

"He Careth for You."

"Cast all your care upon him: for he careth for you." I Pet. 5:7.

How strong and sweet my Father's care!
The word, like music in the air,
Comes answering to my whispered prayer—
"He cares for thee."

The thought great wonder with it brings,
My cares are all such little things,
But to the truth my glad faith clings,
He cares for me.

Yet keep me ever in thy love,
Dear Father, watching from above,
And let me still thy mercy prove,
And care for me.

Cast me not off for all my sin,
But make me pure and true within,
And teach me how Thy smile to win
Who carest for me.

Oh still, in summer's golden glow,
Or wintry storms of wind and snow,
Love me, my Father; let me know
Thy care for me.

And I will learn to cast the care
Which like a heavy load I bear,
Down at thy feet, in lowly prayer,
And trust in thee.

For nought can hurt me, shade or shine,
Nor evil thing touch me or mine,
Since thou, with tenderness divine,
Dost care for me.
—Marianne Farningham.

STOP THE BEGINNINGS.

There is a Latin maxim which, rendered into English, means "Stop the beginnings." It contains a volume of good advice. A few days ago a minister told me he was preparing notes on the Proverbs of Solomon and had just reached the most important verse in the book, "Train up a child in the way he should go."

"Stop the beginnings" would be a good note for him to make to that verse.

We have a Reform School, to which vicious boys and girls are sent by courts and magistrates. Among the inmates are a good many who have been committed as "incorrigible." They are very young, ranging in age from seven to twelve years. Their parents allege that they are unable to control them, and they are sent to the Refuge in the hope that they will be reformed. The beginnings of evil were not stopped, and now the restraints of the law have to be brought in to check them.

In many homes there are mottoes on the walls, appropriate to the home life. "Stop the Beginnings" would be a good one to put up in the nursery.

Many a good citizen would be saved to the state if the tendency to evil habits were checked in early childhood.

A minister passing through one of the wards of an hospital came to a cot on which a young man was dying.

"Can I do anything for you?" he asked. With a look of agony in his face, the young man said, "Oh, sir, can you undo?" The beginning of evil had been unchecked, and a wasted life was the result.

The maxim "It is never too late to mend" is often quoted in regard to breaking off from evil habits. Would it not be better for those to whom is committed the responsible duty of training children, to adopt this maxim: "It is never too early to begin?" I once read the story of a good woman whose husband was an outspoken infidel. As her children grew up, one after another came into the Church. A friend asked her what means she had used in her training to neutralize the influence of their infidel father. "Well," she replied, "I never argued with them, nor belittled him in the eyes of the children. But I never allowed them to go to bed without reading a few verses of something the Saviour had said. I put his words over against the words of men."

Parents frequently say about some bad habit of a child, "Oh, he will outgrow it." Perhaps grace may come in by-and-by to change the heart and mould the life, but it is dangerous to rely upon a child's outgrowing evil habits. The natural tendency of such habits is to grow with the growth. When the child comes to years of maturity, and is ready to assume the responsible duties of life, it will be pleasant for the parent to be able to say, "I have taught thee in the way of wisdom; I have led thee in right paths." *Boston Paper.*

Spiritual Indigestion.

Spiritual indigestion is a disease no less troublesome, and no less general, than physical. Its presence is manifested by a chain of symptoms as clearly marked as any which flesh is heir to. The seat of it is in the soul, and its working is plainly seen in a variety of ways. Chief among the indications of the trouble are these:—unrest, anxiety, distress of mind, doubt as to the soul's acceptance, dread of what may be in the future, and a morbid melancholy as unchristian as it is un-

comfortable! The soul affected does not often realize what the trouble is. A person may think he does not pray enough, and if sincere to come into the full light of God's love, he will pray more; or he may think he does not read the Bible enough, and will double his diligence in that direction; or he may feel that he has neglected attendance upon divine worship, and so decide to be always in his pew. He discovers there is something the matter, for religion does not bring the comfort to him that it conveys to others; but he is slow to realize that the secret of all darkness and distress of mind is his own belief.

The trouble is not that people do not pray enough, but that they do not believe God hears prayer and will answer. The cause is deeper than can be found in not reading the Bible, and rests in the fact that it is not believed, accepted and trusted as God's message to men when read.

The source of spiritual anxiety and distrust can not be removed by even the most faithful attendance upon the meetings of the sanctuary so long as there is the least doubt in the heart that God will be true to his promise, and pour out a blessing upon those who are gathered in his name. The truth lies in the fact that doubt, unrest, anxiety, lack of assurance, and despair, are occasioned by a failure to appropriate God's promises and believe his word. The word of God is food for the soul, and if that word is not received by simple faith, and assimilated until it becomes the main support of our religious life, then we will fall into a condition of spiritual decay, which if not corrected will result in spiritual death.

And it is well for us to remember when we are suffering from a disorder which is beyond the reach of medicine, that health and vigor can only be regained by a removal of the cause. The application of a battery will not cure a complaint that depends upon digestion. It may stimulate for a time but until the direct cause is removed there can be no recovery. "Make the tree good and the fruit will be good." Purge the heart of unbelief, and all the distress of mind and soul you suffer now, will go with it. No outside appliance will do the work that must first be done on the inside. God places a panacea for doubt of every kind within the reach of all, and that is, "Only believe." "Canst thou believe? All things are possible to him that believeth." "Whatsoever things you desire when you pray, believe that you receive them, and you shall have them." O for this mighty conquering faith, which will take God at his word and go forward in his work, believing because he has promised; no matter if all the influence Satan can exert, is employed in the effort to make us doubt. Let us make the promises of God our own, and we shall find that his "grace is sufficient to enable us to destroy unbelief, dissolve doubt, and rise above every kind of spiritual depression." *Bap. Weekly.*

CARING FOR THE SHEEP.

There are no descriptions of life in the Holy Land that are more pleasing and beautiful than those in regard to the shepherd's care for the sheep. In exporting from the flocks or in killing for sacrifice the rams were always chosen; the ewes being kept at home. Ram's skins dyed red were used for the covering of the tabernacle; and the yearly tribute paid by Mesiah, King of Moab, to Jehoram, the son of Ahab, was "an hundred thousand rams, with the wool." Abram and Lot had such large flocks that they could not dwell together, but had to divide the land between them. Just before crossing the Jordan, when the Israelites were told to avenge themselves on the Midianites, they took among other things "six hundred thousand and seventy thousand and five thousand sheep."

When the shepherd journeyed to the market places the sheep often became weary with the long journey, the wool was heavy and the way long, and oftentimes the saddlebags that hung over the ass' back to carry the coat and provisions for the shepherd, held in either side a poor little lamb that was too weary to take another step. In these times a flock usually consists of one hundred sheep; the shepherd knows every one by name, and they know his voice; nor will they follow a stranger, even if he is dressed in the shepherd's clothing, and imitates his call. Jesus always chose the familiar everyday matters to illustrate the truths that He preached. In John x. 1, there is a beautiful description that illustrates this assertion. And if one lamb is lost how gently the shepherd, having left the ninety and nine, goes to find it and brings it home in the bosom of his flock.

Jesus tells of the dividing of the sheep from the goats, just as the shepherd opens the door of the enclosure

that is surrounded by thorn bushes, and which door is composed of a few sticks laid cross-wise at the entrance, to let the goats go out. They climb the hills, and for some tender tufts of grass will clamber up the rocks, and do not go back to the fold until night. But the hot sun is too trying for the tender sheep, so they are kept in until near sunset, then are allowed to graze through the hours of the night until morning.

The life of the shepherd is a trying one; he is isolated from his family a great deal of the time, but he cheers his weary nature by playing upon the flute or flageolet. He becomes more and more weary and falls asleep. The sheep would wander away into danger, but the shepherd knows that, and as a writer tells us, he "wears on his right arm a woollen band, often tastefully knitted by his mother, wife or sister. When he sits down in the pasture he calls to him one of the leaders (an experienced old ram carrying a bell), and ties the long loose end of the cord or band to his horns." When the sheep are likely to stray the efforts of the leader to follow them and the tinkling of the bell will awaken the shepherd.

David was a shepherd king, as we see by the twenty third Psalm. Isaiah xi. 11, speaks of the care of the shepherd for the lambs. And Christ says: "I am the good shepherd, and I know my sheep, and am known of mine."

The shepherd's dress is said to consist of a "woollen coat of coarse cloth, trousers of cotton or woollen homespun, and a leather apron, the badge of his calling; his head is covered with a felt cap or turban." Over this dress he wears a cloak of thick felt, without sleeves. And his feet are protected by "a long strip or band of white cotton cloth wound like a bandage around the toes, foot and ankle, and so up to the knee, when it is turned down again and the end made fast in the folds; this answers the purpose of a thick, close fitting stocking, but is far more firm and impervious to thorns." The covering to the feet is a sandal made of untanned skin, and made fast by strings or thongs of leather. The staff that he carries is from four to six feet in length, a branch from an olive tree. This is barked, and being heated is bent at the thickest end into a semicircle, when it is tied and left to dry. Because it is also used to punish the heedless sheep, David alludes in his Psalm to the "rod and staff."

Christ, our shepherd, leads us through the wilderness, in the green pastures that his love has provided, beside the still waters of peace. Even in the valley of the shadow of death his precious presence takes away all fear of evil and fills our hearts with comfort.

Surely goodness and mercy shall follow us all the way to the end of life, and into the "forever with the Lord."—*Christian at Work.*

They "are not Noticed."

A very troublesome class of people are those who complain that they are not noticed. "I have attended your church for a year and nobody has noticed me. Not a person called on me. Even the pastor has not looked me up." This, with variations, is the complaint. In some cases there may be a certain foundation for it. Churches and pastors are not always faithful in performance of duties, and there is a chilling atmosphere in some churches that is very discouraging to a stranger.

But churches and pastors of this kind are in the minority. The coldness and indifference may be on the side of the complainant. One side of a story is good till the other is told, and in these cases there is certainly another side to be told. The people who make these complaints closely resemble each other in general characteristics. They attend the preaching services with fair regularity, but as soon as the benediction is pronounced they make for the door as fast as they can go with decorum. Their manner suggests that they are afraid somebody will speak to them. They are never seen in the social meetings, or if occasionally seen are never heard. They are not found in the Sunday school, or in any of the societies connected with the church. In short, their behavior indicates that they do not care for a close acquaintance, for they avoid carefully all the usual means by which acquaintance with strangers is made in a busy church.

We assert, and fear contradiction from nobody, that a case was never yet known where strangers attended regularly the social meetings of the church, and signified a willingness to engage in Sunday school work that they did not receive speedy recognition and make acquaintances rapidly. Doubtless churches differ in the warmth and spontaneity of their greetings to strangers. Progress in acquaintance

would be rapid in some churches and slow in others, but there would in any case be progress. Willing workers are not so plentiful anywhere that they can be overlooked and passed by. They will be impressed into service as soon as their presence is discovered, and the discovery will be promptly made if half a chance is afforded.

The truth is, that those who complain of the unfriendliness and inattention of pastors and churches by the very fact of complaining, furnish the experienced observer a proof that they are themselves at fault. "Nobody speaks to me." Well, why not; have you ever spoken to anybody? "No, but it is their business to speak to me first." But why? If X and Y are strangers, is not X as much a stranger to Y as Y is to X? And if either lets a miserable punctilio of etiquette stand in the way of mutual acquaintanceship, on him must rest the blame if they continue strangers. A warm-hearted Christian man or woman, desirous to serve Christ everywhere, never long remains a stranger to other servants of Christ. An invisible but potent influence draws them together and binds heart to heart in loving fellowship, and after it is done it would be hard to tell which took the first step towards acquaintanceship. It is only the cold and indifferent—those who have a genius for seeing the mote in a brother's eye, but are never conscious of the beam in their own eye—that complain they are not noticed. —*Examiner.*

Keeping Children From Christ.

The scene which is most suggestive and beautiful in our Lord's intercourse with children upon earth, is that which every parent and every teacher knows. And yet how many of those who teach children the tender words, "Suffer little children to come unto me, and forbid them not," are by their methods and their manners hindering little children from coming to Christ.

That any one should be hindered from coming to the kind and beneficent Saviour seems strange and sad, but to keep away the little children who could only be brought to show their love to Jesus or receive the tokens of his benevolence is marvellous indeed. We do not propose to excuse the disciples nor to apologize for their conduct, but to point the lesson from their mistake, which these who keep children away from the house of God and the ordinances of religion, and thus from knowing and loving the Saviour, ought to learn.

Children are often thus restricted from religious privileges upon the ground that they are too young to be taught anything that is good and holy. Some of the children whom the disciples hindered were too young to pray, but they were not too young to have Jesus Christ put his hands upon them and pray for them; and he is just as ready to intercede for the little ones that gather in the house of prayer and unite by their presence in the public supplications, now that he has ascended and ever lives to make intercession. As he bends in blessing over Christian assemblies, "does not the little child share equally with the aged pilgrim in the benediction! As he repeats the promise, "Lo, I am with you," may not the youngest breathe the fragrance of his presence! The beauties of light and air and the flowery earth and the music of birds are spread out by our heavenly Father for the enjoyment of young and old alike; and surely God would not confine the light of the gospel and the beauties of the divine word and the fragrance of worship and the melody of praise to grown men and women.

If there is restriction here, we have made it, and not our Father. If there is no part in holy worship and religious service and in the gospel teaching, for aches, it is because true perceptions of the Fatherhood of God and the tender love of Christ are hidden from our hearts. We make our service too formal or too intricate; we are not hearty enough, or simple enough in it to awaken the sympathy and enlist the affections of the young.

There is little doubt that the children whom Jesus blessed and prayed over had the richest part of that morning service among Judean hills, and not John nor Andrew nor Peter himself bore away a greater blessing or the more evident answer of prayer from that sacred interview than did these little ones.

We desire more than anything else that the blessing of God may rest upon ourselves and our children. We pray for the Saviour's presence in our homes to hallow them, to calm all the disquiet of life to sanctify its trials, to brighten its joys, to refresh the weary spirit and pour the blessings of peace and concord, of unalloyed affection and duty of purpose into our domestic circle, and shall we keep the children away from Christ when he comes into the house, shall

we meet him alone and commune with him apart, as though the blessing must needs pass through us before it reached our children? This certainly should not be. Their sweet voices should blend in the morning prayer and the evening hymn, their tiny fingers should trace the lines of promise in God's holy word, and their sincere tears should flow as the life and death of their Redeemer and ours are set before them. There are none so near to Christ as the children who are nearest to our hearts, none in the household that he cares for more tenderly, in whom he has a greater interest, upon whom he will more readily bestow a blessing than these fresh, glad, loving hearts. The Saviour never passes by a house where there is a child. In such a house there will be at least one voice to welcome him, one smile to meet his coming, one heart to feed and to return his love.

Do not hinder the little ones from coming to him. Teach their infant lips to invoke his presence; make them acquainted with the Saviour, and with his peculiar love for them; and as the morning star leads on the day till the glowing sun bursts in full glory on a waking world, so shall these stars of home lead on the Sun of Righteousness till the glory of his presence arouses and warms and beautifies all the dormant hearts in the household. Thus a little child who has been suffered to come to Jesus shall lead many to the rest where the weary forget their toil and the heavy-laden lay their burdens down.—*N. Y. Observer.*

Materialism Scientifically Impossible.

Prof. Halstead, of the University of Texas, makes the following very acute and strong argument, from the doctrine of the Conservation of Energy: "Scientists have demonstrated a universal natural law which rules and embraces all processes in the material world; which expresses a perfectly general and particularly characteristic property of all natural forces, and which as regards generality is to be placed by the side of the unalterability of mass. The connection between the various natural forces which modern science has revealed are extraordinarily numerous; but all prove and prove over again that the total quantity of energy in the universe remains unchanged throughout all changes. If a certain quantity of mechanical work is lost, there is obtained, as experiments made will demonstrate, say an equivalent quantity of heat, or, instead of this of chemical force; and conversely, when heat is lost, we gain an equivalent quantity of chemical or mechanical force; and again, when chemical force disappears, an equivalent of heat or work; so that in all interchanges between various natural forces, energy may indeed disappear in one form, but it has only changed into an exactly equivalent quantity of some other form; it is thus neither increased nor diminished, but always remains in exactly the same quantity, and his law holds good for the processes of organic nature. If, now, mind is a part of the material world—if what we call mental energy is really a part of the sum of real energy connected with matter in this universe, then some of this invariable quantity of energy exists from time to time as mental energy, and so that we would expect to be able to say that a certain amount of chemical energy disappears but reappears as mental energy, or perhaps disappears as mental energy and reappears as mechanical energy, or heat. But the absolute tests of science demonstrate that such is never the case. No bit of physical energy ever disappears as physical energy to become even for an instant mental energy. There is not a single point in the series of changes which take place in the brain at which all the energy is not in actual existence as physical energy. There is not a point where anything of the nature of thought could be inserted as a possible link in the chain of transformations of energy. Thought and physical energy, then, are totally different in essence and kind, and one can never be transformed into the other. Therefore materialism is impossible."

ALWAYS.

Begin your heaven on earth.
Keep little annoyances out of the way.
Pay as you go, and don't go till you pay.

Hide your own troubles, but watch to help others out of theirs.
Take a cheerful view of everything, and look for beauty in everything.

Do the truth you know, and you shall learn the truth you need to know.
Let the guiding rule of life be to select some useful occupation, and pursue it to a prosperous end.

Consider that the day of ruin is near when unwarrantable pleasures are pursued and vicious company encouraged.—*Good Housekeeping.*

M. McLEOD,
MANUFACTURER

GENERAL AGENT,

No. 36 Dock Street,

—ST. JOHN, N. B.—

McLEOD'S

ABSOLUTELY PURE

Flavouring Extracts.

McLEOD'S

Rheumatic & Brain Liniment.

DR. NOBLE'S

GREAT CURE FOR

CHOLERA, PAINS, &c.

McLEOD'S

Tonic Cough Cure

A PROMPT AND EFFECTUAL REMEDY
for all Diseases of the

THROAT AND LUNGS.

Lansdowne Waterproof,

Makes BOOTS WARMER, more DURABLE
and IMPERVIOUS to SNOW WATER.

MAGIC TOOTHACHE CURE!

Extract Jamaica Ginger.

McLEOD'S

True Fruit Syrups.

RASPBERRY,

STRAWBERRY,

PINE APPLE,

LIME JUICE AND LEMON.

JOBBER & RETAILERS

Are respectfully invited to write for
PRICE LIST; or, if in the city, call
and EXAMINE SAMPLES, &c.

M. McLEOD,

No. 36 DOCK STREET,

St. John, N. B.