On His altar lay it down, Burden hard to carry, He the world's strong burden-bearer, Of severest toils the sharer, Though relief may tarry.

On His altar lay it down If He asks thy treasure, When an earthly joy He taketh, Holy recompense he maketh In unstinted measure.

On His altar lay it down, Boon of thy vain longing, Not in wrath the strange denial, See'st thou not from out the trial Richer blessings thronging.

On His altar lay it down, In full resignation, Loving heart for service lowly Leave it on the altar holy As thy glad oblation. -Mary H. Leonard

How to be a Pastor.

BY REV. T. L. CUYLER.

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 "ffections. This is an encouraging fact; for only one man in ten may have the talent to be a very great preacher; but all the other nine, if they love Christ and love the human souls, can become great pastors. Nothing gives a pastor such heart-power, aspersonal attentions to his people, for everybody loves to he noticed. Especially is personal empathy welcome in seasons of trial. Not a pastor make himself at home in e 'erybody's house; let him come often and visit their sick rooms, and kneel b side their empty cribs and their broken hearts and pray with them; let him go and see the business-men when whey have suffered reverses, and give whem a word of cheer; let him recogvize 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 serons(for about every minister preaches 's ch sometimes) will be kindly condined, and he can launch the most p ingent truths at them from the pulpit and they will not take offense. 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 to edify believers: in short, it is to make bad people good. 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 to preach eye to eye; offered, should not be over-looked, bers of a family who worship morning no one can dodge such preaching, or g, to sleep under it. If the shepherd and laid upon the altar could easily have affectionate intercourse with them durin polishing his discourses, and devote would be a healthier man for the phyflient speaker from the practice he phenomenal. would gain in personal conversation; h: would be a much more tender, eloq ent, and heart-moving ambassador of Christ.

"How shall I become such a pastor?" To this question I would reply, Determ ne to become one, cost what it may. are only blank-cartridges. Watch your life shall preserve it." chance to put in a timely and loving

parents sometimes, by reaching the son or daughter. These personal conversations 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. knowing your auditors thoroughly, you can learn to take aim. You will gather also most precious material for your sermons, by going about among your people, and finding out what they are doing, what they are thinking, what they are suffering, and what they need.

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 the look-out 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 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 lamp-light. 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 passed up to the table, whereon they 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 not stop growling until they get to ing?"

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 fellowmen, 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. "Iam the Good Shepherd; the Shepherd knoweth His sheep; He calleth all His

Faith and Self-consecration.

fice, the faith of Isaac, in being thus not upon his name." But the mem-He who allowed himself to be bound and evening may feel safe. can only save the sheep by going after resisted all the attempts of his father manner and time for this important the sheep, then woe be unto him if he to make him a victim; for he was no service. There should be no serious neglect his duty! As many souls are mere helpless child, but a goodly young difficulty if the following rules are won to Christ outside the pulpit, as in man, about twenty-five years of age. carefully observed. the pulpit. Every discourse too soon In the very prime and vigor of early can be made thoroughly practical, and manhood, he consents to become a should be performed at seasonable can be lodged more securely in the slain sacrifice at the hands of an old hours, while the mind is vigorous, and hearts of the people, by constant and man of at least one hundred and twenty- none of the members of the family are five years! In this submissiveness oppressed by sleep. ing the week. I am firmly persunded may be seen a worthy example of the that if many a minister would take resignation to the accepted manifesta- nected with the family should be part of the time that he now spends | tion of the divine will, which is the | present, because they are immortal | is to pastoral visitation, he would have to God's appointment required strong ever. larger congregations, and a far larger | faith, and could only originate in a number of conversions to Christ. He strength of faith not inferior to that formed at regular and stated hours. exercised by Abraham himself, whose that the family may be trained to sical exercise; he would be a more faith is recognized as being decidedly punctuality and system.

There is scarcely less to be com- to be wearisome. the occasion, so far as he was concerned form. involved the highest development of (6). It should specify circumstances s cep. If you are naturally reserved upraised. Therein is afforded a most their sins manifested to him. and reticent, unlock your lips. Go impressive lesson of self consecration, certainly manage to say something to acceptable unto God, which is your the true believer. them about the one thing needful." reasonable service." In properly con-It is not best that a minister should sidering the claims of this example, as the children and the father are emtak exclusively about things spiritual. they bear upon an imitation of Isaac's ployed and must be out in the even-Talk to them about thei- business, and self-consecration, indicated by his self- ing, the best way perhaps is for the s low your interest in what they are surrender, the words of Christ should family while at the teatable to all bow doing. Encourage them to talk with be remembered when he said, "Who- their heads while one leads in a short you about your discourses; you will soever shall seek to save his life shall prayer just before they leave the table. discover what shots strike, and what lose it, and whosoever shall lose his The fact is no one can afford to eat

Isaac's self-consecration is suggestive | blessings. wordforyour Master. You are Christ's as to an essential element of true faith. man on Christ's business. If you can There was a completeness in it which teaches children religion by almost inonly gain your point by going often to is shown to be highly commendable tensible degrees. While they surround than Bible-listening. It may not be of hair by using the best of all restorthe house, then go often. One soul and absolutely indispensable by Mr. the altar of God, Divine instruction as easy; it may not be as enjoyable; ers, Hall's Hair Renewer.

won wins others. You can reach the Spurgeon, who says: "When Henry VIII. had determined to make himself head of the English Church he insisted that the Convocation should accept his leadership without limiting or modifywould have no tantrums', as he called little of the honor of his salvation, and with God. - The Worker. he would save alive some favorite sin; he would fain amend the humbling terms of grace-but there is no help for it. Jesus will be all in all, and the sinner must be nothing at all. Resolve to devote a portion of every | The surrender must be complete, there must be no tantrums; but the heart must, without reserve, submit to the sovereignty of the Redeemer."

Isaac made a full surrender, and was entirely given to the requirements of the faith testing occasion. He was all for God, as he was bound and laid upon the altar beneath an upraised knife, by which his life-blood as he doubted not, was about to flow, even unto death. His all for God, should be a more common characteristic of professed faith. This entireness of consecration is illustrated by an account of a missionary meeting given by the Rev. John Leggoe, writing from Lakemba, on one of the Fij islands, on which the meeting was held in March, 1871. According to the narrative, each tribe came singly, led by its chief, to the chapel, and laid their gifts: "An old chief was leading his tribe to the chapel, and as soon as he reached the door he was deeply moved and greatly excited, and with tears streaming from his eyes he cried out: "What shall I give unto the Lord? O that I had something to give Him in return for all that He has given me! O that I were rich, and that I had gold or land to give! I have only this mite (holding up a sovereign). No this is not all, I will give myself-my grumblers. Do your utmost duty, and body, my soul, my ail!" Who can even then there will be some who will doubt that the Lord accepted the offer-

> The self-consecration suggested by Isaac being laid upon Moriah's altar was breathed by Charles Wesley when

'Lord, in the strength of grace, With a glad heart and free, Myself, my residue of days, I consecrate to Thee.

'Thy ransomed servant, I Restore to Thee Thine own, And from this moment, live or die, To serve my God alone.

-Watchman. Family Worship.

A family is a little community of members, bound together by the most innate relation, and no community can prosper without religion. Every head of a family ought to consider the power of Providence as resting on his house while family worship is not In admiring the faith of Abraham in | maintained; for God will "pour out offering his son upon the altar of sacri- his furies upon the families that call

Many families have trouble as to the

(1.) The exercise of family worship

(2.) Domestics and all others conoutcome of faith. Such a surrender beings and must be saved or lost for-(3.) The exercises should be per-

(4.) They should be so short as not

mended in Isaac than in Abraham in (5.) The prayer should be fervent, connection with this trial of faith as that the members of the family may shown by obedience. Isaac's ready feel it to be a transaction of important compliance with the requirements of business with God, and not a mere

If you are shy and bashful, conquer the obedience of faith. Only as a in which they are interested as a y or diffidence; a man has no business | willing sacrifice was he bound and laid | family that they may feel that all their to be a shepherd, if he is afraid of the on the altar, to see the deadly knife concerns are known to God, and all

(7.) It should be offere in the a d talk with your people about any- An affecting illustration is thereby name of Jesus Christ and in humble tring or everything, until you get in furnished of the words of an Apostle; confidence in him, through whom God to ich with them; and then if you have | "I beseech you * * * that ye present | can be just and yet regard the cry of any grace or "gumption," you can your bodies a living sacrifice, holy, the penitent, and pardon and justify

(8.) In these days of business when and sleep without thanking God for

Family worship thus conducted

"drops as the rain, and distils as the but it is more profitable. And yet, dew." Such worship too, unites the how profitable is it? Are we not parents and the children in bonds of satisfying ourselves with the less? Are inseparable attachment, they humble | we not neglecting larger possibilities ! themselves together before God, and Have we not, in many directions and ing clauses. He refused to entertain their common interests are spread in many cases, much Bible-reading any compromises, and vowed that he before him. The children observe the that is called Bible-study-that is movings of a father's love and concern | really thought to be such? them. Thus when the sinner parleys for their immortal welfare, they feel with his Saviour he would fain have a he is a Christian and that he has power | Many who talk about it have never

"As Thy Day Is."

Most of the troubles that afflict u never overtake us. They exist in ou apprehensions rather than in reality. We suffer a thousand deaths in anticipation of the one death which, when it comes, is no king of terrors, but a messenger of peace. How much suffering we might save ourselves if we would bear only the burdens of today, and not add to them the burdens of tomorrow. Sometimes the burdens of today seem insupportable, but they may be more bearable if we will not add to them the griefs of yesterday and the forebodings of a coming day; and if we rest in the promise : " As thy day is, so shall thy strength be."

The world is full of sorrow, of calamity, of pain, of tragedy, and the complaint of Joh continually sounds in our ears, and never ceases. We cannot solve the mysteries of life, we cannot answer the questions that every day clamor for reply, but we can and we must "trust that somehow good will be the final end of ill," and that trust is our only way out.

Instead of bewailing the present, of anticipating trouble in the future, and | "I do love God very much, but want mourning over the past, we may find | to love more; how can I?" "You must nepenthe in earnestly discharging the become better acquainted with Him, duty of the present, and living one was his reply. "We love those who day, one hour, one moment, at a are worthy of our love in proportion time. We may gather hope from past | as we become acquainted with them.' deliverances, and confidence from a "How can I get better acquainted? firm and abiding faith in the wisdom | she asked. and goodness of God.

Niagara River gathers itself again and, you, in the Bible. Read in the New mingled with the great St. Lawrence, Testament the life of Jesus, and imwinds through the Thousand Islands agine you had been with Him as to the sea. Many a mountain rill is John and Peter and Mary were—and shattered to drops as it leaps over the pray more. Tell Him all your joys precipice, but the drops gather again, and troubles and needs. He will anand wind on their peaceful way swer you, and every answer will draw through smiling valleys, bringing ver- you closer and closer to Him. Then dure and gladness as they go.

us when fiery trials have come upon whom we try to please. Love makes us. What son is there whom the us wise to please the Lord, and love Father chasteneth not? Even when rewards us when we have done it." the walls of the crucible in which we are placed hide Him from our view, we may say, "When He hath tried God grew and spread all through her me I shall come forth as gold."

Self and Sin.

Holiness and sin. Love and selfishness. God, who is all holiness, "is love." What it sin? In the last analysis it is selfishness. Above self is God, and neighbor to self is fellowman. The sinner is the selfish man or woman. According to the measure of one's selfishness is he sinful. Holiness is unselfishness. For who thinks first of of God can-

not fail in reverential regard and obedience. He who remembers and considers others in all his ways, lives the brotherly life which Jesus has shown; and he whose relations to God and his neighbor are right, cannot be untrue to himself, and is holy. The Christ-spirit is that which, in the words of the old writer, "breaks in pieces the condensing circle of self, and goes forth in the delightfulness of its desire to bless."

We eught to exercise no gift, nor make use of any possession, without including God and our neighbor in our thoughts and aims. To make a selfish use of any blessing is to transgress the law of God and commit sin. To a truly good man comes no blessing that does not, in some way, mean the welfare and happiness of others besides himself. All our daily toils, all our amusements, even the very apparel we wear, ought to be such as in some way to administer to the good and pleasure of others. It is possible to do even a very proper thing in so improper a way as to suggest undue selfishness and disregard for the peace of others.

What are all our forms of religious exercises worth, unless we live the life of unselfishness, as completely as we can, which Jesus has shown?-Star.

Serious Words.

Bible-listening! There is much of it-It is of value; it is better than nothing. It is easy; many enjoy it. We find it in our churches, in our Sunday-schools, in our schools and colleges. Some imagine it to be Bible-study; some even so call it. But the mistake is great. The sad fact is that, in the case of many who so deceive themselves, Bible-study is becoming a thing unknown, well-nigh a thing impossible.

Bible-reading! There is very considerable of this. It is of more value

Bible-study! There is very little. met with, or have not recognized it. What is it? The way to find out is not to study a definition, but to become acquainted in experience with the fact. When one can clearly distinguish, in one's own practice, between Bible-listening, Bible-reading, and Bible-study, then probably one has begun to become acquainted with the

Bible-study stands in direct relation to Bible-listening and Bible-reading. It fits one to do either, with profit, with intelligence, and Christian judgment. It prepares the congregation to listen to expository preaching, the Sunday-school scholar to consider the lesson in company with the teacher, with interest and dependence of thought. How often we sacrifice the lasting good to the apparent edification of the moment. Shall we do less Bible-listening and less Bible-reading that we may do more Bible-study? Shall we do more Bible-study that we may listen and read the better and the longer ?-The Old Testament Student.

How to love God.

A woman once said to her pastor

"Study the Bible more," he said. After its fearful plunge over thefalls God speaks to you, reveals Himself to try to please Him in everything you No strange thing has happened to do and say. We always love those

> The woman followed these rules, simple as they were, and her love to

It made her very happy, so that all who knew her said: "What a bright, cheerful person she is! I don't believe she ever has any trouble." And yet she did have a great deal of trouble, but the love of God so filled her heart that it seemed like wings to lift her up above it all. If she had been asked if she had any trouble, she would have smiled and said : "I don't believe] have; the minute it comes Jesus takes it all away."

"Love is of God; and every one that loveth is born of God, and kneweth God." "He that dwelleth in love, dwelleth in God, and God in him."

The very essence of our religion is love. The love of God shed abroad in the heart by the Holy Ghost brightens life and prepares for death. Love is the atmosphere of heaven, and none can be admitted there who have not irst learned to love.

"Teach us, Lord, at length to love." -Word and Work.

Thousands of people think they will do this and that good thing after time, which, however, they fail to accomplish. Procrastination is a fatal foe to success.

It is the cross that makes the peace so sweet. Amid the tears of grief, peace keeps her silent place like the rainbow upon the spray of the cataract. - Horatius Bonar, D. D.

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Bald heads are too many when they may be covered with laxuriant growth



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ON and after MONDAY, 9th June, 1890, the trains of this Railway will run daily (Sunday exc. pted), a

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A parlor car runs each way on

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D. POTTINGER, Chief Superintendent Railway Office, Moncton, N. B. 6th June, 1890.

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ARRANGEMENT OF TRAINS In Effect June 30th, 1890.

Eastern Standard Time.

LEAVE FREDERICTON. A. M. - Express for St. John, and intermediate points, to Vanceboro,

West; St. Stephen, St. Andrews, Houlton, Woodstock, and 3.05 P. M. - For Fredericton Junction, St.

Bangor, Portland, and points

RETURNING TO FREDERICTON. 6.25 p.m.; McAdam Junction, 10.4 a. m.; 2.15 p. m.; Vanceboro 10.20 a. m.; St. Stephen, 7.40, 11.25, a. m.; St. Andrews, 7.10 a. m.

ARRIVE IN FREDERICTON. 1.15, 7 15 p. m. LEAVE GIBSON.

7.00 A. M. - Mixed for Woodstock and points north. ARRIVE AT GIBSON.

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