

**Kneeling at the Threshold.**

I'm kneeling at the threshold, weary, faint and sore,  
Waiting for the dawning, for the opening of the door;  
Waiting till the Master shall bid me rise and come  
To the glory of his presence, to the gladness of his home.

A weary path I've travelled, 'mid darkness, storm and strife,  
Bearing many a burden, struggling for my life;  
But now the morn is breaking, the toil will soon be o'er,  
I'm kneeling at the threshold, my hand is on the door.

Methinks I hear the voice of the blessed, as they stand  
Singing in the sunshine, in the far-off sinless land.  
O would that I were with them, amid their shining throng,  
Mingling in their worship, joining in their song!

The friends who started with me have entered long ago,  
One by one they left me struggling with the foe;  
Their pilgrimage was shorter, their triumph sooner won,  
How lovingly they'll hail me when all my toil is done!

With them, the blessed angels, that know no grief nor sin,  
I see them by the portals prepared to let me in.

O Lord, I wait thy pleasure,—thy time and way are best!  
But I'm wasted, worn and weary; O Father, bid me rest!

—Guthrie.

**Winning Souls.**

No nobler work ever engaged the thought and energies of a human being than that of winning souls to Christ. Too few among us feel the impulse of a holy ambition in this direction. There are multitudes engaged in winning souls away from paths of virtue and righteousness. Many do this without effort or thought by the force of example; and by others most ingenious inventions are prepared for the purpose of turning men into paths of evil. In nothing has greater skill been displayed by man than in this diabolical business of winning souls from Christ. Many are professedly engaged in winning souls from sin, but not many possess the wisdom which makes their efforts eminently successful. Intellectual vigor and a liberal education will aid in this good work if they are consecrated to it and baptized with the Holy Ghost; but splendid gifts and attainments are almost worthless here if they stand alone. The wisdom which wins souls is the wisdom which comes from above.

To win souls one must be a sincere and devoted Christian. Those who have not traveled the road of repentance and conversion cannot show others the way. One who has not forsaken his own sins cannot lead his neighbors to do so. He whose hands are not clean and whose heart is not pure will have no good influence over those whom he seeks to save from the error of their ways. They will be repelled instead of attracted by his exhortations and prayers. A thorough Christian, with a genuine experience of love to God and the witness of the Spirit and the assurance of faith, whose life is above reproach, will win souls without an effort, and still more will be won by the earnest efforts which he cannot refrain from making.

A spirit of gentleness is essential in one who would win souls. A hard and cruel man who has no sympathy or tenderness of spirit, a morose, vindictive man, can do little to charm souls into the religion which he proclaims. Dr. Guthrie, the illustrious Scotch divine, tells of a preacher to whom he once listened, and whose vindictive spirit displayed itself conspicuously. "He declared he did not envy the state of those who did not rejoice that God's enemies were destroyed, and that with a destruction without remedy; and he laid such savage emphasis on the word 'rejoice,' and his eye flashed such fire, that I thought of the words of Paul, 'Of whom I tell you even weeping.'" Such preaching is worse than wasted. Loyalty to truth and righteousness does not require a Christian or a minister to delight in the punishment of sinners. The love of God shed abroad in the heart will yearn over those who are lost, and rest not until they are restored, and effort can restore them. One who fails to make his hearers feel that his heart is really moved in their behalf cannot win them.

An eminent evangelist in England, recently said concerning his work: "I made a great mistake when I began this work. A great majority of the converts were women, and I could not understand why they were so few men. Then I discovered the reason. I had made the mistake of hitting the men too hard to begin with. I hit them so hard in fact before making them at

home with me that I set up in their minds a prejudice against me. I changed my tack and with the best results." It may be that the English evangelist has found the secret of winning men as well as women to religion. The sinner who gets the impression that the preacher is trying to punish him for his iniquities, by holding up his life to the contempt of his neighbors, will not be easily won. The brusque man who cares nothing for consequences, but takes pleasure in the disgrace of sinners, lacks one essential quality of a soul-winner.

It is not safe, however, to prophesy smooth things when stern commands and solemn warnings ought to be uttered. The Bible requires ministers to speak comfortably to Jerusalem, but it pronounces a woe on those who cry "Peace, peace; when there is no peace." The tendency of the pulpit in our day is to omit all reference to the future punishment of sin, and dwell exclusively on the love of Christ and the mercy of God in providing salvation for all men. Preachers of the past generation may have erred in preaching too much on the terrible consequences of sin, but if we now go to the other extreme, the last error will be worse than the first. It is the truth that wins souls. The doctrines which teach that the "way of transgressors is hard" and the "wages of sin is death" are as important elements of the Gospel as any other. It is a notable fact that where these doctrines are ignored not many souls are won.

A spirit of prayer is indispensable to one who would win souls. A Christian wife, who was deeply concerned for the conversion of her husband, laid the case before her pastor, saying: "I have done all in my power to persuade him to become a Christian, but with no effect." The pastor replied: "Madam, talk more to God about your husband, and less to your husband about God." This counsel seemed good, and she tried it with the very result which she had so long and earnestly sought. If this counsel should be acted upon by all Christians who are anxious to see souls saved, there would be a great harvest. It is well to speak to the unsaved about God, and to speak to the pastor about those who are walking in darkness and secure his co-operation; but it is best of all to speak to God.—*Christian Advocate.*

**Unreasonable Demands.**

Under the head of "Unreasonable and Unwise Clamor," Rev. Joseph Ricker, D. D., writes in *Zion's Advocate* an article as forcible as it is truthful and timely. We quote in full.

Great sermons are the cry of the age, a cry that is waxing louder and louder. It is earnest beyond all precedent, and, may I not say, beyond all reason. So feverish has this demand grown in many quarters that the preacher has come to be rated somewhat after the fashion of the horse by his paces. He must not only be absolutely fleet in the course, but must come in handsomely before anything else in the region, or his people will be liable to a pang of mortification. Now, who can doubt that this is, at once, a great injustice to the preacher and a wide departure from the simplicity of the gospel? No man living, unless he be a prodigy of vigor and strength, can long endure such a strain upon his powers. The body may bear up against it for a season, the step may be firm for a time, but presently it will be seen to falter and grow unsteady. The outer man will become a mere prison-house, against whose bars the mind will beat its wings so incessantly that both will soon be rendered unfit for service. It is not adequately thought of, the labor which the pastor is required to perform independently of his pulpit preparations. Has the reader ever attempted a summary of this labor? If not, he could hardly do his pastor a better service than to write one out and master all its details. Among them would be included lectures, prayer and conference meetings, weddings, funerals, ordinary pastoral calls, special calls upon the sick and dying, the social gatherings of his people, a due regard to the claims of the Sunday school, a vigilant eye to the contributions in aid of all good causes, attendance upon and participation in conventions, associations, ordinations, dedications, national anniversaries, and a becoming interest in common schools and higher institutions of learning, the claims growing out of citizenship, the claims of the family, the claims of the press, and other claims almost without number. Besides! Such is the incessant draft upon the pastor, whether he has just girded himself for the work or been longer in the field. And he is always expected to honor this draft at sight. Not only must he thus run higher and thither at the call of duty, but upon every occasion he must hold himself

in readiness to open his mouth and speak. And when he speaks, he must say something, something fresh, something to the point, and something in good taste.

O friends, beware how you treat your pastor in this regard. The earthen vessel, contain it treasures ever so rich, may be easily crushed. The weary brain will not always work, the inspiration will not always come, the tide of thought will not always flow. Ever and anon its channel will get dry, perchance, even dusty. There are rare exceptions, it is true. But in every such case the poor body has to pay the penalty. The career of the individual may be brilliant, but so is that of the meteor. Your Kirke Whites and Summerfields may burn and blaze intensely while they last, but how soon does their earthly substance consume away and turn to dust!

Our churches should not, therefore, yield to any unreasonable cravings for what are popularly called great sermons. As a rule, they are not the best sermons for any congregation. It is well, doubtless, sometimes to stand upon the loftiest mountain peaks of revealed truth, where the soul is filled with trembling awe at the boundless prospect; well also, occasionally, to listen to a discourse of exceptional intellectual reach, and depth, and finish. But it should all the while be remembered that in the vales chiefly are the rich pasture grounds, and the waving corn, and the hidden springs, and the perennial streams which make glad the city of our God. Good, rather than great, sermons should be coveted, sermons that are rich in all the treasures of simple gospel truth, sermons that breathe and palpitate with spiritual life, sermons adapted to arouse the conscience, stir the heart, and send the hearer home to his Bible and his closet. If the people will be satisfied with sermons like these, the gain to themselves will be great beyond expression, and their pastor will be spared the mortifying consciousness that, in order to gratify their cravings, he must consent to act the part of a mere intellectual gymnast, and so become faithless to his best instincts and his most solemn vows.

**How to Treat a Brother's Sins.**

1. The Christian's attitude toward sin in other Christians should be infused with the spirit of the Golden Rule: "As ye would that men should judge your sins, so judge ye also theirs." St. Paul gives us an excellent practical rule on this subject: "But why dost thou set at naught thy brother? For we shall all stand before the judgment seat of Christ. . . . Let us not, therefore, judge one another any more; but judge this rather, that no man put a stumbling-block or an occasion to fall in his brother's way. . . . Wherefore receive ye one another, as Christ also received us, to the glory of God." There you have a sort of sublimation of the Golden Rule. "As Christ has done unto you, so do ye also unto others." Better to make the actual Christ our pattern than even the potential man!

Be charitable, then, toward the brother who falls into sin. As Christ has borne with our sins, so let us bear with the sins of others. Let us not deny any man as large a hope as we cherish for ourselves.

2. The Christian's attitude toward the backslider should be an attitude of helpfulness. Our natural impulses might well guide us here. When we see a person fall in the street, do we stand off and abuse him for not having a steadier head and a surer foot, or do we go and help him to rise? Shall we permit a natural impulse like this to put to shame a spiritual impulse, under like circumstances? When we see a Christian fall, shall we stand off and condemn him, or shall we lift him up and help him on his way? What say Paul? "We that are strong ought to bear the infirmities of the weak, and not to please ourselves." No doubt it is pleasing to some men (we can hardly call them Christians) to look on in self-complacency when a brother professes himself weaker than they are. There seems to be a tendency in the Christian Church to look with favor upon power and with disfavor upon weakness. This is a historical principle in the history of the church. It has always lain at the basis of Catholicism, and has entered more or less largely into the spirit of all the sects. Worse than that, it has affected individuals in the church. But it is a spirit which is utterly wrong.

The teachings and the example of the great Founder of the church are against it, and we must eliminate it before we can have a perfect church or a perfect church member. Let us then, begin the good work of reformation by rooting this spirit of egotism, this love of supremacy, out of our own lives. Let us not exult, either secretly or openly, at the weakness of a Christian brother, although his weakness may seem to emphasize our

strength. Let us be kindly affectionate one toward another in brotherly love preferring one another. If a brother falls, let us do our best to raise him up and help him on his way, and in so doing fulfill the law and the spirit of Christ.

3. Finally, the Christian's attitude toward sin in others should be one of intimate and undisguised sympathy. The way to help a man, to redeem him from his sin, is to come down to him, come close to him, be "all things" to him, as the Apostle says. We do not save a drowning man by standing on the shore and giving him suggestions, no matter how valuable and lucid, in the art of swimming. We jump into the water, and swim to the drowning man, and lay hold of him, and struggle with him, and go down into the depths with him; and not until we have brought him within the reach of the friendly rope have we saved him. And we must save men's souls as we save their bodies. We must go down to them, and put our arms about them. Sympathy saves. Heart to heart is the secret of influence. Jesus Christ came down to us, or He never could have saved us. He confessed that He was tempted like as we are; He shared the burden of all our weaknesses. And this is what Christians ought to do for each other. You cannot help a man unless you sympathize with him. Help without sympathy is a charitable ghost that you can put your hand through—*Zion's Herald.*

**Some other Women's Homes.**

Some day our boys and girls astound us by reflecting the meanness and coarseness which they have absorbed from our neighbors' children. Our own children have been well cared for, and we have been civil to our neighbors, and perhaps mildly social; but as to assisting this woman, whose life has been limited by poverty, hard work, and long-inherited disease of the more refined feelings—a help which would probably have borne good fruit and protected our own homes—that we never thought of.

There are many homes in villages and country where no effort is made to render life interesting, cheering, inviting to the many whose thriftless management makes them the target for the contemptuous Yankee epithet "shiftless!" The wives and daughters work and work, and long, as all women do, for diversion and pleasure, and try in a forlorn way to get them. There are, side by side with these, others who, from greater opportunities or stronger natural bent, are more intelligent, better balanced, or better managers, and to these the large field of personal ministrations is open. The chief requisites for the work are a kind heart, a genuine desire, to help, a willingness to share the results of one's experience and good fortune, and tact enough to make such efforts acceptable even to the sensitive. There is nothing more disarming to the resentful spirit of independence, which often spoils our best intentions, than genuine friendliness. We must realize that all women are human beings, with the same feelings and capacities for suffering, and that all, even the dullest, know the difference between despair and indifference and hope and sympathy.

Let us take an interest in our less fortunate neighbor, her children, her work, and cheer her with all the heartiness we can command. Sometimes we can tell her better ways to manage at her cooking, her sewing, and economics, and at other times we can lighten her heart with tales of our own trials and failures. Let us lend our books—even a good cook-book may do wonders—our papers, our magazines.

A few such efforts will awaken in us a greater desire to be helpful in this friendly way, and prompt us to think of countless womanly offices which have long been forgotten.—*Home-Maker for November.*

**Thirsting for God.**

"As the hart panteth after the water brooks, so panteth my soul after Thee, O God. My soul thirsteth for God, for the living God." From many millions of hearts has the cry gone up! It is the expression of the most interior, the most spiritual desire the heart can experience. Though agonizingly intense, it is rich and blissful. It is a profoundly felt want of the soul, and recognition of God as the object of its yearning. And this itself thrills the soul with unutterable delight. It lifts up out of all that is low, strengthening it to overcome its own evil tendencies and successfully to resist every opposing influence from without. It is the agonizing spirit that urges us through the strait gate and up the narrow way, and when it reaches the summit, when it enters into conscious communion with God, how rich, how sweet, how satisfying, how restful! Now the soul has found its one, its only true, satisfying portion. But

here this conscious communion with God is subject to interruption; and it is best it should be so. The earthly tabernacle could not bear this "weight of glory" unintercepted, and these interruptions are a wholesome discipline of the Spirit, teaching it to aspire and trust. But not so in heaven. There communion will be uninterrupted and our bliss complete. The soul will be at home with God, and in His presence is fullness of joy, and at His right hand are pleasures for evermore.

O blest communion here below  
To us in mercy given.  
O be it ours at last to know  
The richer bliss of heaven!

"PREVENTING GOOD."—It is said of Lord Eldon that he "prevented more good than he ever did." Cranky Christians prevent good. Critical Christians prevent good. Inconsistent Christians prevent good. The best way not to hinder good is to do good. Take hold and help. Do the next thing. Why stand ye here all the day idle? Dr. Pierson says that "the bulk of professing disciples practically do nothing whatever in disciplining others." Canon Wilberforce says that a Christian's duty is to admit, submit, commit, and transmit. You admit the truth of Christ, you submit your will to Christ, you commit your soul to Christ, but what do you transmit to others? Begin now; do some personal work for Christ and souls. The Lord is watching to see you work. "Let every hearer become a herald."—*New York Evangelist.*

AT ONE TIME the Shanars, a Tinnely tribe of Hindus, in the populous village of Sevel, having been converted to Christianity under the preaching of the missionaries, rose in a body and demolished their devil-temple, and hewed their chief idol (Amman) to pieces. The act drew a great crowd, and the heathen were very angry at the "outrage," and but for the influence of the missionaries would have violently interfered. "Oh, ye fools and madmen!" they cried, "what have you been doing? cutting down and destroying the tutelary gods and goddesses of your village! Be sure Amman will shortly avenge herself upon you!" "No," replied the Christians. "These are only sand and clay; they can do us no harm as they never did us any good. The Lord Jesus alone is God. Him we worship, and he will protect us."

SECRET SIN.—Nothing in this world is hidden forever. The gold which has lain for centuries unsuspected in the ground reveals itself one day on the surface. Sand turns traitor, and betrays the footsteps that have passed over it; water gives back to the tell-tale surface the body that has been drowned. Fire itself leaves the confession, in ashes, of the substance consumed in it. Hate breaks its prison-secrecy in the thoughts, through the doorway of the eyes; and love finds the Judas who betrays by a kiss. Look where we will, the inevitable law of revelation is one of the laws of nature. The lasting presentation of a secret is a miracle which the world has never yet seen. "Be sure your sin will find you out."—*Selected.*

**Random Readings.**

Skill in defining indicates good thinking. Nothing is so indicative of deepest culture as a tender consideration of the ignorant.—*Emerson.*

In this world not to be grieved, not to be afflicted, not to be in danger is impossible.—*St. Augustine.*

We cannot control the evil tongues of others, but a good life enables us to despise them.—*Cato.*

Love is the refreshing water; the law is the channel for it to flow in, and the spring is the bosom of God.—*McCosh.*

I wonder many times that ever a child of God should have a sad heart, considering what the Lord is preparing for him.—*Samuel Rutherford.*

Prayer is not eloquence, but earnestness; not the definition of helplessness, but the feeling of it; not figures of speech, but compunction of soul.—*H. More.*

The purposes of the Almighty are perfect, and must prevail, though warring mortals may fail to accurately perceive them in advance.—*Abraham Lincoln.*

Every act of self-denial will bring its own reward with it, and make the next step in duty and virtue easier and more pleasant than the former.—*The Churchman.*

In at least three cases out of four the men who are fairly successful in business pursuits are men who were so fortunate as to secure frugal, industrious, hopeful, cheerful wives. Now, young man, look around, observe carefully, take notes, and see if this statement is not true, and then—do as you please.

**INTERCOLONIAL RAILWAY**

1880. 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.**

Day Express for Halifax and Cambridge	7.30
Accommodation for Point du Chene	11.10
Fast express for Halifax	13.30
Fast express for Quebec and Montreal	17.00
Express for Sussex	18.30

A parlor car runs each way daily on express trains leaving Halifax at 7.15 and St. John at 7.30 o'clock. Passengers from St. John for Quebec and Montreal leave St. John at 18.20 and take sleeping car at Moncton.

The train leaving St. John for Montreal on Saturday at 18.20, 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
Fast Express from Halifax	15.50
Day express from Halifax and Campbellton	19.25
Express from Halifax, Pictou and Mulgrave	23.30

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

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D. POTTINGERR,  
Chief Superintendent,  
Railway Office, Moncton, N. B.  
27th December, 1889.

**New Brunswick Railway Co.**

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**ARRANGEMENT OF TRAINS**

In Effect Dec. 30th, 1889.

**Eastern Standard Time.****LEAVE FREDERICTON.**

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

10.00 A. M.—For Fredericton Junction, St. John and points east, Vanocboro, 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 East 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, 5.37 P. M.; McAdam Junction, 11.10 A. M.; 2.00 P. M.; Vanocboro, 10.45 A. M.; 12.25 P. M.; St. Stephen, 8.30, A. M.; St. Andrews, 8.05 A. M.

**ARRIVE IN FREDERICTON.**

12.45, 2.10, 6.40 P. M.

**LEAVE GIBSON.**

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

**ARRIVE AT GIBSON.**

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

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