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Rev. J. McLEOD,	AN EVANGELICAL FAMILY NEWSPAPER FOR NEW BRUNSWICK AND NOVA SCOTIA					1.
Vol. XXIINo. 42.	SAINT JOHN, NEW BRUNSWICK, FRIDAY, OCTOBER 15, 1875.					Editor and Propr
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NEW FALL GOODS Detober, 1875. Detober, 1875. THOMAS LOGAN, FREDERICTON, Ins received: Wool Shawls, DRESS COODS, UOTHS, TWEEDS, PRINTS, Black Crapes, BLACK LUSTRES,	THE HOUSE-TOP SAINT. SOMETHING ABOUT PARLOR RELIGION BY MRS. J. D. CHAPINN. "Yes, yes, sonny, I's mighty fo'handed, and no ways like poo' white trash, nor yet like any ot dese onsanctified col'd folks dat grap deir liberty like a dog graps a bone—no thanks to nobody !" Thus the sable, queenly Sibyl McIvor end- ed a long boast of her prosperity since she had become her own mistress, to a young teacher from the North, as she was arranging his snowy linen in his trunk. "I'm truly glad to hear of all this comfort and plenty, Sibyl'; but I hope you treasures are not all laid up on earth. I hope you are a Christian ?" asked the young stranger. Sibyl put up her great white hands, and straightened and elevated the horns of her gay turban; and then, planting them on her capacious hips, she looked the beardless youth in the eye, and exclaimed with a sarcastic smile, "You hope I'm a Christian, do you? Why, sonzy, I was a 'spectable sort of a Christian afore your mammy was born, I reckons ! But for dese last twenty-five years, I's done been a mighty powerful one—one o' de kind dat makes Satan shake in his hools— I is one of the house-top saints, sonny !" "House-top saints ? what kind of saints are those ?" asked the young Northerner. "Ha, ha, ha !" laughed Sibyl; "I thought like's not you never even heerd tell on 'em, up your way. Dey's mighty scarce any whar; but de Lor's got one on 'em, to any rate, in dis place and on dis plantation!" replied Sibyl, trumphantly.	"'In my han' no price I bring, Simply to dy cross I eting." "But she mought a sung all de way along, if she badn't forgot de hoomiliation o' de cel- lar, and 'bused de privileges o' de parlor. Parlors is fine things; but dey ain't made for folks to spen' deir whole time in." "What's a chamber-saint, auntie ?" asked the young man. "Chamber-saints is dem dat's 'scaped de dark and de scare of de cellar, and de honey traps o' de parlor, and got through many worries, and so feels a tired, and is glad o' rest. Dey says, 'Well, we's got 'long mighty well, and can now see de way clar up to glory.' And sometimes dey forgets dat dey's on'y half way up, and thinks dey's come off con- queror a ready. So dey's very apt to lie down wid deir hands folded, thinkin' that Satan isn't nowhar now. But he is close by 'em, and he smooves deir soft pillows, and sings 'em to sleep and to slumber ; and de work o' de kingdom don't get no help from dem—not for one while. De chamber is a sort o' half- way house made for rest and comfort ; but some turns it into a roostin' place. You know Brudder Bunyan, sonny ?" "No." "What, never heerd tell o' John Bunyan ?" "O, yes." "I thought you couldn't all be so ignorant 'bout 'ligion up North as dat. Well, you know he wrote 'bout a brudder dat got asleep and loss his roll, and dat's what's de matter wid heaps o' Christians in de worl' Dor	In the person of Christ divinity and hum lity first met. He was more than human; h was more than divine. He was the concer- tration of the divine and human. In his lift among men he appears to us subject to all the regulations of our own life—subsisting as we subsist, and sustaining a life in every feature like our own, yet as tree from its ex- cesses and imperfections as divinity could be free. He was the God-man. This divin- one is our Saviour. He was "set forth to be a propitiation for our sins." That which he became was for the salvation of the humanity which he assumed. In that holy personage God and man still meet 2 The human soul in its "chorn and lost state may, from a consciousne feebf its own misery, be driven to look somewhere for help; and irom its own constitution, aided by reason, might begin a search for God. But Jesus Christ is set forth by the Holy One, midway between God and humanity, and not only reveals the want and misery of the soul by reflecting pure and heavenly light upon it, but also presents the divine plan for human salvation, and asks the world to come up to himself, and he will bring God down to him- self, and him the two shall meet and be for- ever reconciled. Whatever obedience may be rendered to abstract conceptions of duty, still it remains the same; there can be no salvation without coming to Christ. The sinner must meet God in the person of the mediator Jesus Christ, or be cast out for- ever from his presence. It is not the comple- tion of the soul's salvation thus to come to Christ. It is its salvation; but if being con- tinued there must be an abiding in Christ.	Were filling our eyes with tears. We looked in his innocent face to see The sign of a sorrowful heart ; But he only shouldered his bat with glee, And wondered when they would start ! 'Twas not that he loved not as heretofore, For the boy was tender and kind ; But bis was a world that was all before, And ours was a world behind ! 'Twas not that his flattering heart was cold, For the child was loyal and true; But the parents love the love that is old, And the children the love that is new. And we came to know that love is a flower Which only groweth down; And we scarely spoke for the space of an hour, As we drove back through the town ! — <i>Episcopalian.</i> MAZARETH. Two hours more brought us within sight of the home of the Son of Mary ; in the cen- tre of not a very lofty table-land we beheld kind of basin, surrounded on every side by gently-sloping hills; and there was the spot once glorified by the thirty years lowly resi- dence of the Carpenter of Nazareth. The village, we found by-and-by, occupied a some what elevated position on the western side of the home is and by-and-by, occupied a some	 employers; carefulness about your associates." Let every boy take these lessons home and study them well. They are the found- dation stones of character and honorable success.—Ex. Sayings by D. L. Moody, the Evangelist, to the Convention in Glasgow, Scotland. Since I have been a Christian I have made mistakes enough to keep me humble. Some men only make one mistake, and that is they are so afraid of making a mistake that they never do anything. If I have been serving the devil publicly, why not confess Christ publicly? I do not see any objection to women work- ing among their own sex. One woman in Mr. Spurgeon's Church had six hundred women gathered together from the lanes and alleys of London, and it was a question whether she did not do more for these women than Mr. Spurgeon. There was a a great cry that some men had got zeal without knowlege. But I would rather have zeal without knowledge than knowledge without zeal. As to the benefit of thoroughly-educated ministers, I never saw a man that had too much education. But there is another side to that; if a man goes and sets up education in the place of Christ he will have a good deal to answer for. As to the outlying masses, if this Conven- tion should get on fire with love for Christ, we should soon reach them. The spirit of Christianity is not to open churches and say, 	that girl, and I hope that some of a lesson in the little incident that will for us. Perhaps it will be good for read, too.—Sunday School Times. THE VALUE OF THE VILLAGE M I tell you, men and women, the in these neglected and deserted to lives such a man and a family all where God and his law and his nam day are reverenced, and proclaimed as well as by word, is what we may as our chief hope for the future. The rising in the village, its spire out-top highest trees, its horse-sheds and we kutting the men and women into new kindness, its pulpit the last stronghold —why that very building is a protess eloquent one, against sin. Men who higher interest than the value of their ty are not worldly-wise, even, if the see that for a holy man to speak witt walls, and go to and fro under the and knit together all that is law moral, and grand in that town, is the of all needs to ensure order and pr And if that man is not dull; if he ha and is not afraid to use it; it he awkward and ill-clothed, yet good, tr man-loving, and God-fearing—there for him.

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TABLE CLOTHS, TABLE COVERS, T "well, I mean dat I's been trough all de stories o' my Father's house on arth, from de ceilar up; and now I's fairly on de ruff—yes, on de very ridge pole; and dare I sits and sings and shouts and sees heaven—like you him, and make our abode with him." Then more painful than the details of that super-ters have got into the habit of using the Bible which are patriotic and educational. Then look at that side which was hinted at a few me to stomp on him dat I can hear his bones crack—mostly. I tell you, honey, he don't can do nothing." Christ is onr life. He is Flannels, can do nothing." Christ is our life. He is stood when he made the enunciation to the all Christendom after the sermon. "How does you get from de cellar to de like me, and he's most gi'n me up for los'." parlor, and from de parlor to de chamber, Now, Sloyi, you are spending over in us and through us as the life-blood is in "bighly-favored among woman." It was in "bighly-favored among woman." It was in "bighly-favored among woman." It was in the second of the Young Men's presence gives to law and order; the rebake BLANKETS. our mortal bodies. They cannot be touched a low subterranean chapel in the tawdry Christian Association? To look after these and from de chamber to de ruff? Why, de builder has put sta'rs thar, and you sees 'em and puts your feet on 'em and mounts, ha?" "But there are the same stairs in our Fa-there's there are the same stairs in our Fawith the sharpest instrument without the church, and we were shown a broken pillar, young men. Give them the good, pure goswhich his very life is constantly giving to blood is reached. So Christ is to be in us the upper part of which was miraculously pel. They don't want lectures. They want GLOVES, profanity, and brawling, and drunkenness and entirely, and our whole spiritual being per-suspended from the roof. Then of course there Christ, and let them have Christ. The world HOSIERY, impurity. Think how such a man naturally meated and filled with Christ. "Know ve was the holy cottage, where Joseph and his is perishing for the want of Christ, and what ther's house for all His children, as for you; yet you say house-top saints are very scarce." enough for two women ahead o' me. Maybe my head done ache and my narves done ram. not that Christ dwelleth in you except ye be reputed Son worked from week to week, and the young men of Glaasgow or any other tosters quiet, the care of roads, the keeping CLOUDS, "Sartin, sonny. Sta'rs don't get people up, ess dev mounts 'em. If dere was a million 'Come or go what likes, Sibby, dat ar work's up of neatness and beauty in buildings, the But Christ is not only to dwell in us in plane." This was pointed out to us as identi-theology. That is all; and that is the only ground, what an aid his knowledge of books this the theory of the best ideas of SCARFS, 'less dey mounts 'em. If dere was a million o' sta'rs leading up to glory, it wouldn't help Vour lot's a michter herd or site and tired a ready. order to control our spiritual life. Strange cal with a certain ancient tenement of one thing that will save them from a drunkard's the age and in giving hints as to improve FINGERING, Your lot's a mighty hard one, sister Sibby, tion. That is Christ's condescending mercy cal with a certain ancient tenement of one thing the apartment in another part of the town, grave. dem dat sits down at de bottom and howls and mourns 'bout how helpless dey is! Brud-'sister'-' and if Adam was cally a contract of the town, and without it heaven and peace, are out of BERLINS. and mourns 'bout how helpless dey is! Brud-der Adam, dere, dat's a blackin' of your boots, he's de husban' o' my bussum, and yet he's nothin' but only a poor, down-cellar, 'seiple, sittin in de dark, and whinin' and lamenin' 'cause he aint up sta'rs. I says to him, says I, Bradder—I allus call him Brudder since he was born into de kingdom—why don't you come up into de light?" ABIT OF ADVICE FOR CHILDREN. It should use the aven and peace, are out of 'sister'—' and if Adam was only a pearter and withont it heaven and peace, are out of 'sister forever. It is his work in our salvation, and by twe are saved ; yet this cannot be o' shirts to iron, 'sides cookin' for Adam and 'o' shirts to iron, 'sides cookin' for Adam and 'o' shirts to iron, 'sides cookin' for Adam and 'sister'.' Dat's how he 'sails me when I's weak. Den I faces straight about and looks at him, and savs, in the words o' Scripter.' the age, and in giving hints as to improved varieties of fraits and grains. None quicker than he to receive the recorded experiences of LADIES' FURS. able cultivators, and to bring them into immediate use. And these advantages, all aside of the immediate work of his life, the bringing Parks Cotton Warps, of the Gospel to bear upon the lives of men. -Hartford Courant. the divinely recognized covenant to keep our-Jesus used to sit at His meals in His mecha-game which does not require running. If "'O," says he, 'Sibby, I's too onworthy; down't desarve de light dat God, has made 'Clar out and git ahind my back, Satan.' Dat our life "hid with Christ in God." Jesus used to sit at His meals in His mecha-our life "hid with Christ in God." Jesus used to sit at His meals in His mecha-hic life, and afterwards, even subsequent to there is a hungry one, give him a part of IN ALL COLOURS. PROPORTIONATE GIVING. I doesn't desarve de light dat God has made ar pile o' shirts aint high enough to hide Him our life "hid with Christ in God." our life "hid with Christ in God." To live in Christ is the grandest attain-to be an aristocratic pilgrim on a visit to ar pite of shirts aint high chough to hide him for de holy ones.' "Phoo, says I, Brudder Adam! Don't you ar pite of shirts aint high chough to hide him dat is my strength. And sometimes I whisks de shirts up and rolls 'em into a bundle, and self and pass into the holy atmosphere breath-to be an aristocratic pilgrim on a visit to be not envious of him; for if one boy is proud of his televits and another is envious of them of his televits and another is envious of them "When I was in Caledonia, Racine Co., to be an aristocratic pilgrim on a wisit to be not envious of him; for if one boy is proud to get his televits and another is envious of them "When I was in Caledonia, Racine Co., to be an aristocratic pilgrim on a man for his con-BALANCE OF STOCK DAILY EXPECTED 'member, says I, when our massa done mar-ried de gov'ness, arter old missus's death? de shirts up and rolls 'em into a bundle, and says to 'em, 'You lay dar till to-morrow, will de shirts up and rolls 'em into a bundle, and to be not envious of him; for if one boy is proud to be not envious of him; for if one boy is proud this summer, I called upon a man for his con-told, the dowager countess of Talbot; and of his talents, and another is envious of them, there are two great wrongs and no more tab. 'member, says I, when our massa done mar-ried de gov'ness, arter old missus's death? Miss Alice, she was as poor as an unfeather-ed chicken; but did she go down cellar and sit 'mong de po'k barr'ls and de trash 'cause' I heave 'em back into de clothes bask't, and sit 'mong de po'k barr'ls and de trash 'cause' I heave 'em back into de clothes bask't, and sit 'mong de po'k barr'ls and de trash 'cause' I heave 'em back into de clothes bask't, and sit 'mong de po'k barr'ls and de trash 'cause' I heave 'em back into de clothes bask't, and sit 'mong de po'k barr'ls and de trash 'cause' I heave 'em back into de clothes bask't, and sit 'mong de po'k barr'ls and de trash 'cause' I heave 'em back into de clothes bask't, and sit 'mong de po'k barr'ls and de trash 'cause' I heave 'em back into de clothes bask't, and sit 'mong de po'k barr'ls and de trash 'cause' I heave 'em back into de clothes bask't, and sit 'mong de po'k barr'ls and de trash 'cause' I heave 'em back into de clothes bask't, and sit 'mong de po'k barr'ls and de trash 'cause' I heave 'em back into the noty atmosphere oreath or I can 'ford to wait, and sing a hime to bas injured you and he is sorry for it, forgive him, and request the teacher not to punish THOMAS LOGAN. ed chicken; but did she go down cellar and sit 'mong de po'k barr'ls and de trash 'cause she was noor and wasn't worthy to live up the trash could be sevent dollars. I oct 15 pathy which God and all the good can bring to hover over its woes. It is to lose all the care and sorrow of a sin-smitten soul, and feel mall "degree" in the world to come. That the world to come. That the anaces how much better it is to have a good to giving enough to the Lord, so I resolved to giving enough to the Lord, so I resolved to giving enough to the Lord, so I resolved " ' My Master bruise de sarpint's head, jewelry massa gib her, and hold up her head joy. It is to feel the deep, damp darkness of celebrated in her behalf; and how many more And bind him wid a chain ; high, like she was sayin', I's no more poor gov'ness, teaching Col'n McIvor's chil'n; but our nature melt away as the divine light there were during her protracted stay I know **READERS OF THE "INTELLIGENCER'** Come, brudders, hololujah shout, to give in proportion to his blessings, and I transpierces it. It is to find the whole life, not. It was affecting to witness all this lab----hit upon this plan : I will give five cents for "Does Satan always assail you through links of cold to a heaven of purity and pleas Wid all your might and main I's de Col'n's b'loved wife, and I stan's for de every bushel of wheat I raise, three cents for nother of his chil'n, as she had a right to say. WILL PLEASE BEAR IN MIND THAT And de Col'n love her all de more for her not your work ?" asked the young stranger. It was one of those dull, cold, east-windy every bushel of oats, barley, &c., that I sell. links of gold to a heaven of purity and plea-Saviour, was the while waiting to welcome to and most people looked cross. I think they The first year I gave twenty dollars, the second your work?" asked the young stranger. "No, bless you, honey; sometimes he 'tacks me through my stummick; and dat's de way to a palace of sparkling attractiveness and W HEN they visit FREDERICTON, they should not fail to call into the thirty five, the third forty-seven, the fourth po'k barr'ls. "Dere, sonny, dat's de way I talk to Brud-he 'tacks rich and grand tolks, most gineral. bout fortconed and warlanded with flowers since could not rob it of have scattered discomfort in every town on the road if they had been left to their own deforty-nine, the fifth fiftynine, and this year my "Dere, sonny, dat's de way I talk to Brud-der Adam. But so fur it haint fotched him If I eat too hearty o' fat bacon and corn-cake from paradise Bible contribution is seventy dollars. For twenty years previous my doctor's bills have ALBION HOUSE. up. De poor deluded cretur' thinks he's hum-ble, when he's only low-minded and grovellin' like. It's unworthy of a blood-bought soul for to stick to de cold, dark cellar, when he mought live in de light aud warmf, up on de in times gone, I used to get low in 'ligion, and for mass such a tool I thought my Christ had forgotten to be gra-cious to me. Satan makes great weapons out o' bacon. But I knows better now, and I not been less than twenty dollars a year, but for the last six years they have not exceeded. AND SEE THE GRAND DISPLAY two dollars a year. I tell you, 'there is that mought live in de light aud warmf, up on de o' bacon. But I knows better now, and I vifce. It is self-merifice that it demands : not vice very slopes of this enough to show to give much pleasure to the self-merifice that it demands : not vice very slopes of the self-merifice that it demands : not bright enough to give much pleasure to the self-merifice that it demands : not bright enough to give much pleasure to the self-merifice that it demands : not bright enough to give much pleasure to the self-merifice that it demands : not bright enough to give much pleasure to the self-merifice that it demands : not bright enough to give much pleasure to the self-merifice that it demands : not bright enough to give much pleasure to the self-merifice that it demands : not bright enough to give much pleasure to the self-merifice that it demands : not bright enough to give much pleasure to the self-merifice that it demands : not bright enough to give much pleasure to the self-merifice that it demands : not bright enough to give much pleasure to the self-merifice that it demands : not bright enough to give much pleasure to the self-merifice that it demands : not bright enough to give much pleasure to the self-merifice that it demands : not bright enough to give much pleasure to the self-merifice that it demands : not bright enough to give much pleasure to the self-merifice that it demands : not bright enough to give much pleasure to the self-merifice that it demands : not bright enough to give much pleasure to the self-merifice that it demands : not bright enough to give much pleasure to the self-merifice that it demands : not bright enough to give much pleasure to the self-merifice that it demands : not bright enough to give much pleasure to the self-merifice that it demands : not bright enough to give much pleasure to the self-merifice that it demands : not bright enough to give the self-merifice that it demands : not bright enough to give the self-merifice that it demands : not bright enough to give the self-merifice that which scattereth and yet increaseth,' and ' the OF NEW, RICH, AND BEAUTIFUL liberal soul shal! be made fat." How many o' bacon. But I knows better now, and I on carth. It requires no binds in the mands ; not keep my body under, like Brudder Paul; and rifice. It is self-sacrifice that it demands ; not his feet trod, that very air his lungs breathed not bright enough to give much pleasure ;-"That's very true, Sibyl; but few of us keep my body under, like Brudder Paul; and nothin' has power to separate me from Him I alone the sacrifice of objects which our hearts that very sunrise and sunset registered His there was a hasty slamming down of blinds will follow this man's example ?- Bible Soci-"That's very true, Sibyl; but lew of us nothin' has power to separate me from Him I alone the sacrifice of objects which out hearts is not by nature hold in delight, but self-surrender lonely days. To think of him at His meals and much impatient fumbling with the catch ach the house top;' said the young man, houghtfully. "Mo fools you, den !" cried Sibyl. "De wid, but every one on 'em has only fotched of the only titlet of the only titlet of the only fotched impressive and significant expression the corression the corression the correspondence of the only days. To think of him at His meals wid, but every one on 'em has only fotched impressive and significant expression the corression the correspondence of the only days. To think of him at His meals wid, but every one on 'em has only fotched impressive and significant expression the corression the correspondence of the only days. To think of him at His meals by evening ! to think of Him at His cross people grew more cross. A pretty young girl sat between me and ety Re-cord. DRY GOODS. "Mo fools you, den!" cried Sibyl. "De house-top is dere, and de star's is dere, and de grand glorious Master is dere, up 'bove all, callin' to you day and night, 'Frien', come swim into de shinin' harbor through a sea o' THE KITCHEN. IMORTED DIRECT BY Mr. Talmage says: "We masculines have MILLER & EDGECOMBE callin' to you day and night, 'Frien', come up higher !' He reaches down his shinin' han' and offers for to draw you up; but you down the shinin' harbor through a sea o' laint mean enough to want my blessed Jesus in the seat before us a discouraged-looking, following his corpse as chief mourner to the ing paradox. "And the life which I now is and the life which I now is a corpse as chief mourner to the ing paradox. "And the life which I now is a corpse as chief mourner to the is with an expression that said. "That's alyet to learn that the kitchen is the most important end of the household. If that go wrong, the whole establishment is wrong. It and others for to draw you up; but you shakes your head and pulls back and says, 'No, no, Lord; I isn't nothing.' Is dat de way to treat him who has bought life and light for you? O, shame on you, somny, and on all de down-cellar and parlor and chamber (Christians !" decides the health of the household, and health settles almost everything. Heavy bread, too much frequency of plum-pudding, mingling of lemonade and custards, unmasticable beet, have decided the fate of sermons, The down-centr and partor and chamber got on His hands and His heart to take up to glory. But, la! honey! how de time has filew; I must go home and get Bradder de the young man. "What are parlor Christians, auntie?" ask-flew; I must go home and get Bradder Adam's dinner; for it's one o' my articles o' My storehouses, legislative bills, and the destiny of empires. What if Bismarck had been seized with a long fit of indigestion about the THEY HAVE NOW COMPLETED THEIR STOCK AND OPENED FOR INSPECTION, ed the young man. ed the young man. "Parlor Christians, honey? Why dems is de ones dat gets barely out 'o de cellar and goes straightway and forgets what kind o' He seems to get down at the feet of Jesus, allus gi'es Satan fresh 'vantage over him. Hatt in Christ. Then now full of deep heart-"One of my first lessons," said Mr. Stur-gis, the eminent merchant, "was in 1813, when I was eleven years old. My graud-and by his holy faith draw the divine and was holy faith draw the divine and time of the breaking out of the last French and German war? What if now, while Plimsoll is trying to raise an insurrection 92 Packages cretures dey was down dere. Dey grow proud Come up to my palace some day, and we'll and by his holy faith draw the divine and during the war of those tier tone than was common with him; a pleaamong the sailors of Great Britain, Disraeli and dresses up fine, like de worl's folks, and have more talk about de way to glory.— sheltering wing of God right down over his times. I was the shepherd boy, and my busi- sant smile passed over his face as he subsided should be overcome of the gout ? What if, while the monetary world is shocked with OF STAPLE AND FANCY DRY GCODS, head. That is but a shadow of life which is separ-boy who was more fond of his book than the look was almost driven away. the failure of Duncan, Sherman & Company, the cook at Saratoga Springs should by means COMPRISING ALL THE NOVELTIES OF THE wid. Our ole missus, she used to train 'mong SEASON IN her col'd folks wuss den ole King Furio did ----ate from Christ. It is but the outward form, sheep was sent with me, but left the work to me, while he lay under the trees and read. I By this time the young mau in front had reached over his wife and found the perverse of some unhealthy pastry kill Commodore RECOMMENDATIONS. 'mong de 'Gyptians. But, bless you, de min-'mong de 'Gyptians. But, bless you, de min-A gentleman once advertised for a boy to living, pure, vitalizing soul within. It is but did not like that, and finally went to my fastening; it did not yield, and he grew im-Vanderbilt ? The kitchen knife has often cut ute de parson or any other good brudder or assist him in his office, and nearly fifty ap- the phosphorescent glimmer which for a mom- grandfather and complained of it. I shall patient, his face reddened, and he pushed off the brightest prospects. The kitchen gridsister come along, how she did tune up her plied for the place. Out of the whole num-ent attracts the notice of the night-traveler, never forget the kind smile of the old gentle-with all his strength, but all was in vain, till Hats, Flowers, iron has often consumed a commercial enter-BLACK SILKS. harp! She was mighty 'ligious in de parlor, ber he in a short time chose one, and sent the and then is faded into deep darkness. It is man as he said : prise. The kitchen kettle has kept many a good Feathers, Ribbons, man in hot water. It will never be fully known Colored Silks, the wandering star lost in its own bewilder- "Never mind, Jonathan, my boy; if you ter a favor as little as to receive one, rose and SILK SCARFS, how much the history of the world was affect-"I should like to know," said a friend, "on ment. It is as a stream the fountain head of watch the sheep, you will have the sheep." showed him the secret. The young man gave DRESS GOODS, "I do think missus got to heaven, wid all what ground you selected that boy. He had which has suddenley dried up. Outside of "What does grandfather mean by that?" a careless nod of thanks, his wife looked reed by good or bad cookery. Prints, Cambrics, her infarmities. But she didn't get very high not a single recommendation with him." Christ there is no real life. To live in Christ I said to myself. 'I don't expect to have lieved, and that matter was arranged. SHAWLS, "Let no housekeeper, therefore, despise her BRILLIANTS, up till de bridegroom come and called for "You are mistaken," said the gentleman: on earth is the beginning of eternal life. It sheep. My desires were moderate, and a fine In the seat before them a weary woman occupation, but rather pray for grace to falfil Mantles, her mission. The toils, and fatigues, and vex-Parasols, Sunshades, 'O, Sibby,' says she—she held tight on to "He wiped his feet when he came in, and immortality. It is the pluming of the spirit not exactly make out in my mind what it was, moving to touch the blind, but as the slant is the first breathing of the soul in a heavenly buck was worth a hundred dollars. I could had hesitated to disturb her sleeping child by SACQUES, &c., ations of such a sphere, may be unappreciated UMBRELLAS, &c. my han';-'O, Sibby, is you could only go closed the door atter him: showing that he for a divine flight to the regions unshaded but I had great confidence in him, for he was rays grew more annoying, she gently reached by husbands, and fathers, and mothers, but along 'o me, and I could keep hold o' your garments, I'd have hope o' getting through Id many showing that he was howing that he was howing that he was howing that he was howing that he was how in the was all right, he was all right, he was all right, he was used to dis-God knows and sympathizes. If, according to the Bible, God puts into a bottle his peode shinin gate ! your clothes and your face iles Sible? I thoughtful contact and placed his affection and hope in his son Jo-and went back contentedly to the sheep. comfort, and used to bearing it bravely; not ple's tears, he will count the number of sweatdrops on your forehead while bending over and your hands shiles like silver, Sloby, thought di. says she. Dear soul, says I, dis light you see "He took off his cap when he came in, and which he only thought of him as dead—torn words out of my head. Then I thought of tered herself as much as possible, and tried the stove in the midsummer solstice. By the OUR STOCK OF STAPLE GOODS isn't mine. It all comes 'fleeted on to poor answered my questions promptly and respect- by the wild beasts. That blood-besprinkled, Sabbath's lesson : 'Thou hast been faithful to think of something pleasant. The man bepotential way in which you perform your duisn't mine. It all comes 'flected on to poor black Sibyl from de cross; and dere is heaps more of it to shine on to you and every other incre det will come near enough to bosely laid on the floor, and placed it on the bosely laid on the floor the lamb, and you will be bosely laid on the floor the lamb, and you will be bosely laid on the floor the lamb, and you will be bosely laid on the floor the lamb, and you will be bosely laid on the floor the lamb, and you will be bosely laid on the floor the lamb, and you will be bosely laid on the floor the lamb, and you will be bosely laid on the floor the lamb, and you will be bosely laid on the floor the lamb bose the floor the floor the lamb bose the f poor sinner dat will come near enough to cotch de rays. "'O,' says she, 'Sibby, when I heard you shoutin' Glory to God and talkin' o' Him on shoutin' Glor Grey & White Cottons, shoutin' Glory to God and talkin' o' Him on de housetop, I thought it was all su'stition and igno'ance. But now, O Sibby, I'd like When I talked to bin I netical the time I netical the tinterical the time I netical the time I netical the tim TICKINGS, SHEETINGS, and igno'ance. But now, O Sloby, I'd like was moder. to touch de hem o' your garment, and wipe "When I talked to him, I noticed that his location of the king? what the splendor of the king? what the farme of this really fine, for that woman was, ob-it is bedtime, and sing their national song, Osnaburgs, de dust off your shoes, if I could on'y ketch de were carefully brushed, his hair in plenty of the country? what the famine of without you.' I took his meaning quicker viously, one who appreciated service for ite dust off your snoes, if I could on y actor glimpse o' Christ.' "Do you b'lieve dat you's a sinner, missus? "Do you b'lieve dat you's a sinner, missus? "To you b'lieve dat you's a sinner, missus? "When he wrote his name, I observed that his finger nails were clean instead of heing tinned all are nothing to the Christian without till Wr. Beid off red man a partnership in the till Wr. Beid off red man a partnership in the TOWELS, TABLE LINENS, &c., "Do you b'lieve dat you's a sinner, missus? says I." "'Yes, de chief o' sinners;' says she, with a groan. "Do you b'lieve dat you's a sinner, missus? ""Well, I worked upon these two ideas un-till Mr. Reid offered me a partnership in the bus jacket. "Don't you call these letters of recomment ""Well, I worked upon these two ideas un-till Mr. Reid offered me a partnership in the bus iness. The first morning after the part-arship was made known, Mr. James Geery, and had felt brightened and refreshed hy no-when he wrote his name, I observed that his finger nails were clean, instead of being tipped the blue jacket. "Don't you call these letters of recomment the blue is acket. "Don't you call these letters of recomment the blue is acket. "Don't you call these letters of recomment the blue is acket. "Don't you call these letters of recomment the blue is acket. "Don't you call these letters of recomment the old tes murchant called in to concrete." ARE ALL SPLENDID VALUE. "Do you b'lieve dat Christ died for sin-ners, and is able to carry out his plan?" says I. "Uno't you call these letters of recommen-dation? I do; and what I can learn about a boy by using my eyes for ten minutes is INSPECTION INVITED. boy by using my eyes for ten minutes, is the city of which the Lord God is the light. have only one word of advice to give you. Be selfishly glad to serve another, the true spirit the we'l-known voices came borne on the tide MILLER & EDGECOMBE. careful whom you walk the streets with.' of Christianity, in however small a thing it telling that the loved ones are almost home. Fredericton, June 4, 1875. When the will is ready the foot is light. That was lesson number three. I may appear diffused itself among the cross. How sweet to the weary fisherman, as the the second of the second second and the second s