REV. J. McLEOD,

"THAT GOD IN ALL THINGS MAY BE CLORIFIED THROUGH JESUS CHRIST." -- Peter.

[EDITOR AND PROPRIETOR

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The Intelligencer.

THE PRODIGAL SON. parable should have been spoken of as if it re- prayed.

spake this parable. He had done no sin, Christ was right.

shall find him at fault; here we shall have the old mother at home who pinched herself that she that you have only one. Carpeting

> but leave the paternal principles, leave the pather lives and loves and wants to see you perhaps, young friend, is a mistake as to the satisfied in the Fatherhood of God.

Cornices WINDOW POLES TOGETHER WITH A FULL LINE OF HOUSE FURNISHING General. Dry Goods. he talks as if most learned in all the ways of the profession has really never come up very serious one should bring home to himself is this, "What is now son's alternation of my soul? Does it, with all

has a learning of its own; holiness knows evil dence; but if you have brought him up to howl or yelp. In this day, when there are so traiture from the thing itself; it consults its own swine. inspiration. No one can be so powerful in de- Young man, get your fingers into use ; study Another characteristic must be spirit and life.

conventionally respectable and well-dressed, and ful promise that it was a continual accretion and go to work, and if there is no dignity in your prerogative. If in the performance of your others utterly vulgar and cast beyond the lines and help of one's own best nature? You can- the occupation, put it in. The occupation is duty, or the attempt at it, you should lose your of what is known as proper society-but all we, not tell what men are when they are in the what a man makes it. like sheep, have gone astray; we have turned sanctuary. You do not know what depths of Jesus Christ is talking thus among us this when you ought to be on C above, or you should every one to his own way, and mocking there experience have been probed by the men who morning. He always speaks to the point; he come in half a bar behind, we will excuse you. should be none. You are lost, well put on, well are sitting decently and reverently in the house is always square upon our life; we never catch Still it is better to do as Paul says, and sing nstructed man, woman, as you are—lost, poor of God. Without asking you to take a holy him in a misstatement; whenever he addresses with the spirit and the understanding also. mean creature, hardly welcome in any sanctuary. book in your hand and make oath in the hear- himself to human experiences and human neces- Again: I remark, church music must be congre-My purpose in looking at this parable of the ing of the angels, but asking you to speak si- sity, he speaks the right word; he gives utter- gational. This opportunity must be brought down Prodigal Son this morning is not to preach the lently, to assent mentally, I beseech you to say ance to our deepest feeling, and makes us by so within the range of the whole audience. A customary sermon upon it—an excellent sermon, in your own selves how far Christ was true when doing witnessess to the profound truth of his song that the worshippers cannot sing is of no full of evangelical faith and unction, much he said that outward pleasure was costly, self- gospel and his appeal. needed to-day, and every day, in fact—the one defeating, self-deceiving, mocking, false, through There is one pathetic expression in this par- What an easy kind of a church it must be where sermon which the gospel minister has to declare, and through a great gilded lie. You carry able that does really melt the heart. It is an the minister does all the preaching, and the though he may pass its form through many per- that sentiment unanimously, you curse your- expression which is part of every day's history, elders all the praying, and the choir all the mutations; but my object is rather to look at selves for having contributed to establish its "He began to be in want." What he had never singing. There are but very few churches where this parable as giving us a standard by which to truth. You say that were it denied by a thou- seen before, a vision that had never looked at there are 'two hundred and forty and five singmeasure the mind of Jesus Christ himself. He sand worlds you would be compelled in the su- him, a grim face that had never been seen ing men and singing women.' In some churches

simple high road of purity and nobleness he had ted the young man's fortune, abandoned him to a beginning; he began to be in want. Recall ing all that noise about. Although I have on never strayed; and yet he attempts, in this par- his disgrace and his poverty? Now, what could first aches, first pains, first disappointments, be- other days said much on this subject, I will conable, all tragedies and romances in one brief de this son of Mary have known about such people? ginning of depression, fear, ruin. You have tinue to speak of it until we rouse ourselves to lineation, to picture the way of evil, to show the lineation of publicans and sinners, gone to the box, lifted the lid and thrust your a unanimity in Christian song that has never But if you love the church, and don't wish to Never by the terms of the show the lineation of the lineation of publicans and sinners, gone to the box, lifted the lid and thrust your a unanimity in Christian song that has never But if you love the church, and don't wish to Never by the terms of the lineation of publicans and sinners. outcome of lawlessness and wastefulness, and scribes and Pharisees, he makes this impeachoutcome of lawlessness and wastefulness, and scribes and Pharisees, he makes this impeachoutcome of lawlessness and wastefulness, and scribes and Pharisees, he makes this impeachoutcome of lawlessness and wastefulness, and scribes and Pharisees, he makes this impeachoutcome of lawlessness and wastefulness, and scribes and Pharisees, he makes this impeachoutcome of lawlessness and wastefulness, and scribes and pharisees, he makes this impeachoutcome of lawlessness and wastefulness, and scribes and pharisees, he makes this impeachoutcome of lawlessness and wastefulness, and scribes and pharisees, he makes this impeachoutcome of lawlessness and wastefulness, and scribes and pharisees, he makes this impeachoutcome of lawlessness and wastefulness, and scribes and pharisees, he makes this impeachoutcome of lawlessness and wastefulness, and scribes and pharisees, he makes this impeachoutcome of lawlessness and wastefulness, and scribes and pharisees, he makes this impeachoutcome of lawlessness and wastefulness, and scribes and pharisees, he makes this impeachoutcome of lawlessness and wastefulness, and scribes and pharisees, he makes this impeachoutcome of lawlessness and scribes and pharisees, he makes this impeachoutcome of lawlessness and scribes and pharisees, he makes this impeachoutcome of lawlessness and scribes and young, inexperienced in evil things, has been from your bird, sucked his blood, blinded his want; there is more where it came from." And never hear the end of this. I never shall forget true to fact in this delineation of human life, or eyes, you leave him." Did any man arise and again you have gone, and still the store lay hearing a Frenchman sing the 'Marseillais ther he is not here out of the beaten charge Christ with having drawn a travesty of thick upon that velvet, and you have taken it Hymn' on the Champs Elysees, Paris, just beroad, and does not, therefore, subject himself human nature on its gay side? Did any one out with a lavish hand once more. And again fore the battle of Sedan. I never saw such eneasily to the criticism of men who, having been say, "Make a parable, if you please, but do keep you have gone, and the layer is thinner, and you thusiasm before or since. As he sang that napracticed in evil, will instantly detect any flaw within the lines of probability; there is honor have no means of putting any in with the other tional air, O! how the Frenchmen shouted. or crookedness in his statements. You often among thieves, there is a law of co-operation and hand, for you have no industry, no mechanics, Have you ever in an English assemblage heard wonder how this or that man knows so much support among men who go out to do gay things no trade, no profession; you are a consumer and a band play 'God save the Queen?' If you related: about the world, as if it were needful to go very and drink gay cups and serve gay devils; draw not a producer. And at last your fingers get at have, you know something about the enthusiasm

that the two boys, sons of the same father and mere preaching? Never. No young man be- want, answer thy prayers in blessings, and turn grave clothes that he was too great a sinner to be saved. For thrown, immediately came to the rescue. Claspmother, would be alike both very bad or both lieves a preacher till he has tested the devil; thine aspirations every one into infinite satis and wait for death at the gate of the cemetery, a long time he could not see how God could be ing the old man's hand to prevent his rising very good, or both exceedingly commonplace—then he begins to say, "The preacher is not so factions." lessness is wastefulness? Get away from discip- mortal shame is burning the blood and life of riches. Believest thou this? line and you get into loss; leave your father, some of you, and I want to come out into the not in the narrow sense of merely leaving a man, far country where you now are to tell you that

law. Liberty without law is licentiousness. You chafe because the iron touches you here and there, and you say if you could but escape from the day of his countbook! Let us making all gleeful around the day of his countbook! Let us making all gleeful around the day of his countbook! After one of his grand serwith and in active interest in the cause and tunes composed in our own day, as well as a kitten, making all gleeful around the day of his countbook. We affirm for ourselves with another that there, and you say if you could but escape from in the day of his overthrow! Let us under-that magnificent inheritance of church psalmody him. One of the profession, who had the conthat fret you would lead a larger life, you would stand that a little, if you please, as part of what which has come down fragrant with the devo- ception that stolidity was piety, rebuked him, develop more freely and fully and harmoniously, I consider to be true of the family economics. tions of other generations—tunes no more worn saying, "Mr. Hall, you shock me. You preach develop more freely and fully and narmoniously, and by a very generous enjoyment of all the elements that enter human life you would grow into a solid and sober manhood. That is not inspiration: it is madness. Know what you are by the spirit in which you take discipline; find the pulpit you have the spirit in which you take discipline; find the pulpit you have the levity of a sinner." It is that your honest of the levity of a sinner." It is that your honest of the levity of a sinner." It is that your honest of the levity of a sinner. The pulpit you have the pulpit y by the spirit in which you take discipline; find from labor; the young man had been brought grandmothers used to sing 'Colchester.' When between us." "Yes," said pious stolidly, "I unchecked tear starts in the eye, the softened out your quality by the answer which your own up to be nothing and do nothing. So long as they were very meditative, then the clapboarded hope so; what is it?" "Well," said Mr. Hall, unchecked tear starts in the eye, the softened heart returns to the exactions of natural, honor- his store lasted the training was not bad, but meeting-house rang with 'South Street' and 'St. "you have your foolishness in the pulpit and I spirits yield to their influence and shake off the able law. If you repel these, or undervalue the moment the store was done, what is the al- Edmonds.' Were they struck through with have mine out of it." these, then know that it is not your highest ternative? Feeding swine. Think of the great tenderness, they sang 'Woodstock.' Were There is wine in your hearts that has not yet leading swine. Think of the great tenderness, they sang 'Woodstock.' Were I will be a standard of the great tenderness, they sang 'Woodstock.' Were I will be a standard of the great tenderness, they sang 'Woodstock.' Were I will be a standard of the great tenderness, they sang 'Woodstock.' Were I will be a standard of the great tenderness, they sang 'Woodstock.' Were I will be a standard of the great tenderness, they sang 'Woodstock.' Were I will be a standard of the great tenderness, they sang 'Woodstock.' Were I will be a standard of the great tenderness, they sang 'Woodstock.' Were I will be a standard of the great tenderness, they sang 'Woodstock.' Were I will be a standard of the great tenderness, they sang 'Woodstock.' Were I will be a standard of the great tenderness, they sang 'Woodstock.' Were I will be a standard of the great tenderness, they sang 'Woodstock.' Were I will be a standard of the great tenderness o nature that is speaking, but your lowest; that philosophy of that conception; see Christ's mind they wrapped in visions of the glory of the been crushed out. Do not then close the shutyou are not at your best, but at your worst, and at its best there. What alternative has the church, they sang 'Zion.' Were they overthat the temptation is not towards liberty, but daintily brought up young man who has no borne with the love and glory of Christ, they of your house, for the light of the sun is yet a still subdued, more cheerful character. How may have awakened all her sensibilities, to be toward license and devildom and perdition.

And is it not true to fact in its estimate of certain tunes married to certain hymns, and they represent the day of distress? Menial service—feeding out ward pleasure? Jesus Christ speaks about their complaints in these songs of praise—how many sing out their complaints in these songs of praise—how many sing out their complaints in these songs of praise—how many sing out their complaints in these songs of praise—how many sing out their complaints in these songs of praise—how many sing out their complaints in these songs of praise—how many sing out their complaints in these songs of praise—how many sing out their complaints in these songs of praise—how many sing out their complaints in these songs of praise—how many sing out their complaints in these songs of praise—how many sing out their complaints in these songs of praise—how many sing out their complaints in these songs of praise—how many sing out their complaints in these songs of praise—how many sing out their complaints in these songs of praise—how many sing out their complaints in these songs of praise—how many sing out their complaints in these songs of praise—how many sing out their complaints in these songs of praise—how many sing out their complaints in these songs of praise—how many sing out their complaints in these songs of praise—how many sing out their complaints in the song outward pleasure? Jesus Christ speaks about swine. It is in that suggestion I see my Sahad lived in peace a great while, these two old flourishing in soul till the last, for all the wealth recomplaints in these plaintive notes that upon her as the warm reality.—Hawthorne. this as if he had undergone the whole process of disenchantment with regard to the offered prizes of necessity it is so. How are you bringing what God's best. He keeps the good wine for that sacred tune within these wells that bad on the sacred tune within these wells that bad on the sacred tune within these wells that bad on the sacred tune within these wells that bad on the sacred tune within these wells that bad on the sacred tune within these wells that bad on the sacred tune within these wells that bad on the sacred tune within these wells that bad on the sacred tune within these wells that bad on the sacred tune within the sacred tune w and promised delights of this narrow and de-your boy up? "Well, I am worth a quarter as we have been amid this thee by-and-bye. Live in hope, and hope will often swelled with amortion ceitful world. He says that the young man's of a million, and he will never have any occasion great wealth of church music, augmented by the keep you young.—The Presbyterian. path was a path of expenditure; it was all out- to work, you know, and I am allowing him a compositions of artists in our own day, we ought going and no incoming; it was a process of degood deal of bridle and license; and, in fact, he not to be tempted out of the sphere of Christian A tree will not only lie as it falls, but it will If all men would bring their misfortunes tocimation by evil men who waited upon the path has nothing but a gentleman's fortune to look harmony and try to seek unconsecrated sounds. fall as it leans. And the great question every gether in one place, most would be glad to take depths of iniquity he could not, with a more native—because even a quarter of a million can see in a minute or two we all ought to take part | Him?"—J. J. Gurney. cunning and delicate skill, have delineated the take wings to itself and flee away—what is in in this service, with perhaps a few exceptions, I

and the second second

afar off; when honor would describe dishonor, it dainty do-nothingness, if the quarter of a mill-many opportunities of high culture in this sacred speaks out of its holiness and out of its strength; ion should fail, as it may do—I have known a art, I declare that those parents are guilty of all-important direction. Be sure to follow it it does not go to take the infinitely hideous por- million vanisht-your boy would have to feed shameful neglect who let their sons and daughters come up knowing nothing about music.

PREACHED BY JOSEPH PARKER, D. D., IN THE CITY scriptions of evil as he who has prayed most and a profession, learn a trade; have a way of your Music ought to rush from the audience like the TEMPLE, LONDON, ON SUNDAY, MARCH 3, 1878. is most filially intimate with God. It is there, own of making honorable money; then, if your water from a rock—clear, bright, sparkling. If And He said, A certain man had two sons.—Luke xv. 11. as elsewhere, that extremes meet. When thou father's little gold hill should melt away, you all the other part of the church service is dull, This is the opening of what is known as the art deep in prayer and close to God, thou dost can go to your studies, and to your trades, and do not have the music dull. With so many parable of the Prodigal Son, though why the get visions of evil which he never saw who never to your mechanics, and can maintain an honor-thrilling things to sing about, away with all able independence. The working man is the drawling and stupidity. There is nothing that ferred to one prodigal only I am unable to say, Might I not call many witnesses this day to rich man. He who holds money only is a poor makes me so nervous as to sit in a pulpit and orasmuch as there are clearly two prodigals in the fact that Jesus Christ was speaking according a good profession or a good look off on an audience with their eyes threethe story—one prodigal lost through want of ing to nature when he spoke of outward plea- houest trade never needs to be poor. Will you, fourths closed, and their lips almost shut, mumrighteousness, and the other prodigal lost through sure as being costly, as being expensive, as being young men, think of this? Get rid of your self-righteousness. We are all prodigals—some a continual outlay of one's self under the deceit—foolish notions of gentility; take your coats off You have a right to sing. Do not surrender

was under thirty-three years of age when he preme hour of your conscience to make oath that in the flashing of saloons, in which he had been it is almost considered a disturbance if a man imaginatively brought up. Do you know what let out his voice to full compass, and the people neither was guile found in his mouth; the cup | Was he not further right in describing the it is to get your first views of the most trying | get up on tiptoe and look over between the of devils he had never tasted; from the clear, selfishness of those persons who, having exhaus- elements and forces of life? Observe, this was spring hats and wonder what that man is makheart is all hearts, one human life is a concen- mon your holidays, and so long as you have the and the man at the door is never pitiful. If he it by our indifference and frivolity." gold they will find the fun. But when your thought you had two thousand he would be Jesus Christ here undertakes a very novel last sovereign is changed, and the last half-sove- biand as the summer morning, "Thank you, work—to describe the career of a prodigal, for reign is dwindling down, they will find fault with sir"; but if you had only one and he wants two,

most startling kind? What would ordinary common probability be? It would certainly be But is any young man to be turned back by charge thee to come to him who can relieve thy port with Christianity, or that one so near the what a great sinner he was. He felt at first

ish from the avaricious, the careless from the on this spring morning, in the name and teacher, it remains only for the Christian teach- with childhood, the heart is younger, its expan- grave every year in the United States. so-called prudent. He analyzes details and strength of Christ, to say you will arise and go er to preach to him Christ and his Cross, Christ sive and contractive forces are more vigorous, to your father. I know what you suffer ; I am and his righteousness, Christ and his blood, and blood-tints come to the faded hips and Up to this point, therefore, the parable is true in communication with persons you know noth- Christ and bis readiness to save. Oh! poor cheeks; the whole man has been reclothing o fact. Is it not in harmony with all that we ing about; I know what toils are around you, soul, thou comest in here in want: thou mayest himself with immortality, and they are nearer know of life when it proceeds to state that law- what secret sufferings some of you endure, what go out rich with unsearchable and inexhaustible the Divine pattern of men meet for heaven;

CHURCH SINGING.

of the youth who had something to give. Why, to, and therefore the question of occupation or It is absurd for a millionaire to steal. pit, Had he ever been found in the lowest ly before my mind." What is your son's alter-characteristic of church music. While we shall its affections, lean toward God, or away from By two wings a man is litted up from things the hardest words to pronounce in the English

LAUGHTER AT NINETY YEARS.

istry and mischief to be found there. Goodness of matches he would have a measure of indepen-ought to love it. There is no devotion in a -Davenant.

HOW TO KILL A CHURCH.

closely. Although you solemnly promise to pay him a certain amount, and at stated times, no matter; don't pay, or only what you feel like paying, and when it's perfectly convenient. Don't obey the Lord when he says, "The laborer is worthy of his hire" (Luke x. 7). By-and-by you'll have the satisfaction of seeing your church going down."

church. Look upon your office as only an honorary or ornamental institution—not an Aaron and Hur arrangement for holding up the hands to a rose; but that on the cheek of the wife is of pastors in doing the Lord's work.

3. Don't go to prayer meeting. That's an old-fashioned institution. It isn't needed in the be so; and when you have made him happy you and festivals are much more necessary. These reality bring money into the treasury from the outside

4. Don't attend church regularly. Forsake

Don't pray for your church. 6. Don't give toward its support, or only a little now and then, when you can't well help it. you an immense advantage, will greatly assist 7. Don't encourage your pastor in any way

8. Don't take your church paper. 9. Don't do anything toward helping the on every action a soft, kind and tender charac-Sabbath-schools.

10. Don't give anything, or very little, toward the various causes of beneficence. 11. Do what you can to gender strife and disord among the members.

The above directions, fully carried out, will due. If you keep him waiting, and calling nost certainly give you success in killing a again and again, you wrong him. You might church. Ordinarily, you need practice only a as well rob him of his money as of his time, for few of the above directions, and you will succeed. time to him is money. Is it not practical dis-

A DISTILLERY BROKEN UP BY A CHILD.

In Mr. E. P. Hammond's book on the "Conversion of Children" the following incident is

deeply into the world's ways in order to know your parable if you like, but do keep somewhere the velvet before they get at the gold. Then you of a national air. Now, I tell you that these child came to the meeting I was holding, just all about them. It is a matter of surprise to within the lines of probability?" No such begin to count—one, two, three; but in your in- songs we sing Sabbath by Samuel are the nasome of you that a minister can understand so challenge was made, no such challenge can be fatuation you think the thing will grow. Put tional airs of Jesus Christ and of the kingdom of being a Christian. But God's people had much about business, depravity, the ways of made. Dear young man, come to London with down the lid, go back to-morrow, and somehow of heaven, and if you do not learn to sing them been praying earnestly that all the children mankind generally, that are supposed far beyond all church influence and all theological study. There will be persons who will make up to you how; you trust to the chapter of accidents, of Moses and the Lamb? I should not be sur-The explanation is not far to seek. A man need and laugh and joke with you right freely, merry which is the Bible of the fool, that the gold will prised at all if some of the best anthems of self for them. Their prayers were answered, and not acquaint himself with the multitudinous defellows, genial souls; they will show you what be there when you go again. It is not there, heaven were made up of some of the best songs many little children, as well as this little girl, tails of the world in order to be learned in a cer- they can, join you in your pursuits, divide with and you begin to be in want. You have one of earth. May God increase our reverence for became Christians. When I was in that city, tain lore. He has but to study one case; one you your recreations, meet you to enjoy in come sovereign, and the man at the door wants two, Christian psalmody, and keep us from disgracing the wants two, When we will alice to the Soviet When them were still clinging to the Saviour. When this child went home from the meeting where she had found the Saviour, her father and he can by experience certainly know nothing you, they will turn cold toward you. They have the wolf will get up in him, and no beast of the One of the saddest phases of old age is to see words and manner. They thought she was too mother were very much astonished at her pendently of Him is practical atheism. To do about prodigal desires and prodigal doings. It exhausted your little store saved by much labor forest will be so savage as that man at the door the paralysis of the muscles by which mirth ex- "excited," and determined not to let her attend will, therefore, be here, if anywhere, that we on the old man's part, saved because of the dear when he wants his two sovereigns and knows presses itself. It is unspeakably sad to see the any more meetings. But she cried bitterly, and laugh over him, for he will not know what they might enrich you, as she thought it enriching; The gospel is thus full of real, strong, urgent the faces of those we love, and by whom we might hear more about the Saviour. Finally take the sacrament in the church with the sunshine go out of any life, but especially from begged to go to the next meeting that she habit of the Duke of Wellington to remain to do in the tavern, he will not be able to speak and when you have come to your last penny the talk. Christianity thus comes to us in a very have been cheered, from whom we have caught the father said to the mother, "You'd better go other communicants, however humble their lot the infernal lingo of the pit. Wait, then: you people who have enjoyed most all you had to plain, matter-of-fact, solid earnest, manner. The the inspiration of many a gleeful hour. But with her, and if the meetings are very bad, we'll in life, and however meanly they were dressed. may catch him now and prove him mistaken. give will leave you. Is it possible that you can Christian appeals are not appeals to your nice this might be borne with the dumb composure not let her attend another one." But while at lead a poor, decrepit old man, who The inquiry is, How far does this description of a prodigal life conform to nature and to fact? Understand that this is a parable: it does not pleased with that conviction very deeply upon your hearts. Understand that this is a parable: it does not pleased with the conviction very deeply upon your hearts. You say, "It cannot be true: you do not know the necessity of sin; found how much he loved her and had done for the agent with the necessity of sin; found how much he loved her and had done for the necessity of sin; found how much he loved her and had done for the necessity of sin; found how much he loved her and had done for the necessity of sin; found how much he loved her and had done for the necessity of sin; found how much he loved her and had done for the necessity of sin; found how much he loved her and had done for the necessity of sin; found how much he loved her and had done for the necessity of sin; found how much he loved her and had done for the necessity of sin; found how much he loved her and had done for the necessity of sin; found how much he loved her and had done for the necessity of sin; found how much he loved her and had done for the necessity of sin; found how much he loved her and had done for the necessity of sin; found how much he loved her and had done for the necessity of sin; found how much he loved her and had done for the necessity of sin; found how much he loved her and had done for the necessity of sin; found how much he loved her and had done for the necessity of sin; found how much he loved her and had done for the necessity of sin; found how much he loved her and had done for the necessity of sin; found how much he loved her and had done for the necessity of sin; found how much he loved her and had done for the necessity of sin; found how much he loved her and had done for the necessity of sin; found how much he loved her and had done for the necessity of sin; found how much her necessity of sin; found how much her necessity of sin; found her necessity of sin; found her nece profess to be authentic history, but to be a parthese young men; if you knew them you would judgment to come, and nothing will test the but in most cases mirth drops out of the souls her, she could reject Him no longer, and so she came up. A pew-owner who was present seemable or an imaginary representation of certain not say so for a moment; more jovial, free-heart whole fabric and shape and outline of your life of the aged not because the soul grows old—for yielded herself entirely up to Him, and God, for ed to be shocked at the thought of a poor old conditions and proceedings. Is it not true to ed, kind, generous young fellows you never so severely as the fire of Christ's great Gospel. if the soul has been poised and conversant with Jesus' sake, forgave her all her sins and filled villager taking the sacrament at the same time fact in its picture of family contrast? Is it not saw." They have succeeded, you have failed; Are you in want? Let us not disguise it; we truth the soul keeps its youth, for it is immortal her soul with peace and joy; and she, too, went as the great duke, and so he hurriedly advanced a bold imagining to divide the human family they meant to write themselves just in that are all in want; in want of sympathy, in want o into two classes? It is so, verily; but is it not character upon your heart and your imagination; of love, in want of one strong, kind hand just to believe, lose their mirthfulness, not because it Her ungodly husband was astonished when she man on the shoulder, and whispered: a still more audacious fancy to go into one house, they are cleverer than you; they have completed give a lift, in want of a gentle word for the spurloined by pain, but because through some said to him: "You better go yourself to the "Do you not see the duke? Draw back dito find there two boys, children of the same their autograph, and it will be an abiding im- solace of death. By every pang thy heart can misconception (no doubt the deception of sin) next meeting, for there is nothing at all hard rectly until he has received the bread and wine." father, and distinguish them by contrasts of the pression. They have you now in their power, feel, by every sense of loss that makes thee poor, that it is not the becoming thing, that it savors about them." He was thus drawn to attend the The villager, in great alarm, would have in-

but they would certainly be alike. Jesus Christ but this is unchristian. Christ's life in the begins to say, "The preacher is not so but they would certainly be alike. Jesus Christ but this is unchristian. Christ's life in the story of Jesus's love, and saw how He had died, "Do not move; we are all equal here says: "Here are two boys who are not akin; the grip of truth; he speaks good, strong com- morning? You cannot tell. I know: God soul may be as playful as the gambolling of a "the just for the unjust, that he might bring us Little Sower. they are brothers animally, but they are not re- mon sense, does that man; I begin to see that sent you to have your wants talked about, to sinless lamb. Then, again, as men and women to God," he bowed at the foot of the cross, and lated in the deeper life." Jesus Christ, there he was right when I was wrong." It would hear and see a minister of His, who would point grow old they may lose their mirthfulness by cried, "God be merciful to me a sinner." His fore, begins by laying down a fact which can be seem, however, as if every man must put to the unsearchable riches, to the eternal separating themselves from youth. A fatal prayer was answered, and he, too, went home tested, which has been confirmed by the experitest for himself the whole circle of evil; he must benedictions of the one Gospel. If you are in mistake for both, for childhood's never more "excited." Yes, he was so much excited that he life. ence of nearly every man, woman and child in knock at every door that has a promise of liberty want and know it, I am glad of it. If you are happy or being better trained than when grand- at once resolved to give up making whiskey. He this house, and, therefore, so far he begins well. upon it, to find it opened by a hag and to be dragged in pain, and understand the origin of this pain, I papa and grandmamma are young again, enter- had for a long time been a distiller of that which Staple AND Fancy He does not confuse human life; he does not speak of it under one great generality; he does not have so often been a distiller of that which leads so many down to a drunkard's grave. But speak of it under one great generality; he does you have so often been dragged in that it is feels the pressure of his burden, who is smarting age ever so fresh and attractive as when it God showed him his sins, and he resolved never not indiscriminately huddle it together as one about time you should be listening to words of under actual and most acute pain, and who is comes out from a romp with childhood. All to distill another drop of liquor, for he felt that mass. He marks difference of disposition; he instruction, gospels of deliverance; and I want asking, "What must I do to be saved?" When day after it is sweeter, life has taken new relish, by so doing he was adding to the long train of separates the genial from the ungenial, the lav- to say these things to you now, and to ask you such a man comes in presence of the Christian the sun has new vigor for those who have been sixty thousand who fall into the drunkard's

> GOOD OLD TUNES. "The good old tunes," which are too often dis-

carded, or their place usurped by "nice new keeps him from the kingdom of heaven, but the for the real saint-life is a glorified childhood. tunes," both in the church and in the Sunday- fact that the riches have him. -Dr. Caird. "For except ye be converted, and become as little children, ye cannot enter the kingdom of as well as of sweetness, harmony and inspiration. but leave the paternal principles, leave the paternal control, the fatherly watchfulness, the family genius, and the very first step you take outside that charmed and sacred circle is a step ing the young man to think about his father in laugh at whatever will produce the sensation, tinued in the service of the sanctuary in which It simply consists in treating others as you love to be treated yourself. into wastefulness. That is a deep and holy law of life: Jesus Christ is there on philosophic as of life: Jesus Christ is there on philosophic as time in life when opinion in regard to music, it seems to me that balmy summer breeze. We wish those hateful unite in swelling the praises of God. So also well as on dramatic ground. Our safety is in everybody else vanishes and the father comes the general spirit of the Word of God indicates people who drop bitterness into every smile in the developed spirit of the Word of God indicates people who drop bitterness into every smile in the developed spirit of the South spirit of discipline. The oldest man among you is only right so long as he is subject and not king; so long as he says, "The law is higher than I am; I must accept the law, obey it, honor it by a diligent and filial obedience." Your mistake perhaps, young friend, is a mistake as to the perhaps, young friend, is a mistake as to the sunday school of God indicates what ought to be the great characteristics! and the father comes what ought to be the great characteristics! and the father comes what ought to be the great characteristics! and the father comes what ought to be the great characteristics! and the father comes what ought to be the great characteristics! and the father comes what ought to be the great characteristics! and the father comes what ought to be the great characteristics! and the father comes what ought to be the great characteristics! and the father comes what ought to be the great characteristics! and the father comes what ought to be the great characteristics! and the father comes what ought to be the great characteristics! and the father comes what ought to be the great characteristics! and the father comes what ought to be the great characteristics! and the father's principles, the father's principles and sorrow have could live in a hell of their own creation. How many hours of sadness and sorrow have could live in a hell of their own creation. The "old" should be ing in church. Glees, madrigals, ballads, may fierce rebuke of Robert Hall at the piety ing in each, and the stronger will be the inducewant to be free—you cannot be free without law is licentiquences. You want to be free without law is licentiquences. Why want to be free without law is licentiquences. Why whose chief virtue seems to be to look ugly and should we rob the programmes of worldly gay-

often swelled with emotion.

earthly, namely, by simplicity and purity. Sim- language are, "I made a mistake." When THOMAS LOGAN. downward path, with all the meanness, trickery, the other hand? Why if he could make a shoe call on this whole audience to culture yourselves our affections. Simplicity doth tend towards have just lost a battle, and it's my own fault," plicity ought to be in our intention; purity in Frederick the Great wrote to the Senate, "I chicanery, selfishness, and all the diabolical minhe would never be poor; if he could make a box in this sacred art. God loves harmony, and we degree of our faith, but upon the reality of it. God; purity doth apprehend and test him.— Goldsmith says, "His confession shows more Thomas a' Kempis. "meatness than his victories."

MARRIED LIFE.—Julius Moser gives the fol-

lowing counsel from a wife and mother: " I try to make myself and all around me agreeable. It will not do to leave a man to himself till he comes to you; to take no pains to attract him, or to appear before him with a long face. It is not so difficult as you think, dear child, to behave to a husband so that he shall remain forever in some measure a husband. I am an old woman, but you can still do what you like; a word from you at the right time 2. Don't attend to your official duties in the will not fail of its effect; what need have you to play the suffering virtue? The tear of a loving girl, said an old book, is like a dew drop a drop of poison to the husband. Try to appear cheerful and contented, and your husband will "modern church." Church fairs and concerts will become so-not in appearance, but in

"The skill required is not so great. Nothing flatters a man so much as the happiness of his wife; he is always proud of himself as the the assembling of yourselves together except on bright, sunshiny days.

source of it. As soon as you are cheerful you will be lively and alert, and every movement will afford you an opportunity to let fall an agreeable word. Your education, which gives you, and your sensibility will become the noblest gift that nature has bestowed on you, when it shows itself in affectionate assiduity, and stamps ter, instead of wasting itself in secret repinings." This is most excellent, and worthy of being treasured up.

A FEW PRACTICAL HINTS .- Never let a 12. Lastly, be fully conformed to the world, tradesman call a second time for the amount

Never try the temper of your friend by sending him a letter which is a labor to decipher. you cannot write rapidly and plainly, write less and write distinctly. To waste the time of another through your carelessness-is it not positive unkindness?

It would seem as if some persons had forgotten the very shape of the letters. If it be so with you, you should renew your acquaintance with them, and continue to trace them carefully, until you have overcome your bad habit. I have heard a friend say, observed Dr.

Mather, that there is a gentleman mentioned in the nineteenth chapter of the Acts, to whom he was more indebted than to any other man in the world. This is he whom our translation calls the town clerk of Ephesus, whose counsel it was to do " nothing rashly." Upon any proposal of consequence it was usual for him to say, We will first advise with the town clerk of

Never engage in any thing on which you cannot look for the blessing of God. To act inde-His will should be your constant aim.

"Do not move; we are all equal here."-

RANDOM READINGS.

Content can only be purchased by a virtuous

What ground have we for believing that we are ready to make the greatest sacrifices, when we daily fail in offering the least?

In order to enjoy the present it is necessary to be intent on the present. To be doing one thing and thinking of another is a very unsatisfactory mode of spending life.

To enjoy a thing exclusively is commonly to xclude yourself from the true enjoyment of it.

It is not the fact that a man has riches which

No man is rich whose expenditures exceed his neans; and no one is poor whose incomings exceed his outgoings.

There is no affection, no habit, so strong that

We affirm, for ourselves, with another, that, No being is more void of care and reflection to us, there is more touching pathos, heart-thril- than the slave; none dances more gaily, in his

emergencies of life are most pitiful. load of earthly care, rising, purified and spirit- Let men tremble to win the hand of a woman

If you cannot in the harvest Garner up the richest sheaf, Many a grain both ripe and golden Will the careless reaper leave. Go and glean among the briers, For it may be that the shadow

Growing rank against the wall, Hides the heaviest wheat of all. HARD TO SAY .- A learned man has said that

Fredericton, May 3, 1878.

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