

### The Good Shepherd Giveth His Life For the Sheep.

The angels sang a wondrous song  
To shepherds in the days long gone,  
It was a pastoral.  
It told of one on Mary's breast,  
Whose life meant Search and Fold and Rest—  
A shepherding for all.

How foolish are His headstrong flock!  
Faint in the sun, they lose the Rock  
And Shadow, cool and deep.  
And, yet, the Shepherd seeks "His own."  
And, with His search, His love has grown  
For every wandering sheep.

The Shepherd's voice is wondrous clear,  
Heed while you may, and heeding, hear  
The call of Duty.  
He seeks in all paths, high and low,  
Where'er His headstrong sheep will go  
His love, their surety.

Oh, weary sinners, needing rest,  
Love in His dying, ends His quest.  
The Shepherd, on a hill-top bare,  
Pours out His heart to draw you there,  
Near to His wounded side.  
The Crook, the Search, you may deny  
Can any soul forget this cry—  
"I give my life for thee."  
—Rev. G. E. Martin, in *Mid-Continent*.

### The Good in Bad Men.

In this 'world, where everything seems to be on probation, character is not unmixed. The good are not all good; the bad are not totally depraved. Badness in the extreme and without mixture will be found only in hell. In this world the compound is often very strange. In a man who lives in violation of all the commands in the Decalogue, there lies hidden, it may be, in the depths of the heart, some susceptibility to virtue, some seed of goodness, capable of future germination and growth.

One curious part of the matter is how long this possibility may lie dormant. In the seed-time when all else is springing about it into fresh life this germ of virtue does not expand or give signs of life. Long years run on with added opportunities, and no sign of spiritual vitality. Others hear and repent and press into the kingdom. This bad man still gives no sign. The voice of the Master seems not to have reached him behind the in-trenchments of sin, or, if heard, is not heeded. All at once, at the eleventh hour it may be, there is a change; he is touched by a sense of sin; the germ of goodness so long hidden begins to expand, and is ready to burst out in new forms of beauty. Judea had re-verbated for three years with the sound of Christ's words before Zaccheus sought to see Him. The long delay, when the common people flocked to Him, surprises us; the sudden kindling of interest on a mere report of His passing through the city, is hardly more strange.

The concealment of the good in a bad man is a marvel. For the little publican in the sycamore tree the Pharisees had no regard; they perhaps saw nothing in a Jew, who consented to be a tax-gatherer for the Romans, to respect. He was a sinner; and, in being a guest with him, Jesus, in their view, became a partaker of his sins. The good people standing by found no occasion to rebuke this false judgment. As little, perhaps, is the sinner himself aware of the possibilities of good in him. The higher impulse has not been felt. The spiritual germ is hidden quite out of sight under the rubbish of the world. The publican of Jericho was merely curious; he was stirred to see Christ as he would see any notable man or event. The good he attained was a surprise not less to himself than to the people who witnessed the scene. He went to see Christ, little knowing that Christ came to see him. "I must abide at my house" was a home-thrust, quite too much for the little publican's faith. Sympathy for a sinner who had been ostracized by the special religionists of the period, was something new. The condescension of the great Miracle-worker in coming under his roof was hardly believable.

The revelation of a better purpose in a bad man is as noteworthy as its long concealment. At the opportune moment, a word, an act, the slightest influence, stirs the embers. The spark even bursts into flame. His whole nature is roused and transformed as by a Divine touch. In the hall of Zaccheus is realized a pervasive but mysterious influence. Not a word had been said about the office or the extortions of the host. It was the silent rebuke of incarnate goodness which smote him and opened the citadel of the soul. What scorn and hate could not do was accomplished by Divine love. When men had looked for a Dives or a Judas, the Lord discovered a benefactor. "The half of my goods" was liberal giving. Such is the power of silent influence. It is an inspiration to heal and elevate. It brings salvation to many a house which nothing else can help. It finds not seldom the open heart where we least look for it.—*Z. Herald*.

A FREE TRIAL package of the

### Lives Worth Living.

Surrounded as we are with luxury and easy ways of living in the Church, we are apt to think the days of heroic Christian service gone by; and thinking thus, we come almost to doubt the presence still on earth of that Power which made men and women spiritual heroes in apostolic and martyr times. But the acts of the apostles do not exceed in grandeur of courage or accomplishment of results much that we find in the lives of some men and women in this day and age. It is a fine spiritual tonic to read of women like Mrs. Clarissa Armstrong, who lived and labored among the islanders of the Pacific for fifty years. She left a New England home and associations in her girlhood, and began life in a grass hut surrounded by heathen degradation. This summer she died in San Francisco at the age of eighty-six, possessing wealth of personal character and treasures gathered from among those heathen souls which any prince might covet.

The stirring pages of the autobiography of John G. Paton, missionary to the New Hebrides, thrill the blood with fresh desire to endure, in our own sphere, hardness as good soldiers of Jesus Christ. What marvelous love and patience he had for those hateful and hating Tannese! Nothing but overmastering love for Christ could have kept him on those islands in constant danger of his life, counting it all joy if by any means he might save some; and they seemed so not worth the sacrifice! He says: "A wild chief followed me about for four hours with a loaded musket, and, though often directed toward me, God restrained his hand. I spoke kindly to him, and attended to my work as if he had not been there, fully persuaded that my God had placed me there, and would protect me until my allotted task was finished. Life in such circumstances made me cling very near to the Lord Jesus. With my trembling hand clasped in the hand once nailed on Calvary, and now swaying the scepter of the universe, calmness and peace and resignation abode in my soul. Looking up in unceasing prayer to our dear Lord Jesus Christ, I left all in his hands, and felt immortal till my work was done. Trials and hardships strengthened my faith, and seemed only to nerve me for more to follow; and they did tread swiftly on each other's heels. Without that abiding consciousness of the presence and power of my dear Lord and Saviour, nothing else in all the world could have preserved me from losing my reason and perishing miserably. His words, 'Lo, I am with you always, even unto the end of the world,' became to me so real that it would not have started me to behold Him, as Stephen did, gazing down upon the scene. I felt His supporting power, as did St. Paul when he cried: 'I can do all things through Christ which strengtheneth me.' It is the sober truth, and it comes back to me sweetly after twenty years, that I had my nearest dearest glimpses of the face and smile of my blessed Lord in those dread moments when musket, club, or spear was being leveled at my life. O the bliss of living and enduring as seeing Him who is invisible! This is strength, this is peace, to feel in entering on every day that all its duties and trials have been committed to the Lord Jesus, that, come what may, He will use us for His own glory and our real good!"

Who can read words like these, fully exemplified in the life of the writer, and not cry out with strong desire: "Lord, give me a double portion of this same Spirit!" How it charms us away from the meaningless and selfish life so many of God's professed children are living! How blessed to enter thus into the joy of our Lord—the joy of coming, "not to be ministered unto, but to minister, and to give His life a ransom for many."—*Advocate*.

### A Good Revivalist—His Qualities.

1. He is a man of common sense. He is level-headed. He is not a crank. He does not emphasize the accidental. He does not depreciate the essential. He respects the limitations of human nature. He has a regard for human prejudices. He knows how to get on with men.

2. He respects the work of the pastor. He does not give the impression that the pastor has not been faithful. He does not try to break down the theological principles of the pastor. He does not in any way tend to depreciate the great work of the pastor. He recognizes that the work of the pastor covers years; that his own work covers days. His work may be limited to as many days as the work of the pastor extends over years. He magnifies, rather, the ministerial office. He is not disinclined to tell the people that he is simply putting on the cap-stone

WONDER WORKING K.D. C.

of walls which the pastor has been rearing for years.

3. He is humble. No revival, however great, puffs him up. He recognizes his nothingness. He glories in the Holy Ghost. He knows that he is the feeblest instrument in the divine hand. He speaks of himself as little as possible. He tells no tales as to his former revivals. He is not inclined to count up the number of conversions. He is not eager for the printing of sensational accounts in the newspapers. He is thankful to be nobody, and to do anything, to save a soul.

4. He emphasizes the essentials in religion. He does not make the accidental or incidental conspicuous. He may ask for requests for prayers. He may ask those who desire to be Christians to stand, or to sign cards, or to meet him in the inquiry room. He may ask for testimonies. He may limit the time of a certain meeting in which requests for prayer can be offered. But all these reforms he adopts as methods and agencies for securing the essential effect, the giving of one's heart to God. He makes every agency and method a means subsidiary to this supreme choice.

5. He has little to say as to the question of compensation. He is not a stickler as to his salary. He knows the ease with which rumors become rife that his pay is great. He even has suffered from the reputation that he receives so much a head for every person who joins the church in consequence of the special services. He knows that such reports are of most serious damage. He therefore commends the matter of compensation to the people themselves and trusts them. He is content to receive what they find joy in giving.

Such are some of the qualities of a good revivalist. Revivalists having these qualities are not indeed difficult to find. Such revivalists are far more frequent to-day than a few years ago. The evangelist has his place among the churches. He does great and excellent service. Thousands first manifest their Christian faith under his preaching who yet would at some future time manifest their Christian faith under ordinary preaching. He hastens the process which is sure to eventuate; but other thousands are turned to Christ through his agency who probably would never have become Christians. The new voice, the new method, the new inspiration, the new condition, furnish a motive stronger to some persons than could be offered under the ordinary pastorate.—*Advocate*.

### Testimony for Christ.

Not enough do Christians realize or avail themselves of the opportunities of every-day life for manifesting their loyalty and devotion to the Lord Jesus Christ. Many persons in business may be willing and desirous to bear witness for Christ, but they are in doubt as to how they can do it effectively, or from their knowledge of the unwise acts of others they fear they may do harm rather than good. There is need of tact, sanctified by the purest motives, to avoid this, and we can only possess it as we have the wisdom that cometh from above. Opportunities are constantly given us in conversation on questions on which our views must be expressed, to offer remarks which may issue in good. Of course, if these partake of the character of preaching they will fail and bring only contempt on the speaker; but if they are honest, manly utterances, not "dragged in," but fitting for the occasion, they cannot miss their mark. The man who loathes an immoral or filthy speech can make himself felt when it is indulged in in his presence. The dishonesty and meanness of bad business maxims can be repudiated, and when divine verities are ridiculed and Christian churches maligned we can give unmistakable evidence that we do not acquiesce in such a course. To be silent at such a time is like the action of Peter when he denied his Lord. It is cowardly and sinful.

Let it not be forgotten, for often as it has been reiterated it is worth repeating again, that the best testimony for Christ can be borne by a consistent Christian life. It is not skill in discussion which will defend Christianity so well as a life which is marked by Christ-like characteristics. The man who is truthful rebukes and shames falsehood. He who spurns all tricks and evil devices in trade presents an effective argument for the grace which teaches men to deny ungodliness and worldly desires. A young man, faithful in his employ in a store or office, gives more telling testimony for Christ than he could by the best exhortation in a prayer-meeting.

Much is said as to the waning influence of the churches. We are told that preaching does not attract the people or mold and control men's lives as formerly. In some respects this is

MAILED TO ANY ADDRESS—

true, and the only way by which a right influence can be exerted is by the evident demonstration of the purifying and ennobling efficacy of the gospel on the hearts and lives of those who profess to have received it. If church members were richer in integrity of character and good works they would contribute to the power of the pulpit to an extent of which few have a right conception. They are in the world, and Christ would have them there. Let them "use this world as not abusing it," and proving they are "not of the world," "walk circumspectly toward them that are without," and we may hope that the Bible and the pulpit will have more rightful recognition and influence.—*Chris. Inquirer*.

### Japanese Omens.

STRANGE SUPERSTITIONS OF A PECULIAR PEOPLE.

The household superstitions of Japan are very numerous. They are harmless, often exciting laughter; yet so entrenched are they in the household that religion, argument, even ridicule cannot destroy them. Some have a moral or educational purpose, inculcating lessons of benevolence, neatness and habits of cleanliness. Among them are the following:

A room is never swept immediately after the departure of the inmate for fear of sweeping out the luck. At a marriage ceremony neither the bride nor the groom wears any clothing of a purple color lest their marriage be soon dissolved, purple being the color most liable to fade. If a cup of medicine is upset by accident during the illness of a person it is a sure sign of his recovery. This looks as though the Japanese had faith in our proverb, "Throw physic to the dogs."

There are some curious ideas in regard to the finger-nails. They must not be cut before starting on a journey lest disgrace fall upon the person at his destination. Neither should they be cut at night, lest cat's claws should grow out. Children who throw the parings of the nails into the fire are in danger of some great calamity. If a piece should fly into the fire while cutting the person will soon die.

The howling of a dog portends death. If a woman steps over an egg-shell she will go mad; if over a razor it will become dull; if over a whetstone it will break. If a man should set his hair on fire he will go mad. Children are told if they tell a lie an oni (imp) will pull out their tongues. The wholesale terror of the oni, standing ready to run away with his tongue, has caused many a Japanese youth to speak the truth.

The Japanese have a horror of the darkness; they always keep a light burning to ward off ghosts. The junkmen believe in a ghost who comes to them and politely asks to borrow a dipper. The answer decides the fate of the junkman. If a dipper with a bottom is bestowed upon the ghost he uses it to bail water enough to swamp the junk, but if the bottom can be knocked out and thrown at him he disappears. In this last case the act must be accomplished by an incantation, or the ghost turns into a sea cappa—a many clawed monster—who will drag the junk to the bottom.

The Japanese are a gentle, sensitive race, very much under the influence of their emotions. Love with them is a serious matter, often one of life or death. Disappointment in love or desertion frequently ends in suicide. Sometimes the girl becomes an avenger and implores the gods to curse or visit with death the destroyer of her peace. The passions which thrill and torment the human soul are as intense in far-away heathen Japan as in those lands which boast a higher civilization.—*The Earth*.

### Sympathy.

How seldom do we stop in the rush and whirl of life to realize the full meaning of this word! We express our sympathy for our fellow-being by thought, word or action, and, in the expression of this sympathy, should not overlook any, whether child or adult, for all need it in some way. The world at large has fallen into the habit of seeing and considering matters from a dollar-and-cent standpoint.

Practice brotherly love with those that are easily offended. If you see a member at fault, go and speak kindly to him about it instead of telling every other member of the fault.

The well-to-do need sympathy as much as the needy, for each one has his duties, temptations, affections and trials, and we should feel for each other in twenty ways that have nothing to do with the workshop or pay-office.

Sympathy for each other is needed between the husband and wife, each entering into the joys or disappointments of the other. A lack of this will cause an estrangement that is apt to be life-long.

K. D. C. Co., New Glasgow, N.S.

Children have their difficulties and a smile or kind word will bring sunshine to their sky. In training children, have enough compassion to distinguish whether the child's action is done through ignorance or disobedience.

Remember the new family that has moved into your midst and make them feel at home among you.

The young man that lacks moral courage, the one that feels he must do as the Romans do when among the Romans, must be looked after and helped to do the right.

Let us cultivate more sympathy for our fellow-men and thus follow the steps of our blessed Teacher.—*E. A. Knibb*.

### Living for Others.

A little while ago the mother of a family of children was taken sick and died. The eldest daughter, a girl of thirteen years, took her mother's place as far as she could, comforting her father in his sore bereavement, and caring for her younger brothers and sisters; but the care and labor over-matched her strength, and she, too, was laid on her death-bed. When her Sunday-school teacher visited her one day, a week or two ago, and shortly before her release from pain and weariness, the teacher talked with the child about her hope for the next life. "I'm afraid to meet Jesus," said the child. "I have done so little good in the world." "Don't be afraid," replied the teacher; "Jesus knows how you have worked for your loved ones." The little girl had no thought that work for her own was work for Jesus, who "came unto His own," and she was comforted.—*Christian Advocate*.

NO ONE IS SO WEAK that he cannot render some small service to humanity if he will. Many Christians spend much valuable time waiting for opportunities to do some great thing. The little things that are ready at hand waiting to be done seem so insignificant that they are passed by without notice. The smallest service performed in the name of Christ has all the essential features of the greatest and counts for as much in the records of eternity.

"Small service is true service while it lasts; The daisy, by the shadow that it casts, Protects the lingering dew-drop from the sun."

### Random Readings.

The way to love God more is to trust him more.  
The way to love man more is to try to help him more.

From the lowest depth there is a path to the loftiest height.—*Carlyle*.  
Silence is the element in which great things fashion themselves together.—*Carlyle*.

Not to enjoy life, but to employ life ought to be our aim and inspiration.—*Macduff*.

Life in itself is neither good nor ill; it is the scene of good or ill as we make it.—*Montaigne*.  
We cannot be sure that we are on the right side, unless we are sure that the Lord is on our side.

The life was the light of men. And the light shineth in the darkness, and the darkness comprehendeth it not.—*John i. 4-5*.

When religion is made a science there is nothing more intricate; when it is made a duty, nothing more simple.—*Wilson*.

The fuel of the divine Word and the breath of prayer and praise must feed the flame of devotion.

Opportunities for doing good are all around us; and no evening's reflections can justify a misspent day.

Minard's Liniment Lumberman's Friend.

DO TELL ME? the name of that delightful Perfume you use. With pleasure. It is the "Lotus of the Nile."

Mr. J. R. Allen, Upholsterer, Toronto, sends us the following: "For six or seven years my wife suffered with Dyspepsia, Constipation, Inward Piles and Kidney Complaint. We tried two physicians and any number of medicines without getting any relief, until we got a bottle of Northrop & Lyman's Vegetable Discovery. This was the first relief she got, and before one bottle was used the benefit she derived from it was beyond our expectations."

### WHAT SAY THEY?

In popularity increasing. In reliability the standard. In merit the first. In fact, the best remedy for all summer complaints, diarrhoea, dysentery, cramps, colic, cholera infantum, etc., is Dr. Fowler's Extract of Wild Strawberry. All medicine dealers sell it.

Their gentle action and good effect on the system really make them a perfect little pill. They please those who use them. Carter's Little Liver Pills may well be termed "Perfection."

### TIMELY WISDOM.

Great and timely wisdom is shown by keeping Dr. Fowler's Extract of Wild Strawberry on hand. It has no equal for cholera, cholera morbus, diarrhoea, dysentery, colic, cramps, and all summer complaints or looseness of the bowels.

## PARSONS PILLS

### Make New, Rich Blood!

These pills were a wonderful discovery. No other in the world. Will positively cure or remove all manner of disease. The information around you is worth ten times the cost of a box of pills. For all about them, and you will always be thankful, on the 1st of each month, send a postcard to the publisher, enclosing a stamp for the cost of the pills. Send for a box of pills, in stamps, five boxes \$1.00. DR. J. H. PARSONS & CO., 22 Canton House St., Boston, Mass.

## INTERCOLONIAL RAILWAY.

1891. SUMMER ARRANGEMENT. 1891.  
ON and after MONDAY, 22nd June, 1891, the trains of this Railway will run daily (Sunday excepted), as follows:—

TRAINS WILL LEAVE ST. JOHN.  
Day Express for Halifax and Campbellton..... 7.40  
Accommodation for Point du Chene 11.40  
Fast Express for Halifax..... 14.00  
Fast Express for Quebec, Montreal and Chicago..... 16.35  
Night Express for Halifax..... 22.30

A parlor car runs each way on express trains leaving St. John at 7.40 o'clock, and Halifax at 6.45. Passengers from St. John for Quebec, Montreal and Chicago leave St. John at 16.35 o'clock, and take sleeping car at Moncton. Sleeping Cars are attached to through night express trains between St. John and Halifax.

TRAINS WILL ARRIVE AT ST. JOHN.  
Night Express from Halifax (Monday excepted)..... 6.10  
Fast express from Quebec, Montreal and Chicago..... 8.30  
Accommodation from Point du Chene..... 12.55  
Day Express from Halifax..... 15.30  
Fast Express from Halifax..... 22.30

The train due to arrive at St. John from Halifax at 6.10 o'clock, will not arrive on Sunday morning until 8.30 o'clock, along with the train from Chicago, Montreal and Quebec.  
The trains of the Intercolonial Railway to and from Montreal and Quebec, are lighted by electricity and heated by steam from the locomotive.  
All trains are run by Eastern Standard Time.

D. POTTINGER,  
Chief Superintendent  
Railway Office, Moncton, N. B.,  
22nd June, 1891.

## Canadian Pacific Railway.

### NEW BRUNSWICK DIVISION.

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

### ARRANGEMENT OF TRAINS

In Effect June 1st, 1891.

### Eastern Standard Time.

#### LEAVE FREDERICTON.

7.10 A. M.—Express for Fredericton Junction, St. John, and intermediate points. Vancouver, 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.

From 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.; Vancouver, 10.25 a. m.; St. Stephen, 5.45, 7.45 a. m.; St. Andrews, 7.20 p. m., except Mondays and Wednesdays, at 5.15 a. m.

#### ARRIVING IN FREDERICTON.

9.15 a. m., 1.20, 6.40 p. m.

#### LEAVE GIBSON.

6.55 A. M.—Mixed for Woodstock and points north.

#### ARRIVE AT GIBSON.

4.45 P. M.—Mixed from Woodstock, and points north.

C. E. McPHERSON, Dist. Pass. Agent.

## ADAMS BROS.

### UNDERTAKERS.

Successors to the late Jackson Adams.

We have in stock a full line of Coffins, Caskets of all kinds, sizes and prices.

Robes, Shrouds and Funeral Goods of every description always in stock, and Furnishings at Low Prices.

Telegraphic orders promptly attended to. Day or Night orders will receive prompt attention. Telephone No. 26.

#### RESIDENCE OVER WAREHOUSES.

County Court House Square, Opp. Queen Hotel.

A Full Line of Furniture always in Stock. Repairing and Upholstering done.

## WILLIAM PETERS.

MANUFACTURER OF

Oil-Tanned Lace and Larragan Leather.

LAMBSKIN SLEIGH ROBES! WOOL MATS and dealer in

Sole, Upper, Harness and Belting Leather Tanners' Tools, including Bark Mills, Curriers' Tools, Shoe Tops, Shoemakers' Findings, etc., etc.

240 Union Street, Saint John.