AN EVANGELICAL FAMILY NEWSPAPER FOR NEW BRUNSWICK AND NOVA SCOTIA.

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

EDITOR AND PROPRIETOR

VOL. XXVII.—No. 32.

SAINT JOHN, N. B., FRIDAY, AUGUST 6, 1880.

WHOLE No. 1384

THOMAS LOGAN, Fredericton.

GOODS.

is now open and ready for inspection.

English, American and Can-

adian Goods

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SILKS AND RIBBONS, Laces, Gloves, Hosiery, Prints, Cottons Flannels.

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Parks' Cotton Warps IN ALL COLORS, ALWAYS ON HAND.

My Motto is "Good Goods and Fair Prices."

Fredricton, May 7, 1880.

BARNES & CO., STEAM

BOOKSELLERS,

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BLANK BOOKS

RULED, PRINTED AND BOUND TO ANY

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OFFICE AND BOOKBINDERY WITH NEW TYPES & PRESSES,

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PRINCE WILLIAM STREET:

(OLD STAND),

The. Intelligencer.

SABBATH SCHOOL LESSON .-- August 15.

ABRAM AND MELCHIZEDEK

Genesis 14: 12-24. largest | Golden Text: Jesus made a high priest forever, after the order of Melchizedek. Heb. 6:20. NOTES AND HINTS.

> powerful monarch and had made subject to himself the cities around or near the Dead Sea. After twelve years of servitude they rewere defeated. Chedorlaomer and his allies then indered Sodom and Gomorrah, and captured neighborhood of temptation we pass, by a straight, though descending path, within its borders.

> into Canaan. "In the plain of Mamre." In the oaks, or tere-binths of Mamre. The place was in Hebron, 20 miles south of Jerusalem. "The Amorite." This Amorite was a friend of Abram, and united with him in the pursuit of the foes who had captured Lot. The Amorites dwelt in

trained servants" is more literal. The Septuagint reads, "numbered his trained servants." "Pursued them unto Dan." Dan was the verse could not have been written by Moses, or else Laish has here been erased and Dan substi-

city. From Dan to Hobah was more than thirty miles. Here is the first biblical mention

from the hands of Chedorlaomer, and now rejoiced to find his people delivered from their

"Melchizedek King of Salem." Probably is impossible to tell whether he was a Canaanite, or a descendant of Shem. His whole biography is here. " Brought forth bread and wine." Christ is called a priest after the order of Melchizedek. Neither was of the Levitical order; both were

· He blessed him." Performed, in this act, a priestly function. " Blessed be Abram." "May he blessed" is the idea. "Most high God." This is the first time that this name is given to God in

"Lest thou shouldest say." He would not be

est we be punished with them. Respect for the servants of God.

3. The blessing of good men brings peace. 4. If God is our portion we have all.

PROFANITY.

seventeenth verse, may be considered a series of ciates, are certainly disagreeable. They are reshort, incisive sermons on the ten commandments, pulsive in personal appearance, or rude in manand that part of the chapter which refers to ner, and speech, or selfish and egotistic, or

The Jews were commanded (Deut. vi., 13) to are thought to have their disagreeable traits. he had "pitched his tent towards Sodom," and In vain he strained his utmost to shake off that yourself: "I wonder if he will ever pay that use to my church and fellow-men. — Norman swear by the name of the Lord, and one of the Some disagreeable people are morbidly sensitive finally we see him inside of the city. There fatal heaviness, and in that crisis his foot struck note?" bright features of the Christian era, predicted to their faults; others are almost blind to them. may have been chances for money-making in against a heap that lay across his path. He Think that everybody means to cheat you. by the prophet (Isa. lxv., 16), was that "He To whichever division we may be assigned by Sodom. Possibly he had invested in cornor lots, stooped to touch it, and found a human body Closely examine every bill you take, and doubt that sweareth in the earth shall swear by the God of truth." In this lesson, however, the God of truth. The God of truth is a great deal of trouble. Put confidence is a few to its being genuine until you have put the owner to a great deal of trouble. Put confidence is a few to its being genuine until you have put the owner to a great deal of trouble. Put confidence is a few to its being genuine until you have put the owner to a great deal of trouble. Put confidence is a few to its being genuine until you have put the owner to a great deal of trouble. Put confidence is a few to its being genuine until you have put the owner to a great deal of trouble. Put confidence is a few to its being genuine until you have put the owner to a great deal of trouble. Put confidence is a few to its being genuine until you have put the owner to a great deal of trouble. Put confidence is a few to its being genuine until you have put the owner to a great deal of trouble. The few to its being genuine until you have put the owner to a great deal of trouble. The few to its being genuine until you have put the owner to a great deal of trouble. The few to its being genuine until you have put the owner to a great deal of trouble. The few to its being genuine until you have put the owner to a great deal of trouble. The few to its being genuine until you have put the owner to a great deal of trouble is a few to its being genuine until you have put the owner to a great deal of trouble is a few to its being genuine until you have put the owner to a great deal of trouble is a few to its being genuine until you have put the owner to a great deal of trouble is a few to its being genuine until you have put the owner to a great deal of trouble is a few to its being genuine until you have put the owner to a great deal of trouble is Saviour does not stop to show how the name of God may be legitimately used in the oaths of failings, and to correct them as far as may be. Sarah could bear it. For her part she wanted and breathed upon the cold lips the warm breath to be a rogue.

Abraham did, and wondered perhaps how Aunt brother. He chafed his hands, chest and brow, in nobody, and believe everyone you trade with his children; doubts as to his actual, personal presence with his children; doubts even as to the salvation AND ARE PREPARED TO DO ALL KINDS OF God may be legitimately used in the oaths of civil and ecclesiastical courts, for the Jews understood this perfectly already; but he points who are his superiors in inner character or in perhaps built him a house, and made what he assurance from his blessed word ought to select them as far as may be. Sarah could bear it. For her part she wanted and breathed upon the cold lips the warm breath to be a rogue.

Saviour does not stop to also the salvation failings, and to correct them as far as may be. Sarah could bear it. For her part she wanted of a living soul, pressing the silent heart to his own generous bosom. The effort to save the salvation promised in Christ Jesus. But surely one single assurance from his blessed word ought to be a rogue. out their folly and guilt in using profanity and outer deportment, has only himself to blame for called a permanent settlement. But it was in other orought back to himself life, and warmth, will come to want. Let the workhouse be ever trying to escape condemnation through a techni- it, if by any means he can contrive to discover in Sodom. Sodom was all around him. Not only and energy. By saving his brother he saved in your mind, with all is horrors of distress and cal avoidance of the terms of the third command- what ways he ought to correct his disposition was his house in Sodom, but Sodom was in his himself.—Church Union. ment. They were given to swearing, as men and manner. Before we pay much attention to house. "The men of Sodom were sinners exhave been in all times and in all countries, and the disagreeableness of others, let us do our best ceedingly;" and the women of Sodom were no so, when forbidden to use God's name in vain toward correcting our own. —that is, in false oaths, in foolish or unneces- So far as our treatment of unpleasant ac- hopelessly contaminated and defiled by the to be unhappy in the present, may learn a les- world. Nothing will cheer or encourage you. sary oaths, or, in short, in any but the most quaintances or repulsive neighbors is concerned, prevailing ungodliness.

taken plainly and reverently in God's name. The careless, flippant way in which oaths are speech, or our manner expressive of displeasure and covered him with unspeakable disgrace, and it startles him, then it becomes pleasing, then class of thoughtful, honest enquirers after truth, administered in many of our courts not only or disgust. Sometimes, at moments of rare made him the father of two accursed nations, not want. And, honey," she added to her easy, then delightful, then frequent, then habit as they desire to be considered, insist upon lessens the usefulness of the oath, but greatly fitness, we may wisely correct those to whom which were excluded from the congregation of gloomy friend, "it's all dem supposes as is ual, then confirmed; then the man is impenitent knowing everything, before doing anything, and

Lot among others. "Who dwelt in Sodom." Persons go far out of their way to gather up an to be, a commune.—S. S. Times. Already he had gone from the neighborhood of oath; nay, they string together countless oaths Sodom to live within the city. From the and curses into a meaningless jumble just to exhibit their audacity in defying God. It is a sad yet truthful comment upon the general morals of our people that profanity is scarcely counted

uses it to traduce it, or to lesson the faith which | prosperity, and some in adversity. had captured it. Josh. 19: 47. Hence this wretch who pollutes it with oaths and curses.

Dan is at the head of the Jordan. This pursuit was evidently made all unknown to the enemy. "Divided himself against them." Abram made three divisions of his men, one hundred and six, if equally divided, to a company. "By and six, if equally divided, to a company. "By and six, if equally divided, to a company. "By and six, if equally divided, to a company. "By as the decided of the Jordan. This pursuit is that our children drink it in as they do their native air. Children of Christianity speaks of development, Christianity speak

mandment be brought into the foreground.

Salem is an old name for Jerusalem. Mel- her endeavors. Profanity is not, like intemperchizedek means "king of righteousness." It ance, intrenched behind an almost unconquer reason-and almost without a cause; therefore it would be more easily overcome.

DISAGREEABLE PEOPLE.

land. Gods and goddesses had many worship- which shall be of general application is no easy did in his wealth, the change would not be so the friendless young men. You may save them matter. We know whom we like and whom great; but we find He gave him tithes of all." Of all the spoil we dislike, and we can name the qualities which captured from the foe Abram gave him a tenth seem to us estimable or repulsive; but it takes part. Here we have the first mention, in the no very deep thought to bring us to the conclu- It is hard to bear all this. There are thousands Canadian Presbyterian.

solemn oath. Notice the unselfish spirit of this be pretty sure to class a Milton among the the friends who would love to remain true. people in whose society he could take no pleas- But when a man can come down and bear all is mere prudence as well as a moral duty.

The fifth chapter of Matthew, following the the best and the most intelligent of their asso- Richard Cordley.

solemn and truthful asseverations, they substitu- our constant duty is to exercise the courtesy of Lot did not stay long in Sodom, but yet he was Nancy, and she earned a moderate living of warmth into your heart. ted for God's name heaven, the temple, the altar, unfailing charity,—and this charity will be ex- stayed too long. He got out of it in a hurry; by washing. She was, however, always happy. their own heads, or some other thing which they ercised the more easily for every attempt to had neither the right nor the power to pledge. note and correct our own failings. We ought had neither the right nor the power to pledge. note and correct our own failings. We ought had neither the right nor the power to pledge. note and correct our own failings. We ought had neither the right nor the power to pledge. note and correct our own failings. We ought had neither the right nor the power to pledge. note and correct our own failings. We ought had neither the right nor the power to pledge. note and correct our own failings. We ought had neither the right nor the power to pledge. note and correct our own failings. We ought had neither the right nor the power to pledge. note and correct our own failings. We ought had neither the right nor the power to pledge. note and correct our own failings. We ought had neither the right nor the power to pledge. note and correct our own failings. We ought had neither the right nor the power to pledge. note and correct our own failings. We ought had neither the right nor the power to pledge. note and correct our own failings. We ought had neither the right nor the power to pledge. note and correct our own failings. We ought had neither the right nor the power to pledge. In the right nor the power to pledge in the right nor the power to pledge. In the right nor the right nor the power to pledge in the right nor the right nor the power to pledge. In the right nor the right nor the power to pledge in the right nor the right nor the power to pledge in the right nor the ri This practice our Saviour condemns as profane, and in so doing places under times and in so doing places under times swear with "by gosh," "by in modern times swear with "by gosh," "by in the interest of the gospel they neglect or refuse to obey what the gospel they neglect or refuse to obey what one, but I should think your thoughts of the gospel they neglect or refuse to obey what of the gospel they neglect or refuse to obey the gospel they neglect or refuse to obey what of the gospel they neglect or refuse to obey what of the gospel they neglect or refuse to obey the in modern times swear with "by gosh," "by golly," "by George," or by the use of the name of any other person or thing. "Swear not at all."

Swearing is always wrong unless required by swear golly and the week of the name of any other person or thing. "Swearing is always wrong unless required by that we think, at every meeting with men and the aborninations which vexed his soul clear to the sapprinations which vexed his soul clear to the sapprination to sappring the sappring to the sappring the sappring to the sappring to the sappring to the sappring to

cally true of cursing. One does not make curs- may dislike their defects and wrong-doings, we There are many men to-day who are pitching ing any less sinful by omitting the name of God. are not unwilling to help them so far as we their tents toward Sodom, they have not settled "Damn you," is the same as "May God damn may, and that, though we may not enjoy there, nor would they on any account think of you." "Go to hell," the same as "May God handling the chestnut burr, we hope that making Sodom their home, but they pitch their send you to hell," etc. God is the only one who there is a good kernel within. It is never tents that way, and the end is not difficult to could possibly render a curse effective, and so, of course, his name is always implied when not who are rightly called disagreeable, have become afterwards, then cursed with Sodom's curse to so through early lack of opportunities, or mis- the latest generations; this is the result of pitch-I doubt whether there is any other sin which fortune, or sorrow, or supercilious treatment, or ling the tent toward Sodsom.

in our time is so generally practiced, and in such lack of any helping hand to open the hard-closed When will men learn to beware of dallying an open and presumptious way, as the sin of doors of their mind and soul. Not until we with sin? When will they learn that pitching "And they took Lot." Chedorlaomer, the profanity. Take a dozen men, as you would have thought as we ought, and done as we the tent towards Sodom is but a preparation for "And they took Lot." Chedorlaomer, the gather them promiscuously from among those ought, toward those whom we do not like, can building a house in Sodom, and building a house who do not profess religion, and the oaths and we exercise our manifest right to let them alone. curses emitted by them daily could be counted That we have such a right, and that we not ment of Sodom's sins, and in the calamities of by hundreds. Those who pray daily to Our only may, but should, exclude some disagreeable Sodom's overthrow? How much better to be Father in heaven, "hallowed be thy name," people from our society, just as far as we can a pilgrim with Abraham, alone upon the distant must be shocked to the heart to hear how un- possibly do so, is unquestionable. One thing is hills, than to have Sodom's pride and fullness ceasingly and wantonly that name is desecrated. certain, that society is not, and was never meant of bread and abundance of idleness, and Sodom's

"THE UPS AND DOWNS OF LIFE."

commandment," thereby giving it a pre-emi- of life are not all painful by any means, and the in scenes of folly and dissipation. By the grace every day life, too. There is no way of getting severest tests are not always those which press of God, however, he had been led to see the out of scrapes half so good as not getting into deference, will, perhaps, gain his point by silence There is another species of profanity practiced the hardest. The whole of life leaves its impress error of life ways, and, as I believe, to sincere them. The man who doesn't do a bad thing as effectually as anything he can say.—Shenston. the mountainous parts of Canaan before the called profane. I refer to those who speak to rectify mistakes except one who "Armed his trained servants." Led out his slightingly of God—of his attributes, his providence his Word his Son. The providence his Word his Son. The providence his Word his Son. The providence his Word his Son to me how it happened that he was led to neglect well as which he had been crooked, it would be necessary to set them dence, his Word, his Son. The proud, learned well as winter, sunshine as well as frost, to mathe house and worship of God, which he had been crooked, it would be necessary to set them infidel takes the name of God in vain when he ture the harvest. Some men are wrecked in taught to attend in his boyhood. "I was not a straight. The boy was right. A few persons

it challenges, just as much as the ignorant wretch who pollutes it with oaths and curses.

It is very rare to find that perfect poise of character which Paul described when he said he easily led either way, to good or evil.

But street to find that perfect poise of the find that perfect perfect poise of the find that perfect perfect poise of the find that perfect perfect perfect perfect poise of the find that perfect pe There could be no better time than now for "knew how to abound, and how to be in want." what helped in a great measure to turn me away than half of those found in the medical books. any reward.—Horace Mann. Christian people to enter a united and earnest He had learned to bear the contrasts of life, its from attending church was this: Two of the Try it.—Examiner. tuted for it, by some scribe in copying the book. Professit against this growing evil. Professity winter and its summer, with entire evenness of members of our congregation, one of them an has become so rife that our children drink it in temper. He could bear the heat and the cold elder in the church, and both of them intimate

be so cried down that it shall become unpopular ! is often the greatest misfortune that could hap-opportunity, which, if it had been improved, Are Christians as zealous for the name of their pen. We read of fortunes falling to poor girls might have saved my friend from a sad period standard of public morality—created for families God as they should be? Are not the sermons or hard-working men, and call them the favored of backsliding. The poor lad had just come "At the valley of Shareh." Probably the val- we hear often occupied with discussions that be- ones; but we knew that in nine cases out of ten from his home in the country, was almost a ley of the Kedron, close by Jerusalem, is here gin in nothing and end nowhere, when they this was the most unlucky event of their lives. stranger in the town, and needed a friendly meant, for this valley is called "the king's dale." could better be employed in exposing and scath-2 Sam. 18: 18. The King of Sodom escaped ing this brazen-faced vice? Let this third compuffed up by it nor lose his balance; neither have expected good counsel did not seem to care Let the church contend against profanity as break out into extravagance nor be betrayed for him, he felt neglected; and as invitations to it contends against intemperance, and it would into vice—there is the making of a king in him. evil were not wanting, these proved most power-

able appetite. It stands alone -a sin without a no uncommon thing for a man to fall from affluself. If Christians reverenced the name of their It is not merely less money, smaller rooms, ings, do not pass by in silent indifference the God as they reverence their own names; if they cheaper clothes, and coarser food. This could young lads whom you may see sitting on the superior to Abram; both were kings and priests; neither had a formal consecration; of their nuch toward mitigating this evil.—W. Advo
neither had a formal consecration; of their nuch toward mitigating this evil.—W. Advo
to be of God3—Dr. McCalloch

were as jealous of his honor as of their own of one's condition and associations. Privileges are cut off, influence is lessened, friends fall to be of God3—Dr. McCalloch

were as jealous of his honor as of their own of one's condition and associations. Privileges are cut off, influence is lessened, friends fall to be of God3—Dr. McCalloch superior to Abram; both were kings and priests; were as jealous of his honor as of their own be easily borne. But there is the entire change door steps, or standing at the street corners. OPPOSITE NORMAL SCHOOL. Is the Bible. Afterwards it occurs often. "Possessor the Bible. Afterwards it occurs often. "Possessor would have no great difficulty in pointing out, impatience, if at all. If a man could move in of tempters to evil. We need more active of heaven and earth." We have little idea of the or at least in bringing to mind, those whom we the same regard, and prompters to good. Be thoughtful for the souls force such words had in that idolatrous age and think disagreeable; but to formulate a definition exert the same influence in his poverty as he of the young around you, and particularly for

The friends, who in our sunshine live,

Bible, of tithes. The Levitical law required the sion that, after all, the quality of disagreeable of beaten men who are beaten altogether, bank-Jews to give a tenth part of their income for ness is relative, and not absolute; and that, at rupt in life as well as fortune, in spirit as well the support of the priesthood and the temple service. "Give me the persons, &c." The goods which does not approve itself to us, as individwhich does not approve itself to us, as individnever take hold of life again; some are made taken from the enemy by Abram came princi- uals. One man's meat is another man's poison sour and fault-finding, very Ishmaelites, with pally from Sodom and Gomorrah, but, by the rules of war, they now belonged to Abram. "I able to one, may appear the most delightful of every man's hand against them; some are made have lifted up my hand." That is, had taken a companions to another. A Chesterfield would sensitive, suspicious, and jealous, driving away

ure; and a Burke would not be able to find the results of it, and still be true to himself, at all beholden to the king of wicked Sodom. much enjoyment in the fellowship of a Lovelace. still be a man, there is nobility in such a char-He did not covet the riches of Sodom. "Which In general, one cannot like an individual, or an acter of finer grain than sits in castle or hall. the young men have eaten." Of the flocks, some element of character, in which he finds nothing When a man can accept all the consequences of congenial. Therefore, before we conclude that, his change, and yet bear himself like a man, the his change, and yet bear himself like a man, the in his need, nor is he less happy that hath no results. Those who want to stay at home before we conclude that, his change, and yet bear himself like a man, the in his need, nor is he less happy that hath no results. Those who want to stay at home before we conclude that, his change, and yet bear himself like a man, the in his need, nor is he less happy that hath no results. Those who want to stay at home before we conclude that, his change, and yet bear himself like a man, the in his need, nor is he less happy that hath no results. with me." Canaanites. Jewish exclusiveness by ascribing the quality of disagreeableness to a grace of God reigns in that heart. I do not BlankBook Manufacturers, had not yet arisen,—a proof of the antiquity of person, we remand him to a low or pitiable con- mean a man who goes about with defiance in dition, we ought to discover whether we are do- his look, as if he would say, " I am as good as ing anything more than to say that his path is any of you yet;" nor a man who is broken by 1. We must not be found among evil men, not ours, and that we do not comprehend his his misfortunes, and moves about with a meek, nature and his aims. That we do not like him submissive air, as if he would ask pardon for may be our fault rather than his, and when we being alive; but a man who calmly and resoexpress our dislike, we may be unconsciously lutely meets the changed conditions of his lot, displaying our own ignorance or incapacity. and does the best he can, "with malice toward Plainly charity, in the expression of personal none and charity toward all." There is a grandopinion concerning the disagreeableness of others, eur in such a character which surpasses brave exploits or daring deeds. It is the ruling of the But there are people who, in the opinion of spirit, which is better than taking a city.

PITCHING TOWARD SOLOM.

swearing has the third commandment for its unduly self-asserting, or hopelessly narrow in When Lot separated from Abraham he pitch- O! hear for pity's sake, their plaintive cries." text. The third commandment forbids the vain their views of life, or darkly ignorant; or per- ed his tent "towards Sodom." He did not go A traveler was crossing a mountain height ing, "Oh, that I were a rich man!" or improper use of God's name, such as using it haps, without showing any marked or tangible to Sodom, and it is not certain that he intended alone, over almost untrodden snow, Warning for a bad purpose, using it in improper connectrait of unpleasantness, they are entitled to that to; but while he left Abraham behind upon the had been given that if slumber pressed down that you have not a friend in the world. Shed waste in life, in advancing His kingdom, than I for a bad purpose, using it in improper connections, or surrounding it with any but the highest and purest associations. It has been commonly held that the name of God might be properly used in judicial oaths. The Bible cerproperly used in judicial oat tainly forbids using oaths in any other name. by every means in our power, how far we ourselves day to day with their unlawful deeds; but yet upon his brain and eyes which was irresistible. kindness, and every hour in the day whisper to ly blessed me, who am nobody, to be be of some better; and ere long Lot found his whole family

decreases the respect of the people for God's we have a right to speak; meanwhile, our every the Lord, through all generations. Gen. xix; makin' you so mis'ble. You orter give dem all then obstinate, then resolves never to repent, and as the result, they are always in doubt and perup, an' jes' trus' in the Lord."—Presbuterian. ----

shame and overthrow at last .- The Christian.

It is a very common idea that the discipline My friend and I were sitting together one on which to hang a complaint. In the matter of life consists of its painful or rough experi- evening, talking familiarly about some of the of church finances the rule is just as good Hebrew means the "crosser-over," probably from Abram's crossing the Euphrates, when coming bids lying, stealing, and murder, also forbids and opposition, are the trials. The man whose profanity, and when our Saviour made his epi- course is all smooth we regard as having no trials. life. He was seldom seen in any place of wor- tion, better even than Mr. Kimball; for either tome of the law, this third commandment was But this is a mistaken and very narrow view. ship, but spent the Sabbath in idleness or of these may fail, but that rule is infallible. merged as a factor into the "First and great The whole of life is a training-school. The tests pleasure-taking, and many of the week evenings It is an excellent principle to govern one's

bad sort of lad," said he, "when first I came to have lost their lives by swallowing pins, but The devil tempts men through their ambition, and six, if equally divided, to a company. "By night." In the night a few men can rout an army. "Hobuh." This town is supposed to have been about two miles north of Damascus. The left of Damascus, as one faces the east, is her meant; and that is on the north of the left of Damascus, as one faces the east, is her meant; and that is on the north of the left of Damascus, as one faces the east, is hough they used to speak to me kindly when I happened to be outside as they passed, they never and science were but in their childhood, has of winter. A healthy spirit will maintain a happened to be outside as they passed, they never asked me to go along with them. If they had asked me to go, it might have saved me to go along with them. If they have comes it that this book has asked me to go, it might have saved me to go along with the might have saved me to go along with the maintain a happened to be outside as they passed, they never asked me to go, it might have saved me to go along with the might have saved me to go along with the might have so give and side of some kindle of with the might have so go along with the might have saved me to go along with the might h

> be found that far greater success would attend Better than royal blood flows in his veins. ful and gained the day. Those years spent in And there is equal peril in coming down. sin were the cause of much sorrow to the heart The peril is different, but none the less. It is of his parent, and of many bitter regrets to himence to poverty. There is a great deal to bear Teachers, and Christian workers, when on in such a change, more than one would think. your way to the Sabbath School and other meetaway. It is hard for a man to see why his judgment is not as good now he is poor as when he invitation of this sort, kindly given, often goes was rich. Yet he finds it does not have the a long way in winning the hearts of the young. same weight. His word used to be listened to And many may be even waiting for, and expect-

THINK OF THESE THINGS.

from many unavailing regrets, and their mothers,

in the dear old homes far away, from many bit-

ter tears. Ask them to go along with you .-

fore, there be any kindness I can show, or any secure by means of them a change of mental atgood I can do, let me do it now; I must neimosphere, and the suggestion of thoughts and Kind words are the oil that lubricates every-day this way again."

this world. While the sap of feeding lasts, my customary themes, might be the most restful way certain people. They always have a kind, friends swarm around me in abundance, but in of spending a portion of the day of rest. the winter of my need they leave me naked. We happen to know of several cases in which

Life must be measured by action, not by time; for a man may die old at thirty, and young at eighty; nay, the one lives after death, and the other perished before he died. 'When for your help the wretched lift their eyes."

son from a poor colored woman. Her name nothing will throw a gleam of sunshine or a ray

up, an' jes' trus' in the Lord."-Presbyterian. | then he is damned.-Methodist Recorder.

THE MORAL OF A STORY.

There is a story of a lad who wrote a composition on pins, in which he asserted that "pins to hold thy tongue. - Quarles. have saved the lives of a great many people." When asked how that could be, he replied, " By not swallowing them." That lad was a phil osopher. He had discovered an important principle of morals and common-sense.

How much trouble in church affairs could b prevented by the timely application of this prin ciple. The best way to heal breaches caused by church quarrels is not to barbor church quarrels. By carefully abstaining from all things that have a tendency to result in contention and heart-burnings-a comparatively easy thing whole fire department cannot put out a great fire, but any child can refrain from playing with matches. The same rule is a good one for the pastor. The true way to reconcile opponents is not to make any-to be so wise and circum-ASK THEM TO GO ALONG WITH YOU. spect that even malice itself can find no pretext

exalted the condition of women-raised the Church" that blessed thing, a Christian home—and caused its other triumphs by causing benevolent insti- world, though accompanied with the secret contutions, open and expansive, to spring up as with a wand of enchantment? What sort of little mind; but it requires a soul of no common stamp to be satisfied with its own acquittal, and of social improvement has operated so long, and Colton.. boasted plans of amelioration have been tried, that he afflicts us. At such seasons, prayer is and failed, many codes of jurisprudence have like an arrow that pierces the dark clouds of afarisen and run their course and expired. But fliction, and makes them break with blessings on this book is still going about doing good, leaven- the Christian's head; but the arrow will fall to sorrowful with consolation, strengthening the in dependence on the Holy Spirit.

SHOULD TIRED PEOPLE GO TO CHURCH?

Many of those who stay at home all day Sunday because they are tired make a great to the languor that follows idleness.

Moreover, these tired people would often find his might. A benevolent Quaker once said: "I expect refreshment for their minds and their hearts in Malicious words are cousins in sin to idle and to pass through this world but once; if, therethe quiet services of the church. They would profane ones. Paul says "Let all bitterness and ther defer nor neglect it, for I shall not come motives and sentiments which are out of the intercourse. They cost little. A phrase of range of their work. For a hard working me- common comfort, "that by daily use hath When I see the leaves drop from the trees in chanic or salesman, or housekeeper, or teacher, almost lost its sense, will fall upon the saddened autumn, just such, think I, is the friendship of this diversion of the thought to other than the heart like choicest music." We love to meet

cause they were too tired on Sunday to go to fection, even in the kindliest soul, is tenderest God will always support his own just cause church, have been induced to try the experiby means unknown to the wisest of his creatures ment of of seeking rest, for their souls as well bearing, warmth of heart toward the cold, philas their bodies, in the sanctuary, for a small anthropy toward the misanthropic. - Richter. Remember that the excesses of our youth are part of every Sunday; and they testify that drafts upon our old age, payable with interest they have found what they sought; that the thirty years after. Success in life is very apt observance has proved a refreshment rather than to make us forget the time that we weren't a weariness, and that their Sundays never gave much. It is just so with a frog on the jump; them so much good rest when they stayed at he can't remember when he was a tadpole, but home, as they have given them since they formed the habit of church going. -Good Company.

HOW TO BE MISERABLE

recently built, and paid for and fitted out, say- I desire to be led; to follow Him; and I am Get angry with your neighbour and think deal more in ways which seem to me almost a

Follow these receipts strictly and you will be some one has truly said, "It is astonishing how miserable to your heart's content, if we may so much more ready some of us are to believe the Those who are so anxious about the future as speak-sick at heart and at variance with the father of lies than to believe our Father in

RANDOM READINGS. If thou desire to be held wise, be so wise as

I prefer the wisdom of the unlearned to the

folly of the loquacious. - Cicero. Not every one who has the gift of speech

nderstands the value of silence. - Lavater. Learn to hold thy tongue. Five words cost Zacharias forty weeks' silence.-Fuller.

There are many who talk on from ignorance rather than from knowledge. - Hazlitt.

He who refuses justice to the defenceless will make every concession to the powerful.

The Jesuit order has been defined to be "the Prætorian Guard of the dangerous ecclesiastical

We are upheld by the truth that God once walked on earth, and that a man sits on the throne.-H. G. Weston. Those who have few affairs to attend to are

great speakers. The less men think, the more they talk, -Montesquieu. Fill the heart with the treasures of the Word :

and the attractions and pleasures of sin will have

Brisk talkers are usually slow thinkers. Their is, indeed, no wild beast more to dreaded than a communicative man having nothing to

Where science speaks of improvement, Chris-

To be satisfied with the acquittal of the

demnation of conscience, this is the mark of a a book is this, that even the wind and waves of stamp to be satisfied with its own acquittal, and human passion obey it? What other engine to despise the condemnation of the world. lost none of its virtue ? Since it appeared, many It is not for God's pleasure, but for our profit,

ing society with its holy principles, cheering the the ground unless the bow is strong, and bent tempted, encouraging the penitent, calming the No Christian, though the poorest and humtroubled spirit, and smoothing the pillow of blest, ever need despair in doing a noble work death. Can such a book be the offspring of for God. He need never wait until he can obto be his duty, on ever so small a scale and look directly to God for aid and direction. If it be a seed which God has planted, it will take root,

self."—Francis Wayland. ASHAMED OF CHRIST .- Ashamed of Christ ? mistake; they are much more weary on Sunday of him who has redeemed man's nature from night than they would have been had they gone | wretchedness, and first given to the race a secuto church at least once; as the time must often rity of immortality—an interest in an eternal drag heavily on Sunday for the lack of something | world ! Ashamed of him, who is the "express imto do and to think about; and the consciousness age" of God; "in whom dwelleth all the fullof having spent the day unprofitably must some- ness of the Godhead bodily;" "by whom all times add mental disturbance and dissatisfaction | the worlds were created," and who still sustains the worlds from annihilation by the power of

grow and bear fruit, "having seed within it-

cheerful, inspiriting word for us. They make

Though the difficulties throng, And the struggles may be long, And the powers of evil strong, Hope on For to patient, brave endeavor

Cometh utter failure never,

And the crown at last forever

Shall be won. God knows me better than I know myself. Sit by the window and look over the way to He knows my gifts and powers, my failings and your neighbour's excellent mansion which he has my weaknesses, what I can do and not do. So quite sure that He has enabled me to do a great

> Satan is continually suggesting doubts to the sufficient to silence for us all such questions. He is the God of truth; he cannot lie. But

Do AND Know. - Obedience ensures knowledge in the matter of salvation. The reason plexity.—Religious Herald.