Editor and Proprietor.

Vol. XXIV.-No. 1.

SAINT JOHN, NEW BRUNSWICK, FRIDAY, JANUARY 5, 1877.

Whole No. 1197.

NEW

GOODS

FALL AND WINTER.

October 1st, 1876.

THOMAS LOGAN

DRESS GOODS.

WOOL SHAWLS,

Jacket and Mantle Cloths, DRESS TWEEDS, GREY FLANNELS.

One Case of

BLACK ALPACAS.

Bought at a bargain, selling for 25 CENTS.

FINGERING YARNS, BERLIN WOOLS,

AT 9 CENTS.

3LACK FRENCH MERINOS,

BLACK HENRIETTA CLOTHS, BLACK CRAPES.

TWEED SHIRTINGS, GREY COTTONS,

Velvets and Velvet Ribbons. PARKS' COTTON WARPS,

&c., &c., &c.

An Inspection Respectfully Solicited.

THOMAS LOGAN.

Fredericton, September 29, 1876.

Sept. 15th, 1876.

NEW FALL GOODS.

AND VERY CHEAP.

WE ARE NOW SELLING

Good Grey Cotton.

Yard Wide, for 7c., 8c., 9c. and 10c. WHITE COTTONS,

from 7 to 13 cents.

SWANSDOWNS-Very Cheap.

GOOD FAST COLOR PRINTS, for 8 and 9c. NEW GOODS received from the AMERICAN MARKETS every week.

Just opened per S.S. Acadia:

BLACK GOODS.

in Cords of all kinds. COBURGS. LUSTRES, Brilliantines, TWEEDS and WINCIES YARNS, RIBBONS, CRAPES, SILKS.

GLOVES, MEN'S BRACES,

WOOL SHAWLS, &c. shipwrecked sailor.

MILLER & EDGECOMBE.

Fredericton, Sept. 15, 1876.

The Intelligencer.

THE OLD AND NEW YEAR. BY W. H. BURLEIGH. No pause, no rest, no visual line

Between the years that come and go! For some too fast, for some too slow; Time never stops to sleep or dine, But on and on with steady flight He keeps, untired, by day—by night, And boys and girls, ere yet aware, Find threads of silver in the hair,

Their love of quiet growing stronger; And, haply, by these tokens know, What kind friends told them long ago, That they are boys and girls no longer. Still on-as silent as a ghost! Seem but a score of days all told,

Or but a month or two at most, Since our last New Year's song we trolled. And lo! that New Year now is Old. And here we stand to say "Good-bye!" Brief words-and yet, we scarce know why, Ts DAILY RECIEVING NEW GOODS from England and the United States for the FALL TRADE. He has now opened—

They bring a moisture to the eye,
And to the heart some quakes and aches; We speak them very tenderly,
With half a sob and half a sigh—
Old Year, good-bye! Old Year good-bye!"
For what it brought, for what it takes,

We love it, and for loved ones' sakes: Prized for its hours of happiness, FELT SKIRTS, Nor for its sacred sorrows less,
For all it gave through toil and strife
Of new significance to life— [lime,
New breadths, new depths, new heights sub-Nor for its sacred sorrows less; And, haply, kingship over Time! Accept our thanks, Old Year! for these, And for all precious memories Of love, of grief, of toil, of pain, Whose ministry was not in vain.

And so we sadly lay, Old Year! Our love-wreath on the snowy bier, Our love-wreath moistened by a tear; And, turning from our brief adieu, With kindly welcome hail the New; True to the Ruling Power, we sing,

AN EXIT AND AN ENTRANCE. Another Year of our Lord! The last, with all the gusto of an epicure at Delmoniover to the majority. It passes utterly away over to the majority. It passes utterly away as the clock, on the thirty-first of December, come down. "Pshaw!" "They are not much."

Another Year of our Lord! The last, with with all the gusto of an epicure at Delmoniover to the majority. It passes utterly away as the clock, on the thirty-first of December, come down. "Pshaw!" "They are not much."

The first prompting of the true convert to come down. "Pshaw!" "They are not much." strikes the last note of twelve. And now its "His mother was once a kitchen girl." If them to the Saviour. The joy and peace he acquaintance already with the years of the if your neck-tie and clothes do not match. If life,

> departed. Now there enters another. "The king is dead,—long "live the king." Most of us are disposed to welcome the coming year. There is a never-failing charm in beginnings.
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> There is a never-fail in the fail that the fail the fail that the fail that the fail A new volume, a new house, a new path of travel, an unexplored continent, are all full of the sand, and the floods will wash him and stone, may be the turning that leads to for-tune. Few of us get over seeking and ex-pecting to find the rainbow and the pot of those who are of the household of faith."
>
> acter and seek to build each other up, hist
> by "speaking evil of no man," and second
> by "doing good unto all men, especially to
> those who are of the household of faith."
>
> is a systematic effort for the salvation of
> souls different from that of any other Christian. He needs general and comprehensive gold. We have not done quite right in the past. We have not lived up to the measure of our privileges, we have been weak when

man character. Character is more precious chronic, and recovery impossible.

their precious outside selves clean, find plenty of time to pour contempt on their busy neighbors. Manhood and womanhood with such conceit and acid. Picking flaws with persons the practical data the quickest way to find joy and peace in believing is the way of immediate practical duty."—Christian World. of time to pour contempt on their busy neighbors. Manhood and womanhood with such
people is gauged by the amount of work one
character. Not to know all the fine-spun
theories of superfine niceness in matters of

Warm-hearted, sympathizing hearers are an

EXCHANGES, ETC.

Imm word.

Ochristian kindness of most ministers would naturally suggest to them, may still be helpful in some instances. We copy those relating to

Warm-hearted, sympathizing hearers are an

Warm-hearted, sympathizing hearers are an

Warm-hearted, sympathizing hearers are an

The chief difficulty, however, does not arise theories of superfine niceness in matters of speech, dress and business, with these high-strung do-nothings, is to commit the unpardonable sin. Whether the idler be a foul mouthed sloth or a refined fop, he is a civilized cannibal, if the stress of his life is put in unkind criticisms on his neighbor. Such a man's influence puts work in disgrace, and man's influence puts work in disgrace puts work in disgrace, and man's influence puts work in disgrace

II. Another class of social cannibals is those who are passing through the changes of fortune. It is a known fact that fortunes or tune. It is a known fact that fortunes or tune. The rich of the present generation are frequently the poor of the next, and vice versa. Human nature cannot stand unbroken prosperity long. Wealth too often brings ease and idleness, and idleness breeds vice and vice were and idleness, and idleness breeds vice and vice were and the bloom to her cheeks and the light again to her eyes, and more joyful when they were told that she was coming home to make her bridal. Whom was she to marry? Somebody, we trusted, worthy the hand of a Christian. He was a man of wealth, fine address, well-educated, but a liquor dealer! Everybody in the community was shocked. She, too, had her conscientious scruples. She had written to friends asking a vice were in they are important members of the engrity of the will be very unwise if they are indication, they may reasonably feel slighted, was the will be very unwise if they are indication. They may reasonably feel slighted, was done of christian. He was a man of wealth, fine address, well-educated, but a liquor dealer! Everybody in the community was shocke

cal carving knife is used most unmercifully. all classes shall be made to hear and live. Those of the old set are put to death by a single clip, their characters skinned and eaten

woulderful and grand possibilities. We have had losses in the past, but it is a long lane Let us stop these jealous criticisms on chargrossing as to shut out of view the general that has no turning; and here, at this mile- acter and seek to build each other up, first object of their profession. A minister's life

dress and mouth. These are they who block- ministry, is as good as a course through col- should their parents or pastors expect it in ing up our side walks fling slang at passers lege. One thousand exercises of this character them; that sermons plow the ground, but

must work at something. If you can't do ing curious questions at a stranger, caring "Twas beauty truly blent, whose red and white must work at something. If you can't do anything else, maul cobble stones and cut wood; this is far more ennobling than to be mauling reputations and cutting characters.

Already this world is too full of sorrow and anything in integration in the says, but intent to matter anything else, maul cobble stones and cut wood; this is far more ennobling than to be made anything else, maul cobble stones and cut wood; this is far more ennobling than to be made anything else, maul cobble stones and cut wood; this is far more ennobling than to be made anything else, maul cobble stones and cut wood; this is far more ennobling than to be made anything else, maul cobble stones and cut wood; this is far more ennobling than to be wood; this is far more ennobling than to be whole is, how he looks, and speaks, and acts. If expectation is high for something great and wise, only the grace of God can be wised anything else, maul cobble stones and cut ing curious questions at a stranger, caring in the stranger, caring in

"The King is dead!" "Long live the King!" the preservation of their caste. The etiquetti- preacher's mission to so order his efforts that half clad, while her children are hungry, church.

world in its yearth. It has joined the years that held the Pharaobs and Abraham and Moses; the years that held the Pharaobs and Cyrus and Alexander and Alaric. It too, with its lofty achievements, its high purposes, its strange mysteries, and its lost causes and hopeless mysteries, and its lost causes and hopeless failures, has taken its place in the echo-land of the past. Future poets shall sing of it, future theorists shall determine its proper station in the great process of events, and future novelists shall make pictures of its inferior life, at which the next generation will smile.

So long as memory lasts we will tenderly cherish reminiscences of the year which has

strength was needed, idle when we should have been well as to have toiled, despairing when we should have been well as to have toiled, despairing when we should have been well. Sharp things are said about dull may seem out of place. For them the mat-

wisdom, and His love. Let us as never before help our neighbors who are in poverty,
in sorrow, in any strait. Let us waste no
time in mourning over past errors, but rather let us find what the Master has for us to

do and do it as best, we may So multiple of the design of the worship of God which the worship of God which the donor children, but those the call.

A quaint preacher took for his text, "Take that are afar off" do not receive the call.

Hear with attention. 2. Hear with intention.

It requires an effort to us and to our children, but those the call.

A quaint preacher took for his text, "Take that are afar off" do not receive the call.

Hear with attention. 2. Hear with intention.

It requires an effort to us and to our children, but those the call.

They are not labored with, urged—yea, coming the common of the best religious papers I have ever had in my family since I have been a Baptist, which is forty years."

There are burdens thou canst ease.

There are burdens thou canst ease. do, and do it as best we may, So will the what we hear helps attention and ensures re- reached in this way. They are confronted ew year be to us, in whatever place it finds tention. The greatest fault of hearers is lack with the solemn issues of life and death, and GREY SHIRTING FLANNELS, us, a benediction, a gift, and an ivory palace, of purpose to use what is heard in their prac- brought to a point of decision. To the or-

poet has said, "He that steals my purse steals trash, but he that filches from me my good name, takes that which not enriches him, but makes me poor indeed."

There are sociable cannibals in every com
Attention to a single thread of discourse alblems regarding Christian life which are too generally considered in a purely theoretical There are sociable cannibals in every com- liable to sleep in church. Calling off their personal effort; a few by the simple influence munity whose chief delight is to chew up character, piece by piece. They feast and them to the one they love and adore, they cause." Nearly all who gave their age were glut over a mangled reputation with as much are first quieted, then comforted, and soon converted before they were twenty-five. The pleasure as a man-eater over the body of a drop off into dreams. It requires discipline editor, a conservative, common-sense man, this class are unclean and slovenly in body, Ten years of such discipline, under an able not look for great changes in feeling, nor

by. Others of this class are well-dressed ter ensures a good education, with strength that personal effort must plant the seed; that folks, who, having nothing to do but to keep and sharpness of mind. The practice would the best seed is a text; and that the quickest

whoever disgraces labor in this country ought to be drummed out of it. No healthy man or woman can be idle and keep good thoughts, or a pure heart, or a clean life. You

vice begets ruin. The clear swift-flowing have crossed that bar, and reached deeper scruples. She had written to friends asking are to be strictly observed. mountain stream, running into a meadowy pool, under the rays of a constant sun be-The art of preaching is to successfully comes rotten and breeds death.

When these changes of fortune are making from wealth to want, those passing through this transition feel the obligation to keep up away in the circles where they were once popular, where everything was done to the key of dollars and dress with little regard to brains and heart, they become desperate in the preservation of their caste. The circles where they become desperate in the preservation of their caste. The circles where they become desperate in the preservation of their caste. The circles where they become desperate in the preservation of their caste. The circles where they become desperate in the preservation of their caste. The circles where they become desperate in the preservation of their caste. The circles where they become desperate in the preservation of their caste. The circles where they become desperate in the preservation of their caste. The circles where they become desperate in the preservation of their caste. The circles where they were once the studie thank the themselves respectable arounchers; it is to should expect no compensation beyond the sex should expect no compensation beyond show that the threat the stands of same reasoned to hearers; it is expenses. If, however, he preaches for a church, at the request of the church officers, the want to look for remuneration.

CALLING.

In the old California days, it iell to the lot store should expect no compensation beyond the sex should expect no compensation beyond the sex should expect no compensation beyond the respectable and many who called themselves respectable and many who called th

He perhaps would have given up his busi- care must be observed in these respects. ness if he loved her devotedly, but where 4. It is proper to call promptly upon the very garment's hem is farther from us than you have been hard at work all day in your has found in believing impel him to go out She sold herself for money, and a Christian! ally if of one's own denomination. would have been the income to support her? newly-arrived neighboring clergyman, especithe snow on the top of the Himalayas, or the pearl that sleeps deepest in the Gulf of Ceylon. Dear old year! It has become one of a glorious multitude of years,—years concerngilor these self-constituted custodians glorious multitude of years, where self-constituted custodians after his fellow-men that they may also learn to know the biessedness of having one's sins forgiven and the joy of a new life. The love of Christ "constraineth" him to "persuade if he drinks only moderately, is in constant to know the biessedness of having one's sins forgiven and the joy of a new life. The love of Christ "constraineth" him to "persuade if he drinks only moderately, is in constant to know the biessedness of having one's sins forgiven and the joy of a new life. The love of Christ "constraineth" him to "persuade if he drinks only moderately, is in constant to know the biessedness of having one's sins forgiven and the joy of a new life. The love of Christ "constraineth" him to "persuade if he drinks only moderately, is in constant to know the biessedness of having one's sins forgiven and the joy of a new life. The love of Christ "constraineth" him to "persuade if he drinks only moderately, is in constant to know the biessedness of having one's sins forgiven and the joy of a new life. The love of Christ "constraineth" him to "persuade if he drinks only moderately, is in constant to know the biessedness of having one's sins forgiven and the joy of a new life. The love of Christ "constraineth" him to "persuade if he drinks only moderately, is in constant to know the biessedness of having one's sins forgiven and the joy of a new life. The love of Christ "constraineth" him to "persuade if he drinks only moderately he added that, where to know the biessedness of having one's sins forgiven and the joy of a new life. The love of the christian is the properties of ing which men have written books, and which are laurelled in history. It has made if your hair is not combed in the latest style, or growing excesses, and a victim to baseness in the latest style, or growing excesses, and a victim to baseness in the latest style, or growing excesses, and a victim to baseness in the latest style, or growing excesses, and a victim to baseness in the latest style, or growing excesses, and a victim to baseness in the latest style, or growing excesses, and a victim to baseness in the latest style, or growing excesses, and a victim to baseness in the latest style, or growing excesses, and a victim to baseness in the latest style, or growing excesses, and a victim to baseness in the latest style, or growing excesses, and a victim to baseness in the latest style, or growing excesses, and a victim to baseness in the latest style, or growing excesses, and a victim to baseness in the latest style, or growing excesses, and a victim to baseness in the latest style, or growing excesses, and a victim to baseness in the latest style, or growing excesses, and a victim to baseness in the latest style, or growing excesses, and a victim to baseness in the latest style, or growing excesses, and a victim to baseness in the latest style, or growing excesses, and a victim to baseness in the latest style, or growing excesses, and a victim to baseness in the latest style, or growing excesses, and a victim to baseness in the latest style, or growing excesses, and a victim to baseness in the latest style, or growing excesses, and a victim to baseness in the latest style, or growing excesses, and a victim to baseness in the latest style, or growing excesses, and a victim to baseness in the latest style, or growing excesses, and a victim to baseness in the latest style, or growing excesses, and a victim to baseness in the latest style, or growing excesses, and a victim to be growing excesses, and a victim to be growing excesses, and a victim to be growing excesses. world in its youth. It has joined the years of the that saw Noah and Abraham and Moses; the in the world by some effort of brain or skill layman, will engage in this work of carrying and crime, not upon himself perchance, but it is evenly balanced.

WORK.

There are burdens thou canst ease, There are griefs Jehovah sees

command you."

Worship God by doing good; Works, not words; kind acts, not creeds; He who loves God as he should,

hipwrecked sailor.

There are two kinds of social cannibals. 1. remedy. Ladies may find relief in a bonnet hand in a few very truthful statements, even in unrighteousness; and all such are further entreat, but fail to lead the way to activity.

Genius for organizing and leading is not There are two kinds of social cannibals. 1.

The Idler. Not him who does nothing by the necessities of his condition, but the man is not easily broken, and robs the soul of whose host natural talent is laziness who has needful food.

There are two kinds of social cannibals. 1.

The Idler. Not him who does nothing by the necessities of his condition, but the man is not easily broken, and robs the soul of social cannibals. 1.

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There are two kinds of social cannibals. 1.

The Idler. Not him who does nothing by the necessities of his condition, but the man is not easily broken, and robs the soul of social cannibals. 1.

The Idler. Not him who does nothing by review. The habit of sleeping once formed from a theoretic point of view. He says:

So far as these letters go they indicate that is the sight of God end be pray for the Spirit to "strengthen them with a gift for doing nothing well but eating, sleeping, and defaming character. Some of this class are unclean and slovenly in body.

The practice of recounting the points of a discourse sharpens attention and aids memory. The years of such discipling under the children of Christian households should study, seek for skill to lead as well as wis study, seek for skill to lead as well as wis study, seek for skill to lead as well as wis study, seek for skill to lead as well as wis study, seek for skill to lead as well as wis study, seek for skill to lead as well as wis study, seek for skill to lead as well as wis study, seek for skill to lead as well as wis study, seek for skill to lead as well as wis study, seek for skill to lead as well as wis study.

Kind deeds done to one another God accepts as done, my brother, Unto Him.

MINISTERIAL COURTESIES.

A code of etiquette for ministers was read | To preach the whole Gospel often requires

omer has no right to propose it. the newly-arrived minister, and the proffer, at least, of an exchange of pulpits.

vite him into his pulpit, but is by no means | works. In this state of the case, sin only re-

Already this world is too full of sorrow and suffering, and if you spend your time in increasing the one or multiplying the other, you are doing the devil's meanest work.

II. Another class of social cannibals is those II. Another class of social cannibals is those II. To such places, pulpit wits and in some they outnumber all the rest. To such places, pulpit wits and in some they were and more joyful when they were and more joyful when they were and more joyful when they were the probably would never come back alive.

Months went by. Everybody missed her, asked after her, was glad when they heard that change of air and climate had brought to preach or assist in the service. But, if they are important members of the congretation of the probably would never come back alive.

When they are important members of the congretation of the probably would never come back alive.

When they are important members of the congretation of the probably would never come back alive.

When they are important members of the congretation of the probably would never come back alive.

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Some of the probably would never come back alive.

When they are important members of the congretation of the probably would never come back alive.

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Some of the probably would never come back alive.

The probably would never come back

6. A minister preaching for another min-

ignorant and stamped with that indelible 2. It is most uncourteous and un-Christian stamp, the drunkard's child. Ah, there is to make an effort to secure those 'already another brand, blacker and deeper than that, located elsewhere or in any way to disparage upon the wife of a liquor-seller and a liquor- or disturb the work of another pastor. 3. In calling from house to house, peculiar

courage that shall be equal to the contemplation of a fortune saved by a dime or a dollar at a time, or of a cultured and trained mind Some one has said, "Work is worship." furnished by long and tiresome processes, or tian. He needs general and comprehensive Had he said, "Work for God is worship," it of the crown that is by and by to be put plans of work to do his business faithfully, would have been exactly true. But even as upon such as have endured "unto the end."

BUYERS OF

DRY GOODS

The constraint of the cons not appear as yet what we shall be, now are ty, discipline, and spiritual interest. The use the world would be vastly better than it of warship; he may seem to be very devout, elevated, business capacity increased, and stretching out his hands toward heaven, and financial resources improved through the stretching out his hands toward heaven, and financial resources improved, through the that viper hanging to his hand. Let the Let us then show bright, brave faces to the Let us then show bright, brave faces to the Let us then show bright, brave faces to the secutive thought many minutes, and must be silent, steady influence of the weekly paper. Church shake off the vipers of pride, worldling to his hand. Let the sweetly the songs of Zion, and talk long and like a secutive thought many minutes, and must be secutive thought many minutes, and must be silent, steady influence of the weekly paper. Church shake off the vipers of pride, worldling the same and talk long and like a secutive thought many minutes, and must be silent, steady influence of the weekly paper. Let us then show bright, brave faces to the world and to circumstances. Since trouble and disaster are essentially transient, and we are in our essence and being of the immortals, and persevering monotony of tears. Let us do our best and believe in God, in His care, His our best and the unit there is need of extra effort to carry the gospel to every creature, even in Christian lands. The method of work to carry the gospel to every creature, even in Christian lands. The method of work to carry the gospel to every creature, even in Christian lands. The method of work to the world include the heave all loud about religion as though the knew all loud about religion as though the world include the world include the world include the heave all loud about religion as though the world include the worl since I have been a Baptist, which is forty | the Lamb. - Moody.

us, a benediction, a gitt, and an ivory palace, where our eyes shall see the King in His beauty, and whence we shall behold the land that is not, it may be, very far off.

SOCIAL CANNIBALISM.

Of purpose to use what is heard in their practical life. A passive state of mind, waiting dinary preaching of the gospel they will not come. But let these special services attract and arouse them, and there will be an opportant that will help them, seldom fail of being fed.

SOCIAL CANNIBALISM.

We do not mean to say that forms and ceremonies have not their proper use and place; that creeds and professions are not right, and arouse them, and there will be an opportant that will help them, seldom fail of being fed.

SOCIAL CANNIBALISM.

We do not mean to say that forms and ceremonies have not their proper use and place; that creeds and professions are not right, and arouse them, and there will be an opportant that will help them, seldom fail of being fed.

Those who hunger and thirst after truths that will help them, seldom fail of being fed.

SOCIAL CANNIBALISM.

There was a vessel wrecked in Cleveland with the complex to a point of decision. The chief reason is that no one sets that creeds and professions are not right, and attrain them into substantial Christian men.

There was a vessel wrecked in Cleveland with the complex to a point of decision. The chief reason is that no one sets that the work in order. Members are received. But they should be aids to work. The Christian and then left to themselves, without direction or plan. If a manufacturer should send his employes into his shop in that style, similar bright, because some one's carelessness had BY THE REV. J. S. CLYMER.

Cannibals are not all confined to heathen.

Cannibals are not all confined to heath dom. There are cannibals of the fiercest sort in Christendom. Heathen cannibals are those who eat human flesh. Social cannibals are those living in civilized society who eat human flesh. Social cannibals are those living in civilized society who eat human flesh. Social cannibals are those living in civilized society who eat human flesh. Social cannibals are those living in civilized society who eat human flesh. Social cannibals are those living in civilized society who eat human flesh. Social cannibals are those living in civilized society who eat human flesh to inform the editors how they had found the character of one's daily life that talls. There are many feeble ones in every tian Weekly sent out a number of postal in the character of one's daily life that talls. There are many feeble ones in every tian Weekly sent out a number of postal in the character of one's daily life that talls. There are many feeble ones in every tian Weekly sent out a number of postal in the character of one's daily life that talls. There are many feeble ones in every tian Weekly sent out a number of postal in the character of one's daily life that talls. There are many feeble ones in every tian Weekly sent out a number of postal in the character of one's daily life that talls. The first out a number of postal in the character of one's daily life that talls. The first out a number of postal in the character of one's daily life that talls. The first out a number of postal in the character of one's daily life that talls. The first out a number of postal in the character of one's daily life that talls. The first out a number of postal in the character of one's daily life that talls. The first out a number of postal in the character of one's daily life that talls. The first out a number of postal in the character of one's daily life that talls. The first out a number of postal in the character of one's daily life that talls. The first out a number of postal in the character of one's daily life that tall a life that the character of one those living in civilized society who eat huwill become a habit, weakness will be the will be the weakness will in this world than gold. It is the only coin that will pass in the other world. The great poet has said, "He that steals my purse that influences our opinion of discourse all ways tends to quietness our opinion of discourse all the other world. The great that influences our opinion of him. Where the other world in the date in no very large conclusions. It is not so that influences, as what he does, the editor some facts for the solution of proposition to excite its substant it. It is not so that influences our opinion of him. Where the discourse all the other world in the trial tens. It is not so that influences our opinion of him. Where the discourse all the other world in the trial tens. It is not so that influences our opinion of him. Where the other world in the other world in the trial tens. It is not so that influences our opinion of him. Where the other world in the o work, always succeed in gathering abundant | the Lion of the tribe of Judah and the roarharvests. The great need of the churches is | ing lion who goeth about seeking whom he to be set at work. That would improve | may devour .- Moody.

> velop talent, elevate morals, increase spiritual power, multiply converts. Some pastors have too many plans, begin too many schemes, and prosecute none with distribute it in convenient places on the sursteadiness. Others do all that is possible themselves, and allow the membership to might in the inner man." Pastors need to - Christian at Work. desirable as skill to lead.

PREACHING.

before the Presbyterian Ministers' Associa- a higher kind of courage than to face an 1. The duty of the exchange rests with the pastors already upon the field. The latest from dealing with sin in the abstract, but with those various concrete forms which it as-2. Christian courtesy demands a call upon the newly-arrived minister, and the proffer, at least, of an exchange of pulpits:

with those various coherete forms which it assumes around him. Sin becomes a personal interest. To touch that particular sin is to touch men who have become fortified behind 3. A clergyman who observes another minister present in his congregation may in-

he will respect your message.

In the old California days, it fell to the lot makes some poor women live in a hut and go about urging them to unite with his own dollar gold package with this sentiment attached: "This is for Mr. Roberts because he gave it to the gamblers;" and was signed by the chief gambler of the Pacific coast. Men know the preacher has the right, and ought to be bold, and will respect him when he plays a brave part.

To know how to rebuke current sin is, with the minister, a great art; and is often more effective in saving men than a thousand wellturned sermons on the sins of Joppa and Jerusalem. The home thrust is what is needed.—Zion's Herald.

MINISTERS AND POPULATION. The following statistics show the comparative proportion of the priesthood to the popu-

lation in different countries: In England and Wales there is one clergyman or minister to each 718 of the population; in the United States there is one to each 879. Neither England nor the United States, however, are nearly so well supplied with priests or parsons as are certain other countries. In Russia there is a priest to each 323 of the population, which is another way of saying that the clerical army of the Czar numbers 253,081 men. In France there is So long as memory lasts we will tenderly cherish reminiscences of the year which has departed. Now there enters another. "The departed. Now there enters another. "The tations and broken characters does not lead to destroy it. A road made of blasted repude the new or less per day, and following that up for this infamous business, the day of its abandon. No doubt there are hundreds of ministers who never stop to think of this matter. The can be more vitally interested in temperance than the young women of to-day. A life of the people, once to say "It is of no use." The came is traditional routine of whatever acquirement, whether of the stable for time of whatever acquirement, whether of the stable for the people, once to say "It is of no use." The came is the people, once to say "It is of no use." The came is the people, once to say "It is of no use." The came is the people, once to say "It is of no use." The came is the people, once to say "It is of no use." The came is the people, once to say "It is of no use." The came is the people, once to say "It is of no use." The came is the people, once to say "It is of no use." The came is the people, once to say "It is of no use." The came is the people, once to say "It is of no use." The came is the people of the people, once to say "It is of no use." The came is the people of the fifty-four of the population, or 315,777 in all. In Russia, France, Italy and Spain, however, the men of religious orders of all grades are included in these numbers. The whole number of clergymen and ministers of every kind in England and Wales is 31,932; and in the Inited States it is 53,862.

An eminent English divire struck the nail plans of work to do his business faithfully, and cannot ask himself too frequently, How the first phrase stands, it is full of suggestion and worthy of careful consideration. To do, saving. But the prime need is of young both books and periodicals, he applied to them the term "intoxicating literature."

ble, for three quarters of the world are hypocrites, and there are only liars in hell; but there wont be one at the marriage supper of Moses took of the blood, and touched with

care of the upper lights but he has left the

it the right ear, right thumb, and right toe of

responsibility of the lower ones to us .-Marcus Aurelius is said to have chained two lions into his triumphal car. There are two lions which can be never yoked together-

"If the Bible is God's word, why didn't he make it so plain that everybody can easily understand it?" said a cavalier. "If God made coal for our use as fuel, why didn't He face, instead of burying it in the mines of Pennsylvania?" was the reply.

Any human being who could have invented the Gospel, would have been scarcely less an astonishing character than Him of whom the Gospel speaks.

The first Bible printed on the American study, seek for skill to lead, as well as wis- continent was Elliott's Indian Bible. It was dom to teach. Overseeing is quite as impor- done at Cambridge, Massachusetts, at the extant as preaching. And skill to follow is as | pense of the corporation in London for the propagation of the Gospel, in 1863.