

The Common Offering.

It is not the deed we do,
Though the deed be never so fair,
But the love that the dear Lord looketh for,
Hidden with holy care
In the heart of the deed so fair.

The love is a priceless thing,
The treasure our treasure must hold.
Or ever the Lord will take the gift,
Or tell the worth of the gold—
By the love that cannot be told.

Behold us, the rich and the poor,
Dear Lord, in Thy service draw near;
One on earth a precious coin,
One droppeth only a tear:
Look Master—the love is here!
—Harriet McEwen Kimball.

Should the Pastor Be His Own Evangelist?

BY H. N. MCKINNEY.

There are those who contend that the pastor ought always to be his own evangelist, and forever bar the doors against any outside assistance in the work of winning souls to the Lord Jesus. They argue that no one else can so well know the individuality of the congregation, and that this knowledge fits him for evangelistic work, in that he knows how best to approach the individual; that his acquaintance gives him not only special opportunity, but enables him to say what is needed in the way that will best secure attention and thought, and that acquaintance with and regard for him ensure attention that would not be given a stranger.

There are others who contend that the pastor ought never to be his own evangelist, and that whenever any special effort to win souls is to be made he should step aside and bring to his aid one who devotes his time to that particular line of work. They argue that the very fact of close acquaintance with the people is a hindrance,—that his congregation hears him so much that they are familiar with his presentation of the truth, and this very familiarity reduces his power, and that a new voice and a new way of stating the matter will be more effective.

What is a pastor? Can better answer be given than that he is a man of God, called of God to tell of God? If this be a right definition, how it lifts the profession above all thought other than the winning of souls to God and the training of the souls thus won for the service of God. Questions of population, wide reputation, scholarly ability, magnificent church buildings, have no place in the thought of such a pastor beyond their power to add to the glory of God.

As pastor of the church, he is responsible, first to God, and next to his church, for what is said or taught in his church. It does not follow, however, that his special strength is in evangelistic work. Long ago, Paul, the wonderful preacher, teacher, and student of human nature, was divinely inspired to write the Ephesian Christians: "But unto every one of us is given grace according to the measure of the gift of Christ. . . . And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers."

When God made many men of many minds he knew that these various men could only be reached by varied methods; and therefore to his followers he gave different gifts that by these very differences all men might be reached with the truth.

One man is so constituted that he must be reached with the thought of the love of Christ, another by the sacrifice of Christ, another by the fear of the penalty for violation of the law; and to few men has God given such a diversity of gifts, or such complete knowledge of human nature, as to be able to present the gospel with equal power to these different minds.

Not only are the hearers differently constituted, but pastors are as much so, and God's work could not be carried on were it otherwise. It is not all of a pastor's work to win souls,—the teaching and training after conversion is of vital importance. Therefore some pastors are gifted in teaching the truth of God's word, to some are given great power in preaching, to some special power in winning souls, and each is owned and honored of God. Under these varying conditions, and with these varying abilities, does it not necessarily follow that there are but few pastors who cannot with great benefit sometimes use outside evangelistic help, provided the right help can be secured?

Yet, even if this be so, there is a sense in which the pastor is, and always must be, his own evangelist. He is pastor of the church,—God put him there as his special representative (if God didn't put him there, then the sooner he leaves the better for himself and the church), and he is responsible for anybody and everybody that is brought by him to take part in the church work.

He is no right to allow an incompetent man to conduct a service because he is a saint out of a job and needs help,—he has no right to allow an evangelist to come unless he has made careful investigation, and is satisfied that he is the right man for that particular time and place. More than one pastor has brought to his church a worker whose only claim was that he needed help; and not only has precious time been wasted, but souls have been hardened and driven farther away from God because of his incompetency.

But, do you say, shall not a pastor thus help a brother in Christ? I say, No.

If I am building a house for myself and knowingly employ an incompetent workman who is in need, or if, in the kindness of my heart, I choose to pay one man more than another would charge for doing the work equally well, that is my right, and it might be to my credit. But if I am chairman of the building committee of a church, I have no right to indulge such feelings, for the money I am handling is not mine; it is a trust fund, and with strictest honesty and business judgment must I use every cent.

If business methods are right in business matters they are right in spiritual matters, and the souls under a pastor's care are there "in trust." He has no right to be influenced by pleasure, comfort, or even love, in the selection of those whom he brings, or allows to come. Not only must he refuse admission to many who seek to come, but he must, if he sees the need for outside help, seek it intelligently.

I say "intelligently" with a purpose, for too many evangelists are not intelligently sought. Right here comes the question, "Who is an evangelist in this thought?" Is it the man who devotes his life to the special work of winning souls, passing from place to place in this effort? To many people the term "evangelist" is an unpleasant one because of this definition.

An evangelist is one who makes a business of inducing men and women, boys and girls, to accept a partnership with the Lord Jesus Christ. It does not necessarily mean that he does not devote more or less time to other parts of the Lord's work; he may be, and very often is, a pastor of a church himself, to whom God has given special power in this direction.

But it does mean that when in evangelistic work he makes that his business,—I use the word "business" in its worldly sense, that we may get a better and perhaps new view of what evangelistic work should be.

A successful salesman is one who can rightly and quickly measure his prospective customers, and present his case to him on the customer's level. The salesman is there for a purpose,—to sell something; he concentrates all his power of thought and speech in such presentation of his goods as will secure a sale. He wastes no time on outside themes; he believes in his wares, and uses such arguments as will cause the buyer to share that belief.

The successful evangelist is one whose business it is to tell dying souls of their need of a Saviour, and to introduce them to that Saviour. He knows himself of the need; he knows of a Saviour intimately, so intimately that the burning love of Christ fills his heart and mouth, and the message that he is to give fellowmen is so important that he can and does have but one thought,—the winning of souls. He never thinks, much less tells of how successful he was in some distant town or land, of how some great man was reached by him, how some noted Christian worker owed much to him. He doesn't tell affecting stories that he may have a weeping audience, or measure his work by the falling tears. If his heart is full of Christ, if his work is really the Lord's business, he cannot trifle thus with human souls and flying minutes, but with the intensity of conviction he presses home to heart and conscience the truth that does appeal to men and women when thus presented.

Christian workers,—ministers and laymen alike,—to us is given the power to become the sons of God; and if there is in us filial worship we shall all be evangelists, whose main business in life is the living and telling of the need and power of God's love. As we feel more and more fully the responsibility that rests on us for the winning to God of the unsaved souls with whom we come in daily contact, we shall, with deeper humility, ask him for such intensity of love and devotion to him as will give us an earnestness that shall be resistless as we plead with men to enter into partnership with our Friend and Saviour.—S. S. Times.

The conquest of the world for Jesus Christ is a military undertaking. It is for this very purpose that the Christian is a soldier and the Church an army. The banner under which his army marches is the Cross, its Commanding General is the Lord Jesus Christ, and all orders issued to it come from headquarters.

John was in trouble. For twenty years he had lived and transacted business with his father-in-law, Laban, and they did not get on well together. Many men do not get on smoothly with their relations. When there are misunderstandings the fault is sometimes with one and sometimes with the other, but more frequently with both. Jacob was not the easiest man in the world to deal with. He was a consummate schemer. He seems to have inherited this trait from his mother, and to have transmitted it to his descendants throughout many generations. He had unbounded confidence in his own abilities, but was not overscrupulous as to his methods. He was a godly man, after a fashion. He believed in the God of his fathers, and prayed and made vows and sacrifices to Him. For the times in which he lived he was a good man, but measured by modern standards he was far below the stature of a good man or even a just man.

A Day of Trouble.

Laban, his father-in-law, was still more worldly-minded and selfish. He looked with favor on religion in others but did not make much use of it for himself. He was willing to have men associated with himself who were on good terms with the Almighty, but he seems to have had little personal dealing with the supreme Being. He gladly availed himself of the advantages of the prayers and piety of others but did not care to be at the trouble of practicing those religious principles which he admired in others. Many such men live now. They respect religion and think it should be patronized and encouraged. They like to associate with praying men, but never pray themselves. They wish that all their kindred may be religious, because they hope that thereby some benefit may come to them also; but they will not be religious, themselves. They would make a gain of godliness, but do not know anything about the real nature, power, and profit of godliness.

Laban had wronged his son-in-law beyond endurance, even after having profited greatly from his services. Jacob, believing himself to be called of God, made up his mind to terminate a relation which had brought him so much disappointment and pain. By a characteristic stratagem he left Laban's house by stealth and carried away with him all his effects and his household. So soon as Laban discovered what had taken place he pursued after Jacob. Not being willing even to part from him in peace. But Laban was outwitted, and decided to accept the situation and return home. No sooner had he disappeared over the hills which were ever after to separate the two families, than another antagonist threatened Jacob. He was more formidable and dreadful than Laban.

Esau, Jacob's brother, now comes upon the scene to vex the soul of the patriarch. Jacob must now settle an old score. Twenty years before he had wronged his brother, and his sin had banished him from his father's house and his fatherland. Twenty years have not sufficed to obliterate the memory or the guilt of the crime, nor to prevent its awful consequences. "Be sure your sin will find you out." Neither time nor space can hide it. Joseph's brothers thought they had effectually covered the sin which they committed against their brother and their father, but many years after it confronted them like a ghost, and they said, "We are verily guilty." Something within told them that vengeance was on their track. So Jacob had to face his old sin.

Here was a family quarrel which threatened to result in a bloody tragedy. Great is the pity that ever the stars looked down on a family feud. But since Cain lifted up his hand against his brother Abel it has been thus. Men not only quarrel and fight with strangers and foreigners, but brother lifts up his hand against brother with clouds of vengeance on his brow and cruel murder in his heart. Family quarrels, Church quarrels, national quarrels have deluged the earth with blood. Only God can settle such deadly feuds. It was God that settled this one.

Jacob owed all his trouble to himself. It was his own sin that banished him from his father's house. It was his own sin that kindled the flames of wrath in the heart of his brother. He had made foes, but his worst foe was himself. It is usually so. A man may be surrounded by enemies. Some of them may be members of his own household. The world, the flesh and the devil may combine to destroy him. But his worst enemy is within. Surely it was a day of trouble for Jacob. "Then Jacob was greatly afraid and distressed." And Jacob prayed mightily unto the God of his father.—Chris. Advocate.

Many Pentecosts.

Bishop Warren, in the Sunday School Times, shows that since Jesus lives and reigns on high, his promise to give the Holy Spirit included many Pentecosts before its final fulfillment:

"Jesus having gone to heaven, to its perfect state, its bright angelic choirs, and his Father's love, what relation does he keep to us? His promise on departure was to give the Holy Spirit, who should even exceed his ministry, prepare a mansion, etc. See how the deed follows the word.

The progress of the world is not cataclysmic, but epochal,—first the blade, then suddenly the flower, and after due preparation the fruit. Individual lives that have no epochs are apt to be dead levels.

The ugly century-plant blossoms at length into marvelous beauty. The human race blossoms into Pentecost. But one flowering does not exhaust the rose, the race, nor the residue of the Spirit. This one Pentecost does not fulfil the prophecy to pour out the Spirit upon all flesh. Every part of the world needs the outpouring, and the heavens are full of Pentecosts. It is the nature of prophecy to be generic and be fulfilled repeatedly, with enlarged significance and increasing power. How many times has that early prophecy (Gen. 3:15) of the sneaking way of Satan lying in wait to bite the heel, and the effective way of man's striking at Satan's head, been fulfilled? How many times will it be fulfilled, up to the final and fatal consummation? So of the pouring out of the Spirit. Since these things are so, we are less interested in history than possibility. The preparation for Pentecost was a sine qua non of its coming. Since God's laws are eternal, like causes produce like effects through all the ages."

Is Temptation a Gain, or a Loss?

How is it about temptation? In our Lord's Prayer we are taught to pray, "Lead us not into temptation." Again he taught, "Watch and pray, that ye enter not into temptation." Yet again we are taught by words of inspiration, "Count it all joy. . . . when ye fall into manifold temptations," and "Blessed is the man that endureth temptation." Are these teachings in conflict? Of course they are not. We are to shrink from temptation while we can avoid it, or make our choice. Yet if, in the providence of God, we fall into temptation, while we are seeking to do God's will, we can rejoice that he who has permitted us to fall into those temptations will surely enable us to triumph over all that tempts us. It is so in material conflicts as in spiritual. A true soldier shrinks from a fight while he has the choice, but when the fight comes he expects to have victory. All of us must be ready for the conflicts that meet us in God's service.—S. S. Times.

EASING THE CHEST.

It is the cold on the chest that scares people and makes them sick and sore. The cough that accompanies the chest cold is racking. When the cold is a hard one and the cough correspondingly severe every coughing spell strains the whole system. We feel sure that if we could only stop coughing for a day or so we could get over the cold, but we try everything we know of or can hear of in the shape of medicine. We take big doses of quinine until the head buzzes and roars; we try to sweat it out; we take big draughts of whiskey, but the thing that has its grip on the chest hangs on, and won't be shaken loose.

If the irritation that makes us cough could be stopped, we would get better promptly, and it is because Adamson's Botanic Cough Balsam is so soothing and healing to the inflamed throat that it is so efficient a remedy for coughs and colds. This really great medicine is a very simple preparation, made of extracts of bark and gums of trees, and it never deceives. It heals the throat and the desire to cough is gone. When the cough goes the work of cure is almost complete. All druggists sell Adamson's Balsam, 25 cents. Try it! It's famous Balsam for your sore chest and you will find prompt relief.

It is well to distrust the value of any associations that lessen your relish for the exercises of religion.

Backache, sideache, swelling of the feet and ankles, puffing under eyes, frequent thirst, scanty, cloudy, thick, highly colored urine, frequent urination burning sensation when urinating. Any of the above symptoms lead to Bright's disease, dropsy, diabetes, etc. Doan's Kidney Pills are a sure cure for all kidney diseases.

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Mrs. Jones, Northwood, Ont., writes: "My baby, eight months old, was very bad with dysentery. We gave her Dr. Fowler's Extract of Wild Strawberry and it saved her life. We have used it in our

family for the last nine years would not be without it."

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Mrs. W. Varner, New Germany, N.S., writes: "I have great confidence in Dr. Fowler's Extract of Wild Strawberry for various ailments in old and young. My boy had a severe attack of summer complaint and I could get nothing to help him until I gave him Strawberry. The action of this remedy was wonderful and soon had perfectly well."

It should be remembered that Solomon's vivid description of the drunkard's misery and doom was written long before the modern arts of distillation were invented. Methods of rectification have greatly increased the evil results of liquor drinking, and poisonous adulteration has multiplied them a hundredfold. In the days of Solomon only the lighter kinds of drinks were used, and they were not "doctored" as they are in our times. If before the world knew anything of brandy, or whiskey, or gin, or rum, drunkards had we or sorrow and contentions and complainings and wounds without cause, what unmeasured misery they must have now! What evils they must bring upon society! What a responsibility rests upon every community to put an end to the liquor traffic!

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In the case of Rheumatism, Neuralgia, Lame Back, or muscular soreness the Oil gives wonderful relief. For Chafed Breasts or Cracked Nipples, which cause women so much suffering, they will find nothing to equal Troop Oil. Internally the Oil may be taken with great benefit for Coughs, Colds, Bronchitis, Whooping Cough, etc., in addition to the internal use of the Oil, the throat, neck, and chest should be rubbed thoroughly with it.

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