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FREDERICTON, April 18.

a native of the region, he said, "Whence shall we buy bread that these may eat?" And this he sail to prove him, for he himself knew the what he would do. Philip answered him. "Two bid conditions of almost matchless eloquence ; and we what he would do. Philip answered him. "Two bid conditions of the may be made under these The Best Value in builded denarite worth of bread is not sufficient for them, that every one may take a little." He saith unto them, "How many have saith unto them, "How many have saith unto them, "There is a lad how many have builder and puller and pul knew, Andrew saith unto him, "There is a lad here which hath five barley loaves, and two small fishes, but what are they among so many?" And Jesns said "Wake the men site down" And Jesus said, "Make the men sit down." under such a strain; who can aim at such lofty look from other stand-points, only to be enter-And so in a hundred ranks, of fifty each, the perfection; who can lay his hand on such a tained and profited. When you have concluded men were disposed in order; and when he had far-off prize? And so "the easily besetting sin " your interview with this phase of the subject, taken the five loaves and the two fishes he look- lays its sin upon us, and paralyses us once more. turn to Philippians ii. v.' and read, "Let this ed up to heaven and gave thanks, and distribut-ed them to the disciples, and the disciples to the disciples to the oriental mind to look to annihilation the command may at first seem a thing imposthose that were set down, and likewise of the as the best substitute which it can imagine for sible, and yet you are constrained to say, "How what the Christian by faith realizes as heaven. excellent were it so." It was a strange sight. Each little fragment We may lighten the complexion of life's probof a loaf grew larger and larger as it was di- lems as much as we please, but we do not change

Christ is not an inimitable example in God's sense of the requirement. For us to renew and reconstruct our minds and make them like ed along, the people gazed to see the wonder on the hearts of mankind. The problems are Christ's may be beyond our own strength. We grow. All were astonished, all were pleased, there, and the pressure is there; we do not get are not commanded to go forth in our strength, and all were filled. And when the wants of all had been supplied—five thousand men, besides it is a very momentous fact, that that great rehad been supplied—five thousand men, besides women and children,—He, giving them a lesson ligious system whose votaries outnumber the ligious system whose votaries outnumber the of wise and careful economy, said to them, Christian, and which has shown in past ages are conversation, but may be a great part to be Christian Union. "Gather up the fragments that remain, that no-thing be lost." Therefore there enthand there is something of that propagandist power in which efforts of our own will doubtless be "Gather up the fragments that remain, that no-thing be lost." Therefore they gathered them the Christian stands easily foremost among all fore this is gained. Many decisions will neces-fore this is gained. Many decisions will neces-

sarily be made for Christ. All these will have

which remained over and above unto them guished from annihilation or absorption-the their reward. Private devotion, family devotion, and the Do we possess the same mind that was in worship of the sanctuary, are so intimately con-is the restless, patience in wearing intermediate is seeking us and we are seeking him, surely we Christ? Then how happy we must be! How nected, and one so dependent on the other for and infant classes that we may save the multitude shall prove by blessed experience, that "every successful every undertaking! The divine har- its vigor and delight, that neither can be neglect- from sinning. by perpetual miracle year after year multiplies the seed we sow till it returns to us thirty, of peace. Conscious existence in the Buddhist of peace. Conscious existence in the Buddhist mony that existed between the Father and the ed without spiritual loss. God has ordained sixty and an hundred fold, repeating again and again the miracle of the loaves before our ad-alone is rest. alone is rest. al Who would not exchange theirs for Christ's ? the worship of the Church in the house rests Alast how our successors we may only say in grace of God that bringeth salvation hath Alas! how many do not. Well may the upon the one whom God has made the head of warning, "I neglected to lift him when a lad, of sin that we may share the family Christian be called a " bright and shining light " the family. when possessed of this illumination. The peace The father in the Old Testament religion

possessed by one who has "the mind that was away back in an early period of the world's in Christ" passeth understanding. history, was the priest in his own family. The

Like-mindedness with Christ debars us from patriarchs built altars and gathered their families evil communications. It often shuts out the around them for worship. Job rose up early in his disciples on the eve of his betrayal : "Ye tempter from us. It gives us a condition of the morning and offered burnt offerings accord- . . . shall leave me alone; and yet I am not mind which enables us to properly enjoy the ing to the number of his children. Thus did alone, because the Father is with me." The ingoodness of God. It makes life brighter Job continually, or day after day. Joshua cries dividuality of every soul necessitates its loneliand better. It renders us holier and happier. out, "As for me and my house, we will serve ness. "The philosopher tells us that no atom A communion springs up between us and divine the Lord." After the service at the tabernacie, in creation touches another atom, they only ap-his life. "But," said a friend, "I should think A communion springs up between us and dryine and the first the server within a certain distance; then the list file. "But, said a friend, "I should think the provide the server within a certain distance; then the list file." But, said a friend, "I should think the server within a certain distance; then the list file." But, said a friend, "I should think the server within a certain distance; then the list file." But, said a friend, "I should think the server within a certain distance in the server within a certain distanc he miracle by which Christ feeds the multitude. deadly fruit which has been ripening for ages in of life with light, and shows to us in the darkest Traces of the same kind of worship we find in the new Testement. The mean why Amille attraction ceases and an invisible something "Not at all," replied Hugo; "forty years is

Christ." It being possessed of such rare Christ was because they had a church in their and those chiefly external. In the central qualities, how greatly must it adorn the life of own house. Dr. Jacob, a distinguished au-deeps of our being we are alone. Alone we The lark goes up singing towards heaven; but every one in whom it dwells. How happy are thority in the Church of England, says: "And must settle the most difficult and important if she stops the motion of her wings then

ter how small our loaves, if Christ shall break Iy, we believe, to the faith which still lives as a NEW FAITHS AND NEW CREEDS.

The day wore away. It was time that the assembly should disperse, and the disciples came to him and said, "Send the multitudes away, that they may go into the towns and country round about and lodge, and get victuals, for we are here in a desert place." But Jesus said unto them, "They need not depart, give ye them to eat." And turning to Philip, who was a native of the region, he said, "Whence shall the glorious record of the glorious record of their lives, which the anative of the region, he said, "Whence shall the glorious record of the glorious record of the glorious record of their lives, which the anative of the region, he said, "Whence shall the glorious record of the glorious record of the glorious record of their lives, which the anative of the region, he said, "Whence shall the glorious record of the glorious record of their lives, which the anative of the region, he said, "Whence shall the glorious record of the glorious record of the glorious record of their lives, which the anative of the region, he said, "Whence shall the glorious record of the glorious record of their lives, which the anative of the region, he said, "Whence shall the glorious record of the glorious record of their lives, which the anative of the region, he said, "Whence shall the glorious record of their lives, which the anative of the region, he said, "Whence shall the glorious record of their lives, which the anative of the region, he said, "Whence shall the glorious record of their lives, which the anative of the region, he said, "Whence shall the glorious record of their lives, which the anative of the region, he said, "Whence shall the glorious record of their lives, which the anative of the region, he said, "Whence shall the glorious record of their lives, which the anative of the region, he said, "Whence shall the glorious record of their lives, which the glorious record of their lives, which the anative of the region of the region of the glorious record of their lives, which the glorious record of the region of the region directly to the inner life of the people. He did separated them ; "I lifted him so," placing his Father.

> repudiated, whose every letter the Pharisees soul; but he spoke to immortal souls, and all that was immortal in them responded to his that was immortal in them responded to his words; and he spoke of God as one that kuew him by personal presence, by vital and habitual communion. Not till his teaching had grown

FAMILY RELIGION.

discontent, when old formulas cease to satisfy tion. What the church needs is, not a new through! creed, but new faith ; and until a new faith is

to save life, rather than lives. In church and Psalms xxvii. 8. mission-school alike, it is not the adult classes

ALONE WITH THE FATHER.

Very suggestive are these words of Christ to face, O Lord, will I seek ! the new Testament. The reason why Aquilla repels, they only seem to touch." So "no soul the old age of youth, while fifty years is the What a treasure is "the mind that was in and Priscilla were such helpers in the cause of touches another soul except at one or two points youth of old age."

they who are guided by it until the veil of life is drawn, when they shall see face to face and by the risit of Purl and Siles to Philippi in the state of the gospel in Europe by the visit of Paul and Silas to Philippi, illus- its own peculiar rules; and he must take up wings of the soul: it bears heavenward, but trates the planting and early growth of family his life-plan alone, and persevere in it in a per- without prayer he sinks in the filth of earthly religion in the Church. It was at Philippi that fect privacy, with which no stranger intermed- impul

the Saviour, " And yet I am not alone, because "I'll show you how I lifted him, children," the Father is with me;" and in the hour of exclaimed the old man in his quavering voice, death, with the Psalmist, "I fear no evil, for rising painfully from his chair, and making his thou art with me thy rod and thy staff, they slow way across the breadth of carpeting that comfort me." It is good to be alone with the wrinkled, trembling hands under the strong

man's arms ; but he could not lift him a hair's-A GRACIOUS INVITATION.

"Ah ! children, always remember this," ad-God calls the erring sons of men. He says, monished the old man turning to them ; "I "Seek ye my face." He invites us to fellowboosted him when he was a boy, but I couldn't ship with himself, and bids us come to him in reverenced with a fetish worship, but he used it he has nearly two hundred pounds of fesh. It's scenes of earthly vanity, from frivolity and he has nearly two hundred pounds of fesh. It's pleasure : from the triffing pursuits that absorb freely and habitually. He did not argue the he has nearly two hundred pounds of Pesh. It's pleasure; from the triffing pursuits that absorb the boys that may be lifted, and not the men, pleasure; from the triffing pursuits that absorb our minds from joys that deceive and enjoy.

our minds, from joys that deceive and enjoy-And the old man's tremulous words find an ments which delude and ensnare ; and he says communion. Not till his teaching had grown into human experience, through four centuries, was it formulated into the Apostles' Creed. He anchored men's faith on the eternal and indefinable verities, and left them to frame their own modic efforts to litt up the lads, the majority of divine call? Shall we disregard it for the time; The time of heart-hunger, of wistful, restless discontent, when old formulas case to satisfy them as children, that they must go through a Holy Spirit inspires; and while God by the and new one are yet unformed, is the very time systematic course of wrong-doing before they can be converted, and begin to unlearn and learn providence, and by the power of his Spirit says, of all others to preach to the heart what the aright. Oh the weary years of unlearning that "Seek ye my face," shall we defer our approach to his presence and wander on in darkness and most young Christians are forced to pass to his presence, and wander on in darkness and in sin? Shall we not rather, understanding the

Sometimes it does seem as if we send the child. emptiness of our hearts, the vanity of the world dren, or allowed them to be sent, to Satan'sschool, and the folly of all earth's pleasures that surbefore we consider them fitted to enter Christ's round us, accept the gracious invitation, and school; for we pass by the lads, so ready to learn, so turn to-day to him who calls us to his arms ? easily influenced, and expend our prayers and effort "When thou saidst seek ye my face, my heart

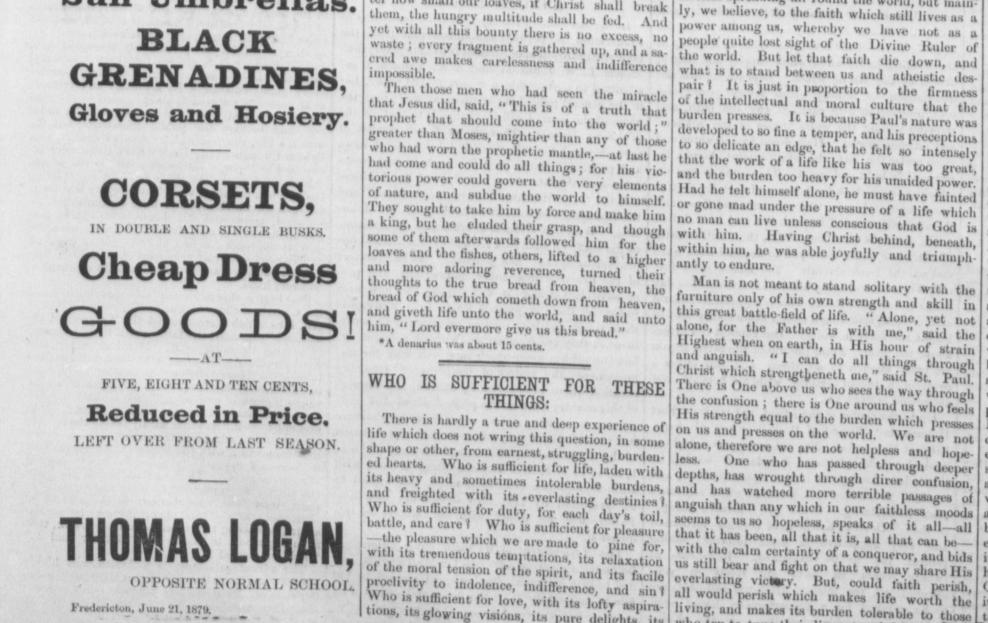
for those who are overborne by sin, thus striving said unto Thee, Thy face, O Lord, will I seek."

We shall not be long in seeking Him, nor that are the most promising, although the labor shall we seek in vain. The heavenly Shepherd one that seeketh findeth," and that unto him

> of sin, that we may share the Saviour's love. God grant that we may hear the heavenly call, and when he shall say unto us, "Seek ye my face," may our heart's answer be, " Thy

> > RANDOM READINGS.

Old age has no terrors for Victor Hugo, who



yet with all this bounty there is no excess, no people quite lost sight of the Divine Ruler of waste ; every fragment is gathered up, and a sa-cred awe makes carelessness and indifference what is to stand between us and atheistic des-cred awe makes carelessness and indifference what is to stand between us and atheistic des-cred awe makes carelessness and indifference what is to stand between us and atheistic des-cred awe makes carelessness and indifference what is to stand between us and atheistic des-cred awe makes carelessness and indifference what is to stand between us and atheistic des-cred awe makes carelessness and indifference what is to stand between us and atheistic des-cred awe makes carelessness and indifference what is to stand between us and atheistic des-cred awe makes carelessness and indifference what is to stand between us and atheistic des-cred awe makes carelessness and indifference what is to stand between us and atheistic des-cred awe makes carelessness and indifference what is to stand between us and atheistic des-cred awe makes carelessness and indifference what is to stand between us and atheistic des-cred awe makes carelessness and indifference what is to stand between us and atheistic des-cred awe makes carelessness and indifference what is to stand between us and atheistic des-cred awe makes carelessness and indifference what is to stand between us and atheistic des-cred awe makes carelessness and indifference what is to stand between us and atheistic des-cred awe make the king of terrors. Our friends cannot reach to most the king of terrors. Our friends cannot

vided and subdivided, and as the disciples pass- the character of the problems, or their pressure

ments of the five barley loaves and two fishes or, at least, what can with difficulty be distin-

There are many lessons in this wonderful oc- sense of responsibility, with all the cares and

currence. We see the power of Christ, who still burdens which it entails-as the one form in

miring gaze. We see here the utter and abso Nor are these days in which, in Christian

We see also his tender compassion for weary, likely to grow lighter. The problems of life

in distress; and that his desire to benefit them complex and difficult generation by generation.

was not confined to the supply of their spiritual One trembles sometimes to think what form

needs, but took in the bodily necessities of all they may wear to one's children, when the in-

We see also that little and unlooked for in- work around us, and which raise such just

strumentalities, under his directing hand, be- anxiety, have developed themselves more fully,

ome memorable through all the ages; and she and have added a new and formidable increment

who bakes five barley cakes for her little boy, to the perplexities and burdens of mankind.

and he who, hurrying away into the wilderness And there are ominous signs that the pressure

carries this scanty provision, both contribute to here in Christendom is beginning to bear the

He needs our help. He asks of us all that we Buddhist schools its harvests of death. There

can do, nor does he begin to exercise his power are influential schools of thought on the Conti-

until we have reached the limit of our own. nent whose conclusions might easily be cast into

Our little loaves must be devoted to feed the the forms of the Buddhist creed. Happily here in

hungry thousands, before he interposes with the England they are less influential than they seem

might of his omnipotence to accomplish the to be abroad, owing partly to our vigorous,

work ; but with his blessing what great results healthy, practical life, with its interests and accome from most insignificant sources. No mat- tivities spreading all round the world, but main-

ungry men and women; his sympathy for those and the problems of society appear to grow more

again the miracle of the loaves before our ad- alone is rest.

those hungry, fainting men and women:

utter loss of the individual consciousness and

tellectual and social tendencies which we see at

waste ; every tragment is gathered up, and a sa-cred awe makes carelessness and indifference impossible. Then those men who had seen the miracle that Jesus did, said, "This is of a truth that prophet that should come into the world;" the world is preceptions to the intellectual and moral culture that the prophet that should come into the world;" the world is preceptions to the intellectual and moral culture that the prophet that should come into the world; " the world is preceptions to the intellectual and moral culture that the prophet that should come into the world;" the world is preceptions to the intellectual and moral culture that the prophet that should come into the world; " the world is preceptions to the intellectual and moral culture that the prophet that should come into the world;" the world is preceptions to the intellectual and moral culture that the prophet that should come into the world; " the world is preceptions to the intellectual and moral culture that the prophet that should come into the world;" the world is preceptions to the intellectual and moral culture that the prophet that should come into the world; " the world is preceptions to the intellectual and moral culture that the prophet that should come into the world;" the world is preceptions the intellectual and moral culture that the prophet that should come into the world; " the world is preceptions the intervence into the world is preceptions the intervence prophet that should come into the world;" greater than Moses, mightier than any of those who had worn the prophetic mantle,—at last he with you alway." Creed a new meaning. In France, whole com-individual independent to so the presence of the that the work of a life like his was too great with you alway." greater than aloses, inglifier than any of those who had worn the prophetic mantle,—at last he had come and could do all things; for his vic-torious power could govern the very elements of nature, and subdue the world to himself. In the pressure of a life which of nature, and subdue the world to himself. In the pressure of a life which of nature, and subdue the world to himself. In the pressure of a life which of nature, and subdue the world to himself. In the pressure of a life which of nature, and subdue the world to himself. In the pressure of a life which of nature, and subdue the world to himself. In the pressure of a life which of nature, and subdue the world to himself. In the pressure of a life which of nature, and subdue the world to himself. In the pressure of a life which of nature, and subdue the world to himself. In the pressure of a life which of nature, and subdue the world to himself. In the pressure of a life which of nature, and subdue the world to himself. In the pressure of a life which of the religion of cities and diocesses of nations of of nature, and subdue the world to himself. They sought to take him by force and make him is non can live unless conscious that God is in the force and make him is not a wholly undefined of the religion of cities and dioceses of nations is not a wholly undefined of the religion of cities and dioceses of nations is not a wholly undefined of the religion of cities and dioceses of nations is not a wholly undefined of the religion of cities and dioceses of nations is not a wholly undefined of the religion of cities and dioceses of nations is not a wholly undefined of the religion of cities and dioceses of nations is not a wholly undefined of the religion of cities and dioceses of nations is not a wholly regarded as in some true and empires.

There is hardly a true and deep experience of on us and presses on the world. We are not if which does not wring this question, in some on us and presses on the world. We are not circles the very axioms of theology—the exist-along therefore we are not helplace and here the importality of the soult is not the s life which does not wring this question, in some alone, therefore we are not helpless and hope-shape or other from earnest struggling (burden) here are not helpless and hope-shape or other from earnest struggling (burden) here are not helpless and hope-church here are not helpless and hope-shape or other from earnest struggling (burden) here are not helpless and hope-church business and in church privileges he is just church business and in church privileges he is just as much of an alien as an unbaptized man. It can The which does not wring this question, in some shape or other, from earnest, struggling, burdened hearts. Who is sufficient for life, laden with its +everlasting destines i. Who is sufficient for duty, for each day's toil. Who is sufficient for duty, for each day's toil. The futher of the family is to evert the same of the fami Who is sufficient for duty, for each day's toil, battle, and care? Who is sufficient for pleasure which we are made to vine for the pleasure which we are made to vine for -the pleasure which we are made to pine for, with the calm certainty of a conqueror, and bids it even patiently and quietly hears Mr. Frothing-in the church. The home is the Christian father's sympathy, does not test the man. We must churches generally, means nothing more than an act of consecration to God on the part of the parent.

His strength equal to the burden which presses Ingersoll on Christian faith, discusses in higher criminal the whole family deserved punishment. Unless he mingles with it, learns its spirit, and —that he cannot vote as a member, that he cannot he cannot be that he cannot be that he cannot we as a member, that he cannot we as a member, that he cannot we as a member, that he cannot we as a member that in the cannot we as a member that the cannot we as a

with its tremendous temptations, its relaxation of the moral tension of the spirit, and its facile overlasting victory. But could faith parish. Here is the place above all others for know what he can do alone. The strength that lay effort. Here is the place above all others for But that no more makes the child a church-member $\begin{aligned} \begin{array}{l} \text{OPPOSITE NORMAL SCHOOL}, \\ \text{Opposite Normal tension of the spirit, and its freehedous temptations, its relaxation of the spirit, and its facile verilasting victory. But, could faith perish, which askes life worth the biose, with its lofty aspirations, its glowing visions, its pure delights, its \\ \text{on, June 21, 1879.} \end{aligned} \\ \end{aligned} \\ \begin{array}{l} \text{with its tremendous temptations, its relaxation of the spirit, and its facile verilasting victory. But, could faith perish, the ensay share His bione, its glowing visions, its pure delights, its \\ \end{array} \\ \begin{array}{l} \text{work is glowing visions, its pure delights, its } \end{array} \\ \end{array} \\ \end{array} \\ \begin{array}{l} \text{work is tremendous temptations, its relaxation of the spirit, and its facile verilasting victory. But, could faith perish, the ensay share His bione of the ensay share His bione, its glowing visions, its pure delights, its \\ \end{array} \\ \begin{array}{l} \text{work is tremendous temptations, its relaxation of the spirit, and its facile verilasting victory. But, could faith perish, the ensay share His bione, which its deepotism, the ensay of the human mind, who is few years back was counted a lay effort. Here is the place above all others for tis despotism, the ensay of the human mind, who is glowing visions, its pure delights, its \\ \end{array} \\ \begin{array}{l} \text{work may reach far and wide. So important is this duty of the Christian parent that Tillotson} \end{array} \\ \end{array} \\ \begin{array}{l} \text{work may reach far and wide. So important is the vertex of composition, reproach and calumny for the fact of the expondent term of the parent term of the parent term of the spirit. Here is the place above all others for the term of the parent term of term of term of the parent term of term of term of ter$

of nature, and subdue the world to himself. They sought to take him by force and make him is not na under the pressure of a life which him. Having Christ behind, beneath, some of them afterwards followed him him, he was able joyfully and triamphanty because no attempt is made and more adoring reverence, turned their thoughts to the true bread from heaven, the and more atoring reverence, turned then thoughts to the true bread from heaven, and giveth life unto the world, and said unto him, "Lord evermore give us this bread." Man is not meant to stand solitary with the him, "Lord evermore give us this bread." Man is not meant to stand solitary with the him, "Lord evermore give us this bread." Man is not meant to stand solitary with the him, "Lord evermore give us this bread." Man is not meant to stand solitary with the him, "Lord evermore give us this bread." Man is not meant to stand solitary with the him, "Lord evermore give us this bread." Man is not meant to stand solitary with the him and "accept his resignation;" and the new scholarship, alone, for the Father is with me," said the Uithest when on earth in His how, of strain Highest when on earth, in His hour of strain vide for the loosening bonds of the old formulas interviews were need of presence and from cheerful looks. The work-the power of the parent to mould the family man works with added energy from having their battism has been the great cause of formalism *A denarius was about 15 cents. *A denarius was about 15 cents. WHO IS SUFFICIENT FOR THESE THINGS: THE is one above us who sees the way through the confusion; there is One above us who is burden which presses the surface of the pulpits. The first which strength equal to the burden which presses the surface of the pulpits. The plause" to the rhetorical assaults of Robert Interest of the strength equal to the burden which presses the surface of the pulpits. The plause" to the rhetorical assaults of Robert Interest of a family became a plause" to the rhetorical assaults of Robert Interest of a family became a plause" to the rhetorical assaults of Robert Interest of a family became a plause" to the rhetorical assaults of Robert Interest of a family became a plause with it, learns its spirit, and the baptized person is in some sense a member - that he cannot would society by his thoughts, or state the baptized person is in some sense a member - that he cannot would society by his thoughts, the baptized person is in some sense a member - that he cannot would society by his thoughts, the baptized person is in some sense a member - that he cannot work as a member - that he cannot wo