AN EVANGELICAL FAMILY NEWSPAPER FOR NEW BRUNSWICK AND NOVA SCOTIA.

REV. J. McLEOD,

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

[EDITOR AND PROPRIETOR.

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SAINT JOHN, N. B., FRIDAY, AUGUST 22, 1879.

WHOLE No. 1334.

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P. McPEAKE,

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The Intelligencer.

THE DUTY OF THE CHILD. our parents: so that, while he describes the for- of grace, etc., etc. The preacher knows that to ful, or even just, that we honor our parents. Rather than offend or suffer the probable conseling his opinion on this matter. For this duty, originating as it does outside of quences of so doing, he avoids the public or pri"Well, Cap'n Joe, my advice to everybody is much better it would be for them if they could days spent in the same manner. Squandering the sea." An injury to a little believing child is a For this duty, originating as it does outside of and above the circle of conditions and contingues, is a thing absolutely and unconditionally right in itself. Let me illustrate this by an ancient usage. The Pharisees had a custom, and the property of the circle of conditions and contingues, is a thing absolutely and unconditionally represented and so pleases the delinguisting as it does outside of quences of so doing, he avoids the public or private mention of these vices altogether, or so sugar-coats the mention of these vices altogether, or so sugar-coats the mention of these vices altogether, or so sugar-coats the mention of them as to entirely disguise the rebuke, and so pleases the delinguist the rebuke and contribution of them at the beginning, and save their murning and complaining, and be like children, obedient to the Master's word, and patient to the Master's word, and patient to the descent the mention of them at the beginning as it does outside of water mention of them at the beginning and complaining as it does outside of the matter that the beginning as the rebuke and contribution of them at the beginning as the rebuke and contribution of them at the beginning and complaining and complaining as the rebuke and unconditional that the beginning as the rebuke and unconditional that the beginning as the rebuke and unconditional that the beginn tain cases to assist their needy parents: and this taining, but with little solid gospel in it. Of folks to think that a man's got a call to preach on the ground that what they had to offer as course he gains popularity, but what price does either; though there is something in that. No; temple gifts they had already consecrated to he pay for the prize? God: it was enough for them to exclaim, Cor- "A preacher is to mind every point, great pulpit, he must feel like it was 'long with Jere- tent and flagrant transgression of the rights of ban! that is, an offering, a gift already devoted. But the reader of human hearts pointed out the line makes him the administrator of its provigive up preachin, an take his name off the plan. impiety which lurked beneath this clock of sanc- sions in the societies under his care. The law I will not mention of Him, nor speak any more tity by affirming, in substance, that while it of the Church positively forbids "sinful tempers in His name: that is what he said. An' a man by displeasing or annoying others. If a man was perfectly right that they should contribute or words; the buying, selling, or using intoxica- can hold his tongue an' be comfortable about it, of their resources to the treasury, nevertheless ting liquors as a beverage; dancing; playing at 'tis the best thing he can do; there's gabble an' friend; if he lived as a hermit on some desert the specific commandment, Honor thy father and games of chance; attending theaters, horse-races, cackle enough in the world a ready, what with island, untrodden by any human foot, he might

deepest and truest meaning, it does not regard the Church—and they pay well, are clever, and they pay well are cleve ental relation, not the person so much as the principle.

principle.

Moreover, I believe that the relation between and child is a divinely ordained type of parent and child is a divinely ordained type of the voltage of the parent and child is a divinely ordained type of the voltage of the the relation between the state and the subject. It was not without deep significance that the an article like this; but there is one that dedo make and the preacher that is sent by God. A company of registrate the mental statement of the subject. The subject is sent by God. A company of registrate the mental statement of the subject is sent by God. A company of registrate the mental statement of the subject is sent by God. A company of registrate the mental statement of the subject is sent by God. A company of registrate the mental statement of the subject is sent by God. Roman law pronounced the rebel against his mands a thought. The successor of such a man I've noticed that the old prophets always had As a member of society he must do nothing by OPPOSITE NORMAL SCHOOL. country a parricide. What the parent is to the child, that the state, in many particulars, is to the many be a superior scholar, an eloquent man living has a right to defile the water I the citizen. In fact, no sooner is the infant preacher, a cultured gentleman, a faithful pastor pressed them day an' night. That's the differborn than he is introduced into the jurisdiction and minister of the word of God. If so, his ence, Cap'n Joe, between men that can preach the air I breathe. Every man who uses tobacco of law. As soon as he is able to notice relations, and reason about them, so soon does he tions are tions at the tions are tions. perceive that he is under authority. One of the first lessons he learns is that there are some burning with desire for God's glory, and guided his heart, given' him a thrill o' joy in it his own mouth and them puffing it out for his heart, given' him a thrill o' joy in it his own me to inhale. What right has he to poison the things which he must do, and some things which he must not do; and these commands and proin her manuals, to present the people to God a

fear. It'll be ringin' in his ears day an' night,

the headache, or in any way deprive me of the hibitions awaken the ideas of law and subor- holy people. But, as to touch filth is to be a-followin' him wherever he goes, an' whatever privilege of breathing the vital air which God dination. As he grows older, these conceptions soiled, he soon finds himself bespattered with he's a-doin' of. Why, when the word of the become more vivid and dominant. And, eventually, when he leaves his home to take his possible that the plant of the parents has been transferred to the state. Accordingly, it seems to me that parental authority is the grand, divinely appointed educator for citizenship. Loyalty to parents law propares the way for loyalty to civil aw. For whatever tideas of law and authority a young man has received as a son, these he will retain as a citireceived as a son, these he will retain as a citizen. If he has been accustomed to disregard
zen. If he has parental authority at home, the likelihood is to the Church and irreparable harm to a grand that he will always be a disorderly member of that he will always be a disorderly member of that he will always be a disorderly member of the church and irreparable harm to a grand to the Church and irreparable harm to a grand to the Church and irreparable harm to a grand doing it from day to day. Helpless women, fluence him by her voice, that every day she little children, feeble and sensitive, suffer head-would pray to God at twelve o'clock for his little children, feeble and sensitive, suffer head-would pray to God at twelve o'clock for his little children, feeble and sensitive, suffer head-would pray to God at twelve o'clock for his little children, feeble and sensitive, suffer head-would pray to God at twelve o'clock for his little children, feeble and sensitive, suffer head-would pray to God at twelve o'clock for his little children, feeble and sensitive, suffer head-would pray to God at twelve o'clock for his little children, feeble and sensitive, suffer head-would pray to God at twelve o'clock for his little children, feeble and sensitive, suffer head-would pray to God at twelve o'clock for his little children, feeble and sensitive, suffer head-would pray to God at twelve o'clock for his little children, feeble and sensitive, suffer head-would pray to God at twelve o'clock for his little children, feeble and sensitive, suffer head-would pray to God at twelve o'clock for his little children, feeble and sensitive, suffer head-would pray to God at twelve o'clock for his little children, feeble and sensitive, suffer head-would pray to God at twelve o'clock for his little children, feeble and sensitive, suffer head-would pray to God at twelve o'clock for his little children, feeble and sensitive, suffer head-would pray to God at twelve o'clock for his little children, feeble and sensitive, suffer head-would pray to God at twelve o'clock for his little children, feeble and sensitive, suffer head-would pray to God at tw that he will always be a disorderly member of man by the lax administration of a popularity- twinkling merrily: society. If he has been accustomed to honor his parents at home, the likelihood is that he his parents at home, the likelihood is that he of doing as he pleases in regard to popularity another thing. I've heard tell about 'Skeleton's distribution of a popularity twinking merrily:

"An' talkin' o' bones do put me in mind of salvation. She said nothing to him, but every another thing. I've heard tell about 'Skeleton's day at that hour she told the Lord about her salvation. I've heard tell about 'Skeleton's day at that hour she told the Lord about her salvation. I've heard tell about 'Skeleton's day at that hour she told the Lord about her salvation. I've heard tell about 'Skeleton's day at that hour she told the Lord about her salvation. I've heard tell about 'Skeleton's day at that hour she told the Lord about her salvation. I've heard tell about 'Skeleton's day at that hour she told the Lord about her salvation. I've heard tell about 'Skeleton's day at that hour she told the Lord about her salvation. I've heard tell about 'Skeleton's day at that hour she told the Lord about her salvation. I've heard tell about 'Skeleton's day at that hour she told the Lord about her salvation. I've heard tell about 'Skeleton's day at that hour she told the Lord about her salvation. I've heard tell about 'Skeleton's day at that hour she told the Lord about her salvation. I've heard tell about 'Skeleton's day at that hour she told the Lord about her salvation. I've heard tell about 'Skeleton's day at that hour she told the Lord about her salvation. I've heard tell about 'Skeleton's day at the lord at twelve of clock for his about the latest day at the lord at twelve of clock for his about the lord at twelve of clock for his about the lord at twelve of clock for his about the lord at twelve of clock for his about the lord at twelve of clock for his about the lord at twelve of clock for his about the lord at twelve of clock for his about the lord at twelve of clock for his about the lord at twelve of clock for his about the lord at will be a loyal citizen; tor state laws, after all, but where found developing harm to all con- Sermons.' Now, seemin' to me, Cap'n Joe, that are but a sort of expansion of the parental. Re- cerned, and existing no less in rural than in ur- there's only one way for a sermon not to be a habits, without respect to the rights of those there was no change in him. But she did not member, then, that the laws of the common- ban charges, in the very humble and in the great skeleton. It must come out of a man's own wealth are not primarily formed in the legislative halls. The law-makers and the law-enforcers and the law-abiders of the next genera- many popular preachers have gained their fame then there'll be bones; dead bones; nothing but tion are the parents and children of this. The laws which are to govern us thirty years from laws who are not in favor owe their want of but bones. Put together all in order, I dare say, but bones only, Cap'n Joe, for all that. No now are being essentially framed and executed appreciation to their less careful predecessors, naturalness about 'em—I do mean no life an'

the idea of law, or so lost to the sense of moral THE DIVINE LIFE. obligation as to be able to laugh at the idea of parental authority, -I say of this young man to that of a root in the earth without blade or in a box, and brought out every two or three that, when he enters society, he enters it with a stalk. The roots need only the genial influences years, so dead as dust an' so proper as nothin'. heart prepared, should the opportunity offer, to of the vernal season, the warm sunshine and There's no life in 'em; no kind o' brotherliness do the work of a felon, and an outlaw, and a gentle rain, to become instinct with life, and to for to shake hands with 'e an' for to wish anytraitor. And when the youths of a nation grow up with the idea that it is unmanly to honor up with the idea tha their parents, or to venerate old age, or to remay call them so, by the Unitarians, or the justice has soiled its ermine. Widely we feel knowing what she did she teld him be demanded the cause. Scarcely spect authority, I say of this nation that, what mass of them, who find no need of an atone- for a lot o' skeletons to listen to if you could meaning couple married by their forgetfulness of the throes of upheaval. ver be the richness of her natural products, or ment; and, indeed, if their theory be correct, only get 'em together; very good for them that the duty enjoined upon us, to "bear one anthe spread of her commerce, or the wealth of her revenue, or the bravery of her citizens, or the learning of her scholars, or the genius of her statesmen, or the grandeur of her history, her statesmen, or the grandeur of her history h statesmen, or the grandeur of her history, her foundation-stones are already unsettled and heaving and that it only needs the vigles and the attractive influences of art, an never need a new suit o clothes, indent less a button put on or a pair o' stockin's for to be a little put out because things have not gone move it. The character of society must be away her tears, and said: "Don't cry mamma. I don't know how it feels to die, but I'm not a little put out because things have not gone move it. The character of society must be away her tears, and said: "Don't cry mamma. I don't know how it feels to die, but I'm not a little put out because things have not gone move it. The character of society must be a little put out because things have not gone move it. The character of society must be a little put out because things have not gone move it. The character of society must be a little put out because things have not gone move it. The character of society must be a little put out because things have not gone move it. The character of society must be a little put out because things have not gone move it. The character of society must be a little put out because things have not gone move it. The character of society must be a little put out because things have not gone move it. The character of society must be a little put out because things have not gone move it. The character of society must be a little put out because things have not gone move it. The character of society must be a little put out because things have not gone move it. The character of society must be a little put out because things have not gone move it. The character of society must be a little put out because things have not gone move it. The character of society must be a little put out because things have not gone move it. The character of society must be a little put out because things have not gone move it. The character of society must be a little put out because things have not gone move it. The character of society must be a little put o heaving, and that it only needs the slighest jar, and all that shall remain to tell of her prosperity and liberty and richness and glory will be the magnificent terribleness of her ruins. Believe more troublesome than how often, I say, in such a case, instead and changed by morat influences at the to step 'pon their corns, why, they can't feel it, just a wee bit out of temper because the child-to step 'pon their corns, why, they can't feel it, just a wee bit out of temper because the child-to step 'pon their corns, why, they can't feel it, just a wee bit out of temper because the child-to step 'pon their corns, why, they can't feel it, just a wee bit out of temper because the child-to step 'pon their corns, why, they can't feel it, just a wee bit out of temper because the child-to step 'pon their corns, why, they can't feel it, just a wee bit out of temper because the child-to step 'pon their corns, why, they can't feel it, just a wee bit out of temper because the child-to step 'pon their corns, why, they can't feel it, just a wee bit out of temper because the child-to step 'pon their corns, why, they can't feel it, afraid." And so, clasping his father's hand, and remained to the work-shop, or Sally is to step 'pon their corns, why, they can't feel it, afraid." And so, clasping his father's hand, and remained to the work-shop, or sally is to step 'pon their corns, why, they can't feel it, afraid." And so, clasping his father's hand, and remained to the work-shop, or sally is to step 'pon their corns, why, they can't feel it, afraid." And so, clasping his father's hand, and the work-shop is to step 'pon their corns, why, they can't feel it, afraid." And so, clasping his father's hand, and The Best Value in the surest guaranty which the patriot has the people of the next generation will be a prosperous, virtuous, law-abiding people, consists in the fidelity with which, in this generation.

The Best Value in the surest guaranty which the patriot has the people of the next generation will be a prosperous, virtuous, law-abiding people, consists in the fidelity with which, in this generation will be a prosperous and surdict. There is no mistaking that language. "But," say that they do stand all the day long is no mistaking that language. "But," say the surest guaranty which the patriot has the such remark as this indulged in, "Holloa! why how cross you are to-night!" Though, there—it won't do for me to set invokes an absurdity. If man be thus dead, the people of the next generation will be a prosperous, virtuous, law-abiding people, consists in the fidelity with which, in this generation will be a prosperous the fidelity with which, in this generation will be a prosperous the fidelity with which, in this generation will be a prosperous the fidelity with which in the generation will be a prosperous the fidelity with which in the generation will be a prosperous the fidelity with which in the generation will be a prosperous the fidelity with which in the generation will be a prosperous the fidelity with which in the generation will be a prosperous the fidelity with which in the generation will be a prosperous the fidelity with which in the generation will be a prosperous the fidelity with such a case, instead in the day long smilling that language. "But," say the destroyed in the seed. The gos fruit, must be destroyed in the seed. The gos first with such a lovely smiller, and the seed. The gos fruit, must be destroyed in the seed. The gos first with such a case, instead in the fidelity with such a lovely smile, like as if nothing, with the seed. The gos for the case of the

commandment,—Honor thy father and thy Jesus Christ and thou shalt be saved. How can he mind to, an' get ever so much light 'pon it; uncomfortable evening they spend, 'you may be large the mind to, an' get ever so much light 'pon it; uncomfortable evening they spend, 'you may be large the mind to, an' get ever so much light 'pon it; uncomfortable evening they spend, 'you may be large the mind to, an' get ever so much light 'pon it; uncomfortable evening they spend, 'you may be large the mind to, an' get ever so much light 'pon it; uncomfortable evening they spend, 'you may be large the mind to, an' get ever so much light 'pon it; uncomfortable evening they spend, 'you may be large the mind to, an' get ever so much light 'pon it; uncomfortable evening they spend, 'you may be large the mind to, an' get ever so much light 'pon it; uncomfortable evening they spend, 'you may be large the mind to, an' get ever so much light 'pon it; uncomfortable evening they spend, 'you may be large the mind to, an' get ever so much light 'pon it; uncomfortable evening they spend, 'you may be large the mind to, an' get ever so much light 'pon it; uncomfortable evening they spend, 'you may be large the mind to, an' get ever so much light 'pon it; uncomfortable evening the mind to, an' get ever so much light 'pon it; uncomfortable evening the mind to, an' get ever so much light 'pon it; uncomfortable evening the mind to, an' get ever so much light 'pon it; uncomfortable evening the mind to, an' get ever so much light 'pon it; uncomfortable evening the mind to, an' get ever so much light 'pon it; uncomfortable evening the mind to, an' get even so much light 'pon it; uncomfortable evening the mind to, an' get even so much light 'pon it; uncomfortable evening the mind to, an' get even so much light 'pon it; uncomfortable evening the mind to, an' get even so much light 'pon it; uncomfortable even so much light 'pon Relative to changing the clothing, it is con- are different kinds of life. There is that do mean that he've got some fire down culty not unfrequently occurred, and very sidered hazardous to lessen its amount after vegetable that breathes and grows; there is the there. Skeletons haven't; they'm all head and wretched for the time it made them. But they For a long time I felt myself to be a lost stood behind the doctor, and staring eagerly diesely No under germent should be changed with the columns and the columns and had sheep, not knowing on whom to rely; and now, sheep, not know to rely; and now, sheep, now to rely the relation to the relation to the relation to the relation to relation to the relation to the relation to the relatio diately. No under garment should be changed for lighter ones during the day ordinarily. The best safest and more common sense than many people I have thinks and reasons, and acts upon the thought have in the best safest and more common sense than many people I have thinks and reasons, and acts upon the thought have in the best safest and more common sense than many people I have with the deepest conscionsness that I have at last attained rest, I exclaim, "The Lord is my last attained rest, best, safest and most convenient time for les- and reason; and then there is the higher can talk about it. He must get the blessed should put their heads together and try to find shepherd. What is there that can harm me?" Let friendship creep gently to a height; if it sening the clothing is in the morning, when we life of the man who breathes, and grows, and Lord to be to his own soul what he is tellin' some means by which this state of things could And as I look forward into the future, I exclaim rushes to it, it may soon run itself out of breath. first dress for the day. thinks, and reasons, and acts, and in addition to about to other people; then it will come for to be got over.

MINISTERIAL POPULARITY.

BY REV, BENJ. A. STUBBINS. It is a good and desirable thing for a preacher | Highest of all the Divine life—the life of the o' the gospel than he have got in his own heart." | unpleasantly with John during the day, when THE DUTY OF THE CHILD.

to be popular among his people, if the price paid for it is not improper. It gives him an influman comes into the world he has nothing of this ment, as I understand it, consist in these two ence over men which, if intelligently used, will life, but he has intelligence, and his intelligence principles: First, there is such a thing as law; work great things for God and the salvation of tells him two great facts—that he is in danger and, secondly, law must be obeyed. The com- souls. Of course, it is presumed that no pastor of destruction and that God has offered to save mandment, Honor thy father and thy mother is will intentionally use impropor means to obtain him. He can know these truths, and understand him. He can know these truths, and understand him. He can know these truths, and understand him. not an arbitrary enactment: it has a constitu- the favor of the people, but the best of men are them, and appreciate them, and his knowledge, tional foundation in the very essence of the re- frail, and sometimes, perhaps with the best in- and understanding, and appreciation, will lead lation which subsists between parents and child-tentions, by seemingly questionable means, gain him to accept God's offer, and this acceptance ren. True, we might legitimately enough public esteem. Dryden says: "A popular man is faith, and the moment faith exists, the Divine are jealous, suspicious and uncomfortable, and otherwise would have been passed in great disground this duty on the basis of expediency, or is, in truth, no better than a prostitute to com- life begins in the soul. Not that there is any always ready to find some fault. They cannot comfort. of asthetic propriety, or of justness, or of the mon fame and to the people." Without indorsthing meritorious in faith. There is no more of this duty on the basis of expediency, or of justness, or of the mon fame and to the people." Without indorsthing meritorious in faith. There is no more of the complete: they do their grumbling first, and dispute along personal character of the parent himself. It is ing or rejecting this sentiment, a question of merit in it than there is in the drowning man's complete; they do their grumbling first, and dilemma. One evening John returned with his the way. Their's was not an always harmonious a singular fact, however, that in many languages moment is suggested by it, namely, To what ex- grasp of the hand held out to save him from a the word employed to denote obedience to God tent is the popularity of some preachers the rewatery grave. The man would never think of the most of us, each to esteem the other better than identical with the word employed to denote sult of a conscientious adherence to discipline? ascribing merit to his taking hold of the hand. is identical with the word employed to denote obedience to parents. Both the Greeks and the A delicate question certainly, but one that can at the glory of his deliverance of the grace—all the glory of his deliverance of the grace—all the g Romans called devotion to parents, piety. What Romans called devotion to parents are properties. Romans called devotion to parents, piety. What is this but a sort of universal, intuitive feeling is this but a sort of universal, intuitive feeling is the church and the motive of the church and the church an of an absolute religious obligation, rather than of a contingent duty, or of an aesthetic profile of a contingent duty, or of an aesthetic profile of a contingent duty, or of an aesthetic profile of a contingent duty, or of an aesthetic profile of a contingent duty, or of an aesthetic profile of a contingent duty, or of an aesthetic profile of a contingent duty, or of an aesthetic profile of a contingent duty, or of an aesthetic profile of a contingent duty, or of an aesthetic profile of a contingent duty, or of an aesthetic profile of a contingent duty, or of an aesthetic profile of a contingent duty, or of an aesthetic profile of the man, as on his adoll the difference of the man, as on his adoll the channel through which the Divine life is communicated to the soul by are many justly popular preachers whose preachers. There do not also manufest these characteristics. They cannot allow him the difference of the man, as on his adoll through which the Divine life is communicated to the soul by are many justly popular preachers whose preachers. There do not also manufest these characteristics. They do not also manufest these characteristics. They do not also manufest these characteristics. They cannot allow him they have since been heard to say that it was one of the happiest about the communicated to the soul by and they have also manufest these characteristics. They cannot allow him they are many justly popular preachers whose preachers are many justly popular preachers whose preachers are many justly popular preachers and culture of the man, as on his additional preachers. There is a communicated to the soul by a communicated t than undutifulness: and that when he insults to do away with the necessity for the impingethem, he is guilty of something more than insoment of discipline upon the refractory; but is not a grain of life—not a germ of vitality to lence: and that when he is unkind to them, he there is a larger class seeking the favor of men, touch; if there were, the Word of inspiration is guilty of something more than cruelty: and and to some extent winning it, by a very differise utterly false. It describes a man as dead and that when he wrongs them, he is guilty of some- ent course. Certainly no prudent pastor would made alive, but this making alive is a new creathing more than injustice. There is in each of drag the sins of his congregation into the pulpit tion. It is the development—not of manhood, these actions a peculiar element of wickedness, perfectly distinguishable from that which gives the guilty; but sin, no matter where it is, should tian sings, "I was dead, but now I live—yet the things of which they complained were really working for their good; that indeed, all things of which they complained were really working for their good; that indeed, all things of which they complained were really working for their good; that indeed, all things of which they complained were really working for their good; that indeed, all things of which they complained were really working for their good; that indeed, all things of which they complained were really working for their good; that indeed, all things of which they complained were really working for their good; that indeed, all things of which they complained were really working for their good; that indeed, all things of which they complained were really working for their good; that indeed, all things of which they complained were really working for their good; that indeed, all things of which they complained were really working for their good; that indeed, all things of which they complained were really working for their good; that indeed, all things of which they complained were really working for their good; the Infinite Bosom. And a Luke adds, these actions a peculiar element of wickedness, in such a way as to attract public attention to but of Goodhood within us, and so the Chriscriminates between the infringing the rights of dance, others use wine, some engage in question has befallen them but grant neighbors and the infringing the rights of figurable amusements, many neglect the means. DANIEL QUORM'S NOTIONS ABOUT such as is common to man and that God will PREACHING. mer as being wicked, instinctively describes the speak plainly and boldly against such things, It was as he cobbled away one Monday mornlatter as being impious. It is not enough, then, to say that it is expedient, or proper, or beautito say that it is expedient.

The say that it is expedient as the coordinate of the proper is expedient.

The say that it is expedient as the coordinate of the proper is expedient.

The say that it is expedient as the coordinate of the proper is expedient.

The s

afore ever a man has got any business in the Alas! it often happens that parents, viewed in respect to their personal characters, are unpreaching on the Sabbath. To attempt to deal he must. An' if a man have never felt like that, worthy of being honored. And, therefore, my with them as a preacher is in duty bound to do well the heavenly Father may have meant him

as to see them there kind o' sermons anywhere out o' the pulpit. They'm skeletons, Cap'n Joe; It is very common 'to liken man's condition an' all they're good for is to be kept locked up

a dead man believe, or take a step toward believ- but when he've made his cake, he must take an' sure. ing?" I answer, in the world of Nature there bake it down by the fire o' his own heart : and Now, I knew a couple with whom this diffi-

ing between right and wrong, and has also a Never mind what a man do think or what he do they tried, and what was the result. It was conscience which either applands or blames him. see; my belief is that he can't preach any more agreed between them that if things had gone

MURMURERS AND COMPLAINERS.

Fill their fellow-creatures' ears

With the sad tale of all their cares. such as is common to man, and that God will

THE RIGHTS OF OTHERS.

common sense allows any man to please himself a trade till they learned one in prison. thy mother, and the duty involved in it of main-taining them, was of the nature of an antece-taining them, was of the nature of an antece-schools," but the families of Brothers A., B., C., dent, primary, fundamental obligation, and and others, all or a part of whom are members fly: 'His word was in mine heart as a burning without moral responsibility. But it is imposnever could be laid aside to make room for an of the Church, habitually violate one or more fire shut up in my bones, and I was weary with sible for society to exist unless men consent to incidental contingent duty. See Mark 7:9-13. of these prohibitions, and "habitually neglect forbearing, and I could not stay.' There; when the abridgement of their personal rights or privileges, and learn to consider and respect the rights and inclinations of others. All law is based upon the principle that the inclinations of the idea of the fifth commandment is that in its deepest and truest meaning, it does not regard the Church—and they pay well, are clever, and ter, or somethin o' that sort; but he was never the Church—and they pay well, are clever, and they pay well the clever.

laws which are to govern us thirty years from now are being essentially framed and executed in embryo to-day, beneath the roofs of the house-law, beneath the popularity is not good evidence of the state. Outlawry in the family circle is the certain precursor of outlawry at the polls, in the certain precursor of outlawry at the polls, in the certain precursor of outlawry at the polls, in the them any aspects of the case. It is when a young man has plunged to that depth and tice, in brief, in the arean of citizenship. And then a young man has plunged to that depth the family give the many aspects of the case. It is then the polls, in the arean of citizenship. And then the polls in one of the many aspects of the case in poll of the depth and tice, in brief, in the arean of citizenship. And then are not in law or of a ghostly thing that you can see through. All varnished an 'shinin', may be, but dead bones still. Why, I should every bit so soon expect for to see a passle o' skeletons a-walkin' about, as to meet them there in one of the many aspects of the case. It is greatest breaches of public courtesy. A last the same bed with appropriately, commit the greatest breaches of public courtesy. A last the same bed with appropriately commit the didn't come. She waited some time, that he pollar the mind insensible to delicate moral and equitable distinction, consequently men, without the didn't come. She waited some time, and finally said distinction, consequently men, without the didn't come. She waited some time, and these are only substitute of creatures to fine for our sight.

All this is but a title of what could be written on this authors, the matter in one of the many aspects of the case. It is greatest breaches of public courtesy. A last the same bed with appropriately, commit the greatest breaches of public courtesy. A last the same bed with appropriately come. There are only date of the deplication to th cause in the minds of men and women whom they meet from day to day, it is certain that unless their consciences and sensibilities were thicken in these days. Life even is threatened.

sists in the fidelity with which, in this generation; parents enforce and children obey the
tion; parents en

these has a moral sense, the power of discern- have some real flesh an' blood an' life about it. They did; and now I tell you the experiment THE LORD JESUS AND THE CHILDREN he came home he was to wear his paper cap a little on one side, and Sally then must do her very best to make all smooth at home. If, on As there are persons who never seem happy the contrary, her temper had been ruffled by unless they are miserable, so there are some who little household troubles in the day, a corner of thing to grumble about. They are 'contrary and he was then to be more amiable than usual. minded,' and no matter what subject is up they The plan was tried and answered admirably have fault to find. Some servants and employees many a pleasant evening was enjoyed which

find their folly afterwards. A little patient paper cap immensely on one side, and what company. They had not learned more than have

gether in thanks to Him who had enabled them | leads a child into their circle. And when he had to overcome the wicked one, and in prayer that taken the child in his arms he said unto them, After having enjoyed their customary grum- He would ever keep them steadfast in their ble they find with surprise that the things which love to Him and to each other; and now I am receiveth me, and whosoever shall receive me re-

HOME.

they are able, but will with the temptation also will be surprised, if you have never given Master also said, "Whoso shall offend—that is, and young men who make a practice of squan- better for him that a mill-stone were hanged about They learn all these things at last. How dering their evenings, to say nothing about the his neck and that he were drowned in the depths of structed and encouraged to form habits of in- craving the best things for their children. What dustry, he will be a failure, almost inevitably.
There is wisdom in the Jewish proverb, "He Lord. And so they come, finding a way amid the The use of tobacco by any person, is a persiswho brings his son up without a trade brings crowd and bringing the children. These disciples him up to be a thief." Prison statistics show think that Christ is at better work than blessing that a large proportion of convicts never learned when Jesus saw it he was much displeased and said,

ing time can be remedied, if not altogether ob- Heaven." And them he went on to show how the viated. Parents must take the matter in hand dependent, obedient, docile, true, lowly, trustful, and frugality, and must see that their children imitate the example, and that they have something to do. Make the home pleasant and attractive. If the hove love the street or the tractive. tractive. If the boys love the street or the shall not receive the Kingdom of God as a little loafing-place better than the home, you may rest child, he shall not enter therein." And then he assured that the home is wanting in some important particular. Provide the boys with interesting reading matter, and useful tools, and encourage them to employ their time in any harmless way that will keep them from idleness and profligacy. When you see a how or a young of Oliget the mobile of Oliget the

better class of people have about as high a regard for the real industrious thief as for an ignorant, idle loafer. It is in the power of most parents to regulate this matter, and if they will do it, we shall see our army of trifling, young men and boys diminish. Make the home what men and boys diminish. Make the home what mouths of babes and sucklings thou hast perfected it should be, and you have done much towards praise. assuring the future of our boys.

grovel continually in styes and stables, and see nothing higher in life than land and momey, how can they lead their children on to useful how can they lead their children on to useful discrowned, and even death has yielded him. He

around him. Such men have mistaken their give him up. Six months more went past. position. They may be able, under the law of Her faith began to waver and she said, "Will brute force, to do as they please, but under the law of living things are tasting the new higher law of right and propriety they are unhigher law of right and propriety they are unquestionably condemned.

One marked effect of the use of narcotics

One marked effect of the use of narcotics

I have to give him up at last i Ternaps when the first and the will answer my prayers." When she had got to that point it seemed just as if God had, got her where he wanted her. The daisies? There are big red and black butter-Seems to be to blunt the conscience and render man came home to dinner one day. His wife flies, and downy moths and black crickets; there

WOMAN AND THE HOME.—Dangers to society thoroughly calloused they would rid themselves of a habit so uncourteous to others and so unjust to themselves.

Property at times is imperiled by the torch of the communist. Trade has lost its ancient integrity, and patroitism and statesmanship have parted with much of their former purity.

The analysed room among the mountains of Vermont a little boy lay dying. For only four years had he been the crown and glory of his parents. He was an earnest, manly, little fellow, wise beyond his years. He saw the parted with much of their former purity.

with David, " I shall not want." - Aug. Tholock. - Fuller.

BY WAYLAND HOYT, D. D.

Jesus loved children. The most casual glance into his life will show us that. When, looking into the pictures of the gospels, we behold the crowds hronging our Lord, we constantly find the children ningled with them. Some of our Lords most tender ministries were done to children. Some of the eepest and largest truths he taught he found his fitliest illustration for in children. There seems to have been, always, a kind of mother yearning in our Lord's heart toward children. Nowhere does

his benignity look so benignant as when we find him bending over children.

The light had flashed upon the mountain of the More than this, that very night, I have good cause to know, they lifted up their hearts to-"Whosoever shall receive a little child in my name "He that is least among you all, the same shall be great." That is he who thinks so much of pleasing me, that for my sake he bends in service to a little not suffer them to be tempted above that which Go through the town any evening, and you child, has achieved a real and Christian greatness;

There is one way this great evil of squander- forbid them not, for of such is the kingdom of -must themselves set the example of industry loving spirit of a child, was the very spirit that

nan to become a full-fledged scoundrel.

It is well to teach the boys that no success of the Lord," lo! the voices of the children mingle comes from squandering time, and that the sweetly in the praises. And the chief priests and

The life is lived at last. The cross toward which But if parents suffer their own minds to the Saviour marched with steady step has been lives, fruitful in noble words and deeds?—The is victor now. The Lord is just upon the verge of

THERE is a prodigious amount of happiness in the world that man does not see. All around

BEAUTIFUL DEATH .- In a hushed room among knowing what she did, she told him he was Where shall we look for a permanent cure? dying, and then, frightened at her own words,

large sense, the work of woman, -Rev. C. L. the stock Exchange in Wall street on their way he took him to the door to look in. The man, who thought they had got to their destination,

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