

The True Shepherd.

BY FREDERICK W. FABER, D. D.

was wandering and weary
When my Saviour came unto me;
For the ways of sin grew dreary,
And the world had ceased to woo me,
And I thought I heard him say,
As he came along the way:
"O silly souls! come near me;
My sheep should never fear me,
I am the Shepherd true."

At first I would not hearken,
And put off till the morrow;
But life began to darken,
And I was sick with sorrow,
And I thought I heard him say,
As he came along the way:
"Oh, silly souls! come near me;
My sheep should never fear me,
I am the Shepherd true."

He took me on his shoulder,
And tenderly he kissed me;
He bade my love be bolder,
And said how he had missed me,
And I'm sure I heard him say,
As he went along his way:
"Oh, silly souls! come near me;
My sheep should never fear me,
I am the Shepherd true."

—Selected.

Character Forming.

I have been asked to write some of the thoughts suggested by my experience in training my own children. We lived in Oberlin, O., when my children were in their infancy. There were mothers' meetings at stated times; I felt my utter inefficiency to train these young immortals; I was almost always present at the meetings. I hoped they would tell me just what to do, so that having the approved formula, or program, I might make no mistake. But new conditions were constantly arising, and in my despair I said to a wise friend, "I don't learn anything from those meetings! I don't know what to do." He said, "They are making an impression on you all the time." It gave me a little comfort to think that perhaps down deeper than my consciousness I was gaining a gleam of light.

And now, first of all, I would insist, teach your children to be truthful; by all the incentives that occur to your prayerful thought, keep their love and confidence so that they will be open to you as the day. Then I would recommend the do everything method, according to the varying needs of your priceless charge. If the nerves are startled, quiet them in the best way you can. Don't put your child into a dark room and let it cry itself to sleep. It would be more motherly to hang it to the limb of a tree, like an Indian baby, where it would see the light and feel the gentle motion of the breeze. Don't regard it as a mere animal, only to be fed and clothed. It needs sympathy very early; it smiles back your love when only a few weeks old. Never punish a child when it can think you are in anger or about to take its life. It will be so frightened as to lose all self-control. You may think it obstinacy when the little creature is in a frenzy inspired by one in whose power it is utterly helpless. Mothers should try to keep their health, so as to be bright, agreeable company for the older children, and to be patient with the little ones. I know this is easier said than done, especially if the mother is sick or overborne with care; but the attempt, if partially unsuccessful, will not fail of its reward. The habit of usefulness and kindness can not be too early impressed. The mother should be in spirit and manner, or should aim to be, such as she desires the child to become. I would not recommend over indulgence, but genuine tenderness and love can hardly go to an extreme, especially in the early helpless years. If complications arise between the children, do not let them accumulate. Don't let the little ones lie awake all night dreading a punishment in the morning. Deal with each case at once upon its own merits, without referring to any unimpaired but yourself. When they are old enough to commence study, do not be indifferent to the trials they meet with in the effort to solve the, to them, difficult problems, but solve them often yourself; don't be so fearful about weakening their self-reliance and desire for high achievement as to the future. On no account allow them to be discouraged at the outset. Should a child show a strong bias toward any laudable line of life that promises self support and easy independence, I would encourage this tendency with all my power. Try to cultivate a tender conscience, a delicate sensitiveness to right and wrong. I would place the acquisition of character infinitely before that of wealth, desirable as is a moderate share of the latter. Wealth ends with life, character is immortal, and toward perfection all our efforts should tend. I must not forget my pet idea to be more careful to praise children for doing well, than to chide them for doing ill. When the children are young and in the mother's care more directly, there

may be a feeling of comparative safety, but when they bloom into young men and women, and begin to assume personal responsibility, it is the hour of doom which threatens to make or mar all your careful handiwork. Who is wise enough to counsel then? Silence seems safest, but silence would be treason; the mother must have the heart of her loved ones in keeping in this hour of destiny; no one can be consulted with such safety as she, and she will need the electric light of Duty to guide her in this supreme emergency. Who can arrest the flying hours? What issues hang upon the decision of a moment! She can find refuge only in him who has said, "If ye ask anything in my name I will do it." Here she may anchor in a sublime faith that the young, inexperienced and adventurous feet may, through infinite riches of grace, be led into paths of safety, usefulness, and to a lasting peace.—*Mary B. Willard in Glimpses of Fifty Years.*

The Deceived Young Man.

Lately I heard a young man express the desire of his heart in the following language: "I do not care for my soul, it is money, money that I want. I want to get rich."

How different this from the prayer and desire of the young man Solomon, who prayed for understanding that he might rule wisely the people over whom God had made him king. The young man referred to is not the only one of that class. He is the representative of a great army of young men who are now making their way up to take the places, many of them, of pious fathers whose hairs are whitening, and whose forms will soon be ready for the tomb. From the language above quoted it will be seen that the soul is put into the background; the body is placed above it. The fleshly desire is pre-eminent. First the comfort of the body, then if there is the inclination the soul may be cared for, but by all means the body first.

This is the great deception that is leading the young man of this age on. It is the mirage of his life, painting to him scenes of transcendent beauty upon the horizon, only to fade away when approached. He has altogether a wrong conception of life, but it is a prevalent one, and one that in many cases he has received under the parental roof. The great object to be attained is not wealth of soul and character, but the mere accumulation of material wealth. This certainly is a reversal of the command of Christ, who said, "Seek first the kingdom of God and His righteousness, and these things shall be added." But with the burning desire to be enumerated among the well-to-do people, the soul is forgotten, the religion of Christ is made of no account, and the untold wealth of heaven is trampled under foot. It is with pain that I see this spirit encouraged in the young men, and it is so evident that this dangerous tendency is gaining ground that we may well fear the time is approaching when materialistic philosophy will be in the ascendancy, and when men will doubt the existence of soul or spirit altogether. There is danger of this.

The young man is deceived with the idea that wealth constitutes the sole basis of all happiness, that it is impossible to enjoy life unless one has a large quantity of that material. There is, however, always abundant evidence at hand to expose this deception. Who are the happiest young men? Are they always the richest? They may be the gayest, but there is a world-wide difference between gaiety and happiness.

Another deception under which the young man labours is that wealth admits him into better society. It may be that it admits him into gayer society, but by no means into better. He accounts himself as being of the best society, and that his wealth will be a passport into the society to which he thinks himself entitled. No deception could be greater than this. The society which keeps its doors closed, except to the wealthy, can by no means be reckoned the best. The world over, the good, pious, manly young man will always be welcomed into the very best society—the society of Christian men and women, and this side of heaven there is no better society than this. Would that I could sound into the ears of every young man in the land this warning: "Not money first, but God first, character, eternal life first, because these things endure."

How deceived men will be when they come to the end of life to find that though they have gained the desire of their hearts, they have lost everything that is truly good. They have no right to the tree of life, no admission to the pure society of heaven, and no rank among those who have gained everything, and whose treasures are laid up where moth and rust doth not corrupt. The deceived young man will finally be the disappointed old man.—*Rev. E. Herbruck, Ph. D.*

Ill Temper.

What a sad blemish this is in many a character that is in other respects admirable and lovable. A friend has sent me Henry Drummond's new book entitled "The Greatest Thing in the World." It is an exposition of the thirteenth chapter of First Corinthians. In expounding the words, "Love is not easily provoked," he said:

"We are inclined to look upon bad temper as a very harmless weakness. We speak of it as a mere infirmity of nature, a family failing, a matter of temperament, not a thing to take into very serious account in estimating man's character. And yet here, right in the heart of this analysis of love, it finds a place; and the Bible again and again returns to condemn it as one of the most destructive elements in human nature."

"The peculiarity of ill temper is that it is the vice of the virtuous. It is often the one blot on an otherwise noble character. You know men who are all but perfect, and women who would be entirely perfect but for an easy ruffled, quick-tempered or "touchy" disposition. This compatibility of ill temper with high moral character is one of the strangest and saddest problems of ethics. The truth is there are two great classes of sins—sins of the body, and sins of the disposition. The Prodigal Son, may be taken as a type of the first, the Elder Brother of the second. Now, society has no doubt whatever as to which of these is the worse. Its brand falls, without a challenge, upon the prodigal. But are we right? We have no balance to weigh one another's sins, and coarser and finer are but human words; but faults in the higher nature may be less venial than those in the lower, and to the eye of Him who is love, a sin against love may seem a hundred times more base. No form of vice, not greed of gold, not drunkenness itself, does more to unchristianize society than evil temper. For embittering life, for breaking up communities, for destroying the most sacred relationships, for devastating homes, for withering up men and women, for taking the bloom off childhood—in short, for sheer gratuitous, misery-producing power, this influence stands alone. Look at the elder brother: moral, hard-working, patient, dutiful—look at this man, this baby, sulking outside his old father's door. 'He was angry,' we read, 'and would not go in.' Look at the effect upon the father, upon the servants, upon the happiness of the guests. Judge of the effect upon the prodigal, and how many prodigals are kept out of the kingdom of God by the unlovely character of those who profess to be inside? Analyze, as a study in temper, the thunder-cloud itself as it gathers upon the elder brother's brow. What is it made of? Jealousy, anger, pride, uncharity, cruelty, self-righteousness, touchiness, doggedness, sullenness—these are the ingredients of all ill temper. Judge if such sins of disposition are not worse to live in, and for others to live with, than sins of the body. Did Christ indeed not answer the question himself when he said, 'I say unto you that the publicans and harlots go into the kingdom of heaven before you?' There is really no place in heaven for a disposition like this. A man with such a mood could only make heaven miserable for all the people in it. Except, therefore, such a man be born again, he simply can not enter the kingdom of heaven. For it is perfectly certain—and you will not misunderstand me—that to enter heaven a man must take it with him."—*Senex Smith in Journal.*

To Mothers.

If you say "No," mean no. Unless you have a good reason for changing a given command, hold to it.

Take an interest in your children's amusements; mother's share in what pleases them is a great delight.

Remember that trifles to you are mountains to them; respect their feelings.

Keep up a standard of principles; your children are judges.

Be honest with them in small things, as well as great. If you can not tell them what they wish to know, say so, rather than deceive them.

As long as it is possible, kiss the children good-night after they are in bed; they like it and it keeps them very close.

Bear in mind you are largely responsible for your children's inherited characters, and be patient with them.

If you have lost a child, remember that for the one who is gone there is no more to do; but those left, everything.

Make your boys and girls study physiology; when they are ill, try to make them comprehend why, how the complaint arose and the remedy so far as you know it.

Impress upon them from early infancy that their actions have re-

sults, and that they cannot escape consequences, even by being sorry when they have done wrong.

Respect their little secrets; if they have concealments, fretting them will never make them tell, but time and patience will.

Allow them as they grow older, to have opinions of their own; make them individuals and not mere echoes.

Find out all their special tastes, and develop them, instead of spending time, money and patience in forcing them into studies that are entirely repugnant to them.

Mothers, whatever else you may teach your girls, do not neglect to instruct them in the mysteries of housekeeping. So shall you put them in the way of making home happy.—*Herald and Presbyterian.*

PUNCTUALITY.—It is astonishing how many people there are who neglect punctuality. Thousands have failed in life from this cause alone. It is not only a serious vice in itself, but it is the fruitful parent of numerous other vices, so that he who becomes the victim of it gets involved in toils from which it is almost impossible to escape. It makes the merchant wasteful of time; it saps the business reputation of the lawyer, and it injures the prospects of the mechanic, who might otherwise rise to fortune. In a word, there is not a profession, nor a station in life, which is not liable to the canker of this destructive habit. Many and many a time has the failure of one man to meet his obligation brought on the ruin of a score of others. Thousands remain poor all their lives, who, if they were more faithful to their word, would secure a large run of custom, and so make their fortunes. Be punctual, if you would succeed.

TAKE TIME; it is no use to foam or fret or do as the angry house-keeper who has got hold of the wrong key, and pushes, shakes and rattles it about the lock until both are broken, and the door is still unopened.

The chief secret of comfort lies in not suffering trifles to vex us, and in cultivating our undergrowth of small pleasures.

Try to regard present vexations as you will regard them a month hence.

Since we can not get what we like, let us like what we can get.

It is not riches, it is not poverty, it is human nature that is the trouble.

The world is like a looking-glass. Laugh at it and it laughs back; frown at it and it frowns back.

Angry thoughts canker the mind, and dispose it to the worst temper in the world—that of fixed malice and revenge. It is while in this temper that most men become criminals.

ONE TICK AT A TIME.—The wife of a city missionary was the other day recounting her experiences. For forty years her husband had been engaged in City Mission work at the usual starvation salary paid for that work. She had borne nine children, seven of whom had grown to adult life. Her health had always been delicate, yet she had never been able to afford a hired girl. But she brought up her children to manhood and womanhood, and educated them in the public schools, and in such institutions of learning as give free tuition to the children of clergymen. All her seven are intelligent Christian men and women quite above the average.

"How did you manage," said a lady listening to her narration, "to accomplish so much?"

"Ah," replied the cheerful old saint, in better health now than ever in her life before, "one tick at a time did it."

When I get to heaven, I shall see three wonders there. The first wonder will be to see many people there whom I did not expect to see; the second wonder will be to miss many people whom I did expect to see; and the third and greatest wonder of all will be to find myself there.—*John Newton.*

Minard's Liniment cures Dandruff.

For Cholera, Cholera Infantum, Summer Complaint, Cramps and pains in the Bowels, there is no remedy that can be more relied upon than Kendrick's Mixture, for children or adults.

All scalp and skin diseases, dandruff, falling of the hair, gray or faded hair, may be cured by using that nature's true remedy, Hall's Hair Renewer.

There are so many cough medicines in the market, that it is sometimes difficult to tell which to buy; but if we had a cough, a cold or any affliction of the throat or lungs, we would try Bickel's Anti-Consumptive Syrup. Those who have used it think it is far ahead of all other preparations recommended for such complaints. The little folks like it as it is as pleasant as syrup.

FOR DELICACY AND richness of flavor, use "Royal Extracts."

JOHNSON'S ANODYNE LINIMENT

Established 1810.

—UNLIKE ANY OTHER.—

Positively Cures Diphtheria, Croup, Asthma, Bronchitis, Colds, Tonsillitis, Hoarseness, Coughs, Whooping Cough, Catarrh, Influenza, Cholera, Morbus, Diarrhoea, Rheumatism, Neuralgia, Toothache, Nervous Headache, Sciatica, Lame Back, Soreness in Body or Limbs, Stiff Joints and Strains.

AS MUCH FOR INTERNAL AS FOR EXTERNAL USE.

It is marvelous how many different complaints it will cure. Its strong point lies in the fact that it acts quickly. Healing all Cuts, Burns and Bruises like Magic. Relieving all manner of Cramps and Chills.

ORIGINATED BY AN OLD FAMILY PHYSICIAN.

All who buy direct from us, and request it, shall receive a certificate that the money shall be refunded if not satisfied. Retail price by mail 35 cts.; 6 bottles, \$2.00. Express and duty prepaid to any part of United States or Canada. 127 Valuable pamphlet sent free. L. S. JOHNSON & CO., Boston, Mass.

GENERATION AFTER GENERATION HAVE USED AND BLESSED IT.

FALL DRY GOODS.

Tennant, Davies & Co

—HAVE JUST OPENED—

New Ulsterings and Jacket Cloths

JERSEY JACKETS, ULSTERS, &c.

New Fall Dress Goods,

LATEST STYLES AND COLORINGS.

NAVY AND GREY FLANNELS, etc.

TENNANT, DAVIES & CO.,

Sept. 6.

202 Queen Street, Fredericton.

STOVES. STOVES.

Cook Ranges AND Stoves

Both to Burn Coal or Wood.

Self Feeders Hall & Parlor Stoves

FOR COAL OR WOOD.

Dining & Bedroom Stoves

For sale at the usual low prices.

CALL AT

NEILL'S

STOVE WAREHOUSES,

And examine his large and well-assorted stock of Stoves. Remember the old stand, just opposite the County Court House,

348 TO 354 QUEEN ST.

Sun Life Assurance Company.

HEAD OFFICE--MONTREAL.

The rapid progress made by this Company may be seen from the following Statement:

	INCOME.	ASSETS.	LIFE ASSURANCE IN FORCE.
1872	\$48,210.93	\$546,461.95	\$1,076,350.00
1874	64,072.88	621,362.81	1,864,302.00
1876	102,822.14	715,944.64	2,214,093.43
1878	127,505.87	773,895.71	3,374,683.14
1880	141,402.81	911,132.93	3,881,478.09
1882	254,841.73	1,073,577.94	5,849,889.1
1884	278,378.65	1,274,397.24	6,844,404.04
1885	319,987.05	1,411,004.38	7,030,878.77
1886	373,500.31	1,573,027.10	9,413,358.07
1887	495,831.54	1,750,004.48	10,373,777.09
1888	525,273.58	1,974,316.21	11,931,300.6
1889	563,140.52	2,223,322.72	17,164,383.08

The SUN issues Absolutely Unconditional Life Policies

THOMAS WORKMAN,

PRESIDENT

R. MACAULAY,

MANAGING DIRECTOR

J. B. CUNTER, General Agent.

16 Prince William St., St. John, and Queen St. Fredericton, N. B.

CLIFTON HOUSE.

74 Princess & 143 Germain Sts.,

SAINT JOHN, N. B.

A. N. PETERS, PROPRIETOR.

TELEPHONE COMMUNICATION.

HEATED BY STEAM THROUGHOUT

PER S. S. DAMARA.

94 KEES Brandram's best and pure colored paints.

Just to hand and for sale low by R. CHESTNUT & SONS.

PER S. S. MANITOBA.

FROM GLASGOW.

2 CASES containing 20 dozen Scotch

Angers, latest improved style.

Easy to bore.

R. CHESTNUT & SONS.

STEEL. STEEL.

Just received—

11 TON Sled Shoe, Sleigh Shoe and

1 Ton Caulk Steel. Usual length

and thickness, in good order and well

assorted sizes, and for sale at market rates

by R. CHESTNUT & SONS.

PER S. S. NOVA SCOTIAN.

1 1/2 Tons Cable Chain,

Assorted sizes, from 3-16 to 7-16 of an inch.

Just received—

R. CHESTNUT & SONS.