

## A Prayer.

When cares and sorrows round me roll,  
Do thou, O Lord, my will control,  
And lead me to Thy breast!  
Give me Thy loving rod to know,  
To lean not on a reed below,  
But find in Thee my rest.

Let faith my languid heart revive,  
And teach me how I ought to live  
My duty to pursue.  
Unseal my lips, direct my mind  
Thy sacred oracles to find,  
With wisdom to bestow.

Help me, my God, Thy grace to gain,  
Thou' found through suffering, toll, and pain.  
Yet purified to stand.  
Then eye to eye shall I behold  
The secrets of Thy faithful fold,  
When crowned at Thy right hand.  
—Chris. Advocate.

## Some Pulpit Faults.

The pulpit, while embracing a greater number of excellences than any other human calling, is not without its imperfections. It has not in the past, so far as we know, claimed to be perfect; neither does it make any such claim at present. It is, however, a sacred calling, to be looked upon with feelings of reverential regard. It is the divinely-appointed agency of the highest good to men. Therefore, those who are called to exercise its functions should studiously be on their guard lest they fall into habits that might militate against their highest usefulness. That there are such habits in speech and demeanor none will question. Far be it, however, from us to magnify these faults. Our present purpose is to simply call attention to such as have come under our own observation in the course of years, and which we name rather as hints to help to their amendment than to take the place of a censor or critic. With a view, then, to the most practical results, our specifications will be given by number.

1. Monotony, stereotyped forms of expression in prayers and sermons, or forms of service without any variation from week to week and from month to month are a serious hindrance to inspiring and profitable services. Prayers, or sermons, or forms, however good, will soon lose interest to the people if they lack the element of freshness in thought, in language, or in adaptation to the circumstances and needs of the hearers. The people weary of sameness. They want variety, and why should they not have it at the table of the Lord, where souls are to be led and strengthened, as well as at their own table, where they provide for the physical man. Every sermon ought to abound in surprises in its good things gathered from the treasure house of God's word and the garden of the world—such surprises as would tend to sharpen the spiritual appetite and make the hour spent under the droppings of the sanctuary more and more delightful and refreshing.

2. The careless and indifferent reading of the Scriptures in public is a bad practice frequently indulged in by ministers. This is exhibited in reading in a tone too low to be distinctly understood by the congregation, by emphasizing the wrong words, in the mispronunciation of proper names and other words, and in other ways, showing that the lesson has not been previously read and studied with a view of bringing out and impressing upon the mind and heart of the hearer the sense of the writer. Such a habit of reading God's word is without excuse. It not only fails to elicit attention, but it tends to the cultivation of a habit of inattention to the Scriptures by the congregation. We believe every minister should so read his Scripture lesson before his people that they would feel that he is reading to them a message fresh from God, and so compel their attention.

3. The habit of beginning a prayer or a sermon in a tone too low to be heard by a large part of an ordinary congregation is a common fault with many preachers. We have known bishops, college presidents, agents, secretaries, and other ministers to be guilty of this fault. They begin a prayer or an address in the presence of hundreds as if engaged in a conversation with a company of six in a parlour. The result is the people do not hear, and of course are not instructed or edified. They are simply disgusted.

A good rule for public speakers to follow is to speak so that those who are in the most remote parts of the church can distinctly hear. Of course those near can then hear. It is very annoying to sit in a large congregation and not be able to hear what the minister says. You would think from the practice of some preachers lowering the voice that they have some things too good to be heard, as in closing a sentence or in the enforcement of some doctrine or duty. Under such circumstances how is it to be expected that the best results will follow even the most able pulpit efforts?

By this it is not meant to advocate boisterous preaching, merely noisy preaching—not by any means. Some

have fallen into the habit of making too much noise. Their voices are not sufficiently modulated. Their shrill, harsh utterances grate upon sensitive ears, and so the best effect is spoiled. It is by no means the loudest preaching that is most distinctly heard or does the most good. It is the speaker with a clear enunciation and with a voice at the proper pitch and of sufficient volume to fill the house easily that makes a pleasant and interesting speaker. Here we may drop this hint, that the study of elocution is one of the most practical and helpful of a pastor's auxiliary studies.

4. The preacher or other public speaker as a rule makes a mistake in stepping down from the platform and occupying a lower position simply to get near his hearers. This is especially true in a large room. Platforms are made to stand on. In modern churches they are not too high; and the speaker who takes a lower position does it to the disadvantage of himself and his hearers. If the platform is too far from the people, better have them come nearer or build a new platform. But better not attempt to speak without having a position sufficiently elevated to be easily seen and heard by all people.

These faults by care can be easily corrected; and they should be.—*Rel. Telescope.*

## Market Morality.

Some men remind us of peacocks. They have a certain, and not inconsiderable, moral market value simply on account of their fine feathers—their showy external virtues. The world's judgments do not go very deep, and are generally satisfied with a man's estimate of himself; so that fine feathers always constitute fine birds, just as long as the fine birds manage to keep from getting plucked.

This sort of market morality—the current appraisal of virtuous appearances—is getting to be altogether too much esteemed in Christian circles. If Christian people did but realize it, market morality is coming to set up a formidable rival standard to genuine piety. Even where the distinction is recognized and admitted—as it not always is—the virtue of fine feathers is too often praised and esteemed quite as heartily as the virtue of essential character. Is not this actually the case in the church itself? How many office-holders in the republic of Christ are such men as you would be willing to trust as administrators of your own affairs? Do you not recognize the fact that your attitude toward such resplendent figures in the local autonomy of the church, is the attitude of a man contemplating an ecclesiastical peacock? For what can there be in a person whom you would not trust to the uttermost with your own honor or your own property, except the mere show of virtue? Certainly, that cannot be genuine morality which is not thorough and complete, trustworthy in all relations and to any extent.

We do not wish to be understood as implying that there are many such personal types of market morality in the church. But we are confident that there are some, and we fear that the tendency at present is to increase the number of such. For there certainly has crept into the church a growing deference to external standards, a certain willing conformity to worldly estimates of men and things. The man who makes a show of his virtues—whether they are genuine or not—is the man who will speedily be held in the highest esteem by his Christian neighbors. Notable liberality in giving, when subscriptions are announced; great fervency in public prayer; a strong righteous sticking for conformity to the letter of the law; a business-like regularity and officious forwardness at all church meetings and assemblies—such are some of the peacock's feathers, the showy, external virtues, which get a modern church member into high repute among his fellows.

Now we claim that this standard is purely a worldly standard. It is simply putting the world's current market value upon the outward appearances of virtue. Not that true virtue may not consist with these outward manifestations, but it should not rest in them. If it becomes evident that a man's goodness is all, or mainly, on the outside; if his virtue turns out to be a matter of fine feathers merely, we claim that the church is false to itself and to Christ if it continues to honor and exalt him.

Market standards and equivalents have no more place in the church of Christ to-day than had the tables of the money-changers in the temple which our Lord cleared with His scourge of small cords. Away with this easy, conforming spirit, that is tending to make the church nothing but a microcosmic mammon, and God's children only servile imitators of the world! What the coming kingdom needs, in these days, is more of that

spirit of complete consecration, around which the mighty world-power shall pour its floods of corruption in vain.—*Zion's Herald.*

## Lo! I Am With You Always.

Jesus said this for the encouragement of his disciples. He believed they would always be glad to have him with them, that they would never be ashamed to be seen in his company, never feel his presence an irksome restraint. In the interval between his resurrection and his ascension, he seems to have appeared to his disciples and disappeared at his option. What if after his ascension and the giving of this promise he appeared and disappeared to them at their option: was visibly present with them when and where they desired his presence, and disappeared the moment his presence became unwelcome to them! What if it were so now! What if his presence with his disciples were manifest to the world just when and only when his disciples desired his presence with them, and the moment they felt his presence unwelcome or irksome to them, the world saw him no more! How much of the time and in how many places would Christ be visibly present with his disciples?

We would like to have him with us in our religious services, and in our trials and sorrows, and in the hour and agony of death. Would we like to have him as an inmate of our homes, have him by our side when we buy and sell, go with us into society, so that we should have to introduce him as our friend to our society acquaintances, share with us our recreations and pleasures, partake with us of whatever indulgences of appetite or taste we allowed ourselves, and share with us our companionships? If the disciple prefers the atmosphere and companionship to be found in the smoking car, would he have Jesus go with him instead of riding in a clean coach, and would he offer him a cigar as he would to any other friend? Would he walk the street arm in arm with Jesus, puffing the smoke of a cigar into his companion's face, as I have seen young men doing, walking with a mother or sister?

Lo! I am with you always. Why shall we not be willing to have him visibly present, and have the world see us in company with him? And, indeed, is he not as good as visible both to ourselves and to the world at our option? He will not force himself upon us. He will not make us ashamed before the world when we wish not to be seen in his society. If we are ashamed to be seen in company with him, he will be ashamed to be seen in company with us, but if a man loves him, he will keep his words, and his father will love him, and the father and son will come unto him and make their abode with him.—*Journal and Messenger.*

## Christian Handshaking.

You may call it personal magnetism or national cordiality, but there are some Christians who have such an ardent way of shaking hands after meeting that it amounts to a benediction. Such greeting is not made with the left hand. The left hand is good for a good many things—for instance, to hold a fork or twist a curl; but it was never made to shake hands with, unless you have lost the use of the right. Nor is it done by the tips of the fingers laid loosely in the palm of another. Nor is it done with a glove on. Gloves are good to keep out the cold and make one look well, but have them so they can be easily removed, as they should be; for they are nonconductors of Christian magnetism. Make bare the hand. Place it in the palm of your friend's. Clinch the fingers across the back part of the hand your grip. Then all the animation of your heart will rush to the shoulders, and from there to the elbow, and then through the forearm and through the wrist, till your friend gets the whole charge of Gospel electricity. In Paul's time he told the Christians to greet each other with a holy kiss. We are glad the custom has been dropped; for there are many good people who would not want to kiss us, as we would not want to kiss them. Very attractive persons would find the supply greater than the demand. But let us have a substitute suited to our age and land. Let it be a good, hearty, enthusiastic, Christian handshaking.—*New York Observer.*

## The Door Unlocked.

Some time ago I wanted to enter a strange church with a minister a little before time for service. We procured a key, but tried in vain to unlock the outside door with it. We concluded we had the wrong key, and sent to the janitor for the right one. But he came and told us the door was already unlocked. All we had to do was to push and the door would open. We thought ourselves locked out when there was nothing to hinder us from

entering. In the same way we fail to enter into love and fellowship with God. The door we think is locked against us. We try to fit some key of extraordinary faith to open it. We try to get our minds wrought up to some high pitch of feeling. We say we have the wrong key, I must feel more sorry, I must weep more. And all the time the door is ready to open, if we but come boldly with humble earnestness to the throne of grace. We may enter freely at once, for His heart is not shut against us. We must enter without stopping to fit our key of studied faith, for His mercy says, "Whosoever will may come." We must enter boldly, trustingly, not doubting His readiness to receive us just as we are. He is willing already, and we must not stop to make Him willing by our prayers and tears.

A friend sends us this simple illustration, expressing the hope that it may "help some one to enter a Christian life." It is often the case that a sincere soul hesitates where one with less depth of conviction would rush hastily in. A view of one's own unworthiness, a true sense of sin unwrought by the Holy Spirit, may cause one to stand long at the threshold of the kingdom wondering if the entrance can really be free for such as we are. But one of the most blessed testimonies concerning our Lord was this: "This man receiveth sinners." "To this one will I look, who is of a humble and contrite spirit." "He resisteth the proud, but he giveth grace unto the humble." The door is unlocked for you, dear friend; if you truly wish to enter come in, and you will find sweet companionship and blessed service with Jesus and His friends.

## Tests Our Religion.

The best commendation religion finds these days is the lives of those who profess it. It is Christian living that tells at the present time. If it is manly, brotherly, godly, it will show to the world that there is divinity in it. It has been said that a minister used to be respected "on account of his cloth," but now the people did not respect the "cloth" unless there was a real man inside. If a minister wished to receive honor and love he must discard all artificial cubits added to his stature, and be willing to stand on his own bare feet on the bare ground, side by side with other men, and allow his manhood to be compared with their own. It was the same with religion, which can not now shroud itself with mystery and retire to the cloister, but is called out into the open, and asked whether it makes servants more trustworthy, masters more generous and considerate, and merchants more honest?

The vital question as to our religion to-day is, does it sweeten the temper, does it restrain the tongue, does it refine the manners, does it make men more brotherly? If it does it has the best of all commendation—that of good fruits. A Christianity that is not brotherly, that does not enter into the sympathies of the lost and sinful, the sick and sorrowing, is not suited to our practical times.

If we are godly the world will know it—not so much, however, by our prayers and professions as by our daily, godly living. Such a life can not be gained. It will have power upon men, and God can honor and bless it.

## The Weak Things.

God can make small men great. He can use feeble instruments for his glory. His mightiest instruments have been from the lowest ranks of men.

Joseph was an Egyptian slave; Moses was the son of a poor Levite bondman; Gideon was a thresher; David was a shepherd boy; Amos was a herdsman; Daniel was a captain in Babylon; several of the apostles were fishermen; Paul was a tent-maker; Zwingli was a shepherd; Melancthon, the great theologian of the Reformation, was an armorer; Luther was the child of a poor miner, and song in the streets for bread when a boy, and turned wooden bowls for a living when his words were shaking the world; Christopher Columbus was a wool-comber; Fuller was a farm servant; Carey, the originator of the plan of translating the Bible into the language of the millions of Hindostan, was a shoemaker; Morrison, who translated the Bible into the Chinese language, was a lastmaker; Dr. Milne was a herd-boy; Adam Clarke was the son of Irish cottagers; John Foster was a weaver; William Jay, of Bath, was a herdsman; George Whitfield was a servant in a public-house; John B. Gough was a drunken bookbinder; and scores of others, useful, eminent and famous, have been taken from the lowest places to fill important stations and do important work. Oh, if men and women, and boys and girls, will be true to God and faithful over a few things, the Lord will exalt them and make them chosen vessels to bear his name to all the nations of the earth!—*The Christian.*

## A Dangerous Error.

I have occasionally heard with grief the remark, from persons whom I have regarded as entirely sincere, "Only believe you have it, and you have got it." This has been said when there was apparently an entire unfitness in the individual addressed for the reception of such an exhortation. And then, the phraseology is not scriptural and is liable to a construction wholly unauthorized by the passage of which it claims to be a version. But there are those who shrink from this text, imagining that their experience does not furnish corroborative testimony in favor of its truthfulness. They fix on some given point, relative to which frequent prayer has been made, and attempt to exercise faith long persisted in; but, in fruitlessness of result, they have turned despairingly away, conscious that the things desired had not been granted. Such may, on examination, find that they started from a wrong point. The thing desired may have been according to the will of God, but the petitioner may not have possessed the qualifications which entitled him to a hearing.—*Phoebe Palmer Leaflets.*

## Random Readings.

How high up are you aiming?  
"A good name is rather to be chosen than great riches."

Time spent in foundation building is never thrown away.

It is not calling your neighbor names that settles a question.—*Disraeli.*

"To walk, even as Christ walked," should be the desire and aim of every Christian.

The humblest occupation has in it materials of discipline for the highest heaven.—*Robertson.*

Suffering in Christ's cause and for Christ's sake identifies us with Christ in his sufferings.

There is surely no greater wisdom, than well to time the beginnings and onsets of things.—*Lord Bacon.*

It is better to have one friend of great value than many friends who are good for nothing.—*Anacharsis.*

Responsibility is personal. Before God, face to face, each soul must stand to give account.—*F. W. Robertson.*

It is as impossible for Christian life not to diffuse itself as that living water should not flow or that flames should not rise.

The question is frequently asked, "Is the world growing better?" A more important question for each one of us is: "Am I growing better?"

"There is time enough for every thing in the course of the year," says Lord Chesterfield, "if you do but one thing at once; but there is not time enough in the year if you will do two things at a time."

If men would thoughtfully recognize the fact that all the blessings which they enjoy in this life, in reality come from God who is the good and gracious giver of them all, they would see more occasions for gratitude, and much fewer occasions for complaint. The constant amplitude of God's goodness to men is among the reasons why they so little appreciate it. They receive the favor, and forget to thank the Giver.

## Minard's Liniment cures Diphtheria

DIRECTLY AND INDIRECTLY. Kidney complaint, dropsy and similar troubles depend directly on wrong action of the kidneys and indirectly on bad blood. Burdock Blood Bitters regulates the action of the kidneys and cleanses the blood from all impurities, in this way curing kidney complaint, dropsy, etc.

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

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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 to destination, 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  
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Fast Express from Halifax ..... 22.30

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D. POTTINGER,  
Chief Superintendent  
Railway Office, Moncton, N. B.  
20th Nov., 1890.

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5.20 A. M.—Express for Fredericton Junction, St. John, and intermediate points. Vancouver, Bangor, Portland, Boston, and point West; St. Stephen, St. Andrews, Houlton, and Woodstock.

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 6.30, 7.35, a.m.; 4.40 p.m.; Fredericton Junction, 8.30 a.m.; 12.10 a.m., 6.25 p.m.; McAdam Junction, 10.47 a.m.; 2.15 p.m.; Vancouver, 10.25 a.m., 12.45 p.m.; St. Stephen, 7.45, 10.15 a.m.; St. Andrews, 6.15 a.m.

## ARRIVING IN FREDERICTON.

9.20 a.m., 1.20, 7.20 p.m.

## LEAVE GIBSON.

6.20 A. M.—Mixed for Woodstock and point north.

## ARRIVE AT GIBSON.

5.10 P. M.—Mixed from Woodstock, and point north.

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