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.

SAINT JOHN, N. B., FRIDAY, MAY 21, 1880.

WHOLE No. 1373.

THOMAS LOGAN, Fredericton.

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The Intelligencer.

BY PROF. J. A. HOWE. GETHSEMANE.

Matt. 26; 36-50. GOLDEN TEXT: Not as I will, but as thou wilt. Matt.

NOTES AND HINTS. the garden was preceded by the teachings and the prayer mentioned in John 14-17 chapters. "Gethsemane." A Hebrew word meaning oil-

at the foot of Olivet. " Saith unto the disciples." To eight of them who were left there. "Sit ye here." They were to form an outer guard. Then, too, Christ really wished to be alone with his Father. " Took with him Peter, and the two sons of

Zebedee." These disciples were with Christ on the mount of transfiguration, at the restoration of a young maiden to life; and they are especially mentioned as disciples of character and influence, in various other instances. They were chosen, rather than the others, in view of what they were in faith and ability. "Began to be rowful and very heavy." The literal rendering is "began to be sorrowful and to be troubled." Mark says, " began to be sore amazed and to be troubled." Horror of the experience before him began, like a dark shadow, to spread over his achievement. soul. It was an involuntary feeling, and he could not throw it off.

death." A proverbial expression denoting extreme sorrow. A little before, Jesus had said to his disciples "peace I leave with you, my peace I give unto you * * *. Let not your Luther. His words rang loud over the places to his disciples "peace I leave with you, my peace I give unto you * * *. Let not your heart be troubled, relither let it be afraid." Now he is in greater distress than they could possibly be, ane who shall give him peace? His sorrow of spirit was oppressive, as it were, to sorrow of spirit was oppressive, as it were, to sorrow of spirit was oppressive, as it were, to sorrow of spirit was oppressive, as it were, to sorrow of spirit was oppressive, as it were, to sorrow of spirit was oppressive, as it were, to sorrow of spirit was oppressive, as it were, to sorrow of spirit was oppressive, as it were, to sorrow of spirit was oppressive, as it were, to sorrow of spirit was oppressive, as it were, to sorrow of spirit was oppressive, as it were, to sorrow of spirit was oppressive, as it were, to sorrow of spirit was oppressive, as it were, to sorrow of spirit was oppressive, as it were, to sorrow of spirit was oppressive, as it were, to sorrow of spirit was oppressive, as it were, to sorrow of spirit was oppressive, as it were, to sorrow of spirit was oppressive, as it were, to sorrow of spirit was oppressive, as it were, to sorrow of spirit was oppressive, as it were, to sorrow of spirit was oppressive, as it were, to sorrow of spirit was oppressive, as it were, to sorrow of spirit was oppressive, as it were, to sorrow of spirit was oppressive, as it were, to sorrow of spirit was oppressive, as it were, to sorrow of spirit was oppressive, as it were, to sorrow of spirit was oppressive, as it were, to sorrow of spirit was oppressive, as it were, to sorrow of spirit was oppressive, as it were, to sorrow of spirit was oppressive in the title tea table gossip, to shell of spirit was oppressive in the sunday school in 1736, and started his first Sunday school in 1736. Nearly twenty years before he

it be possible," Mark says, "all things are possible unto thee; take away this cup from me." Luke says, " if thou be willing, remove this cup from me." The writers give, then, the sentiment uttered, rather than the precise language used. Let this cup pass from me." The cup now pressed to his lips, not yet drank, and from the drinking of which his holy nature involuntarily shrank. The terrible earnestness of this prayer is best shown in Luke 22: 42-44. The cause of Christ's horror of his coming death is a great mystery,

only partially, if at all, explained by any theory. " Not as I will, but as thou wilt." The dread was involuntary, the extent of its influence in Christ was checked by his will. The desire to escape suffering we cannot help; but we can help its influencing us to say "my will, not

Luke says they " slept for sorrow."

boasted of his readiness to share death with "Why do you look so happy, my boy?" Christ. " One hour." Not meant to be definite, yet throwing some light on the length of time that Christ was gone. "Watch and pray, &c." Him?" That is, lest they, in the events at hand, through "Oh, I know I have."

his request to God, but always the spirit in him | Christian ?" tone of this petition to the influence of the my sins." angel mentioned by Luke.

" Sleep on now." This is translated in another sinner?" "Sleep on now." This is translated in another sinner is version, "do ye sleep the remaining time?" and "Oh, yes; I have felt that many times. I Presently I stumbled, and then a big, gray With them life's record is made. thus denotes astonishment. "Let us be going." know I have done many wicked things." This is the language of haste. Probably then | "What wicked things have you done?" wounded by the treachery of Judas.

the temple (Luke 22: 52) armed with staves, been so wicked as not to love Him." of Roman soldiers, (John 18: 3) of servants "And did you repent of this sin ?" and of some of the priests and elders. Luke 22: Him to forgive me." 52. They evidently expected to meet resist- "But did he forgive you?" THEY HAVE FURNISHED THEIR PRINTING ance. "Gave them a sign." Probably this was "Oh, yes." the usual salutation of the Master by the dis-

THOMAS A'KEMPIS. BY OLIVE E. DANA.

Some men leave deeds behind them; some that you did not before ?"

Among those who have left little but words "Oh, yes, very much; I love to read it as were only yesterday how I lay in my clean, work, and to extend their good influence by our like that of the grinning mummy at the Egypyet words which have lasted for centuries, often as I can. I could not understand it be- white bed that night, till past midnight, trying own offices of judicious friendship, instead of tian feasts, has no terror in it, for I, "see him, coming home to very many homes, yet never fore, but now I love to hear it read. Every to decide which was the greater sin, appropri- harming their reputation and limiting or des- and can eat and drink."—Rev. W. M. Taylor, hackneyed nor trite, the same truth and fitness morning, when papa reads it, I listen to every ating the money that was left after buying the troying their labors by our own folly or wicked- D. D. heart which received it yesterday, is Thomas "What part of it do you love best?" A'Kempis. His is one of the few books that have "The New Testament, where we are told how guilty wretch. My dear Sunday school teacher, | world's greatest composer: "It is, perhaps, one

of old time for our sake." Travellers tell us that some of the dwellers on "I love to be with them. If I know they was some time before I could feel that God had down." How great is the injury done to emitted the formulation was used and sheeter, but I had a contempt for death, truth he has a right to every testimony you can the Alps are accustomed to call to each other, love Jesus, then I love them very much."

The love to be with them. If I know they was some time before I could be that he must die. The nent men, in every department of labor, by ill- and prided himself on his fearlessness in facing it. give him of your interest in what he preaches, with a peculiar, far reaching cry, and to answer "In John's first Epistle iii. 14, we read: sickness and the effect of the bruise on my head advised and extravagant eulogy, every student A rough and wicked life, with none but evil and looking at him is one of those testimonies. one another from peak to peak. The traveller We know that we have passed from death unlassociates, had blunted his sensibilities, and Look at the preacher, because your good exmay hear this cry, but can not give it in return. So across the centuries, a few have spoken whose words resound through all the years. Many have come to Christ for pardon; if you love hear the made profamity and scorn his second nature. To hear him speak one would have thought he had no piously-nurtured childhood to remember, and have come to Christ for pardon; if you love had no piously-nurtured childhood to remember, then and have come and artists are artists and artists and artists are artists and artists and artists and artists are artists and artists and artists are artists and artists are artists and artists and artists are artists. The formula associates are artists and artists are artists are artists are artists are artists. The formula associates are artists and artists are artists are artists are artists are artists. The formula associates are artists and artists are artists are artists are artists are artists. The formula associates are artists are artists are artists are artists are artists are artists. The formula artists are artists are artists are artists are artists are artists are artists. The formula artists are artists are artists are artists are artists are artists are artists a

SABBATH SCHOOL LESSON .-- May 30. do very many seemed to have cared to look up the little known concerning him, the meagre devil tempts you to do wrong?" outline, to which his words give grain and color. "Pray to God to help me to do right." A monk from the age of thirteen, rising from "But what if you forget to pray, and so do his first low position to fill high offices, giving wrong almost before you think of it! What if Order, little beside this do we find. The year then?" of his birth is given as 1380, that of his death as "I shaall go and tell God I am very sorry Then cometh Jesus." The coming of Christ 1471. And the whole of this long life, save and ask Him to forgive me."

slight honorable mention was made of his en- not have displeased Jesus.' What will you do press. It was a garden of olive trees, in the durance and labors. His best known work, "The Imitation of Christ," has been many times. This seemed to trouble the little boy. Mr. durance and labors. His best known work, then? suburbs of Jerusalem, east of the brook Kedron, translated into every language of civilization. It has been often remarked upon, that such "For the first few months after I gave my

Follow thou me."

One is almost involuntarily led to contrast not be filled with doubts and fears, but you will with this life, so quiet, shut out from the activ- be happy all the time.' "My soul is exceeding sorrowful even unto ities of men by high cloister walls, and by the sorrow of spirit was oppressive, as it were, to the very point of death. "Watch with me."

Mark says, "tarry here and watch." The word for "watch" means to abstain from sleep," "to be vigilant," and so, "be on guard against danger." This is the meaning here, as the passage in Mark shows.

Mark shows.

Wrong in his boldest manifestations about him, and conquered. Few like A'Kempis, would the weekly count of her silver.

"Yes, I always liked it," said she, "and what the working among the prisoners, for their had been working among the prisoners, for their physical, and spiritual improvement, by which had been almost totally hidden, was Luther's work.

The other day, and found her going through with the other day, and found her going through with the weekly count of her silver.

"Yes, I always liked it," said she, "and what working among the prisoners, for their had been and I well only on one point. Use such land assault and battery while under the almost totally hidden, was Luther's work.

The other day, and found her going through with the other day, and found her going through with the weekly count of her silver.

"Yes, I always liked it," said she, "and what working among the prisoners, for their had been and I well only on one point. Use such land assault and battery while under the and spiritual improvement, by which had earned for himself the designation, the working among the prisoners, for their had been and I well only on one point. Use such land assault and battery while under the find and I well only on one point. Use such land assault and battery while under the find and I well only on one point. Use such land assault and battery while under the find and I well only on one point. Use such land assault and battery while under the find and I well only on one point. Use such land assault and battery while under the find and I well only on one point. Use such land assault and battery while under the find and I well only on one point. Use such land assault and battery while under the find and I well only duty, and the same reliance on the Bible and trust in it. It might well be wondered what position Thomas A'K empis would have held, gravely looking up at the top shelf. "The day

AM I REALLY A CHRISTIAN?

ier setting of men and action ?

over Christ's announcement of his coming de- since been published in the Conversion of Child- room of the toll-house.

"Saith unto Peter." Because Peter had Hammond said to him:

"I think it is because I have found Jesus."

PRINTERS | lack of preparation, be overcome. "The spirit indeed, &c." A truth that excuses their sleep and that warns them to be ready for the hour | "But how do you know? We read in I Peter to my father and mother, who never dreamed iii. 15, 'Be ready always to give an answer to every man that asketh you a reason of the hope breath by a nasty 'Connecticut seed' sigar, until that is in you, with meekness and fear.' Now I reached a pair of bars through which I was to sixth year. "The second time." Three times he repeated what is your reason for thinking that you are a take a short cut across the fields and woods.

doth betray me." Words of grief from a heart parents. But the other night when I heard you and I was whirling over and over, with the tell of how Jesus Christ died such a dreadful fences and the rocks and the trees and the whole of Bible truth at the present time, and those "Judas." Induced by avarice to betray death on the cross for us, I felt I was a great world, like one of the swiftly revolving pulleys Christ. He was paid thirty shekels (\$15.00) to sinner not to love Him for I felt ashamed that in my father's machine shop. Then an awful

" How do you know?" ciples. "Kissed him." Oh, Judas! "Friend." "I know it, because I heard you read out of for that sewing society at my mother's, standing away from this treacherous kiss, but in meek- ful and just to forgive us our sins; and I con- was bathing my face with her handkerchief that ness of spirit received it. "And laid hands on fessed my sins: so I know he forgave me." she had saturated with water from a brook Jesus." Jews and pagans unite to arrest the "But are there no other reasons why you near by. Lord. His ill-treatment at once began. He think you are a Christian? What do you love "Soon my father, who had become anxious was bound as a dangerous person and led away. | now that you did not love before ?"

wonder that Whittier speaks of him as "moved "Tell me how you feel toward those who you failed to comfort me even.

to the many, save as he has left such a revelation and save me in the way say, madam, that I have never in any way which surely follow it in the minds of a disgust- your death, and offered spiritual counsel. But tion as few leave, of his most inmost life. Neither you did when I asked you what made you so tampered with the filthy weed."—Advocate and ed public of readers. In effect, though possibly the sick man paid him no attention or respect.

himself much to meditation, comforting the de- you get angry and say some naughty words alsolate, and doing and bearing much for the most before you know it? What will you do

one journey into another country, was passed "But suppose something says to you, 'You in the monastery of St. Agnes; in which some are not a Christian, for if you had been you would

a work should come from a monk, from a mon- self to Christ, I used to find so much sin in my astery, when it might be expected that almost heart that I often scarcely dared to hope that I no good could come therefrom or be therein. was a Christian; and Satan often at such times Yet is it not without its meaning, that no soul said to me: 'You are no Christian;' but when need be compelled to wrong, though wrong be I remembered that Jesus had said, in John vi. all about it, as if the monk might have heard 37, 'Him that cometh to me, I will in no wise unto himself the words, "What is that to thee? cast out; and so I used to go at once to Him and say : 'Dear Saviour, even if I was deceived Yet it is striking that this holy monk should before, I give myself to Thee now. Oh, take have felt so entirely in his place as seems to me, and make me Thine own obedient child." have been the case. "The fitting of self to its And He always took me back to His loving sphere," seemed to have thoroughly taken place. bosom. And whenever Satan tempts you to And in this, that he should have felt himself in think you are not a Christian, if you will go to his rightful place, however others might have Jesus, I am sure he will receive you. But if questioned it, may be the source of much of his you live near to Him and pray to Him every

THE FIRST AND LAST CIGAR.

day, and seek to obey His commands, you will

and what work he would have done, had he mother brought that set home sister Mary and lived at or after the Reformation. Yet we feel I, in a frolic with our pet dog, upset a table that the "monk of Kempen" might then upon which it had been placed, and nearly all have lived what even the world would have of the cups and saucers were broken. So the counted a grand and noble life. What it was, next morning I was sent to the village to buy half-hidden, would it not have been in a worth- others to make up the loss. The sewing society was to meet here that afternoon, and mother, of course, like the good house-wife she was, anticipated with pleasure the privilege of making her tea-table bright for her guests with her new blue

REASONS BY WHICH HE KNEW HIS SINS WERE of where we then lived, and I had to cross it on a toll-bridge to get to the store. On my return A few days ago at one of the children's meet- with my basket of cups and saucers, which was thine be done." The degree of Christ's suffer- ings, Mr. Hammond, in speaking to the young presty heavy for my young arms, I sat down to ing was great; yet it fell short of the degree to converts, explained to them how it was that rest on the steps of the toll-house, and took my which the obedience of Christ willingly went, they could be quite sure that they were really small red wallet from my pocket and gave the for he was obedient unto death, even the Christians. In order to illustrate his meaning, bridge-man the two cents to pay my toll. He he repeated a conversation which he had with a saw what change I had left, and being a very "Findeth them asleep." How long Christ little boy about nine years old, in the Rev. penurious man, yet professing to be a good man, prayed we do not know. It was late at night, Baptist Noel's church in London, some years he soon persuaded me to spend it for candy and

as I trugged away from the old spider's den, not less than five thousand. with his last flattering words, 'Fine, smart little "But what makes you think you have found ears. I hurried along the road, puffling, spitting his friends. and coughing, for fear I might meet some one whom I knew, who would report me as a smoker lack of preparation, be overcome. "The spirit | "But how do you know? We read in I Peter to my father and mother, who never dreamed

"As I walked along the ground seemed to all around me. The fences on either side of me

boulder seemed to come rolling up to me like a mountain, and crushed me to the earth. first Jeans saw Judas and the police. "That "Oh, I have told lies, and disobeyed my "Then there was a crash of cups and saucers,

"The next thing I remember was opening my eyes from the frightful darkness and silence,

looking up and seeing a bevy of ladies, all bound

cups and saucers, or my attempt to acquire the ness. vile, uncleanly habit of smoking. I felt like a An English essayist says, in writing of the

THE SECRET OF A HAPPY DAY. Just to let thy Father do

What he will: Just to know that he is true. And be still:

Just to follow hour by hour As he leadeth Just to draw the moment's power As it needeth

Just to trust him, -this is all. Then the day will surely be Peaceful, whatever befall. Bright and blessed, calm and free

Just to let him speak to thee Through his Word: Watching that his voice may be Clearly heard: Just to tell him everything,

As it rises;

And at once to him to bring All surprises; Just to listen, and to stay Where you cannot miss his voice,-This is all! and thus to-day, Communing, you shall rejoice.

ROBERT RAIKES.

-Calcutta Paper

BY ELD, A. S. HUTCHINS. school can tell us the connection that the above that we have no right to speak save in obedience name holds with the introduction and establish- to large laws of truth and justice and charity, world. It alone will gentleize if unmixed with ment of the Sunday school, and give the name the number of wounds—nay, of positive murders cant.—Coleridge. of the place where and the time when it origi- of character would be far smaller than it is

He went about a stone's cast," that is, from 150 Yet there was something akin in these two to 200 feet. He fell on his face, because this Fach exhibits the same devotion to particle was something akin in these two just then entered the room.

Ward, while Luther looked outward as well. Yet there was something akin in these two just then entered the room.

Self-possession, and knowledge of the world. His influence was strengthened by belonging to, just then entered the room.

Self-possession, and knowledge of the world. His influence was strengthened by belonging to, just then entered the room.

Prohibition will burnished; nor will your steel be less strong just then entered the room.

Prohibition will because it is polished. You are to read in the same devotion will book of the law to give the sense and to cause it is polished. You are to read in the same devotion will book of the law to give the sense and to cause it is polished.

after they had been regular in attendance and technical terms. Even theological terms are James. earnest in the work, he gave shoes, clothes, etc. not comprehended by the masses; and hence

Bearing his seeds of precious corn; And God the blessing sent. " Now, watered long by faith and prayer, From year to year it grows, Till heath, and hill, and desert bare. Do blossom as the rose."

"Like a lone husbandman, forlorn,

The man of Gloucester went,

His Sunday school interest was early strengthened and promoted by the king and queen, by and the disciples had suffered much in mind ago. He wrote it down at the time, and it has a cigar at the little shop he kept in the front several bishops, and other men of ability and influence. Within seven years from the rise of ner might understand." parture, causing them now to be especially sleepy. ren." The little boy was lingering in the chapel "I shall never forget the intolerable nausea this work in Gloucester, it is said that the numafter the congregation was dismissed. Mr. the taste and smoke of that first cigar gave me ber of children taught in Manchester alone was One writer says of him: "His portrait sug-

An honest man, close buttoned to the chin;

Broadcloth without, and a warm heart within." and of exceedingly vivid imagination or wildness He died suddenly at his house in Bell Lane of fancy, are exposed to this danger; and the either diminish our wants or augment our means

conquered the flesh. Alford ascribes the changed to seemed to the conference and should be reproved by the total ascribes the changed to seemed to the conference and should be reproved by the total ascribes the changed to the conference and should be reproved by the total ascribes the changed to the conference and should be reproved by the total ascribes the changed to the conference and should be reproved by the total ascribes the changed to the conference and should be reproved by the total ascribes the changed to the conference and should be reproved by the total ascribes the changed to the conference and should be reproved by the total ascribes the changed to the conference and should be reproved by the total ascribes the changed to the conference and should be reproved by the total ascribes the changed to the conference and should be reproved by the total ascribes the changed to the conference and should be reproved by the total ascribes to the conference and should be reproved by the total ascribes to the conference and should be reproved by the total ascribes to the conference and should be reproved by the total ascribes to the conference and should be reproved by the total ascribes to the conference and should be reproved by the total ascribes to the conference and should be reproved by the total ascribes to the conference and should be reproved by the total ascribes to the conference and should be reproved by the total ascribes to the conference and should be reproved by the total ascribes to the conference and should be reproved by the total ascribes to the conference and should be reproved by the total ascribes to the conference and should be reproved by the total ascribes to the conference and should be reproved by the total ascribes to the conference and should be reproved by the total ascribes to the conference and should be reproved by the total ascribes to the conference and the conference as a second ascribes to the conference and the conference as a second as a second as a second as a second a "But have you really felt that you were a seemed to be running races, and the trees to hundred years ago, will join in these memorial affectionately given, and was received by the ment your means. If you are active and prosper-

Sabbath school; and how great the contrast be- barrels of tears over it. afforded the children living one century ago.

CUSTODIANSHIP OF OTHERS' CHARACTER

and stability of Beethoven's genius, that even wounded Scottish soldier. The surgeons had he is addressing you? "My contrition was deep and sincere, but it his admirers have not been able to write him done all they could for him. He had been told As a teacher of the most momentous of all granted that from one far station in the centu- God's people, then it would be quite right for neither raised tobacco, nor used it in any form. thors, by those who have overburdened them to despise it. But it was not so.

not always in morals, the ultimate results of the He bluntly told him that he did not want any most sincere praise, if it lacks the needed ele- religious conversation. ments of discretion, and right thinking, and "You will let me pray with you, will you sound mental regimen, may not be different from not?" Said the man at length. from mean hostility more readily than from wall. sickening praise.

our treatment of the great men of the world. every congregation in Scotland To present a false or unwise picture of a man of established reputation is a slow and difficult process; to present such a picture of one of our equals, or of an ordinary social acquaintance, is a speedy and easily accomplished act. Daily and hourly, by our words and manner, we are called on to bear testimony to others of those known to us, and unknown, or partially known, gone to them. If that testimony is in the line of silly and unmerited praise, or hasty and unjust hymn was done. criticism, or one-sided and ignorant information, we may by it greatly, and perhaps permanently, injure the reputation and the moral usefulness of those of whom we speak amiss. The harm that we can do in the one direction of laying false emphasis—perhaps unwittingly—upon some particular deed, or word, or phase of character, may be as hurtful as though we had lied outright and set about to wreak malicious vengeance upon those whom we profess to honor. Could we always remember that, when we speak How many of the young friends of the Sabbath of our words, the custodian of his character, and

in Mark shows.

"He went a little further and fell on his face."
He went about a stone's cast," that is, from 150
He went about a stone's cast," that is, from 150
He went about a stone's cast," that is, from 150
He went about a stone's cast," that is, from 150

"Teacher of the poor."

A'Kempis seemed only to look inward and up, ward, while Luther looked outward as well. Yet there was something akin in these two because it is polished. You are to read in the and moving in, good society. The king and book of the law to give the sense, and to cause do that. queen sent for him at Windsor, to talk over his the people to understand. Bossuet says, "Subsystem with him, in order that they might, in lime speech only amuses a few, and benefits Raise me but a barn under the shadow of St. some sense, be his disciples, and adopt and re- fewer still." This plainness of speech must not, Paul's Cathedral, and give me a man who shall ommend his plan. In this interview he re- however, be confounded with that which is low preach Christ crucified with something of the marked that his work was " botanizing in human or trivial, much less with what is vulgar. The energy which the all-inspiring theme is calculated

language of the Saviour is a heavenly model. to awaken, and you shall see it crowded with "All that I require," said Mr. Raikes to the Simple language stands in antagonism with warm hearts; while in the statelier building parents of the children, "is that they have clean high-sounding phrases, strings of superlatives, hard by, if the gospel be not preached there, the hands, clean faces, and their hair combed." To and rare or technical expressions. Very few matins and vespers shall be chanted only to the many who were bare-tooted, and needed clothing, persons in a congregation are acquainted with statues of the mighty dead.—James Angell He manifested so much kindness that James their interest in the preaching is lost. I reforces which are diffused through nature—when member once to have questioned a college-class I think of that calm balancing of their energies of cleven on history. The word transmigration which enables those most powerful in themwas used in connection with the old Egyptians. selves, most destructive to the world's creatures of transmigration. They knew the meaning of the Latin worl the signification of its parts. the Latin word, the signification of its parts; but as applied to doctrine, they had no accurate conception. Yet the young theologian will talk of transmigration or metempsychosis as if every the Great Disposer of all.—Faraday. should be, as some one has said, to use language that "the poorest old woman sitting in a cor- hardest words in the English language are, "I

exaggeration. The pulpit should have a sacred battle, and it was entirely my own fault." his own moral sense, and sapping the morals of showing how much wiser you are than when you his congregation. Men of intense earnestness, went astray. He died suddenly at his house in Bell Lane in the city of Gloucester, 1811, in his seventy-habit grows upon them. A story is told of a minister so prone to exaggeration that after his for each man to decide for himself, and do that In these lines I address many lovers of the cost him many a pang, and that he had shed

SENSE OF GOD'S PRESENCE.

wont to visit Gethsemane by night, and so looked me. If he had not been 'wounded for my I thought L was dying. I longed to see my and slight through Christ, mitigates our afflictions, does the stock-broker ever and unceasingly talk for him to be there at this time. "A great transgressions,' I know I must have been lost father and my little sister, and one of the state of the st multitude." This was composed of a police from for ever. It made me cry to think that I had then I wondered if it was possible for a boy with the total of our Master refuse to be satisfied, until not then I wondered if it was possible for a boy with the sickening taste of tobacco on his tongue and calculated to increase your interest in heavenly thing, which poisons every other experience. only the victim of their hate was crucified and lips, and the vile odor in his breath, to go to things, and point you to the Lamb of God, who lips and the vile odor in his breath, to go to things, and point you to the Lamb of God, who lips that because of the viled buried, but a seal must be placed on his grave, and others whom such a crowd would attract, and I asked heaven and be welcomed by the pure, whitethe feast. Rather it is itself that which gives They could not hush those mutterings of fear Jesus bids us come to him. Oh! come and the feast its real glory, and the festival to us is and remorse. There may be but a breath of learn the Saviour's matchless love. Come, pre- twice a feast, because he is there. He makes wind, yet there comes to the silent ship resting pare to reign with him above. Come, learn of the brightest element in our blessings; he gives on the silent ocean a groundswell that ever rocks him. Come, bear his yoke. His gracious words to us the real joy of our prosperity. And when it, but not to repose. Thus men try to seal A term of civility. Notice, Jesus did not turn the Bible, 'If we confess our sins, He is faith- around me. My beloved Sunday school teacher are, "My yoke is easy, and my burden is light.', affliction comes he mitigates it with his sympa- down their sins and lock the sepulchre that thy and cheers us under it with his fellowship. they cannot further disturb their peace, but all He comes to us not as a spectre in the night, in vain.—Presbyterian. out as a father to lap us in the mantle of his love. "Bane and blessing, pain and A poor old deaf man resided in Fife; he was on account of my prolonged absence, and had In addition to that true responsibility for and no darkness for us could be so dense as that and so dense as the solution to the solut "Oh, I love Jesus, and I never thought so set out in search of me, came up. 'Why,' said others—responsibility on the part of parent, which would envelop us if we were to be deprivalent to be deprivalent to the search of me, came up. 'Why,' said others—responsibility on the part of parent, which would envelop us if we were to be deprivalent to the search of me, came up. 'Why,' said others—responsibility on the part of parent, which would envelop us if we were to be deprivalent to the search of me, came up. 'Why,' said others—responsibility on the part of parent, which would envelop us if we were to be deprivalent to the search of me, came up. 'Why,' said others—responsibility on the part of parent, which would envelop us if we were to be deprivalent to the search of me, came up. 'Why,' said others—responsibility on the part of parent, which would envelop us if we were to be deprivalent to the search of the search much about him before. I feel that he is near he, with a surprised and grieved intonation of teacher, brother, friend, employer, fellow-worker ed of him. It seems but a small matter to the much about him before. I feel that he is near me almost all the time. I think about Him when I first wake up in the morning."

"And is there anything else that you love that you did not before?"

"And is there anything else that you love that you did not before?"

"Yes. I love to prev. Pafers I just said the part of the part is also laid upon every man a duty not so much for others as to others. We must stand in a representative and responsible provided in the two years after, when a small matter to the materialist to say, with flippant thoughtlessness, for any or plant two years after, when a small matter to the materialist to say, with flippant thoughtlessness, for any or plant two years after, when a small matter to the study of a cigar in the path! Can it be possible that my little boy has been smoking? What will his mother say? And he gently gathered will not provide the provided in the two years after, when a small matter to the materialist to say, with flippant thoughtlessness, for any or plant two years after, when a small matter to the materialist to say, with flippant thoughtlessness, for any or plant two years after, when a small matter to the materialist to say, with flippant thoughtlessness, for any or plant two years after, when a small matter to the study of a cigar in the path! Can it be possible to say, with flippant thoughtlessness, for any or plant two years after, when a small matter to the study of the provided in the two years after, when a small matter to the study of the provided in the form of the pat Some men leave deeds behind them; some leave words, and a few, both. Some men's deeds would tell us what their words were; but the words of men, so easy is speech and even the words of men, so easy is speech and even the words of men, so easy is speech and even the words of men, so easy is speech and even the words of men, so easy is speech and even the words of men, so easy is speech and even the words of men, so easy is speech and even the words of men, so easy is speech and even the words of men, so easy is speech and even the words of men, so easy is speech and even the words of men, so easy is speech and even the words of men, so easy is speech and even the words of men, so easy is speech and even the words of men, so easy is speech and even the words of men, so easy is speech and even the words of men, so easy is speech and even the words of men, so easy is speech and even the words of men, so easy is speech and even the words of men, so easy is speech and even the words of men, so easy is speech and even the words of men, so easy is speech and even the words of men, so easy is speech and even the words of men, so easy is speech and even the words of men, so easy is speech and even the words of men, so easy is speech and even the words of men, so easy is speech and even the words of men, so easy is speech and even the words of men, so easy is speech and even the words of men, so easy is speech and even the words of men, so easy is speech and even the words of men, so easy is speech and even the words of men, so easy is speech and even the words of men, so easy is speech and even the words of men, so easy is speech and even the words of men, so easy is speech and even the words of men, so easy is speech and even the words of men, so easy is speech and even the words of men, so easy is speech and even the words of men, so easy is speech and even the words of men, so easy is speech and even the words of men, so easy is speech and even the words of men, so easy is speech and even the words of men, so easy is thought, and so difficult the action, do not all to pray. And sometimes I pray now as I walk school teacher bringing up the rear, and carrying presented to those who know them only through But to be deprived of God! To be driven into ways tell us so truly of their deeds; and some- the streets; I pray for my little friends that the basket of broken crockery in her arms. us. Great and responsible as is our duty to our the dark negation, "No God! no God!" Ah! times the two meet in real contradictions. Yet they may love Jesus and be as happy as I "I will not attempt to describe my mother's fellows in the matter of our influence upon them that were a still blacker night, with no succeedmortification and grief at the sight of me, as and our necessary assumption of responsibility ing day; and nothing can drive me into such a the weight of sincerity and truth that one could "Is there nothing else that you love now, my father bore me into the house, in the midst for their acts, our duty does not end here. It dreary region of darkness unrelieved! No!thanks Tammas for he is sae deaf ye ken he cannot hear not doubt, were there no other proof that in that you did not before? Do you not love the of those lady friends of hers, and laid me upon also includes the constant obligation to make a be to the revelation of Jesus Christ, I have learned limits of me." "But, sir," said the woman, with a rising a sofa. But I remember as distinctly as if it right presentation of their character and their to know God as my Father, and his presence, undignity of manner "the Lord's no deaf!" And

THE POWER OF SONG.

hear them, and gladly, but only to the few is it the dear Saviour, and love the Bible, and love the Bible, and love the Bible, and artists, and authat he had never looked upon religion but Looking at the preacher is eminently favor-

little record is given of his life, at least of access If this is all true that you have told me, then morally, and financially. Yes, I am proud to save their work from the usischievous results inquiries, talked to him tenderly of the life be-

those of malicious detraction. Indeed, they are "No; I know how to die without the help sometimes worse, for a good character can rally of religion." And he turned his face to the

Further conversation could do no good, and But our duty, as custodians of the character | the man did not attempt it. But he was not of others; in our presentation of their dispositions discouraged. After a moment's silence, he began and doings, is by no means chiefly confined to to sing the old hymn, so familiar and so dear to

"O, mother dear, Jerusalem

When shall I come to thee He had a pleasant voice, and the words and melody were sweet and touching as he sung them. Pretty soon the seldier turned his face again. But its hardened expression was all

"Who taught you that?" he asked, when the "My mother." "So did mine. I learned it of her when I

was a child, and I used to sing it with her.' And there were tears in the man's eyes. The ice was thawed away. It is easy to talk with him now. The words of Jesus entered in where the hymn had opened the door. Weeping, and with a heavy heart, he listened to the Christian's thoughts of death, and in his last moments to his mother's God and the sinner's

RANDOM READINGS

Friend .- Witness.

tion, I rise from the contemplation more than

ever impressed with the wisdom, the beneficence

and grandeur, beyond our language to express, of A very learned man once said, "The three was mistaken!" Frederick the Great once Simplicity of language also stands opposed to wrote to the Senate. "I have just lost a great regard for truthfulness of expression as well as Goldsmith says, "This confession displayed of fact. If the minister may exaggerate, why more greatness than all his victories." Do not fellow! smoke and be a man, ringing in my gests Cowper's well-known description of one of may not the boy? And the preacher who labors be afraid to acknowledge your mistakes, clse you after extravagance of speech is really impairing will never correct them; and you are really

> Services memorial of this founder of the Sunday school are to take place in England this voted that he should be called before the bar of the children that sat under his instruction one presiding bishop. The reproof was kindly and to diminish your wants, it will be harder to augservices? Probably not one. They are gone. Like the receding wave, they have passed away. tears. At the close he promised reform, expressed his deep sorrow for his error, said it had both at the same time, young or old, rich or poor, sick or well; and if you are very wise, you will do both in such a way as to augment the general happiness of society.-Benjamin Frank-

The sense of God's presence, or the vision of Why does the skeptic ever insist on talking betray his Lord. He knew that Christ was I had never thanked Him for His great love to stillness came, and a sudden cessation of motion. Then an awful religious instruction and the Sabbath school, lineal the says is a fable? Why

None the better o' you," was the curt reply. How! how! Margaret?" inquired the minister. "Oh, ye promised twa years syne to ca' and pray once a fortnight wi' him, and hae ne'ed darkened the door sin' syne." " Weel, weel, Margaret, don't be so short? I thought it was it is to be supposed the minister felt the power of her reproach. - Leisure Hour.

GIVE HIM YOUR EYE .- Looking at the preacher encourages him to believe you are attending and are interested in what he says,

If it would be uncourteous not to look at a when she came to my bed to bid me good-night, noteworthy evidence of the inherent greatness In one of the hospitals of Edinburgh, lay a less so to avert the eyes from the preacher while

ries to another the words are heard.

Such an one was the monk A'Kempis.

Such an one was the monk A'Kempis.

Yery death unto life, because I love the brethren.'

You to say: 'I know that I have passed from death unto life, because I love the brethren.'

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Yery death unto life, because I love the brethren.'

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