

## His Care.

God holds the key of all unknown,  
And I am glad;  
If other hands should hold the key,  
Or if he trusted it to me,  
I might be sad.

What if to-morrow's cares were here  
Without its rest?  
I had rather He unlock the day,  
And as the hours swing open say,  
"My will is best."

The very dimness of my sight  
Makes me secure,  
For, groping in my misty way,  
I feel His hand—I hear Him say,  
"My help is sure."

I cannot read His future plan,  
But this I know,  
I have the smiling of His face,  
And all the refuge of His grace,  
While here below.

Enough; this covers all my want,  
And so I rest;  
For what I cannot He can see,  
And in His care I sure shall be  
Forever blest.

—Rev. John Parker.

## Hints on Pastoral Visitation.

Put aside all formality and reserve. If you are distant and formal, those you visit will be distant and formal. Be cordial and social, even if received with apparent coldness; which coldness is generally more than half timidity, and will soon wear off. Have something in mind to talk about, in which humble and common people can join with you. Remember it requires tact and study to make pastoral calls. A minister is to be pitied who can not, or rather who will not, school and adapt himself to this. Talk simple language about common things. Put your theology and your dictionary into your heart, and throw away that great, kingly, ministerial reserve, and go to people's houses as a neighbor and a friend. Get near to them. No airs of saintliness and good clothes! I once got the good will of a peculiar family by knocking at the back door. That was the "kind of a man for them."

Visit all the families! Some ministers call only on those that go to church. That is like repairing the wall where it is in good condition, and neglecting it where it has tumbled down. Very pleasant and very natural, maybe; but it is not the way to win souls. Our Saviour went to people. "To every creature" does not mean to the families of respectability and good parlors. The weedy part of the garden needs most hoeing. Call oftentimes on the negligent families. Don't give them a chance to feel slighted; don't neglect the negligent. Visit short. Five to fifteen minutes will generally answer. A great deal may be said and done in ten minutes. Don't wear people out. Don't forget that their time is fully occupied. Short visits, on the whole, do most good.

Call on people in their trouble. Sicknesses and losses and sorrows are always opening doors to the man of God. If you don't go near people in their adversities, it will be of little avail to go to them in their prosperities. They all want friends in trouble. A tear of sympathy will move men and women into whose trusted souls sermons never entered. Be sure to go where sickness and sorrow open the door; don't wait to be sent for!

Be sunshiny and pleasant. Smiles will do more missionary work than frowns. Visit the hard places in your happiest moods, if you have moods. It wants a cheery and joyous man to make pastoral visitation a success. The more heaven he can carry in his face the better.

Make your visits largely to the children—these are the hope of the future; and they are also the best doors to parents' hearts here and now. Every little sympathy of kindness or gift to the child knocks off a prejudice about the older heart. If you can get the children to love and welcome you, the way is open to all the rest. "A little child shall lead them."

Have sympathy with people's humiliations. It is better, on the whole, not to have them know when the pastor is coming; but common people can't be expected to be always in shape to receive company. Hence be unwilling to be considered company. Be one of their own number. Do not seem to be annoyed by their confusion, or hurry, or poverty. If need be, sit down at the very humblest table, and make yourself agreeable. I knew one case where the first step in leading a family out to church, and into the way of life, was the minister's eating hominy and milk with them.

Drop in religious appeals in a familiar and natural way. People don't want to be preached to in their own houses, but they can be set thinking without knowing it. It will defeat the object you have in view to talk religion all the time. A few words are better than many. No pious platitud

es. Let every word for Jesus be one of force and meaning, though seeming to be unplanned. Be natural and easy when you speak of Jesus. They will remember the word dropped in plain and common conversation.

Pray—if sanctified, God-guided common sense seems to require it. Sometimes the offer to pray does more hurt than good. I have known ministers to hang on and pray under such absurd circumstances as to produce merriment and jest after they were gone. Prayer can not be forced. Better go from the family with laughter, in place, than with prayer out of place. Some afternoons I have prayed in every house, and some afternoons not in any. The way seemed to be settled, and the shrewd pastor will generally find a cunning spirit of appropriateness that will settle this question for him.

Do your principal praying before you get there. Prayer for them before you leave the study will smooth the way wonderfully. You can better pray with them after you have prayed for them. After all, the most "effective prayer" of the whole "pastoral visitation" is the prayer before you start from home!—The Congregationalist.

## The Conversion of Children.

Parents sin when they omit religion from the education of their children. Perhaps the thought is that their children cannot be converted while they are children, and so they think it of small consequence where they go to school in their tender years. But it is not so. As we sow we reap. Let us expect our children to know the Lord. Let them read their first lessons from the Bible. It is a remarkable thing that there is no book from which children learn to read so quickly as from the New Testament; there is a charm about that book which draws forth the infant mind.

Certain suspicious people always file their teeth a bit when they hear of a newly converted child. They very rightly insist upon it that these children should be carefully examined before they are baptized and admitted into the Church; but they are wrong in insisting that only in exceptional instances are they to be received. We quite agree with them as to the care to be exercised; but it should be the same in all cases, neither more or less in the cases of children.

How I wish that all my congregation would come and receive Christ as a little child receives Him! The little child has no prejudices, no preconceived theories or opinions it cannot give up; it believes what Jesus says. You must come in the same way to learn of Christ. I tear you know a great deal—throw it out of the window. You have made up your mind about a great many things—unmake your mind, and be as wax to the seal before Him.

A child believes with an unquestioning faith which makes everything vivid and real. Believe just so! The child believes in all humility, looking up to its teacher, and receiving its teacher's word as decisive. Believe in Jesus just so!

Do not others expect from children more perfect conduct than they themselves exhibit? If a gracious child should lose his temper, or act wrongly in some trifling thing through forgetfulness, straightway he is condemned as a little hypocrite by those who are a long way from being perfect themselves. Jesus says: "Take heed that ye despise not one of these little ones."—C. H. Spurgeon.

## Prohibition and the Boys.

David R Locke (Petroleum V. Nasby) has a trenchant article on prohibition, in the course of which he relates the following incident:

The best argument I found in Maine for prohibition was by an editor of a paper in Portland, who was, for political reasons, opposed to it. I had a conversation with him, which ran something like this:

"Where were you born?"

"In a village about sixty miles from Bangor."

"Do you remember the condition of things in your village prior to prohibition?"

"Distinctly. There was a vast amount of drunkenness, and consequent disorder and poverty."

"What was the effect of prohibition?"

"It shut up all the rum shops, and practically banished liquor from the village. It became one of the most quiet and prosperous places on the globe."

"How long did you live in the village after prohibition?"

"Eleven years, or until I was twenty-one years of age."

"Then?"

"Then I went to Bangor."

"Do you drink now?"

"I have never tasted a drop of liquor in my life."

"Why?"

"Up to the age of twenty-one I never saw it, and after that I did not care to take on the habit."

That is all there is in it. If the boys of the country are not exposed to the infernalism, the men are very sure not to be. This man and his schoolmates were saved from rum by the fact that they could not get it until they were old enough to know better. Few men are drunkards who know not the poison till after they are twenty-one. It is the youth that the whiskey and beer men want.

## Trials of the Slightly Deaf.

BY SYDNEY DAYNE.

"Don't wrinkle your forehead," I said to a member of the family.

"I didn't," she said.

"Yes," I persisted, "and you do it very often."

"How can you say so?" she said.

"I don't remember ever doing it in my life."

"That shows how little we are aware of what we do," I said. "It is getting to be a constant habit with you."

"A—habit! What was it you said to me anyway?" asked the poor, slightly-deaf member, in a tone of great bewilderment.

"I said, 'Don't wrinkle your forehead,'" I repeated.

"Oh!" she said, with a laugh in which we all joined, "I thought you said, 'Don't wink at your father!'"

To a sensitive person the condition of being slightly deaf, involves greater trials than might be supposed—if a constant succession of small annoyances may be dignified by the name of trials. Do you observe the anxious, half-nervous expression with which they listen to the conversation of a person not very near, or to general chat in a room?

"I am always in a state of doubt," said our afflicted one, "whether to ask to have a thing repeated, or to let it go, and run the risk of missing something I want to hear or ought to hear. Things are sometimes said to me which I think are spoken to some one else, and so it occurs that I neglect something of importance. Once having decided to trouble some one to repeat what has been said, I never can make up my mind as to the way in which it is best done; whether by the sharp 'What?' or, 'What did you say?' the Yankee 'How?' or stick to the monotonous, 'I beg your pardon.'"

A physician long ago employed in the family was a victim of this distressing infirmity. It was hard for him and hard for us. I was constantly offending his sensitiveness by raising my voice unnecessarily (as he frequently assured me). But I was always in such fear of his failing to hear something important for him to hear, in telling the symptoms in the case of a child or friend, that I could not tone down my voice to exactly the proper level, more especially as I fancied the poor man thought he heard, or possibly made believe he heard, more than he actually did hear; for which he might be pardoned, as his alert eyes tried their best to do the work of both ears and eyes.

Make things as easy as you can for the slightly deaf. They are, in some particulars, more helpless than those who settle down to positive deafness and an ear trumpet, for such are not expected to hear. Speak distinctly and with your face turned squarely towards them, for there is more in this than in the amount of sound made. Do not talk with them while you are moving about in a room. Do not begin a sentence in the room near them and finish it while walking into another and bending over a drawer or table. Do not drop your voice near the end of a sentence. Do not say, "Oh, nothing!" or, "It's of no consequence," when they ask to have a thing repeated. In short, do not keep them constantly saying "What?" or putting on a look of mute, puzzled inquiry, and you may be sure your thoughtful kindness will be warmly appreciated.—Congregationalist.

## How Much.

"How much one ought to give is a matter that every man must settle for himself. In this matter we are not under the law, but under grace. But let a man see to it that grace doesn't get less out of him than the law could get out of a Jew. Surely the son of a bond-woman is not going to be more generous than the son of the free. Heir to all his father's estate—Isaac, the child of laughter—surely he will do greater things than the poor wanderer in the desert. Yet, under the law the servant gave a tenth besides what the sacrifices and gifts and offerings cost, and that was more than another tenth. Love is a poor thing if it can't get more out of anybody than the law can. A son is hardly worth the name if he doesn't give a better service than a slave. I think that every man who calls himself a Christian is bound to sit down and think about it carefully—ay, and kneel down, too, and pray about it, not only look here and there and see what somebody else does. Let him honestly count up what other things cost him; let him count up how much he owes to the Lord for the preaching of the word, and for the means of grace, for the blessed word, and the hope of heaven. Then let him settle what he can give, and stick to it, telling the Master what he has done, and asking his help and blessing; for without his help we shall soon slip back again into the old careless ways."

"And besides that, if a man really loves his Lord at all, he will not only think how much he can give; he will think of this, too. How much he can save that he may give. He will deny himself, and take up his cross, that he may be what the Lord Jesus calls 'rich toward God.'"

"I've often turned it over in my mind that love is real true love when it has got a bit of real, hard, pinching sacrifice about it, and not till then. Kindness and pity will give you, perhaps, what it can do without, but love gives everything. 'He spared not his own Son'; that is love. 'Hereby perceive we the love of God, because he laid down his life for us,'"

## Ill-Gotten Wealth.

About as heavy a load as any man can carry is ill-gotten wealth. A man met a missionary from a foreign land, and took him aside to talk with him privately. They were both old, grey-headed men. When they were alone he said to the missionary, "When I was a boy playing with you fifty years ago, you lost a quarter of a dollar. We hunted for it, and I found it, and kept it. It has haunted me ever since, and I would not carry it fifty years more for the world. I want to pay it back."

When God takes men in hand he straightens out such things as these.

On one occasion Jesus went to the house of Zaccheus. Zaccheus was looking for him, and when a man is looking for Christ, Christ is apt to be

looking for him. Said he, "I am going to your house," and received him joyfully. He was a rich man, but Jesus did not despise him because he was so unfortunate as to be rich; so he went down to the rich tax-gatherer's house. He belonged to a hard class of people, and when Jesus went down there, the Pharisees turned up their noses, and said he had gone to be the guest of a sinner. But he had come to seek that which was lost, and he had found one lost man. And Zaccheus stood and said, "Lord, the half of my goods I give to the poor." He was a changed man. Something had taken hold of his full purse and his close fist—"the half of my purse I give to the poor, and if I have taken anything from any man by false accusation, I restore him four-fold." It would not do to give away more than half until he had settled up. And Jesus said, "This day has salvation come to this house, forasmuch as he is a son of Abraham, who would not receive a thread or a shoe-latchet from the king of Sodom, lest he should say 'I have made Abraham rich.'"

Some of you have prayed for salvation—you want a full salvation; and I do not know that the Lord has any other than a full salvation. Well, you would like to have it at your house. How would you like to have it come as it did to Zaccheus? I am afraid some of you would dodge if it were to come right through the middle of your farms. This is the kind of salvation Christ brought when he came to the house of Zaccheus, and said he was the son of Abraham, an heir of the promise, and a pilgrim and stranger on the earth.

There are many who want salvation, but who have no disposition to give half of their goods to feed the poor. There are many who claim to be Abraham's children, but they do not restore fourfold where they have wronged their fellow-men; and there are those who talk about the coming glory and the heavenly inheritance as at hand, but I would like to inquire whether it affects the price of their real estate any? Now, when a man gets to be really a son of Abraham, like Zaccheus, when it affects the price of his real estate, cutting it perhaps right in two, he will be richer with half than he was with the whole, because he is rich enough to right every wrong, to square up where he has cheated men before.

The blessing of the Lord maketh rich, and addeth no sorrow, and they who receive that blessing have even now a wealth of soul unknown before, and shall find in days to come an inheritance incorruptible, undefiled and unfading, reserved in heaven for those "who are kept by the power of God through faith unto salvation."—Christian.

## Shun the Appearance of Evil.

An old Chinese proverb, "Do not stop in a cucumber field to tie the shoe." The meaning is very plain. Some will be likely to fancy that you are stealing fruit. Always remember the injunction, "Abstain from all appearance of evil." Do not stop under the saloon porch to rest yourself, however shady the trees be, or however inviting the chairs. Some one may fancy you are a common lounge there, and so your good name be tarnished. Don't go to a liquor saloon to get a glass of lemonade, however refreshing it may seem to you. Rather buy your lemons and prepare the cooling beverage at home, where others may share it with you, probably at no greater expense than your single glass would cost you. Somebody seeing you drinking at the bar will be sure to tell the story and will not be particular to state that you were drinking only lemonade. Then, too, if you are careless about the appearance of evil, you will soon grow equally careless about the evil itself. Selected.

THE BAPTISM OF FIRE.—Suppose we saw an army sitting down before a granite fortress, and they told us they intended to batter it down. We might ask them, "How?" They point us to the cannon ball. Well, but there is no power in that! It is heavy, but not more than a hundred-weight. If all the men in the army were to throw it, that would make no impression. They say, "No," but look at the cannon. Well, but there is no power in that; it is a machine, and nothing more. But look at the powder! Well there is no power in that; a child may spill it; a sparrow may pick it up. Yet this powerless ball are put into this powerless cannon; one spark of fire enters it, and then, in the twinkling of an eye, that powder is a flash of lightning, and that cannon ball is a thunder-bolt which smites as if it had been sent from heaven. So it is with our Church machinery of the present day. We have our instruments for pulling down the stronghold but O! for the baptism of fire.—The Rev. W. Arthur.

"Just let a man sit down, and ask himself how much he has got that God could take away, and he'll begin to look at things in a different way then. There's eyes and ears, and health and reason, character, home, family, work, wages. And let a man think how the Lord keeps his hand upon them, and could take them away in a minute, and I think he'd be all in a hurry to bring in the tithes to the Lord's house then."

## Morning Bible Reading.

The best time for Bible reading is in the morning. The mind and body are fresh after the repose of the night, and the highest powers of thought may be brought to bear upon the character selected. But, with most people, each recurring morning brings its own pressing tasks. Business cares, the daily toil, and the duties of the house are the first and most engrossing concerns. Some hours must pass, with many, before they can find time to sit down to any quiet reading. Let the plan be honestly tried by taking some words from God's book for the meditation of the morning. Make for the month a fair, steadfast trial of the plan of studying the Bible when the faculties are at mental high-water mark. You wonder at the familiarity of this or that friend with the Psalms, the Epistles, the Gospels. It has been gained a little at a time, by patient daily reading—thoughtful, prayerful reading, too, which was hived by the soul as something worth treasuring. We shall all gain immeasurably in our influence as well as our comfort by giving more of our unwearied thought to the holy Book. A few tired, sleepy, worn-out moments at night, and those only, are almost an insult to the Master whom you profess to serve.—Selected.

## Dr. Arnold's Daily Prayer.

This is a short but very beautiful prayer that Dr. Arnold wrote for his own use before he went into the school of Rugby every day: "O Lord, I have a busy world around me; eye, ear and thought will be needed for all my work to be done in that busy world. Now, ere I enter upon it, I would commit eye, ear, and thought to Thee! Do Thou bless them, and keep their work Thine; that as, through Thy natural laws, my heart beats and my blood flows without any thought of mine for them, so my spiritual life may hold on its course at these times when my mind cannot consciously turn to Thee to commit each particular thought to Thy service. Hear my prayer, for my dear Redeemer's sake. Amen."

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## Your Children

Are constantly exposed to danger from Colds, Whooping Cough, Croup, and diseases peculiar to the throat and lungs. For such ailments, Ayer's Cherry Pectoral, promptly administered, affords speedy relief and cure.

As a remedy for Whooping Cough, with which many of our children were afflicted, we used, during the past winter, with much satisfaction, Ayer's Cherry Pectoral. For this affection, we consider this preparation the most efficacious of all the medicines which have come to our knowledge.—Mary Parkhurst, Preceptress, Home for Little Wanderers, Doncaster, Md.

My children have been peculiarly subject to attacks of Croup, and I failed to find any effective remedy until I commenced administering Ayer's Cherry Pectoral. This preparation relieves the difficulty of breathing and invariably cures the complaint.—David G. Starks, Chatham, Columbia Co., N. Y.

I have used Ayer's Cherry Pectoral in my family for many years, and have found it especially valuable in Whooping Cough. This medicine allays all irritation, prevents inflammation from extending to the lungs, and quickly subdues any tendency to Lung Complaint.—J. B. Wellington, Plainville, Mich.

I find no medicine so effective, for Croup and Whooping Cough, as Ayer's Cherry Pectoral. It was the means of saving the life of my little boy, only six months old, carrying him safely through the worst case of Whooping Cough I ever saw.—Jane Malone, Piney Flats, Tenn.

**Ayer's Cherry Pectoral,**  
Prepared by Dr. J. C. Ayer & Co., Lowell, Mass.  
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6.40 A. M.—For Fredericton Junction and for McAdam Junction and St. Stephen, Vanceboro, Bangor, Portland, Boston, and all points West; St. Andrews, Houlton, Woodstock, Presque Isle, Grand Falls, Edmundston and all points north.

11.40 A. M.—For Fredericton Junction and for St. John and all points East.

**ARRIVE AT FREDERICTON.**

9.20 A. M.—From Fredericton Junction and from St. John and all points East.

2.15 P. M.—From Fredericton Junction, and from Vanceboro, Bangor, Portland, Boston, and all points West; St. Andrews, St. Stephen, Houlton, Woodstock, Presque Isle, Grand Falls and points North.

7.15 P. M.—Express from St. John and intermediate points.

**LEAVE GIBSON.**

11.30 A. M.—Express for Woodstock and points north.

**ARRIVE AT GIBSON.**

10.33 A. M.—Express from Woodstock, and points north.

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