The Abiding Spirit.

BY LIBBIE S. BUTLER.

We pray, oft with vain repetitions, 'O, come, Holy Spirit, and bless-" When, "Lo! I am with you always," Said Jesus of Nazareth.

Yet we fail to lay hold of the promise, And daily its blessedness prove, But continue to cry as if famished, In the midst of such bounteous love.

Like the ship that has lost her bearings, Tossed about by the wind and the storm, The supply of fresh water exhausted, The crew growing wild with alarm.

When a sail was espied by the captain, As it neared them through trumpet he cried, "Send us water to drink or we perish,"

And back came the cheering reply: "Fresh water is all around you, You have entered the broad Amazon,

And have only to lower the buckets,

To supply all your needs therefrom." So God's Spirit "encampeth about us," The "River of Life" floweth nigh, Let the buckets of faith be lowered,

Never doubting abundant supply.

Let us turn from our pleadings to praises And thank him from morn until night, That his presence abides with us ever, And his Spirit divine giveth light. -Chris. Inquirer.

The Paster and His Young People

REV. THEODORE L. CUYLER, D. D.

How to attract young people to house of worship and to win them to the Lord Jesus Christ is one of the "burning questions" of the times. None touches the churches and the ministry more closely. The church that has no young blood in its veins is a withering fig. tree; and woe be to our land if her youth swings away from God. Very sad statistics appear each year, on the authority of the "Young Men's Christian Associations," which affirms that an increasing proportion of young men are outside of all church influences; as to the young women of the land I have seen no statistics, but I have no doubt they would make a more favorable showing.

The associations that publish these lamentable statements are admirable organizations; God be praised for them! They are no more a substitute folk for social, benevolent, and defor the church of Christ than my votional purposes, whether you style it thumb is a substitute for my body, or a society of "Christian Endeavor" or can live without it. If the church not. By all means let it include both does not win the young men to the sexes. Many a young man will be at-Saviour 'they are gone; and the tracted to a devotional meeting at Church, sooner or later, goes likewise. The man who is mainly responsible in each church for the spiritual welfare of the young is the minister. If he is fit for his high and holy calling he will them, then whatever be his genius or wicked world is not to be saved by them at any rate, our few words of counsel will be addressed to the average Christian pastor.

1. In the first place, every preacher should strive to preach in such a fashion that he may draw young people to the house of God and win their hearts to Jesus. A high order of intellectual power is not indispensable. Dr. Parker, of London, delivered, not long ago, a sarcastic jeremiade on the scarcity of good sermons, and suggested that the minister should occasionally read to their congregations the best printed discourses of Chalmers, Guthrie, Spurgeon, and others; but before he finishes his address, he exclaims: "I do not ask for clever young men for the ministry I want burningly, earnest preachers."

That hits the nail on the head. A good sermon is a sermon that presents | promote the temperance cause, and to both a sinner's sins and a sinner's Saviour; to do execution it should be ings be warm with love, lively with circuit-rider as it is to a Joseph Parker or a Spurgeon. None but a live minister will get hold of young people. every-day use; the truth that tells them what they are, what dangers bemake an impression on a child's heart. | tion of being right and doing right, and | He will not complain of the command, | to the replenishment of the mind with | glossy.

If the truth were known, a very large the holy joys of serving their Master. dren do; and some of the best shots and if anywhere you are at your hapthat I have ever sent into the hearts piest and your very best, it should be of older persons have been those which as the pastor among his young people. were aimed at the young.

2. The pulpit does not cover more than half of your sphere of action; the three or four hours you spend there formed while we sleep. It is not must be followed up with gospel work | wrought independently of us. Holiness all through the week, if you would is not thrust upon the heart, as a be a successful winner of souls to foreign body, dissimilar and unassimi-Christ. First of all, win your young lated. But the heart itself is transpersons appreciate kind attention Spirit works in and with us. class in your parish to reach is the the world. We neither recognize Him child in the street, let not "your thunder roars and the lightning flashes heart be too haughty or your eyes too | -that's nature. Death enters our lofty" to notice the young immortal. door and carries off a darling child-A warm shake of a minister's hand that is chance. Our harvests failhelps to unlock a heart for the min- that's ill luck. But God is nothing. ister's Gospel. If a young man has The Framer and Father of all is not come into your place who is a seen in all His universe. people of your congregation; and it destruction in its path. ought to do you about as much good "Ungodly," living without God, or, as it does them. If there is a bright | if God appear, against God. allowable. A pastor, without stoop- Him in thankfulness and praise. ing to things unworthy of his sacred office, should cultivate the most cordial personal relations with all the

love; then win them to Christ. 3. Of course you will organize some association composed of your young which he will meet young ladies, when he would not otherwise come at all. In the Lafayette Avenue Church, of Brooklyn, which I served for thirty years, there is an association of this strike for them; if he fails to reach kind, numbering over seven hundred members, and about equally divided his culture, his ministry is a failure. as to sex. Do they not sometimes Brilliant geniuses are rare; and as this form attachments there which end in Christ's righteousness; He will remem-

Yes, of course they do. I have of ficiated at over forty marriages which grew out of the friendships formed in meetings of that association. It is better that a man should get acquainted with his furture wife at a prayermeeting than in a ball-room or at the theater. The social element is a very important consideration in every organization of young people. But the central core-principle must be spiritual. The chief aim should be to reach and draw in the unconverted, to train young converts, to promote benevolent work, and to develop Christian character. Set your new-born souls to speaking and praying at once, or else that that there are efficient committees to keep my words." " If ye keep my arrange devotional meetings, to look after the sick, to distribute tracts, to manage mission work. Let the meetsaturated with prayer, and then sent song, and as free as a family at its own home, red-hot, from the heart. Such fireside. Drop in often yourself at the preaching is as possible to a frontier meetings, and bring them a hot coal from the altar. About once a month there ought to be a pleasant and lively social entertainment, with music, read-

But never should such an association set them, what Jesus Christ can do for | be allowed to swing away from its primthem, and then press them lovingly al purpose, namely, to make Christians. right toward Christ. Enliven your The spiricual, the devotional, the soul- tress. sermons with illustrations (provided saving element must be its life-blood. that they illustrate), and don't be Young people ought to have and will afraid to tell a story or an incident have recreations; the purer the better. that will strengthen your point. Your But it is not the mission of the church discourses need not very often be of Christ to furnish amusements for specifically prepared and announced either old or young; nor did God send as "sermons to young people;" but all us in this world simply to be amused. of them ought to be such sermons as When Satan can get an association of will get a grip on an average boy or young Christians switched off from the girl of fourteen or fifteen years old. straight line of robust spiritual activi-Go further back, and aim at the boys ties on to the side-track of frivolous and girls; try to get hold of them be- amusements, they will soon go over the fore the devil has got them. The vast | embankment, with sad fractures of the majority of Christians were converted | Christian name and character. Self-inbefore they reached twenty-one. dulgence is eating into the vitals of our but will delight in them. The rest easily become enthusiastic. A full ton, Vt., had a disease of the scalp Whatever be the amount of awakening churches fast enough now, without en- and worship of the Sabbath will not be soul craves utterance, and the utter- which caused her hair to become very and instructive gospel matter that you couraging our young members to turn wearisome. Rather he will say, "How ance arrests attention; the man him- harsh and dry and to fall so freely she pack into your sermons, be sure to religion into a frolic. Let us educate amiable are thy tabernacles, O Lord of self is in the speech. There are pro- scarcely dared comb it. Ayer's Hair present it in such a manner as will nail our sons and daughters up to higher hosts! My soul longeth, yea, even prieties of delivery which should not Vigor gave her a healthy scalp, and

The Spirit's Work.

The work of the Spirit is not per people to yourself. The secret of formed; the will and the affections are popularity in this world is to take an converted from sin and co-operate with interest in everybody you meet. No the Spirit in the work. The Holy

more than the young. The easiest | We are by nature without God in class who are yet "in their teens," or in His works of nature and providence, even younger than that. When you nor do we seek His counsel and benevisit a house do not fail to ask for diction. We ignore His laws and rethe children. When you meet a fuse a knowledge of His ways. The

stranger, and needs a kind word or a I know no word which so fully dehelping hand, then is your chance to clares our depravity as this, "without get hold of him. Encourage all the God." It discloses corruption at the young folks to come and see you, and very core. It reveals a life wholly out tell you their wants or their troubles, of truth. It is something like speakto open their hearts to you, and on ing of a planet without the sun-poor, the subject of religion they will likely crazy orb cut loose from its source of be more free to talk with you than light, and heat, and orderly going, with their own parents. Try to have plunging aimlessly and cold through an evening each week with the young the gloom, disorder in its movements,

fellow over whom you can only gain Godliness is living with God and for an influence by playing a game of God. To live with God is to see His chess or of quoits with him, then do hand in all the facts and events of life, it. You are fishers of men, and any to seek His protection and guidance in innocent bait that you can use is all, and to lift the heart continually to-

To live for God is to have His glory as our highest aim-and we can do this only by so accepting His grace as to become identified with His cause. If we young people of his flock. Win their are united as branches to a vine, then the vine's glory is our glory; and so, if we are united to God in Christ, we seek

His glory as our highest happiness. Just when the world sees nothing but a coffin and a grave-just then glory bursts upon us. Jesus will then appear as the great God to overwhelm our enemies, driving forever from us our sins and sorrows, overcoming death in our behalf; and He will appear as our Saviour, to take us in His own blest guidance and lead us to His own abode, ever there-after to be our abode. That Jesus will then recognize the consummation of His work of mercy in us, as we shall appear all pure in ber that His great humiliation, suffering and death were endured to redeem us from all iniquity and purify unto Himself a peculiar people zealous of

We become a peculiar people in the world's eye only by becoming a peculiar people in God's eye.

Our purification is unto Christ. He purifies us unto Him-self, and the more pure we become, the nearer we are to Christ, and the more clearly we shall see and rejoice in His loveliness.-Howard Crosby D. D.,

Loving and Doing The first prompts the second, and the second strengthens and confirms may be tongue-tied for life. See to it | the first. "If a man love me, he will commandments, ye shall abide in my love." Religion is more than a mere sentiment. Neither faith nor hope can take the place of charity, and charity

to Christ is spurious. show itself in attentions and kindnesses, who are. This is according to his plan.

More, however, is in Christ's words than the relief of the bodies of men. He who really loves Him will enter heartily into his plan of saving from sin.

brought about by extraordinary means. but with an assurance that the kingdom is within us and all about us, and that its blessings are conditioned on our faith and faithfulness.

Have You Saved Any One?

You are a Christian. You are young Christian. You have been re ceiving from the blessed Saviour ever since, priceless favors. Then let me put to you this question: Have you saved any one? What a searching power there is in a question? It walks into one's life as a lighted candle comes into a room. If it is empty, the moment the candle is within, its emptiness is revealed. If it be furnished, you see the beauty of its furnishing. Let this question be as a candle and a torch to your life. Let it come in just now and throw its light around. The question at the head of this article is: Have you saved any one? I mean, | Christ's life." of course, as an instrument in the hand of God, as a medium through whom the Holy Spirit works. Look within your bosom and answer truly. Is there within you the saviour instinct? Have you the divine characteristic; the heavenly ambition and mood? Have you the joy of the heavenly ones when some one does repent? Suppose we apply this test of our piety. The markings on this rule are deeply cut, plainly seen, and have saved, or been instrumental in saving anybody, well and good. If you haven't saved anybody—have been that without Christ men are lost, and vear." that men are saved, if saved they are, through God's redeemed ones, don't you think it is time for you to wake

Do you ask, how can we most suc cessfully save, or be instrumental in saving people? Are you in earnest in that question? Then I answer: by putting yourselves in close and intimate relations with the Christ Get him. But that is vague, you say. article I will, perhaps, tell you specifically how to do it. - Young People at

The Model Man.

A live Christian takes abundance of exercise. Too many members in our churches are dry-rotted with utter inactivity, like some of the old frigates | vidual Christian life, the mainspring yard. One essential to a good working the truth of God. Truth is the life-Christian is staying power. We have | blood of piety. Truth is always more plenty who are ready to bustle about while the novelty lasts, or willing to do what they are bribed to; but "welldoing" comes to nothing unless there be "patient continuance" in it through all weathers. Too much of the so called Christian work in our lands ends in a spasmodic spurt of enthusiasm. An which does not show itself in obedience able-bodied, able-hearted, long-winded worker, who labors on, year in and True love is always helpful. It must year out, from sheer love of it, is a priceless treasure in any church. His and as the Saviour himself is not in need | inner life is hid with Christ; his outof these, it seeks those of his people | ward life is an irresistible argument for Christianity, and a reservoir of blessings Preach living truths to them for ings, and other attractive exercises of a "Inasmuch as ye have done it unto the to the community. He is prayerful; least of these my brethren, ye have he is patient; he is persevering; he is done it unto me. " Here is the reason | philanthropic; he is powerful with the that the Christian Church has every- indwelling of the Holy Spirit. These where been forward in relieving dis- five P's constitute the model of the live Christian.

Pulpit Preparation. With the extemporizer, it is of the ut most importance, in preparation for He will be interested in the church and the pulpit, to fill the mind with the the use of Northrop & Lyman's Vege-Sabbath-school. He will be at the subject on which he is to speak. To prayer-meeting, and will watch for pump from a dry well is both laborious souls. He will be interested in Home and unprofitable; the full one overand Foreign Missions. He will guard | flows of itself. The homely rule of his deeds and words and thoughts. He old Lyman Beecher is a good one: will avoid evil and the appearance of "Pump yourself full of the subject; evil. He will try in everything to be then knock out the bung and let nature like Christ, who is his model. He will caper." The speech will then be not only keep Christ's commandments, spontaneous, and the speaker will even a child's ears to your pulpits and and sweeter pleasures, to the satisfaction fainteth, for the courts of the Lord." be neglected; but these are secondary made the hair beautifully thick and

Thou shalt not kill, nor steal, nor thought and emotion. When Webster majority of grown-up people do not No part of your work, my brother, is commit adultery, nor covet." Nay. was to make a great speech, he took a relish dry, abstract, and elaborate so far-reaching as that which molds an His soul will say, "I love thy law; I day or a week, as the case might be, to preaching any better than their chil- immortal soul in its most plastic period; love thy work. My highest purpose is fill up. If at home, he would saunter to do thy will, and to bear much fruit." on the shore, or go out in his boat, Does any one feel that his love is cold, while the subject soaked in. The most let him do something for Christ. Does | effective sermons of Newman Hall were any church desire revival, let its mem- those he thought out in the open air, bers begin to do Christ's will. We can (as he ranged the heath or threaded the not compel our love or our faith, but streets of London. One of our greatwe can keep Christ's words, and the re- est pulpit orators in America followed will run daily (Sunday excepted), as vival will begin at once. This is not the same method. When a thought salvation by works. The works are began to burn in his soul, he would simply one of the steps in the plan by seize his hat and cane for a tramp, and which God gives his blessing. "Obedi- after his return would arrange with the Day Express for Halifax and Campence is better than sacrifice." It is pen the material either in brief outbetter than prayers or protracted meet- line or in extenso. He would often ings, or promises of reform. Let us write, sometimes much, but he would not pray, "Thy kingdom come, with never read. Reading was a hamper vague ideas of a great revival to be to the free play of nature. - Z. Heraid.

> says to a Scotch Band of Hope: "Don't think you can do anything worth doing in a fit of enthusiasm, but train yourself carefully to do any work you are will run to destination, arriving at Moncalled on to do, and think nothing too small to do carefully, or to train carefully for, that is for the good of your fellow-creatures. For instance, good or bad cooking may make or mar the lives of thousands, and those too who are trying to do great things for our

Random Readings.

The whole of Christian faith and Christian living is sumned up in this, 'Looking unto Jesus.'

"Tender-heartedness flowing out into practical beneficence is the world's want; it is the divine response to human selfishness; it is, in a word,

The unremitting retention of simple and high sentiments in obscure duties -that is the maxim for us. Let us be poised and wise, and our own to-day.

Prof. Phelps' three stages of growth in prayer ought to be fixed in the mind of every suppliant : A refuge in emergencies; a habit at set times; a state of saving people in the measurement of continuous living. The first is good; the second is better; the third is best.

To find life full, then, of good opcannot mistake its decisions. If you portunity in the little kindnesses, daily, unrecorded acts, and to fulfil these in love, is an important part of the true blessedness of life that goes a professor for years, have been a re- far toward writing it on our hearts ceiver for years, have known for years that "each day is the best day of the

The knowledge of a duty to be done, or any good to be accomplished, if the duty be one that we ought to do, or the good be within our power, always carries with it an obligation; and not to obey this obligation is to sin. Omission to act may be as sinful as the most positive form of action.

The gospel narrative does not consist his Spirit. Do as he did. Be like in a scheme of abstract doctrines or speculations, but in sketches of the Ponder it, nevertheless, and in a future | wonderful Man of Galilee. It sets Christ before the eye of thought, and teaches doctrine in direct connection with him. He himself is the all-absorbing and all-prevading theme of this narrative.

Dr. Broadus, in his admirable Commentary of the Gospel of Matthew, says: "The main support of all indichained up to the dock in yonder navy- of all high Christian work, must be potent and more precious when we draw it for ourselves out of the Bible.

A great scientist has said that the kingdom of science like that of heaven is open only to the childlike spirit; if one is willing to humbly stoop in order to enter the gateway to human knowledge, is it unreasonable to expect that one should reach the higher wisdom through the portal pointed out by the Saviour: "If any man willeth to do his will, he shall know?"

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