He Careth for Thee.

"Casting all your care uron Him, fo He careth for you."-1 Peter 5:7. What can it mean? Is it aught to Him That the nights are long and the days are

dim? Can He be touched by the griefs I bear, Which sadden the heart and whiten the hair?

Around His throne are eternal calms, And strong, glad music of happy psalms And bliss unruffied by any strife, How can He care for my poor life?

And yet I want Him to care for me While I live in this world where the sor

When the lights lie down on the path When strength is feeble, and friends for

When love and music, that once did bless Have left me to silence and loneliness; And life-song changes to sobbing prayers,

When shadows hang o'er me the whole day long,

And my spirit is bowed with shame and wrong, When I am not good, and the deeper

shade

Of conscious sin makes me afraid; And the busy world has too much to do To stay in its course to help me through, And I long for a Saviour-can it be? That the God of the Universe cares for me?

Oh, wonderful story of deathless love! Each child is dear to that heart above; He fights for me when I cannot fight; He comforts me in the gloom of night; He lifts the burden, for He is strong; He stills the sigh, and awakens the song The sorrow that bowed me down He

And loves and pardons, because He cares.

Let all who are sad take heart again, We are not alone in our hours of pain; Our Father stoops from His throne above To soothe and quiet us with His love. And we have safety, for He is nigh. Can it be trouble which He doth share? Oh, rest in peace, for the Lord does care. -"The Christian."

Young Converts Starting Right.

A good many among us have been lately converted, as we joyfully be lieve, and for these young disciples we can but cherish the tenderest solicitude. The purpose of this pastoral epistle is to urge them to be careful that they make a good beginning.

1. BEGIN WITH SET SEASONS FOR PRAYER,

For our meals, our ablutions, our the measure of our capacity of receivsleep, we have times set apart, and un- | ing is the measure of his gift to us. less we systematically observe them our very lives are imperiled. Prayer is a prime necessity of spiritual life, and we should see to it that nothing BEGIN WITH SET SEASONS FOR THE READING OF THE SCRIPTURES.

You cannot live on newspapers and novels and magazines and books. One who is born from above must live on food from above, and this is provided in God's holy word. "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." And this word is not merely to be taken in occasional morsels and by snatches, but we must sit down to it and make a meal of it, and have a time for it. Praying is breathing, and Bible reading is feeding, and the two together is absolutely essential, not merely to growth in grace, but to the busy existence of the Christian life. Find a Christian that conscientiously sticks to them and you will find a Christion sure-footed and strong.

3. BEGIN WITH TESTIFYING.

"Ye are my witnesses, saith the Lord." There are, indeed, other ways of witnessing besides with the mouth. And yet the Lord lays great stress on speak under penalty of "lock-jiw" for name?

4. BEGIN TO GIVE.

selfish gratifications.

"conveniently spare," but lay aside in Christ's name. the Lord's portion first. "Seek first Then my heart cries out for a God who it."-Dr. Hanson.

Conditions Of Power.

BY REV. ALEXANDER MACLAREN, D. D. The conditions on which the exalted Lord works for and on his servants are two-faith and prayer. "He that believeth on Me, the works that I do shall he do also." Faith, the simple act of loving trust in Jesus Christ. opens the door of our hearts and natures for the entrance of all his solemn Om nipotence, and makes us possessors of it. It is the condition, and the only condition, and plainly the indispensable condition, of possessing this Divine Christ's power, that we should trust ourselves to Him that gives it. And if we do, then we shall not trust in vain, but to us there will come power that will surpass our desire, and fill us with its own rejoicing and pure energy. Faith will make us like Christ. Faith is intensely practical. "He that believeth shall do." It is no mere cold assent to a creed which is utterly impotent to operate upon men's acts, no mere hysterical emotion which is utterly impotent to energise into nobilities of service and miracles of consecration; but it is the affiance of the whole nature which spreads itself before Him and prays, "Fill my emptiness and vitalise me with thine own Spirit." That is If it be left to hap-hazard it will the faith which is ever answered by presently be neglected altogether. the inrush of the Divine power, and

tian communities are impotent, or all but impotent, there is no difficulty in understanding why. They have cut is allowed to interfere with it. And | the connection, they have shut the tap. be sure of this, if yours be a busy life, They lack faith; and so their power is his flock. A sufficient reply to this the less you hurry in your prayers the weakness. "Why could we not cast allegation would be to deny it; for it is less you will be hurried in other things. him out?" said they, perplexed when the simple fact that a large majority of they had no need to be. "Why could the most sensible and successful you not cast him out? Because you do pastors have not abandoned the good not believe that I, working in you, old practice. But lest any young mincan cast him out. That is why; and isters should imbibe a false impression the only why." Let us learn that the as to the absolute necessity of pastoral secret of the Christian's weakness is intercourse with their people, we warn the weakness of their Christian faith. them against being deluded by the And the other condition is prayer. "Whatsoever ye shall ask in my name I will do it" and He repeats it, for Christian ministry? It is to win huconfirmation and for greater emphasis. name," or, as perhaps that clause ought sense of that term. To this one prime

So if Christian individuals and Chris-

will do it."

have not, because we ask not." upon our conscious oneness with the them. There is a deal of current non- may win them. In still another house the mouth. "With the mouth confes- revealed Christ. "If ye shall ask in sense about what cultured people pre- some one will tell you that your last sion is made unto salvation." "Let my name," says He. And people fer to hear when they come to God's sermon comforted their aching hearts, stomach, so that after eating I had the redeemed of the Lord say so." think they have fulfilled the condition house. During my first ministry in a and that will not only encourage you, Few things so strengthen a young when, in a mechanical and external suburban town I had in my little con- it will teach you how to reach and to disciple as to speak out publicly for manner, they say, as a formula at the gregation a very distinguished lawyer lift the overladen and the sorrowing. Christ. And the first few months of end of petitions that have been all for a part of each year. He once said Pulpits are built several feet above one's Christian experience are apt to puffed full of self-will and selfishness, to me: "The two things I want are the pews; come down, my brother, determine whether he shall be a help- "For Christ's sake. Amen!" And then simplicity in preaching and downright among your people if you want to feel ful, hopeful witness or a dumb looker- they wonder they do not get them earnestness. My brain is tasked all the beating of their hearts. Pastoral

this righteous indigna- bring down a rush of blessing upon our his servant-man up in the gallery. The to Christ. But it is not true that the tion must God regard the hymns heads. Prayer in the name of Christ exceptions to this rule are mighty few. faithful, fearless preacher of God's and prayers of those who give nothing is hard to offer. It needs much dis- The topics, also, which most people Word, who keeps step to the movebut pious statements to his cause, while cipline and watchfulness; it excludes desire to hear about in the pulpit are ments of the time, who keeps in touch they spend their money in their own all self-will and selfishness. And if, as Many have become so confirmed in working is the glory of the Father, that skepticisms," or anything of the sort come to their homes and take an interhabits of hide-bound selfishness that same end, and not our own ease or comthey will probably die without devel- fort, must be the end and object of all oping the grace of liberality. Let prayer which is offered in his name. young Christians begin at the very When we so pray we get an answer. first to give. "Give a portion to seven! And the reason why such multitudes of and also to eight." Give at least a prayers never travel higher than the tenth of all your income. Don't give | roof, and bring no blessings to him who the Lord what is left, or what you can prays, is because they are not prayers biscuit or rhetorical confectioneries. knew all his sheep by name. He was

the kingdom of God and his righteous- prayer to Him. As He not obscurely there. ness and all other things shall be add- teaches us here, if we adopt the readed unto you." Nothing so surely dries | ing to which I have already referred. up the very roots of life as withholding | He has an ear to hear such requests, from the Lord the offerings that are and He wields Divine power to answer. due him. Begin to give at the very Surely it was not blasphe my nor any start, and give as God has blessed you | interruption of the worship due to God to all the great causes that make their | alone, when the dying martyr outside appeal to you. "Bring ye all the the city wall cried and said, "Lord tithes into the storehouse, and prove Jesus, receive my spirit." Nor is it me now herewith, saith the Lord of any departure from the solemnest hosts, if I will not open the windows obligations laid upon us by the unity of heaven and pour you out a blessing of the Divine nature, nor are we bringthat there shall not be room to receive | ing idolatrous petitions to another than the Father, when we draw near to Christ and ask Him to give us that which He gives as the Father's gift, and to work on us that which the Father that dwelleth in Him works through Him

your desires be still to listen to his voice in you, and let that voice speak. And then we shall be lifted above ourselves, and strength will flow into us, all things through the Christthatdwells the ever-fresh rush of his power; and everything will live whethersoever it cometh, and we shall be able to say in all humility, and yet in glad recognition of Christ's faithfulness to this, his transcendent promise, "I live, yet not I, but Christ liveth in me, "because "the life which I live in the flesh I live by the faith of the Son of God.

Is Pastoral Visitation Dying

BY THEODORE L. CUYLER, D. D.

It is sometimes asserted that pastoral visitation-especially in large congregations-is becoming quite out of vogue. The reason assigned is that the intellectual demands of a cultured congregation in these days are such that no minister can make adequate preparation for his pulpit and yet devote any considerable time to visiting "reason" assigned above.

What is the prime object of the man souls to Jesus Chaist, and to pro--"If ye shall ask anything in my mote Christian living-in the broadest to be read, with some versions, "If ye object the minister should direct both shall ask Me anything in my name, I what he says in his pulpit on Sunday Three points may be named here. of his pulpit during the week. The Our power depends upon our prayer. two are hemispheres of one great plan God's and Christ's fulness and willing- or purpose. Now if saving souls and Parents may tell you that your sermon ness to communicate do not depend elevating human lives are the chief took hold of one of their boys; then upon our prayer. But our capacity to ends of preaching, it does not follow go and get hold of that boy yourself. receive of that fulness, and so the that a minister should spend his time In another house you will discover possibility of its communication to us. and strength in achieving intellectual some secret sorrow, or trouble that can do depend upon our prayer. "We feats in his pulpit. Very few minis- only be reached in a private conversa-The power of our prayer depends fewer congregations desire to have do not attend church; a kind word on in the house of God. Begin to answered! Is that asking in Christ's through the week with the exacting visitation by a seeker for souls ought Christ's name is the revelation of come to God's house to have it taxed sonal visitation by a physician. "Office-Christ's character and to do a thing in again with any intricate questions; I hours from three to five o'clock" will A religion that costs nothing is worth the name of another person is to do it come there simply to be made a better not answer for a minister; he must for the last three years with leading nothing. It is a lamentable fact that as his representative, and as realizing man." That sensible remark not only not wait for everybody to come after a large proportion of our church mem- that in some deep and real sense—for did me good service, but it expressed him, and then at set times; he ought bers give next to nothing in dollars the present purpose, at all events—we the real feelings of the vast majority to spend a part of every day in going and cents to a cause which in words are one with Him. And it is when we of thoughtful and cultured people. after them. If the forenoon is spent they declare to be dear as life. A wife know ourselves to be united to Christ The more intellect in the pulpit the in study of books, then use your afterwould soon weary of the language of and one with Him, and representative better-provided that the intellect be noons for studying your people. It is endearment if her husband lavished in a true fashion of Himself, as well as employed in learning vital truth and often asserted by the pessimists that his money upon his own indulgences when, in humble reliance on his work then in making God's truth simple and "the pulpit is losing its hold on the while he contributed nothing to her for us and his loving heart. we draw persuasive. No sermon ought to be community." Well, the minister had the best medical advice without support. If thus meanly he dealt with near, that our prayer has power, as the preached to the cultured auditor in ought to lose his hold if he stays al- avail, I at last thought of trying B. B.

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not hard metaphysical and theological with men's hearts, and needs, and my text tells us, the end of the Son's problems, or "evolution," or "current duties, and sorrows, who is willing to They want sermons that "make them est in the tiniest child or the most better men and women," as that law- wretched sufferer; it is not true that yer said. They want to be helped in such ambassadors of Christ are losing carrying life's loads, and meeting life's | their hold. They were never in greatdaily temptations; they want their souls | er demand than now. Jesus Christ's not only saved but fed with the bread of | ministry was personal; he was the life, and not to be turned off with dry divine model Pastor. That Shepherd The secret of Spurgeon's world-wide continually engaged in pastoral visits Prayer in his name will pass into popularity for thirty-five years lies just to the sick, the poor, the ignorant and

best food for his flock? We answerby studying God's Word thoroughly and prayerfully, and also by studying human nature. This one is to be done among his books; the other is to be done among his parishioners. Every pulpit needs to be vitalized by close contact with living people; and the best practical discourses are those which the congregation help their pastor to prepare. His books teach him many truths in the abstract; his people teach him those and many more | the end of the year." truths in the concrete. By constant and affectionate intercourse with individuals he becomes acquainted with their peculiarities, and thus enlarges his knowledge of human nature; he Trust yourselves to Christ, and let also discovers their moral and spiritual necessities. The more he goes among his people the more sure he will be that they do not want mere intellectual gymnastics on Sunday; they want and we shall be able to say, "I can do both to save their souls in eternity and to save their lives in this world; in me and makes me strong." And they hunger for portable truth, which just as the glad, sunny waters of the they can carry with them into their some oozy harbour, where all the ships to their sick rooms and their social inare lying as if dead and the mud is tercourse, and into every nook and festering in the sunshine, so into the corner of their daily lives. If a ministhere will pour the flashing sunlit wave, | man has any use for fools) he will be made all the wiser by the thousand suggestions which he can gain from the immortal beings to whom he preaches. When pastoral visitation goes out of them if you don't put yourself into warm and loving contact with them?

After all, the chief power of a Christian minister is heart-power. That is Christ's real power over all of us. The pride of a congregation may be gratified by brilliant pulpit displays; but it is personal attention and affectionate sympathy with each individual-rich or poor, old or young-that binds our congregation to us with hooks of steel. A house going minister makes a church going people. What is the use of your studying the Bible if you cannot get people to come to hear you expound it? To an ambassador of God popularity lasting popularity is twofold; first, keep | wiles of the devil.—Eph. vi. 11. your heart sweet and strong by a constant abiding in Jesus Christ; and secondly, take a personal interest in everybody. There is not a human being, whether in brown-stone mansion or in a cabin, but loves to be noticed; and neglect or personal unkindness will kill the greatest sermon you can

The best preaching you can produce will require to be followed up during the week. If your sermon on Sunday has awakened some impenitent souls, and what he says and does when out you will have the chance to get at such souls and to deepen the impression, when you go about among your flock. ters can perform such feats, and still tion. In another house are some who labors of my profession, and I do not no more to go out of vogue than perher she would properly spurn his pro- old divines used to say, "to move the the front pew which is above the reach ways in his pulpit and does not go B. and after using one bottle have not testations of affection. With some- hand that moves the world," and to of the good-sized boy beside him, or of among "the community" to win them felt any symptoms of neuralgia since.

the suffering; and it will be a sad day How shall a minister prepare the for his Church when his ministers cease to follow his example.

Family Prayer.

The late Canon Liddon laid great stress upon the habit of family prayer. Not long before he died he wrote : "Depend upon it, the worth of a practice of that kind can only be measured by its effects during a long period of time; and family prayers, though only occupying a few minutes, do make a great difference to any household at

A comparison between any two families, one of which observes and the other neglects this custom, will verity the truth of his remark. There are occasional jars and clashing, fretful dispositions and hateful tempers, spirits of envy and petty spite even in the best of homes. But for even the time being, at least these unholy feelings are allayed, as all blend together in humility and penitence before Him in whose sight all have sinned. - Selected.

Whom?-Mr. Moody treated a m incoming tide fill the empty places of homes, into their stores and shops, in- who asserted that he could not believe. "Whom?" said the evangelist. "You misunderstand my remark," said the man, "I can't believe." "Whom?" slimy emptiness of our corrupt hearts | ter is a wise man (and neither God nor | replied Mr. Moody. "I tell you you fail to understand me; I can't believe. "Whom?" "I have intellectual difficulties; I can't believe." "Whom?" "I have only one word to say. You are trifling. I am so constituted that fashion, then close, tender, pointed, I can't believe;" and he said this with and practical preaching is likely to go a show of temper. So Mr. Moody saip out of fashion with it. Souls, souls, again; "Whom?" "Myself," blurted my dear brother, souls are what you out the inquirer. "Thank God for should be after; and how can you reach that; I was thinking you were going to say you could not believe God. You are a long way toward God if you have reached a point where you cannot believe yourself."—Herald.

we can not sin without suffering.

What do we live for, if not to make lifeless difficult for each other? - George

is power. The secret of a solid and ye may be able to stand against the

doubt thou shalt find another and that perhaps more heavy. - Thos. a' Kempis. Though there is a limit to mere

human endurance under the trials of | 7.10 life, there is no limit to the grace which will sustain under these trials.

his advertising patronage that enemy of Christianity-the Sunday news-Solicitude produces earnestness.

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Rev. J. B. Huff, Florence, writes: "I have great pleasure in testifying to the good effects which I have experi-Lyman's Vegetable Discovery for ia. For several years nearly very distressing sensations, but from C. E. McPHERSON, the time I commenced the use of the Vegetable Discovery I obtained relief."

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DEAR SIRS, -This fall and winter I

Random Readings

Blessed are the meek.-Matt. v. Good taste consists first upon fitness. -George William Curtis. We may suffer without sinning; but

Put on the whole armor of God, that

If thou cast away one cross, without

No consistent Christian will buy, or

read, or take into his home, or help by

When we see the danger to which men are exposed by sin, we are anxious to save them, and earnestly speak the words of life.

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A parlor car runs each way on express trains leaving St. John at 7.05 o'clock, and Halifax at 7.15. Passengers from St. John for Quebec and Montreal leave St. John at 16.55 o'clock, and take leeping Car at Moncton

The train leaving St. John for Quebec and Montreal at 16.55 o'clock will run to lestination, arriving at Montreal at 8.05 o'clock Sunday evening.

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D. POTTINGER, Chief Superintendent Railway Office, Moncton, N. B. October 15th, 1891.

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