m.; Vancouver, 10.30 a. m.; St. Stephen, 7.50, 11.25 a. m.; St. Andrews, 7.35 a. m.

ARRIVING IN FREDERICTON.

9.20 a. m., 1.10, 7.20 p. m.

LEAVE GIBSON.

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

ARRIVE AT GIBSON.

4.50 P. M.—Mixed from Woodstock, and points north.

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DECEMBER 17

BRONCHITIS

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