#### Return to Thy Rest.

He watches o'er His Lilies pale; He sees His sparrows when they fall; Seed-time and harvest never fail; The wild winds answer to His call; All things obey His high behest; Return, my soul, unto thy rest.

The life that His own hand has given, Shall he not keep it to the end? Through every step of earth and heaven He will uphold thee and befriend. Trust Him; thy doubts and fears control; Return unto thy rest, my soul.

Whether through pastures green and sweet Thy pathway wind in pleasant ways,-Whether He guide thy tired feet Slowly through dark and troubled days, He surely leads thee to thy best;

Return, my soul, unto thy rest. There is no death; there is no loss; He holds thy treasure safe for thee

In other mansions of His house A little while, and thou shalt see \* He will restore thee more than all; Return unto thy rest, my soul .- Selected

#### Speaking the Truth.

question came up, "Was it right for | truth. him to tell the Baalites a lie in order to get them into his power?" We decid- for the truth. By the truth in this the surgeon. To say that the weather ed unanimously against Jehu. He may case we mean the Gospel itself. They is fair, to prognosticate its favorable have done a right thing in executing were willing to suffer and to die rather state on the morrow, or to remark upthose idolaters who were leading the than deny it. They might have reason- on passing events, is not to make a nation astray. Theirs was a capital of- ed thus: If we say that we are not fense under the Mosaic code. But he Christians, we save our lives, and may thus applied, indicates a specific end certain pointless preacher by saying did the right thing in a wrong way. go elsewhere and do a great deal of to be attained by the visit thus differ-The discussion took a wide range, and good. And what right have these bad entiated from all other visits. while it was admitted, as a rule, that men to catechize us anyhow? But lying is a great sin, that God is the God | they did not reason so. They confessed of truth, and that he requires his chil- the truth, and went to the stake or to it should be directed, which we may dren to " walk in the truth," and that | the wild beasts, rejoicing that they | state in order of climax: the devil is the father of lies, some thought that there might be circum- Jesus's sake. And the blood of those stances .n which a lie is justifiable.

is pursuing a man with intent to kill for the truth than they could have ac- gospel, which means, "good tidings. him. You meet the lunatic; you see complished by devoting their lives to We know a pastor who had a parthe drawn sword in his hand, and you its defence and propagation. And ishiner more distinguished for extell him that the man he is seeking has does not the same God reign to-day, pressiveness than piety, who remarked turned to the left when you know that and does he not love the truth, and to him one day, that he was the first he has turned to the right. By this those who are loyal to it, still? Even minister he had ever meet that "did deception you save the man's life, and if we have to suffer, or if others suffer not carry the Almighty on his back keep the lunatic from committing a because we will not swerve from the dreadful crime. If, on the other hand, | truth, may not God use that suffering | of the Christian pastor, he is to be the you tell the truth, or fail to send the for good, as he did the sufferings of herald of the sunrise to every home and lunatic in the wrong direction, you be- | the martyrs ? come accessory to the murder. This

movement in another. The general as- and demoralizing? Do we not need a finds the peculiar sphere of his operasumes that his cause is just, that his reformation in this matter? this according to the law of love and the will of God?

I will no doubt be called by many a traverse these conclusions. But the more I study the matter, the more is rooted in atheism. It involves a the lake of fire and brimstone. And without the consent. he also says that he doeth his will among the inhabitants of the earth,

A FREE TRIAL PACKAGE

robbers, murderers and thieves.

AN ILLUSTRATION.

Some of my readers may have seen the story of the pious traveler who was arrested by robbers. He gave up his The Object of Pastoral Visitamoney and valuables. When they asked him, "Is this all you have about you?" he answered, "Yes, it is all." But after they had left him, he rememmen. I can not vouch for the truth of | many, but when acting in professional We were discussing, in our Bible this story, but we all can see that God capacity, there will be in the pastoral class, the character of Jehu. The might bless the truth, since he is "the visit, though not as ostensibly, as much

were accounted worthy to suffer for martyrs was the seed of the church. beam. The pastor should be the The case was quoted of a lunatic who They accomplished far more by dying apostle of good cheer, for he brings a

is perhaps as strong a case as can be in business, or even read the news- there in this weary and work-a-day presented to test the duty of telling papers, without realizing that lying is world that needs not the blessed conthe truth under all circumstances. Let | the great sin of the age. Who of us | us look at it. The argument in favor | pretends to speak the truth to his of telling that lie is that we are exhort- neighbor under all circumstances? the wise man among his people, and ed to speak the truth in love. We Who does not utter polite falsehoods will be consulted in things divine with must, therefore, test everything by every day? Who does not say to a this one standard: When the truth visitor, "I am glad to see you," when ence as was the Delphic oracle of old. cannot be told in love, then the higher he is annoyed by the interruption? In things human as well he will be law of love prevails, and we are to tell Then go into a store. Do you believe called upon to arbitrate. No reach of half that the most reliable merchants judicial power is there that he cannot If, then, by deceiving we can save tells you about his goods? When he bring into play. No knowledge of life, or prevent the commission of says, "That is the best and cheapest holy things or of the human heart that crime, benevolence requires us to de- cloth or carpet in town," you don't he will not need to meet the demands ceive. It is on this principle that think so because he says it, and you of pastoral fidelity. generals resort to stratagems in war. know that he himself does not think They not only try to keep the enemy so. It is the custom to use superlatives should be at home. Calamity is his from learning what they are going to in selling goods; every seller does it, opportunity. In the house of mourn- pends upon the opportunity for the do, but they try to make him believe and few buyers are deceived by it. ing he should be in his element; as the that they are about to do something They discount liberally all the state- physician in the presence of physical else. They make a feint movement in ments that are made over the counter. disorder, As a professional man, a one direction in order to conceal a real And yet is not the custom both wrong mental and moral physician, here he

enemy is in the wrong, and ought to be Then read the advertisements in chamber, if unskilled in the materia punished. And thence he argues that our daily papers. The advertisers medica of the soul, his incompetency he should seek success by any and put their lies into bold headlines. is proven, and his flock may well look to the most exacting week-day service, every means-that the end justifies the | They seem to think that the most un- | to his credentials. means. Our Government detectives scrupulous liar is the shrewdest adverreason in the same way. They lays tiser. A real estate agent has a piece consummate function of the pastor, traps for criminals; they pretend to of land for sale, and he publishes it as one that will exhibit his greatest skill join them, and even take the oath of the best buy on earth. People read and demand the tension of every fidelity to them, in order to arrest and that advertisement and smile. But energy. The ultimate function of the punish them. And everybody applauds the devil smiles, too. He knows that pastor, as of the preacher, is to shape the successful detective. His lies by such exaggerations he is educating the purposes of his people, to bend

conscientious crank if I presume to nature of proverbs, it suggests a great truth. He who violates the law of God, which is the law of love, in one thing fully convinced I am that all falsehood will be the more easily tempted to do long ago-a day when heavy gray denial of the character or of the pro- interest in the truth. When we lie to sullenly and persistently, blotting out vidence of God. He reveals himself as them we rob them of that to which all brightness and beauty -I drew "the truth." He declares that lying they have a right. We injure them from a pile of new books one that prolips are an abomination to him, and as really, it may be, as if we took mised much from its title—"In the his ability to lead has called him that all liars shall have their part in away from them some tangible property | Cheering-Up Business." "What could

TAKE AN ILLUSTRATION.

OF THE

clusion is that he who lies is mean

BY REV. W. W. WILLARD.

The pastoral visit is unique in its bered that he had some gold in a pocket | functions. It differs from the social in his underclothes. He forgot this in | call, the end of which is intechanger the confusion of the moment, and of good will. It differs from the busihence told a lie. This so troubled him | ness call, which respects the business that he went back and reported it to relations of those concerned. When the robbers. They were so surprised the Christian pastor crosses, officially, and conscience-smitten by this except the threshold of a home within his tional loyalty to truth that they had parish, he addresses himself to a protaken from him, but determined to cedure that is of its own kind. Social quit their evil ways and become honest | calls he will make and business calls of the sui generis as in the visit of We call the old martyrs witnesses the physician, the attorney or pastoral call. The word "pastoral"

Turning to the object of the pastoral visit, we conceive of four ends to which

First, to cheer-a general function like the diffusive mission of the sun-Whatever be the more specific object every heart. He must be himself in-No one can go into society, engage defatigably cheerful. Not at home is tagion of good cheer.

> Second, to counsel. The pastor is almost as much deference and rever-

Third, to comfort. Here the pastor tion. If not at home in the shadowed

Fourth, to convert. Here is the secure the ends of justice, and is not | the community to trifle with the truth. | warped will heavenward, and to con-There is an old proverb which says: firm them in that divine polarity. 'He who lies will steal." And while Anything short of this and the pastorit states the case strongly, as is the al visit is misconceived.—Free Baptist.

# In The Cheering Up Business.

On a particularly depressing day not so in another. Our neighbors have an clouds hung low and the rain dripped be better for a rainy day? I thought, as I rapidly turned the pages. But the A man who evidently was not much story proved to be quite insipid; the that he maketh the wrath of man to of a traveler, came into a depot where promise of the title page was unfulpraise him, and restraineth the remain- two trains were standing on parallel filled. A young orphan girl, with the tians were assembled for the study of der thereof. He is omnipresent. He tracks. He asked a young hoodlum necessity of earning her own living God's word, the third chapter of is around us in the fullness of his power who was lounging on the platform : upon her, and possessing no special Malachi being the subject before them. always and everywhere. When we "Are these the cars that go to A.?" talent or training for doing well any As none present happened to be famifind ourselves standing between a mad- With a knowing wink at his companion, part of life's work, finally decides to liar with the method of refining, one man who would commit murder and the hoodlum answered, "Yes," though go into the business of "cheering up" undertook to ask a friend, who was a his victim, we should remember that he knew better. He thought it was a disagreeable aunt. That so little is silversmith, what were the duties of a God also is there; that he can, if he fun to fool a greenhorn. He was not said concerning the "cheering up," is refiner during the process. Without will, paralyze the arm that holds the a thief, however. He would not have the most surprising thing about the explaining the motive for the visit, the sword or the pistol. To take the work taken the man's pocket book, even if book. But the seeds of thought question was asked how silver was of Divine Providence into our own he could have done so without detec- dropped by the author I would like to cleansed from any dross with which it hands, and then try to do it in the tion. But what was the result of his gather up and scatter in the furrows of might have been mixed. He promptdevil's way, by lying, can not be right lie? The man did not discover his your daily lives. Each one of us can ly explained the manner of doing this. Dr. Brawne, commenting on Eph. iv. mistake until his ticket was called for. go into the "cheering-up business" in "But do you sit at your work?" was 25, says; "Lying comes from the Then he had to put off at the next our own families without the least inquired. "Yes, he replied," "for I devil's own vice. (See John viii. 44) station and pay his fare back to the difficulty—if we only will. Just think must keep my eye steadily fixed on the The Scripture forbids it unconditional- place from which he started and wait how merry and pleasant our home life molten mass; for should the silver be ly, especially the Lord himself. (See several hours for the right train. The would be if each member of the house- exposed too long to the intense heat it blood purifier, B. B. B., in every home

of the untruths of the Hebrew mid. dollars, and the fellow who told him a er!" Even cloudy days and sick days there is another importance. I can wives, of Michal, Jonathan, etc., only lie was the thief. So it is in many would be bright then. A writer in only tell the exact moment when the narrating them as facts. Although ly- cases where we can trace the connect the New York Times recently told purifying is complete by waiting till I ing mainly injures fellowship, yet is if tion. But there are others where the about a widowed lady who began in a see my face fully reflected as in not to be considered as allowable where | connection is as real, though not as | simple way to go among half-sick and | mirror. no fellowship exists, as in the case of easily traced. And hence our con- convalescent persons as a sort of temporary companion. She read to them, enough and wicked enough to break | told funny stories, and looked at things any of the laws of God.-Herald and cheerfully. With tact, discrimination, other Jesus sits at the crucible, bendcomfortable ways and original ideas, she succeeded wonderfully, especially his pictured face as in a glass;" then with ailing children and nervous comes rest, the rest of a heart reflectpersons. Perhaps some of my cheer- ing the refiner, the purifer, the "altoful readers may find suggestion herein | gether lovely, " recalling the beautiful for work in a new line : and despondent | lines of James Montgomery : individuals may possibly be incited to make an effort to sprinkle a few smiles around on their friends who are usually the recipients of gloomy frowns.

### Polished Sermons.

A certain paper has this to say Polish is all very well if applied to the right place and in the right way. But certainly a carpenter would be foolish if he should polish away the teeth of his saw. We want preaching that will take hold on the hearts of the hearers. A young man had preached his trial sermon before the Presbytery. One of the fathers quaintly said: 'The all the time, and quits when it is that in his sermons he raked hay with the teeth of the rake turned upward. saw, the augur and the rake are too furnishes us with another. It declares that the Word of God is a sharp, twoedged sword. With it the Christian brethren, what must we do?"

There is a good deal of sound sense in these remarks; but is it not true that a sermon may be well polished and yet very effective in its spiritual results? Who can well doubt but that the sermon which Jonathan Edwards preached on the theme, "Sinners in the hands of an angry God," was a polished sermon? He was a fine rhetorician as well as logician, and we have good reason to believe that that sermon was a verbally polished one, and yet what a sharp and powerful one it was? How fearfully did sinners quail before it! A sword may be highly polished, but none the less effective because of its gleaming polish. But then no one should sacrifice truth to polish, nor need he. I would say, then, polish your sermons, but let the polish always be secondary to vital, searching and saving truth. Christian Advocate.

# Ministers and Churches.

Your ministers must have hours for study. The quality of the output de-

Genius cannot be always extemporaneous. The pulpit can never afford to be on a level with the pew. This does not mean hierarchal pretensions—but it does mean that the source of supply must ever be higher than the consumers and consumption. Force your minister and you prepare for yourself a disappointing Sunday service. The pew

cheats itself when it robs the pulpit. Then too, yield proper deference to his judgment. He is not to be a mere pawn on the chess-board. He stands not for himself alone, but for many inside and outside. His horizon is larger than yours—he is on higher ground. He may see what you cannot see, he may discern what you never dream. Offer your way, but do not urge it yours may be good as far as it goes but his may be better because it goes further. Trying to run the minister has often simply ruined the church-it is the company directing the captain. Than that, better have no superior of ficer; better pew the pulpit and cancel the divine ordination. Confidence in cordial and constant co-operation will sustain him. - Joseph R. Kerr, D. D.

The Purifier. Matt. xii. 36, 37.) It does not approve cost to him in money was several hold felt in duty bound to be a "cheer- would be damaged. Besides all this in the land. The benefits of such a WONDER WORKING K. D. C. MAILED TO ANY ADDRESS. lable.

The sparkling clearness of this exquisite analogy at once became apparent. In the trials which follow one aning o'er with earnest eye till he "meets

Nor even an evanescent glimpse alone, As in that mirror the Refiner's face But stamped with heaven's wrought signet there be shown. Immanual's features, full of truth

and grace; And round that seal the motto be. "Not for a moment, but eternity. -Advocate.

A GOOD CONSCIENCE .- No bed so soft, no flowers so sweet, so florid and delicious, asa good conscience, in which springs all that is delectable, that may sustain and recreate our spirits. I am pleased in nothing so much as in the remembrances and conscience of my duty. Upon brother's preaching is like a good this pillow, and on this bed, Christ augur-it takes hold right away, cuts | slept soundly in a storm; and Peter in prison so fast, that the brightness of an through.' A farmer once criticized a angel could not awake him, or make him rise up without a blow on his side. This refreshed the sorrows of Hezekiah when he was smitten with the plague, Some men say that the figures of the and not only brought pleasure for what was passed, and so doubled the good of harsh and rough. Well, the Bible it, but it also added something to the number of his years. And this made Paul and Silas sing in prison, and in an earthquake; and that I may sum up all minister is to go into battle and win the good things in this world, I borrow souls for Jesus, wounding them so as the expression of Bernard-"It is here to make them cry out: Men and a perpetual comfort, it will be hereafter an eternal crown. "-Jeremy Taylor.

### Random Readings.

All is not progress that is claimed to

'Tis looking downward that makes one dizzy. - Browning

It is well to think well; it is divine to act well .- Horace Mann.

The virtue which requires to be ever guarded is scarce worth the sentinel. Goldsmith.

The soul has no pillow on which to repose so soft and sweet as a good conscience.—Gregory.

Dean Stanley once wisely said 'Take care of the truth and the errors will take care of themselves.

A pleasant good morning, uttered as if the speaker really meant it, has made many a man friends.

Hurt no man's feelings unnecessarily There are thorns in abundance in the oath of human life.

People who can patiently bear all their small trials will never break down under their great ones.

Bad men hate sin through fear of ounishment. Good men hate sin through very love of virtue. - Guneval.

It is not so much the being exempt from faults as the having overcome them that is an advantage to us. -Swift. How prompt we are to satisfy the

hunger and thirst of our bodies; how slow to satisfy the hunger and thirst of our souls .- Thoreau. Endeavor to make the work as easy as possible. Lives have been worn out

Minard's Liniment cures Burns, etc.

lack of system or lack of thought.

by unnecessary toil caused perhaps by

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Gents,-I sprained my leg so badly that I had to be driven home in a carriage. I immediately applied MIN-

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hours could use my leg again as well as

JOSHUA WYNAUGHT. Bridgewater, N. S.

Sleeplessness is due to nervous excitement. The delicately constituted, DR. FOWLER'S the financier, the business man, and | those whose occupation necessitates great mental strain or worry, all suffer Many years ago a company of Chris- less or more from it. Sleep is the great restorer of a worried brain, and to get sleep cleanse the stomach from all impurities with a few doses of i Parmelee's Vegetable Pills, gelatine coated, containing no mercury, and are guaranteed to give satisfaction or the money will be refunded.

> Mrs. Chas. Smith of James, Ohio, writes: I have used every remedy for sick headache I could hear of for the past fifteen years, but Carter's Little Liver Pills did me more good than all

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WINTER ARRANGEMENT. 1891. ON and after MONDAY, 24th Nov., 1890, the trains of this Railway

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Day Express for Halifax and Camp-Accommodation for Point du Chene 10.40 Fast Express for Halifax...... 13.30 Express for Sussex..... 16.30 Fast Express for Quebec & Montreal 16.55

A parlor car runs each way on

express trains leaving St. John at 7.10 o'clock, and Halifax at 7.15. Passengers from St. John for Quebec and Montreal leave St John at 16.55 and take sleeping The train leaving St. John for Quebec and Montreal on Saturday at 16.55 o'clock

will run to destination, arriving at Montreal at 18.05 Sunday evening.

TRAINS WILL ARRIVE AT ST. JOHN. Express from Sussex....... Fast express from Quebec and Montreal (Monday excepted) ..... 9.35 Accommodation from Point du Chene,..... 12.55 Day Express from Halifax..... 19.20

The trains of the Intercolonial Railway to and from Montreal and Quebec, are ighted by electricity and heated by steam from the locomotive. All trains are run by Eastern Stand

Fast Express from Halifax..... 22.36

D. POTTINGER, Chief Superintendent Railway Office, Moneton, N. B. 20th Nov., 1890.

All Rail Line to Boston. &c. The Short Line to Montreal, &c.

ARRANGEMENT OF TRAINS

In Effect June 1st, 1891.

# Eastern Standard Time.

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A. M. — Express for Fredericton Junction, St. John, and intermediate points. Vanceboro, Bangor, Portland, Boston, and points West; St.
Stephen, St. Andrews, Houlton,
Woodstock and points north.

10.40 A M—For Fredericton Junction, St John and points east. 4.20 P. M.-For Fredericton Junction, St.

John, St. Stephen, Houlton and Woodstock. No connection with St. John on Monday by this train. RETURNING TO FREDERICTON.

rem St. John 6.25, 8.30, a. m.; 4.30 p. m.; Fredericton Junction, 8.15. a m, 12.10, 5.55 p. m.; McAdam Junction, 7.00, 10.50 a. m.; Vanceboro, 10.25 a. m.; St. Stephen, 5.45, 7.45 a. m.; St. Andrews, 7.20 a. m., except Mondays and Wednesdays,

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