

What Can it Mean?

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 grief I bear,
Which saddens the heart and whitens the
hair?
About his throne are eternal calms,
And the strong, glad music of happy
psalms,
And bliss untroubled by any strife,
How can he care for my little life?

And yet I want him to care for me
While I live in this world where sorrows
be!
When the lights die down from the path I
take,
When strength is feeble and friends forsake,
When love and music that once did bless
Have left me to silence and loneliness,
And my life song changes to sobbing
prayers,
Then my heart cries out for a God who
cares.

When shadows hang over 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 my heart afraid,
And this busy world has so 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?

O 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 awakes the song;
The sorrow that bows me down he bears,
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;
He leaves us not when the storm is high,
And we have safety for he is nigh,
Can it be trouble, which he doth share?
Oh, rest in peace, for the Lord will care.
—Anon.

Qualify Them to Give.

In respect to benevolence, two things
are desired—immediate receipts and a
provision for continuous receipts.
Among the methods of securing the
end, mere system is insufficient; it may
become tiresome and fall into neglect.
Irregular contributing prevents plan-
ning for outlays. Giving under special
pressure is demoralizing. The right
method embraces the intelligence and the
sympathies, requiring only an
occasion to secure a flow of freewill
offerings, "as the Lord has prospered."
And if the right spirit exists, almost
any method will serve the end in view.

Whatever assures an improved
condition of heart, assures also outward
acts of piety, one of which is giving.
In regeneration the right quality is
imparted, and by cultivation it is im-
proved. Benevolence is developed.
The means adapted to prevent obstruc-
tions and to promote its full growth
consist of toil and fertilizing agents.
The presence and smiles of the gar-
dener are not sufficient, nor is the
gathering of fruit his main duty. He
must fertilize.

And what is the material that
secures this culture in the grace of
giving? Not figures as to religious
distinction and deficiency in benevolence,
nor portrayal of successes alone.
The one will astonish and the other
will exhilarate, while the hearer yields
only a spasmodic throb of sympathy.
The teachings of the New Testament
can fit the Christian to give, gladly
and continuously, because they pre-
sent the precepts and example of the
perfect giver. Christ reverses the
sentiments of men in declaring, "It is
more blessed to give than to receive;"
looking to the preparations of Chris-
tians to give. Paul insists that this
be remembered. He extols the giving
quality. He puts the Christians of
Macedonia on record as being "willing
of themselves," beyond their power,
and presents them as an example to
the Church at Corinth. They prayed
the apostles "with much entreaty" to
take their gift. And Titus was be-
sought that, as he had begun he would
finish, in the Corinthian church, the
same grace also. Then it attained a
forwardness of mind that caused Paul
to boast of it likewise. It being a
young body, he sent brethren to aid
in making up its bounty, that its gifts
might appear as bounty, and not as
covetousness. He despised the very
semblance of compelling Christians to
give, lest they seem to be covetous.
He desired that their hearts be in
sympathy with Christ, knowing that
they would give; not grudgingly or of
necessity, but as cheerful givers, whom
the Lord loves. He told them that
God was able to make all grace abound
toward them, that they in turn might
abound to every good work.

The cultivator is the pastor. In
using the material faithfully, he gets
fruit, credit and reward. It is abun-
dant; principally consisting of the ex-
ample and teachings of Christ, who,
in giving himself to the world, gained
permanent power with men. As they

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become disciples they feel the force of
a superhuman example, and crave his
teaching; and, if given to them, they
will thereby be qualified for any good
work. A pastor may, with unshaken
confidence, appeal to Christian consci-
ousness, as did Paul, "Ye know the
grace of our Lord Jesus Christ," and
expect a response. The value of the
riches bestowed, the poverty the be-
stowment cost the Savior, and the
cheerfulness of it, all affect the hearts
of those made rich. Compared with
this power, appeals on the score of
need are utterly weak. "Who loved
me and gave himself for me," is a state-
ment which presents a consideration
that will move the heart and leave it
improved. "Hereby perceive we love,"
is another that is readily followed by
the deduction, "We ought to lay down
our lives for the brethren." The
sense of obligation thus derived is ten-
fold more effective for present ends
than any other form of appeal, and it
abides longer in the heart. The
method is the Spirit's; the logic is
divine and overwhelming. Under its
power the Christian does not count his
life as dear unto himself, nor his life as
his own.

Thus disciplined, Christians do not
need special agencies. They discern
duty in advance of the "gatherings,"
yet make the day for them a "delight,"
being glad to do what grace has qual-
ified them to do.

There is no real remedy for unfaith-
fulness, except the Gospel. Christians
must constantly apply it; must be
taught the motives derivable from the
life and words of Christ, which are to
be held before them, until their hearts
are thoroughly enriched thereby.
This course assures cheerful giving and
sustained benevolence.

All benevolence comes under this
rule. Specific objects will be explained,
as required. The country will be held
up, its character, necessities and
promise, and the heart, drawing its
main motive from the Bible, will
yield the practical sympathy asked,
not grudgingly, but cheerfully. It
has been prepared, patiently, perhaps
through years.

This familiar plan is the true one,
and should be made more familiar by
practice. There is no more royal way
than the Lord has cast up. The want
of supplies of money is due to unfaith-
fulness to the Gospel; and the way of
correcting the evil is to work the plan
more trustfully. An offering should
not be a constrained service, but an
expression of piety. Intelligence as
to a particular work belongs to an ap-
pel, but should be had in advance,
and not be made a reason but a stimu-
lus. Reading much as to benevolent
work is a good way of fertilizing the
heart, and must be encouraged. And,
thus, deep conviction, on the part of
pastors, and fidelity in presenting the
cause of the needy, influenced by the
great motives found in the Gospel,
will supply the world with men and
money for evangelizing purposes.
When the pastors shall be fearless
and faithful, they will get the best
possible response on a single occasion
and by fertilizing, seasonably, with a
knowledge of the wonderful love,
adding the literature of benevolence
and sacrifice, they will have a pro-
vision for any call, corresponding to
the duty of the churches.—*Journal
and Messenger.*

The Joy of Salvation.

Reader, if the religion which you
profess to have does not make you re-
joice, then it is a very poor and weak
kind of religion, and it is not worth
having. You have good reason to
believe that your religion is spurious,
if it does not produce, in your heart,
any pure and substantial joy; for the
religion of Christ puts true joy in the
soul of the true believer, even the joy
of God. It is this element and factor
which distinguishes the religion of
Christ from all other religions. Other
religions may afford some degree of
satisfaction and pleasure to their pos-
sessors; but none of them has the
power to enable them to rejoice with
that high range of rapture and that
unspeakable felicity of delight which
the religion of Christ does. Here are
a few reasons why God's salvation
enables its possessor to rejoice: 1.
Because their sins are forgiven. No
person, it matters not how genial his
disposition may naturally be, nor how
pleasant and desirable his surround-
ings are, is truly joyful, so long as his
sins remain unforgiven. We will not
say that he knows nothing whatever of
joy, for he has a certain kind of joy;
but it is earthly and carnal. It is a
joy which is supplied and fed by the
ministry of fleeting entertainments,
and fleshly excitements, and mental
engagements, and passing changes of
pleasurable events. It is nothing as
compared with the joy which the
sinner feels when he has received the
sign and seal of the forgiveness of his
sins. The consciousness that all of

his sins, however heinous and appal-
ling, however long continued and ag-
gravating they may have been, are for-
given—in this, alone, is a grand and
blessed reason why the penitent believer
should rejoice. 2. Because they have
the love of God. No one ever received
the forgiveness of his sins without also
receiving the love of God. One follows
the other as surely as night follows
day. God's love is a joyful love—
joyful in itself and joyful in its effects
upon the hearts of those who receive
it. The child who knows that it pos-
sesses the tender love of its own dear
mother is made peculiarly joyful there-
by. No other human love is just like
that fond mother's love to the child
heart. But greater and richer and
purer and stronger than any mother's
love for her darling child is the love of
the divine Father; and when it has
found true lodgement in the heart of a
living soul it enables that soul to re-
joice greatly, even with joy unspeak-
able and full of glory. 3. Because
such a salvation brings with it the
peace of God. There are some kinds
of peace which some people have mis-
taken for the peace of God. There is
a peace which comes through a
calloused conscience. Men, sometimes
so severely abuse their consciences that
they cease, for a while, to utter their
wonted protests against violations of
the moral law and the profanation of
divine institutions. But a peace which
is secured in this way is a very de-
ceptive and dangerous peace. Then
there is a sort of peace which is obtain-
ed by a persistent belief in a false
gospel—a gospel which unduly magni-
fies the mercy of God and makes light
of his justice. And then there is a
species of peace which comes through
the satisfaction which one has in
measuring his accounts with God on
the basis of his moral virtues and good
deeds. But it is impossible that a
peace which is obtained in any of these
ways can be fruitful of true joy. There
is only one kind of peace which pro-
duces true joy, and that is the peace
of God. It is a peace which succeeds
the warring conflict which prevailed
between the soul and God before the
heart made its surrender to him. It
is then that the peace of God fills the
soul with its glad ecstasy and makes it
joyful in praise of the triumph of the
conquering grace and subduing love
of God. Oh, the peace of God! It is
like a great ocean whose surface may
be fringed and fluttered into waves by
the winds; but, underneath them, in
the unfathomable depths, there is an
almighty calm which no tempest can
disturb. Oh, the joy of salvation;
how broad and deep it is!—*Journal
and Messenger.*

Useless Regrets.

We need so much strength to meet
the requirements of every day, that it
is unfortunate for any of it to be wasted
in vain regrets over what cannot be
helped by all the thought in the world.
Yet which of us has not spent unhappy
moments or wretched hours, to our
manifest loss of power and our evident
pain, in grieving about some past
error or sin, when duty plainly im-
posed reparation for the one, or repent-
ance on account of the other?

How often should we remind our-
selves that the past is gone, not to be
recalled, and that common sense and
religion alike bid us to improve the
present! Here, and now! These little
words are the important ones for
our consideration.

It happened to us, perhaps, years
ago, to decline an invitation, or retire
from an enterprise, or turn from an
opening, which, looked at in the light
of later experience, seems to have been
very desirable. "At one time," said a
friend, "my father owned a large tract
of land in what is now the heart of
a great city. He sold it for a few thou-
sand dollars, while the aggregate of its
present value foots up well toward a
million. If he had only held it, how
much better it would have been for
his children!"

"I sit in the twilight," an elderly
woman confided to a younger one,
"and remember my lost opportunities.
If I had said no when I said yes, or
yes when I said no, in nine cases out
of ten everything would have passed
more satisfactorily. If I had used my
influence with Amy in this way, or my
authority over Freddie in that, neither
of them would have married as they
did. If my life were only before and
not behind me!"

Beware of "if." "If" is an uncanny
familiar, whose whispers are to be dis-
regarded. The probability in every
instance really is, that having acted
for the best, according to the dictates
of prudence and judgment, and with
faith in God's Providence, the event
has proved itself best for all concerned.
The father sold the land, and worked
hard his life long. His boys were
brought up in self-reliant independ-
ence. They have developed into

stronger and nobler manhood because
of the discipline of limited means.
Riches are often a snare, and poverty
is not seldom a real blessing.

In the case of vicarious regrets, as
when a mother wishes she had given
other counsel to her married children
in the days of the wooing, it is well to
reflect that a wiser hand and a more
loving heart than our own is at the
helm. To advise even one's sons and
daughters in so vital and delicate a
matter as marriage, is to incur a grave
responsibility.

When the question is narrowed to
personal experience, and it becomes a
mental habit to carry a burden of poi-
gnant pain because of negligence or
fancied unkindness to our dear ones
gone, then the uselessness of regret is
more sadly conspicuous than ever.
The morbid tendency is to magnify
every act of thoughtlessness into a po-
sitive brutality; to lift into the light
every hasty word, and repeat it till the
reiteration well nigh drives the heart
to despair. This way madness lies!

None of us can be too long suffering,
or patient, or tender with our living
beloved ones. Our daily prayer and
endeavor should be to strew the paths
of child and parent, wife and husband,
with the flowers of self-forgetful love.
But when the veil has fallen between
their faces and ours, let us leave the
past with God. He bids us rise and
work, not waste golden moments in
idle regrets.—*Christian Intelligencer.*

Whatsoever Things are
Lovely.

An invalid who had been shut for
years in her room—a room, however,
which was the centre from which radi-
ated much that brightened other lives
revealed the secret of her power as
well as her own heart cheer in a single
sentence. As friends were bidding her
good-bye in the twilight one said:—

"Shall we not have lights brought in
before we go? We do not like to leave
you in darkness."

With her own rare smile she answered:
—"It is always noon with me. When
the shadows come, and I do not like
them, I think of everything bright I
have seen or heard, and the shadows
themselves seem to brighten."

Blessed Christian philosophy! Just
as good for the busy worker as for the
shut-away sufferers. Habits of thought
have great influence upon character.
As a man thinketh, so is he. It is
worth while to try the experiment of a
reviving of our thoughts and compell-
ing them to go in ways of pleasantness
when they naturally or by fact of cir-
cumstances seek gloomy pathways.

The effect of a cheerful landscape,
with variety of hills, river, cloud and
forest, upon the spirit is very marked.
It doeth good like medicine to have
such a change for our work-weary eyes
and brain. But suppose circumstances
shut us in from the outward vision of
beauty. The next best thing is a cheer-
ful mental picture, the result of thoughts
resolutely turned to whatsoever lovely
things we have had the good fortune
to hear of or to experience.

And herein is the wisdom which we
would fain bestow upon our friends
who are yet in their youth, if they
would only take it. They can paint
whole galleries of brightness and
beauty for future enjoyment if they
will but use the present opportunity.
The habit of pleasant thinking is much
more easily formed in early life than
later on, when thought has fixed its
courses. To think kindly of others,
to see the best side of human nature;
to appreciate the work of others; to
make the best of one's surroundings;
to turn out the good side of the peo-
ple we do not like when holding them
up for inspection—all these are habits
which will clear up our own mental
atmosphere and give us a cheerful out-
look in the evil days when "the clouds
return after the rain."

Good books stored away in the mem-
ory and days of companionship with
pure and ennobling friends will give
pictures for contemplation in days lay-
ing far in the shadow of the future.

Like every other precept and ad-
monition of the blessed book, this of
the apostle has for us highest wisdom
and truest happiness, if we turn it to
practical account. "Finally, brethren,
whatsoever things are true, whatso-
ever things are honest, whatsoever
things are just, whatsoever things are
pure, whatsoever things are lovely,
whatsoever things are of good report;
if there be any virtue, if there be any
praise, think on these things."

God's errands never fail.—*Whittier.*
Small service is true service while it
lasts.—*Wordsworth.*

To live truly means to think truly
and discern the truth.—*Pichte.*

Let prayer be the key of the morn-
ing and the bolt of the evening.—*Henry.*

Set your affection on things above,
not on things on earth.—*Col. iii. 2.*

MAILED TO ANY ADDRESS—

Glorifying God.

"Call upon Me in the day of trouble:
I will deliver thee: and thou shalt
glorify Me."—Psa. i. 15.

If you are sick, you leave it to your
physician to order your case. If your
affairs are perplexed, and you have a
plea at law, you leave it to your lawyer.
And when you have a process at the
Court of heaven, will you not leave it
to your God? You are little competent
judges of what glory God can have by
such and such a management. God
can raise glory to Himself where you
can see nothing but dishonor to Him,
and He will have glory; "for of Him
and through Him and to Him are all
things, to whom be glory forever." Be-
lieve that and leave the way of
raising it to Himself. The seed of
glory to God in Job's trial, neither he
nor his friends generally saw for a long
time, yet it sprang up at length and
flourished to this day.

A Successful Prayer-Meeting.

My experience of forty-seven years
in the ministry has convinced me that
the conditions of a successful prayer-
meeting in a small community are:

1. A real, deep, Christlike desire
on the part of at least one person, male
or female, for the spiritual welfare of
the community. Genuine, soul in-
spiring, ardent, every-day piety is the
key to success in all religious work.

2. If this desire is enjoyed by more
than one, there should be, on the part
of all, entire harmony of feeling and
unity of action in the work regardless
of denominational preferences.

When these conditions are fulfilled,
the manner of conducting the meeting
is of the least imaginable consequence.
The employment of clatter attractions
of any kind, even if they should inter-
est and call the people together, would
not secure the end proposed in a pray-
er-meeting. Let literary exercises
and social gatherings be called by their
appropriate names, and devoted to
their particular objects, but let the
prayer-meeting be as intensely relig-
ious as it can be made. Fervent piety,
the fullness of divine love, the inspira-
tion of the Holy Spirit, are the most
attractive and the most potential for
good of anything in the world.—*Selected.*

Skepticism.

Skepticism is simply not believing.
It is denial, negation, darkness. There
is only one cure for darkness, and that
is coming to the light. If you will
persist in putting your eyes out, or in
barring God's daylight out, there is no
help for you; you must die in the dark.
Sin has made your soul sick, and if you
will not even try Christ's medicine,
then the blood-poisoning of infidelity
will run its fatal course. If you will
procure a better rule of life than my
Bible (perhaps your mother's Bible
also), if you will find a holier pattern
of living than Jesus Christ, and a surer
Saviour than He is, I will agree to
forswear my religion for yours. But
what is your "I do not believe" in com-
parison with my positive "I know
whom I have believed?" What is your
denial in comparison with my personal
experience of Christ? Skepticism
never won a victory, never slew a sin,
never healed a heartache, never pro-
duced a ray of sunshine, never saved
an immortal soul. It is foredoomed
defeat. Don't risk your eternity on
that spider's web.—*T. L. Cuyler.*

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Pills for sick headache, biliousness or
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has done her more good than anything
she has ever used."

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On and after MONDAY, 22nd June,
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will run daily (Sunday excepted), as
follows:—

TRAINS WILL LEAVE ST. JOHN.

Day Express for Halifax and Camp- bellton	7.00
Accommodation for Point du Chene 11.00	
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 7.00
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 Montreal.
Sleeping Car are attached to through
night express trains between St. John and
Halifax.

TRAINS WILL ARRIVE AT ST. JOHN.

Night Express from Halifax (Mon- day excepted)	6.10
Fast express from Quebec, Montreal and Chicago	8.30
Accommodation from Point du Chene	12.55
Day Express from Halifax	18.30
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
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All trains are run by Eastern Standard
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D. POTTINGER,
Chief Superintendent
Railway Office, Moncton, N. B.
22nd June, 1891.

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Eastern Standard Time.

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7.10 A. M.—Express for Fredericton
Junction, St. John and intermediate
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land, 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.; Vancorb,
10.25 a. m., St. Stephen, 5.45, 7.35
a. m.; St. Andrews, 7.20 a. 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
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treatment, take

Cherry

C. O. Lepp
writes: "My
was so ill from
given up hope
physician, a skil-
ence, pronounce
more medicine,
possible to do.
worst. As a last
try Ayer's Cherry
say, with most
a few doses