Editor and Proprietor.

Vol. XXII.-No. 46.

SAINT JOHN, NEW BRUNSWICK, FRIDAY, NOVEMBER 12, 1875.

Whole No. 1138,

FREDERICTON,

Wool Shawls,

DRESS COODS.

PRINTS, cause generally, is its mission. Black Crapes,

BLACK LUSTRES,

Black French Merinos. TABLE CLOTHS, TABLE COVERS,

TOWELS,

Flannels.

BLANKETS,

GLOVES, HOSIERY,

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NERS &c n, N. B.

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NGS

CLOUDS,

SCARFS, FINGERING,

LADIES FURS

Parks Cotton Warps, IN ALL COLOURS.

BALANCE OF STOCK DAILY EXPECTED.

THOMAS LOGAN.

Special Notice.

ALBION HOUSE.

October, 1875.

FREDERICTON, N. B.

MILLER & EDGECOMBE

STAPLE AND FANCY

Imported direct from the EUROPEAN MARKETS

cannot be surpassed by any house in the trade. The whole Importation is now ready for inspection, comprising in part

DRESS GOODS

PLAIN AND FANCY. Black Goods,

IN GREAT VARIETY.

WINTER SHAWLS AND SACQUES. TWEEDS AND WINCEYS,

GLOVES, VELVETS, RIBBONS, FLOWERS,

Flannels,

IN ALL COLOURS.

SCOTCH YARNS AND FINGERINGS. CLOUDS, WOOL SCARFS, Prints, Sontagn, &c. Grey & White Cottons, Tuckings, "dic., &c., &c. OSNABRUGS, BROWN & WHITE COTTON DUCK

COTTON BATTING, &c. Silk Ties, Lace and Muslin Frillings, &c.

ALL GOODS SOLD AT THE LOWEST LIVING PRICES. MILLER & EDGECOMBE.

The Intelligencer.

Religious Intelligencer

For 1876.

A Liberal Offer.

EVERY ONE CAN HELP.

NOW IS THE TIME TO BEGIN WORK.

read it. To help pastors, evangelists, deacons,

ITS PRESENT FRIENDS

full value, and more, for the money paid.

require very great effort. Let it be tried!

of all Free Baptists?

proper effort is made.

the paper ! OUGHT THIS TO BE ?

AN OFFER!

subscribers will be the result.

GIN THE WORK AT ONCE.

But our present list is not large enough.

MORE SUBSCRIBERS ARE WANTED.

canvassing to induce them to subscribe. To secure

are desired.

NEW SUBSCRIBERS WANTED. emigrated to our benighted land, in full assurance that his farthing candle would be a burning and shining light on these shores. He had some sort of introduction to my father, who took him in, and gave him that hospitality which is often a serious tax upon the purse and the pantry of a rural minister. One little incident of that visitation survives: The stranger was reading the Scriptures in family worship, and for the first time we children heard the cockney use and abuse of the aspirate; for he read in Isaiah, "They are men who get a living just hox knoweth is howner, and the hass is master's crib," which was never forgotten in that house, you may believe. We sought an explanation of the meaning of such English, and received it with the parental injunction never to make fun of the peculiarities of Not many promises have we to make concerning the INVELLIGENCER in 1876. Let its past indicate

Sabbath School superintendents and teachers, and vision for a season, but returned again at irall christian workers, and to promote Christ's regular intervals for many years. He never all christian workers, and to promote Christs regular intervals for many years. The never cause generally, is its mission.

Its position respecting the various religious, moral and social questions of the day is well known. Of evil in any and every form, whether amongst the high or the low, it is, and will be as ever, the uncompromising enemy; while of every thing good it will be the firm friend and zealous advocate.

That it may well and faithfully perform its mission, the sympathy and prayers of all Christians of the day wandered up and down the low, and the cause of the church of Christ, in the city of Antioch, a believer was carried forth to die as a martyr. "Ask any little the city of Antioch, a believer was carried forth to die as a martyr. "Ask any little child," said he, "whether it were better to worship one God, the maker of heaven and another part of the country, and the case of a homeless minister was broaght up. He was attending an ecclesiastical meeting in the city of Antioch, a believer was carried forth to die as a martyr. "Ask any little child," said he, "whether it were better to worship one God, the maker of heaven and ashamed. He had read their hearts aright wand one Saviour, who is able to save us, or to worship the many false gods whom the heath sent." "But what a wight was called on to pity the sorrows of the "poor old man" — or the years old, named the city of Antioch, a believer was carried forth to die as a martyr. "Ask any little with the Son of Man Shall give you; for the meat which remaineth to eternal life, which the Son of Man Shall give you; for the meat which remaineth to eternal life, which the Son of Man Shall give you; for the meat which remaineth to eternal life, which the Son of Man Shall give you; for the meat which remaineth to eternal life, which the Son of Man Shall give you; for the meat which remaineth to eternal life, which the Son of Man Shall give you; for the meat which remaineth to eternal life, which the Son of Man Shall give you; for the meat which remaineth to life. It was his habit to go from place to Father." receive the Intelligencer who would be benefitted by reading it, and who only require a little face, and replied, "It was God's grace that the sung chimney-face, and the sung chimney-face, and the sung chimney-face, corner of a rural pastor's quiet home, the taught it to my dear mother, and she taught gels' food? stout and lazy wanderer showed no signs of it to me."

particularly designed to be acceptable and a beneal residences it is gone over it is impossible endured for him and for us all," was the resteam. Through it alone Free Baptists can communicate with each other and with the pubme, and I had to put up with him. He himme, and I had to put up with him with him. He himme, and I had to put up with him with him. He himme, and I had to put up with him with him. He himme, and I had to put up with him with lic. It is set for the defence and advocacy of

establish the Intelligencer's claim to the support Which way do you propose to travel ?" Yet there are many hundreds of Fres Baptist families of New Brunswick and Nova Scotia that never see to go with, if I had."

Let the question be answered by Free Baptist me to do: I must keep him for life or provide her own crushed heart she countries. Who can justify such ex-Let the question be answered by Free Baptist me to do: I must keep inin for the or provide her own crushed heart, she answered, "That pressions as the following? We would not him with the means of travel. Much trou-her own crushed heart, she answered, "That pressions as the following? We would not love will take him from the wrath of man to bled as I was with the abundant lack of love will take him from the wrath of man to bled as I was with the abundant lack of love will take him from the wrath of man to bled as I was with the abundant lack of love will take him from the wrath of man to bled as I was with the abundant lack of love will take him from the wrath of man to bled as I was with the abundant lack of love will take him from the wrath of man to bled as I was with the abundant lack of love will take him from the wrath of man to bled as I was with the abundant lack of love will take him from the wrath of man to bled as I was with the abundant lack of love will take him from the wrath of man to bled as I was with the abundant lack of love will take him from the wrath of man to bled as I was with the abundant lack of love will take him from the wrath of man to bled as I was with the abundant lack of love will take him from the wrath of man to bled as I was with the abundant lack of love will take him from the wrath of man to bled as I was with the abundant lack of love will take him from the wrath of man to bled as I was with the abundant lack of love will take him from the wrath of man to bled as I was with the abundant lack of love will take him from the wrath of man to bled as I was with the abundant lack of love will take him from the wrath of man to bled as I was with the abundant lack of love will take him from the wrath of man to bled as I was with the abundant lack of love will take him from the wrath of love will be abundant lack of love will be abund

compared with the sufferings of pastors in the Young. Now will the friends of the Intelligences cities. I was recently spending a few days make this known to their friends, and endeavour with a friend in one of our cities, and had a

of the denomination in both Brovinces we look to selves at home. Such an intrusion often debut the Conferences urge them to do so There is force and usefulness of the next Sunday's stimulants. He has been seed under the innot a congregation of Free Daphase in the Church that he has been intolerable nuisance to those whose ears are consumer to any one option of a minister's obliged to leave for the same cause. He is

the interest of the ministers to have the people evil. ministry and all Christian enterprises, than those getting business." How long would that We are too apt to forjet the terrible

them, and announce that they are prepared to reamongst the people they can follow the matter up, or a farmer, than there is in billeting upon the body whakairo, the term the hespitality of a minister? I trow not the hespitality of a minister? I trow not and urge upon them the reasonableness and necesand urge upon them the reasonableness and necessity of giving a cordial support to the only journal perpetuated from year to year, who live by their voices, and spared not They saved that represents their existence and interests. If these things are done, much good and many new these things are done, much good and many new these things are done, much good and many new these things are done, much good and many new they claim to be engaged in a specula field of the connection to be engaged in a specula field of the connection to be engaged in a specula field of the connection to be engaged in a specula field of the connection to be engaged in a specula field of the connection to be engaged in a specular field of they claim to be engaged in a specific field of foe of human peace and vitue? labor, but under the auspices of no particular We earnestly urge that without delay every min- Church or society-working on their own ister make our offer to new subscribers known to hook, with sublime faith that their daily ister make our oner to new subscriber wants will be supplied. Many of them are impostors, having no character or standing ing tar under ground, cam upon the body of hair without cause, excludes peace where the out of fashion.—Appleton's American Cyc of hair without cause, excludes peace where the out of fashion.—Appleton's American Cyc of hair without cause, excludes peace where the out of fashion.—Appleton's American Cyc of hair without cause, excludes peace where the out of fashion.—Appleton's American Cyc of hair without cause, excludes peace where the out of fashion.—Appleton's American Cyc of them are worthy of any of the area. If effort is made the Intelligencer may commence the new year with double the present nummence the new year with double the present num-

the annual salaries of our faithful city missionaries, who work, like good soldiers, on had passed over the face in death—the feations are not above reproach, "I think it is

the Invelligencer in 1876. Let its past indicate and received it with the parental injunction meanness nor deliver them from the divine other people. I have always obeyed that divine sentence of starvation if they do not work.—

Rev. Dr. Prime in New York Observer.

became a fixed star. Forty years after he In the first ages of the Church of Christ, in

-for he had wandered up and down the the martyr's words than his eye rested on the obvious. Moses had given them manna from Enoch, the seventh from Adam, walked with

will, we are confident, continue to give it their travel on, he must lie down and die. He had prise of those who heard it, the boy replied, to all the legends of their nation, to enrich Led heavenward. Every word support, and we will spare no effort to give them literally begged of ministers his way through support, and we will spare no effort to give them literally begged of ministers his way through and crown them, and to banquet them on Was leavened by pure love divine.

that craved his aid. Rejected a hundred the boy, he said, more mildly. "Tell me, had quoted have taught them how worse times, he had long since learned there was no child, how did you learn this faith?"

these we invite the co-operation of the friends of the moving, but literally copied the sentiment of "Let us now see what the love of Christ paper. Cannot each present subscriber obtain at the apostle who was in every state content. can do for you," cried the cruel judge; and BERLINS. least one new one? To do this will not, we think, So long as the patience of the pastor's wife at a sign from him the officers who stood held out the unwelcome guest held on. What ready with their wooden rods, after the fashinto the ears of unpunctual teachers on this means were used to dislodge him are not on ions of the Romans, instantly seized the boy. While it is sought to make the INTELLIGENCER record, but it is quite likely that a council of Gladly would the mother have saved her wise: all denominations (and we are glad to be able to the house to say that the lodger must leave but she could not do so; yet did she whisper to be a matter of much moment, but it is if state that it is a welcome visitor to a large number lodger, for the most part, leaves.

narticularly designed to be acceptable and a benescene is repeated here. In how many pastorscene is repeated here.

is their acknowledged organ, and its course the country, one of these peripatetics came to my door on a Friday night, introduced him- then, as that mother, as much tortured as her but the result is demoralization that reaches my door on a Friday ingut, introduced man self, and gave me testimonials of his regular son, answered, "It teaches him to forgive his to every department of his work, and to the of vengeance and the rising tide

dered me in my preparation for Sunday—but rose up to heaven for him; and when his torthe principles and interests dear to the denomira- me to let him preach! I would have prefer- knowledge the gods they served, and deny exercises have begun; but in point of fact tion. Are not these (to say nothing of many red to enjoy that pleasure myself. He did. Christ, he still cried, "No; there is no other the difference is incalculably great.

Him for His love." He turned a look of great sadness upon me, The poor boy now fainted between the re- of yourself. peated strokes, and they cast the bruised "I have no place to go to, and no money body into the mother's arms, crying, "See what the love of your Christ can do for him

"Take this, and it will pay your way to thou tasted of the well that springeth up to sentence to be derived has more to do with where there is a vacant church; when you find everlasting life—the grace which Christ gives sinning than with praying, we are glad that All NEW SUBSCRIBERS whose names, with the work and are able, send me this money back, to his little ones. Thou hast spoken the truth the phrase is on its last legs. The poor un-

THE POWER OF APPETITE.

which for excellence, quantity and low prices done by them. For that done in the past we thank come in upon him with or without letters of was a marked man physically tall and wellner that they had come to stay, and seizing shoulders. "He is, or has been," continued element the better. A miserable conglomerthe least trace of invitation to make them- our friend, "the Congregational pastor of ation of perversions of scripture, uncouth ces where some new subscribers may not be obtainonvey to any one outside of a minister's obliged to leave for the same cause. He is obliged to leave for the same cause. He is a man of more than ordinary ability, was family a full sense of the seriousness of this read the Intelligencer. The readers of a good Take a lawyer's family for example. Sup- has almost broken the hearts of some of his religious paper are always better and more appredown to dinner a stranger should be stranger should be stranger should be signed to demand his reciative listeners, more intelligent and devoted and say, "I am a lawyer, just now out of on account of nervous irritability and weak-

behalf of the paper, explain the claims it has upon But if both were ministers, the stranger would has defended, to a large degre, our families; And is there any greater impropriety in breaking down of public setiment on this

A TOUCHING INIDENT.

sums, an amount of money far greater than posed to the atmosphere, it lay—the image

ferer, or refused to answer the question of the faithful—He who would never break the bruised reed, or quench the smoking flax—at once rejected the false eye-service of mean out, "Noo, menister, there are plenty mair self-interest and vulgar curiosity. Yet He liars in Peebles than me! Why dinna ye added for their sakes the eternal lesson, "La-bor ye not for the meat which perisheth, but for the meat which remaineth to eternal life, rightness towards creditors, are too wise to

country all these many and weary years, seeking rest and finding none; and now, in extreme age and many infirmities, unable to the desired the question to be put heaven; Jesus as yet—they hinted—had only given them barley-loaves of earth. But if he were the true Messiah, was he not, according And every step the holy partiarch trod life. It was his habit to go from place to place, with this one question, "Is there a value and pulpit in this region where I can be employed?" He knew very well there was none ployed?" He knew very well there was none ployed?" The Judge was filled with rage. "Oh! base Christian!" he cried, "thou hast taught that child to answer thus." Then turning to the how he and more mildly "Tall more lived and was leavened by pure love. And thus he lived and we while the high sanctities and Leviathan, and the great bird Bar Juchthat child to answer thus." Then turning to the how he and more mildly "Tall more lived." than useless it would have been if Jesus had Unruffled and ineffably serene,

TEN MINUTES.

The Baptist Teacher drops a timely hint

a paper fitted to enter and do good to families of war in the night-time led the good woman of timid dove, even at the cost of her own life, A difference of ten minutes may not seem A Prophet, with a prophet's power endued, or she would; and when it comes to that the to him to trust in the love of Christ, and to you want to take a train on the railroad, and And preached the judgment of the gathering

FREE BAPTISTS.

at residences it is gone over it is impossible to say. Often relief is found only by paying a heavy tax for it. When I was a pastor in a heavy tax for it. When I was a pastor in a heavy tax for it. When I was a pastor in a heavy tax for it. When I was a pastor in a heavy tax for it. When I was a pastor in a heavy tax for it. When I was a pastor in a heavy tax for it. When I was a pastor in a heavy tax for it. When I was a pastor in a heavy tax for it. When I was a pastor in a heavy tax for it. When I was a pastor in a heavy tax for it. When I was a pastor in a heavy tax for it. When I was a pastor in a heavy tax for it.

dered me in my preparation for Sanday out that was not the worst of it, for he begged of mentors asked whether he would not now active that was not the worst of it, for he begged of mentors asked whether he would not now active the minutes after the regular In the sweet intercourse of daily prayer

others that might be stated) reasons sufficient to but he stayed. I then said to him. er of the world. He loved me, and I love position early. You have command of the si- His was an angel-life sustained by sin, tuation, command of the scholars, command

CANT PHRASES.

who are interested in the prosperity of the denomination. They will, we know, agree with us that it ought not to be. And it need not be, if the it ought not to be. And it need not be, if the it ought not to be. And it need not be, if the it ought not to be. And it need not be, if the it ought not to be. And it need not be, if the it ought not to be. And it need not be, if the it ought not to be. And it need not be, if the it ought not to be. And it need not be, if the it ought not to be. And it need not be, if the it ought not to be. And it need not be, if the it ought not to be. And it need not be, if the it ought not to be. And it need not be, if the it ought not to be. And it need not be, if the it ought not to be. And it need not be, if the it ought not to be. And it need not be, if the it ought not to be. And it need not be, if the it ought not to be. And it need not be, if the it ought not to be. sluggishness and stupidity of the ass! As Rapt in bright visions—communing with The mother said, "Already, dearest hast the verse from which we imagine this fine RESPECTFULLY draw the attention of their friends and the public to their very large and Beautiful stock of the price of one stock of the public to their very large and Beautiful stock of the process year.

Those who subscribe on this offer will get the returned the money nor reported progress, I presume he has subsided.

The little martyr faintly raised his eyes, and not seldom by the most moneyed and grovelling; in which case the presume he has subsided. paper from the time of subscribing till the end of of these wandering brethren worthy to be ing he gave up his life. Golden Sayings for ing for his children, was fluence of this expression, that he exclaimed O Lord, save thy dust, and thy dust's dust, and thy dust's dust's dust. When Abraham the only agents we have, and all that is done has to be could scarcely eat his breakfast or dinner in "Did you notice that fine-loking gentle- said, 'I have taken upon me to speak unto done by them. For that done in the past we thank them most heartily, and now solicit a fresh effort in introduction, plainly intimating by their manor the denomination in our provinces we look to ranges the plans of the household, interferes in his resignation. He has become an almost a sort of spiritual slang, the offspring of unstake the lead in an active canvass. Not we alone, with posteral work and study weakens the helpless victim of an appetite for alcoholic believes and study weakens the not a congregation of Free Baptists in the Provinsermons, and aggravates the female departthis is the third Church the he has been in the provinthis is the third Church the he has been in the provinthis is the third Church the he has been in the provin-

great comfort. Worry comes from doubt. and black, though sometimes rusty red. He are what we anticipate. Why not wait, then, seen, while in others the skin is so dark alstranger have to wait before he got an invi- scourge that lies in this frightful temptation. till they come? The present is all that we most to blackness. The women are not hand-May not the ministers speak from the pulpits in tation to "put up" at his brother's house? A half century of earnest temperance labor know with certainty, why then take thought some, though when young they are graceful for the future? David says, "I hate vain and pleasing, with mild eyes, pathetic voices, anywhere. None of them are worthy of any a poor fellow who had peished in the suffo- Lord would give it, exhausts life where rest pedia, revised edition, article, "New Zealand." easy credulity of the saints. They have lists | jected-an agent prepared in the laboratory | ings that are sent to our doors, consumes enof the names and residences of the benevolent of nature—had effectually arrested the property of the names and residences of the benevolent of nature—had effectually arrested the property of nature—had effectually arrested

scant pay and rations. Around our religious three were tranquil; the hair was black as about time our pastor stops abusing men,

ie sat bolt upright for a while, gazing very bravely into the minister's face. But by-and-by the charges of falsehood became very plain, and were enforced with divers poundings on the pulpit board. Jockie grew fidgety. He felt the "menister" was getting too personal. He screwed up his face, twisted himself, about on his seat, and became force us looking to Jesus. The least the force us looking to Jesus. The least the force us looking to Jesus. ed himself about on his seat, and became fore us, looking to Jesus."—Dr. John Hall, very red in the face. He soon felt the grind-He who never rejected the cry of the suf- ing heel of clerical oppression more than his

And thus he lived and wrought,

While the high sanctities of daily thought Through centuries in unbroken line Of calm obedience and celestial peace; He stumbled not, nor fell to love's decreas

Grew in God's grace, and triumphed in God's Without a shade of sin to supervene,

A light amidst the darkness, so he shone God's witness. So he walked-God's son. The royalty of heaven To him on earth was given,

He testified for God But men were heedless, and the warning

Albeith the bold Prophet crieth, "Behold He cometh!" till, at last, the

Of justice swept away the race Which God defied, and trampled on his

And Enoch safe within his care While hand in hand with the Most High. Perfect in love;

nblamable and pure within, Like to the blessed ones above.

He walked with God, and basking in his smile, Rev. C. H. Spurgeon, in his "Lectures to Three centuries of sunshine ever bright Ripened his spirit for the realms of light.

He tasted not of death, nor felt the moil And pangs of passing the dark valley's To reach the heavenly state,

Entranced-mortality was riven and spurned the earthly clod. His body glorified and meet for heaven, He was not-for God took him. As the fire one minute to two minutes long. The prayer Ascendeth upward toward the sun, So rose he to the bright celestial choir,

And victory was won. Enoch with Enoch's Gud-mind, body, soul Beatified, and in translation swift As flaming planets roll, Or the outflashing of the lightning-rift Flames on from pole to pole. From earth to heaven! Who walk with

God below Shall dwell forever near the throne. There holy Enoch walks with God, and Heaven's hierarchy along the golden streets.

THE MAORIS, OR NEW ZEALANDERS.

New Zealand, are a tribe of the Polynesian branch of the Malayo Polynesian family. The | a work who, though very ignorant and so average height of the men is five feet six and unlearned as to be scarcely able to write his a quarter inches; average weight, one hun- name, hunted out of some old doctor-books a dred and forty pounds. Their bodies and few Latin terms, which he occasionally dealt arms are longer, and their legs shorter, than out to his congregation with some sagely those of Englishmen of the same stature. The Believers have rest. God gives them this New Zealander's bair is generally coarse It nearly always arises from foreboding evils has good teeth, a broad nose, dark brown known as a distinguished bishop-received, Christians, and more liberal supporters of the practice, and learning of your success, I come ness, and now the appetite or them utterly that never come, or doubting promises that eyes, large mouth, and an olive-brown skin, are sure. Usually, neither joys nor sorrows which in some is so fair that blushes can be lowing compliment from an old lady: "I thoughts," and so should we. He means and great ease of manner. In tattooing the care, worry, just what our Saviour means by New Zealanders have outstripped all other | time ago received an order from Prince Edceive subscriptions for it. Then in their visiting thus intruding upon a lawyer or a physician question is ominous. We remember, in our "Take no thought for the morrow." Forelooking ahead is proper if we look in hope, tattoo, though of Polynesian origin, being and allow for unseen results. Our greatest unknown in their dialect. The male New griefs are unexpected; our highest joys break Zealanders tattoo their faces, hips, and thighs; suddenly upon our hearts. The connection the women their upper lips. The figures are | Who placed me here, and whence I came ? that no one can forecast the future exactly. pigment used is charcoal made from kauri-Often, what we most fear is changed to bless- gum and other vegetable substances. Under ing, and what promised highest pleasure the skin the charcoal looks blue, and grows drives thorus to our hearts. Will worry less dark in the course of years. Since the in- Assisted by the willing, able,

PREACHING CHRIST CRUCIFIED

Here, gentlemen, is the commanding theme of your preaching. Around the sun of this RELIGIOUS BUMMERS.

In the days of my childhood, to the house of my father, who was a country pastor, came a minister, having no home, family, or work. An Englishman by birth, admitted no parish that desired his services there, he emigrated to our benighted land, in full assurance that his farthing candle would be a burning and shining light, on these shores.

Around our religious three were tranquil; the hair was black as jet. No one recognized the face; a generation had grown up since the miner went down into the shaft for the last time. But a can their actions, Such preaching is not the gospel, and it does not feed the soul."

This gentleman, and many like him, who would keep the minister from touching practical matters, let out the secret of the day after that on which he died. There were tranquil; the hair was black as jet. No one recognized the face; a generation had grown up since the miner went down into the shaft for the last time. But a burning should time our pastor stops a busing the face; a generation had grown up since the miner went down into the shaft for the last time. But a shout time our pastor stops a busing their motives and their actions. Such preaching is not the gospel, and it does not feed the soul."

This gentleman, and many like him, who would keep the minister from touching practical matters, let out the sectings of wolve as satellities. Why did he come? Wolve as satellities. Why down eneed him? We are dead would be a burning their motives and their actions. Such preaching is not the gospel, and it does not feed the soul."

This gentleman, and many like him, who would keep the minister from touching practical matters, let out the sections of the set of the miner went down into the shaft form the last time. But a dout time our pastor stops a busing stop of the soul."

This gentleman, and many like him, who would keep the minister from touching practical matters, let out the sections. Such preaching is not the gospel, and their actions. Such preaching is not the gospel. The sould preac bles," and, as he did, they bring the laugh shall men believe? That Christ is able and upon themselves.

The minister had been preaching on the sin and guilt of deceit and falsehood. Jock
Sin and guilt of deceit and falsehood. Jock
A personal, living Jesus, who was dead and

THE EVERLASTING GOSPEL.

It is " eternal redempton" that is provided for us by the God-man Redeemer. So the gospel or good news concerning this is called "everlasting." And to this the Apostle Peter refers when, contrasting the withering grass with the enduring word, he says: "But the word of the Lord endureth forever; and this is the word which by the gospel, is preached unto you." (1 Peter 1: 25.)

It is not the gospel of one age, but the gospel of every age—everlasting. It is not

gospel of every age—everlasting. It is not the gospel of the past age, nor of the present age, nor of the age to come, but the gospel

of all ages—everlasting.

It is not a gospel whose good news ebbs and flows, darkens and brightens, alternately. It abides the same—for it is good news of the grace of him with whom there is no variableness, who is the same yesterday, today, and forever. Our changes cannot affect the gospel, just as they cannot affect him, or make him less loving, less gracious, less for-

It is a gospel that will carry us through the gloom and weariness of our pilgrimage, even to the end; it is a gospel that will abide with us through eternity; for it is the everlasting gospel, and all its blessings are, like itself, "everlasting," Everlasting life is the sure position of the believing sinner.

GOOD LISTENERS.

Our congregations need, in the opinion of the United Presbyterian, more good listeners, and it supports its opinions by these sound reasons: "A good listener in a church is as much of a blessing as is a good preacher. He will set others to listening, he will encourage the minister, so that he will preach with more ease and power, he will help to fill the church with an air of earnestness and intentness, and he will absorb so much of the spirit of the worship that he will be able to diffuse a weariness. To which it might be replied that good old Simeon of Cambridge found it useful to remember that when the preacher did nothing with the text God took it and preached patience therefrom.

RANDOM READINGS.

In order to be happy, ore must be on good terms with his pillow, for the nightly reproaches it can make must be heard.

If we were but realizing this truth, beloved-"we are Christ's"-we should never be downcast any more.

Two ounces of common tobacco boiled in a gallon of water is used by dealers for renovating old clothes. The stuff is rubbed on with a stiff brush. The goods are nicely cleaned, and, strange to add, no tobacco smell remains. Cure for Toothache .- It is said that drops prepared as follows will cure the worst of oothache ever known: One ounce of alcohol, two drachms of cayenne pepper, one ounce kerosene oil; let it stand twenty-four hours

after mixing. Some one estimates that all the prayers recorded in the Bible could be repeated in thirty-five minutes. Most of them are from of Solomon is less than ten minutes. Is there not a lesson and a warning in these facts which should be noted by Christians? Let us not imagine that we are to be heard for

our much speaking. Do NOT BE ABOVE YOUR BUSINESS, no matter what that may be, but strive to be the best in that line. He who turns up his nose at his work quarrels with his bread and outter. He is a poor smith who quarrels with his own sparks; there's no shame about any honest calling; don't be afraid of soiling your hands, there's plenty of soap to be had. You cannot get honey if you are frightened at bees, nor plant corn if you are afraid of getting mud on your boots. Above all, avoid laziness. There is plenty to do in this world for every pair of hands placed in it, and we must so work that the world will be richer because

The Maoris, the primitive inhabitants of of our having lived in it. THERE WAS ONCE A MINISTER in Charge of talk about the number of bones in the human body. The minister who followed him the next year-and who, has since been well after preaching a sermon one day, the follove this plain, ignorant preaching. Our preaching last year was too much learned."

EXTRAORDINARY BELL INSCRIPTION .- The McShane Bell Foundry of Baltimore some ward Island for a large church-bell, with the following queer inscription to be cast on the

Stranger! would you know my name, From Baltimore I came, then know, Cast by renowned McShane & Co. Placed here, observe, through zeal and pains Of McKenna, Rev. Father James, Generous people of De Sable.
I beg to add, I did arrive

In eighteen hundred and seventy-five. Sixteen hundred pounds my weight is found. I can be heard for miles around, I am here, the world and you to tell

That I'm the great St. Joseph's Bell. The bell was completed and shipped to its

destination a few days ago.