

A Song of Trust.

We know not, but Thou knowest
All things, Most good and Wise!
The light is all about thee,
The mists are in our eyes,
Thy children love this voice
In hours of strain and strife,
What we know not Thou knowest
Oh, God of all our life!

Why sicknesses and sorrows
Should dare to touch Thine own,
Why loving hearts are breaking,
And weak ones sail and lone;
Why those who cry for morning
Are lost amid the night,
We know not, but Thou knowest,
And all Thy ways are right.

Why from the world that needs them
Thou callest Thy best away
Though hosts besiege Thee for them,
And they are fain to stay,
We ask, but find no answer,
We cannot understand,
But Thine is perfect knowledge,
And our times are in Thy hand.

From beat of stormy waters,
From waves of restless care,
From tumult of great trouble
And waste of wild despair;
Our souls find ample refuge
In faith as in an ark,
We know not, but Thou knowest,
And light shines through the dark.

Marianne Farningham.

Pulpit Power.

That the pulpit has exercised great influence in the past none will deny. Its enemies acknowledge this; but, now with gleeful confidence they tell us that its day has gone by. The progress of science and free thought has emancipated the human mind from the terrors which gave the preacher his power, and his day of influence has forever passed away. Nor are there wanting weak-faithed Christians who give a sort of assent to these utterances. They seek to explain the supposed fact by telling us that education has become so general that the work of the preachers is not now so necessary as it once was. Newspapers, periodicals and religious publications are now accomplishing what the pulpit was wont to do, and therefore is unreasonable to expect such a state of things as formerly existed. We are convinced that this is all a mistake. If the preacher is simply an intellectual lecturer, if he deals with the same themes as form the subject of the newspaper or periodical, we need not expect a continuance of his power. Not one man in ten thousand can interest an audience twice a Sabbath the year round on mere intellectual topics. But the Gospel is something entirely different. It has not lost its power; and if any pulpit is losing its power it is simply because it has forgotten its true calling and has taken to preaching other things rather than the Gospel of Jesus Christ. The statistics of our Presbyterian church in Canada will show that there never was a period in our history when attendance on ordinances was better, or when the fruits of faithful preaching were more plainly visible, and all of this because our ministers, as a rule, are content to preach the Gospel. Whenever we hear of a minister taking to anything else we feel that the day of his usefulness is about over. No amount of musical galvanizing or other expedients resorted to will restore life to a dead congregation. The earnest free preaching of the ever new, life giving Gospel alone can do it. Whatever may be said of the responsibility of the people, it is with the preacher that the great responsibility rests. If the pulpit should ever lose its power the solemn responsibility must rest on those who should proclaim the Gospel. We have no fear whatever of science or freethought. Science to be worth anything must be governed by truth, and truth and the Gospel never can conflict. Science outside of the pulpit has never done the harm that weak dabbling at science has done in the pulpit. The preacher who feels that he has a Divine call to be incessantly hammering away at things he very imperfectly understands need not be surprised if his pulpit loses its power. When we go to church we do not want discussions on science or philosophy or politics. We do not think it necessary for the preacher to explain every new thing, to reply to every new error, or even to refer to every exciting topic that may be attracting attention. These things may do occasionally. What we want is to have heaven's precious truth applied to our special wants. The weary want to hear of Him who said, "I will give you rest," and they will never tire of hearing of Him. The sinful wish to hear of forgiveness through Christ. The dying wish to hear of life eternal. These blessed truths of revelation may be presented with endless variety and never-failing freshness, and there never will come a time when sinful, weary, dying men will tire of listening to them. It was these truths which gave the pulpit its power in apostolic times. It was with these truths the Reformers

overtawed the dead cold formalism of the dark ages. It was with these truths Whitfield and Wesley awakened England out of its sleepy indifference; and there never was a time when these heaven-sent truths would not stir the interest of mankind. Science, philosophy, education are all important and confer great blessings upon men, but they never can and never will lessen man's need of and interest in the truths of revelation. When a physician finds a remedy that formerly produced favourable results beginning to fail it is a wise precaution to look into the quality of the drug he is prescribing, and when a preacher finds that a people are not influenced by his efforts it will not be at all amiss for him to examine carefully the character of his message. The Gospel is and ever will be the power of God, and the pulpit which earnestly and faithfully proclaims it can never lose its power. As long as human hunger lasts men will be interested in the supply of bread, and as long as man requires spiritual food he will listen with interest to him who brings to him the bread of life.

"To-Day it Ye Will Hear."

The early records of all Churches of the evangelical faith, contain certain accounts of many tragical deaths in close proximity to appeals to give the heart to God. In some the stroke came immediately or very soon after accepting Christ; in others when the invitation had been rejected. Of late years less has been heard of such things until many have come to regard them as more or less legendary; but they still occur, and are as liable to take place as similar events soon after crisis in any department of human experience. "Seek ye the Lord while He is near," is as important an injunction and as true in its implication as ever it was.

An event took place within thirty miles of this city a few weeks ago that lacks none of the elements of impressive and solemn significance and warning found in the more ancient narratives. There is a minister in Brooklyn well-known to a great number, and unusually successful in leading sinners to repentance and to an open profession of faith in Christ; he had an only brother for whose salvation he had felt from their boyhood a deep anxiety; often had they spoken on the subject, but the young man preferred the pleasures of a worldly life; gay and popular, he sought for all the gratifications that society and sensuous pleasures could give. During the past month his brother, the minister, was affected with a deeper solicitude than usual for him, and having often been invited by the pastor of the church—situated on Long Island Sound not far from this city in the town where they were born—to spend the Sabbath there, he concluded to do so, and visit his mother still living there. Meeting his brother he said to him: "I am going to preach to-morrow night; I hope you will come. I am going to make an earnest effort to save men, and I want to save you," adding other remarks out of the fullness of his heart.

The evening service came; the young man was present; the service was preceded by an intense solemnity, and several persons asked the prayers of the people; but the preacher's brother was not among them. The meeting over the minister, joyful because some had yielded and sad because his brother in the flesh had again turned away, accompanied his mother home, and had been there but a few minutes when a messenger came in haste informing them that the young man was dying. The mother and her son responded to the call, and as the pastor—from whom we received these words—entered the room, his brother said to him: "You have made your last appeal to me; you have preached your last sermon to me." Before he could frame a sentence to lead him to Christ the sick man became unconscious, and so died. The physician could only use the too familiar phrase, "Heart failure." To all appearance there was not a more vigorous and healthy young man in the town.

The lesson taught needs no special providence to enforce it. To no human being is committed the knowledge, the authority, or the responsibility to decide the fate of individual men. What thoughts were hurrying through the mind of one who felt himself going, what were his feelings, none but God can tell. But who that believes in the word of God would wish to die so?

Yet any one may be called thus suddenly, and hardly any one expects to die at the time that he does. What with the well-intended deceptions of friends to encourage the sick, the cautions of physicians against disturbing their minds, the influence of drugs in deadening sensibility, the

dulness or delirium of the mind sympathizing with the weakness and disease of the body, most of those who postpone till the shadow of death draws nigh are out of the world before they know it.—Christian Advocate.

The Weak Brother's Conscience.

Tender regard for the feelings of others is a noble quality. He who takes pleasure in giving pain to others lacks the first essential of the spirit of Christ, which is love. He who wilfully places a stumbling-block in the way of another is guilty of a great crime. Men are their brother's keeper. "No man liveth unto himself."

He who reads the writings of the Apostle Paul thoughtfully can not fail to be struck with the generous whole-souled manner in which he gave himself to the work of spreading the Gospel. This he did, not to glorify self, but that happily he might save some. His life was one of complete self-abnegation—of the most absolute self-denial which is so characteristic of the Gospel of Christ. So willing was he to yield his own preferences for the sake of the good of others that he declared, "If meat maketh my brother to sin, I will eat no flesh while the world stands." Not that he had no right to eat meat under such circumstances. He had a right to eat it. But he was so much interested in the happiness and salvation of others that he was perfectly willing, yea, anxious to deny himself for their good.

In this he was only exercising that genuine self-denial that was so characteristic of Christ. The King of glory had a right to all heaven and earth; yet he made himself of no reputation, took upon himself the form of a servant, humbled himself, and became obedient unto death, even the death of the cross, that he might redeem us with his own blood. This was genuine self-denial. Some Christians, when they become involved in what are commonly called church difficulties, insist upon having their rights. "Bro. A. has wronged me, and he must make it right;" "I demand that the church protect me in my rights," etc., is about the way they put it. Just then is when such would do well to study the self-denial exercised by Christ and Paul.

A few years will close up the mortal career of those who are now men and women in the church; and it is certain that when the earth-life is reviewed from the dying man's couch he will derive more comfort from the contemplation of one real, unconditional act of forgiveness and suffering wrong than he will from the remembrance of a hundred instances in which he contended for "his rights" and secured them.

But while it is a Christian duty to have tender regard for a weak brother's conscience, it is also true that this tender regard may be carried too far. I do not follow that the mother should yield and grant her child's demand because it declares that it will cry and raise a disturbance in the morning if she does not. Parental indulgence may be carried too far to the great detriment of the child. So in church matters, it is not necessary that right should suffer and the progress of the church be obstructed simply because some narrow-minded, unreasonable man will object and raise a disturbance if the progressive steps are taken. Some of the early disciples raised a disturbance because Paul and Peter preached Christ to the gentiles. And some unreasonable men, such as Paul in his day prayed to be delivered from, taking advantage of the great apostle's noble declaration, "If meat maketh my brother to sin, I will eat no flesh while the world stands," object to and seek to prevent every progressive step taken by the church. In the case of the spoiled child above referred to, a good healthy spanking is the remedy, and in the case of the unreasonable, unprogressive objections to much-needed progressive movements by the church, the proper way is to go forward, and let the "unreasonable men" find fault.

One of the peculiarities of perverse human nature is to be very tenacious of and great sticklers for insignificant things. The Dunkard Church was once split because some thought that in observing feet-washing as a church ordinance the same one who did the washing should be girded with a towel and do the drying also, while others thought that one should do the washing and another should follow and do the drying. At another time the same denomination was convulsed and rent in twain because some believed that they could without sin substitute buttons for hooks and eyes on their coats.

Years ago, in the Presbyterian Church some "weak brethren" would be very much offended if their pastor would "permit a woman to speak in church;" and even the renowned Spurgeon gave great offense to the close communion

Baptists because he would not, in his congregation, observe and enforce that requirement of the church.

It is only when we call to mind instances of this kind that we can see more clearly how unwise and unscriptural it would be to permit a few unreasonable men, through the raising of the cry, "You'll cause me to offend if you go forward," to chain the church forever to antiquated beliefs and an impractical polity. The religion of Christ is a progressive religion. It is so infinite and broad in its provisions that it is adapted to all stages of human development. It fits spiritual nature of the Hottentot and the most intelligent Caucasian. The untaught African and the cultivated American can alike feast on its sublime spiritual truths.

Hence, to require a church composed of eminent scholars and thinkers to adhere to the forms of worship and be bound by the system of church government that was adapted to the wants of the church five hundred years ago, or even when conscientious men like Cotton Mather believed it was the duty of the church to burn witches at the stake, would be as unreasonable as it would be detrimental to the great interests of the church.

What, then, is to be done with the brother who has a weak conscience, do you ask? Why, let the church treat him kindly, but go right on with its improved methods of work, adhering faithfully to the word of God as the only rule and guide. If this is done in all cases where the weak brother is a sensible, unambitious man, he will in due time see his mistake and chime in with the progress of the church. But where he is an unreasonable, headstrong, ambitious man, if the progressive steps of the church cause him to withdraw and set up for himself, let the church wish him Godspeed and be thankful that it has gotten rid of a troublesome dead weight that was a hindrance to its peace and prosperity.—Rel. Telescope.

One Sermon Test.

A brother seated by the table a few weeks ago remarked, that one of the best tests of a good sermon is that its preparation has added to the stock of the preacher's own knowledge. This is, without doubt, a practical test of a good sermon; and many sermons utterly fail when submitted to this test. Their preparation adds absolutely nothing to the preacher's own knowledge; they are simply a recasting of facts already in his possession. They are, as a former Scotch pastor of this writer used to say: "Could kail het ow'r again." Such preaching profits the preacher but little; indeed, sermons of this class may injure him by making his work professional, perfunctory and powerless. If a preacher can honestly say when he has prepared a sermon that in its preparation he has become a larger man intellectually and a better man spiritually, he certainly has a sermon which will greatly benefit the people to whom it is preached. If its preparation has added considerably to his growth, its delivery will add greatly to the growth of the hearers. Rarely is a man justified in preaching a sermon whose preparation has not made him a bigger and a better man. The recasting of familiar truths, and the rehearsing of platitudes is a process of doubtful value intellectually and of equally doubtful morality. This does not imply that old texts and former themes should not be used again, but it does imply that into the old texts and themes the larger life of a growing pastor should be liberally infused. It is a great thing for a pastor occasionally to attack themes which he must honestly admit are at the time of the attack above his level. He must work himself up by patient thought, careful reading, and earnest prayer as nearly as possible to the high level of these great themes. He must keep this exalted standard constantly before his mind. He ought to have such a theme always in his thought and on his anvil, and about once a month he can give the people the results of his most careful and thorough work. The standard of his ministry will thus be vastly exalted and his reputation will be fixed at the height of this higher reach. Once a month at least there ought to come a sermon far above the average in a pastor's ministry; the late President Anderson used to say to the writer: "Once a month give them a smasher." It is also greatly wise in the settled pastorate to select not only themes of this character, but long lines of thought. The pastor might take the summer vacation to select these lines, breaking them up into appropriate topics. Let him not accuse himself of presumption, at aiming at a high mark; let him rather stick deeply into his sides the spurs of a noble ambition, and then drive himself to the use of every ounce of power which God has bestowed. It is impossible for a long pastorate to avoid ruts, platitudes and

repetitions except there be this constant reaching up to higher things, and this annual selection of new fields of thought, and this higher ambition to enter these fields and to traverse them to the utmost limits which time and talent permit. Seldom ought a pastor to prepare a sermon which does not add to his stock of knowledge, which does not send the red blood leaping through his body to the enlargement of his brain, and which does not send great thoughts plowing their way through the depths of his soul. A pastor who so works will never run out in any field of labor; he will always be fresh, vigorous, masterful in the pulpit, in the prayer-meeting, and in the social circle.—Dr. MacArthur.

CAN'T-DO-IT AND TRY.—Can't-do-it and Try were both lads in our village. They set out together; and one had as good a start as the other. Can't-do-it soon lagged behind, while sure-footed and steady Try went on ahead. Can't-do-it fell into a fright whenever a hard thing had to be learned or done; he thought it was a fine thing to avoid learning or doing it. Try always did his best, and found that he was able to do much better next time.

Can't-do-it grew poorer and poorer; his mind, as well as his tools, grew rusty for want of using; and, at last, nobody wanted such a poor tool at any price. Try made one good thing the stepping-stone to another. Can't-do-it and Try at last got into quite different roads; and no one who had seen them as boys would have thought that they started from the same place. Can't-do-it, I hear, now lives in a wretched room in Workhouse street. Try will become Lord Mayor of London one of these days, or something else quite as good, or better; and even then he will not be content; he will try to do something for God and man as long as he lives. Reader, are you a cousin of Can't-do-it, or is your name Try?—John Ploughman.

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When you notice unpleasant sensations after eating, at once commence the use of Northrop & Lyman's Vegetable Discovery, and your Dyspepsia will disappear. Mr. James Stanley, Merchant, at Constance, writes: "My wife has taken two bottles of Northrop & Lyman's Vegetable Discovery for Dyspepsia, and it has done her more good than anything she has ever used."

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My disease (psoriasis) first broke out on my left cheek, spreading across my nose, and almost covering my face. It ran into my eyes, and the physician was afraid I would lose my eyesight altogether. It spread all over my head, and my hair all fell out, until I was entirely bald-headed; it then broke out on my arms and shoulders, until my arms were just one sore. It covered my entire body, my face, head, and shoulders being the worst. The white scales fell constantly from my head, shoulders, and arms; the skin would thicken and be red and very itchy, and would crack and bleed if scratched. After spending many hundreds of dollars, I was pronounced incurable. I heard of the CUTICURA REMEDIES, and after using two bottles CUTICURA RESOLVENT, I could see a change; and after I had taken four bottles, I was almost cured; and when I had used six bottles of CUTICURA RESOLVENT, one box of CUTICURA, and one cake of CUTICURA SOAP, I was cured of the dreadful disease from which I had suffered for five years. I cannot express with a pen what I suffered before using the REMEDIES. They saved my life, and I feel it my duty to recommend them. My hair is restored as good as ever, and so is my eyesight. Mrs. ROSA KELLY, Rockwell City, Iowa.

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Eastern Standard Time.

LEAVE FREDERICTON.

6.15 A. M.—Express for Fredericton Junction, St. John, and intermediate points. Vancorbora, St. Stephen, St. Andrews, Houlton, Woodstock and points north.
1.35 A. M.—For Fredericton Junction, St. John and points east. Vancorbora, Bangor, Portland, Boston, and points West; St. Stephen, Houlton and Woodstock.
3.00 P. M.—For Fredericton Junction, St. John, etc.

RETURNING TO FREDERICTON.

From St. John 6.00, 10.00, a.m.; 4.30 p.m.; Fredericton Junction, 8.35, a.m., 12.15, 6.25 p.m.; Vancorbora, 10.50 a.m., 2.50 p.m.; Vancorbora 10.25 a.m.; 2.30 p.m.; St. Stephen 9.00, 10.30 a.m.; St. Andrews, 8.00 a.m.

ARRIVING IN FREDERICTON.

9.35 a.m., 1.25, 7.20 p.m.

LEAVE GIBSON.

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

ARRIVE AT GIBSON.

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

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