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[EDITOR AND PROPRIETOR,

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VOL. XXVIII.—No. 37.

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SUNDAY SCHOOL LESSON.—Sept. 25. (For Questions see Star Quarterly and Lesson Papers.)

THE RACE AND THE PRIZE.

The race and the prize. 1 Cor. 9: 22-27. Living to the Lord. Rom. 14: 1-12. Living for others. 1 Cor. 8: 1-13.

GOLDEN TEXT: "Every man that striveth for the master is temperate in all things.—1 Cor. 9:25.

Topics. - The art of saving men ; Training for the prize ;

Circumstances. - The apostle Paul lived at Ephesus about three years, during which time he made his return to Ephesus, he wrote this, his first epistle, to the church, addressed to them and to other SINCE REMOVING WE HAVE OPENED OVER affected with similar vices.

There is an art of soul-saving, and its study liberal.

they can with it. The example of these Grecian Let me next look at systematic giving—that risk to screen Paul. Urbane was "a helper who had something that they wish to do, is much better than a great deal of philosophy and objects. Paley said about this text—"I under-Others, "out of their deep poverty," abounded

THOUGHTS AND APPLICATIONS.

others may fail of being saved themselves. TOPICS FOR THOUGHT AND STUDY.

II. Paul's use of the customs of his age.

SYSTEMATIC GIVING WITH SPECIAL and by carrying out the apostolic precept of

REFERENCE TO THE SUPPORT OF MISSIONS It may be concluded that in the Scriptures

there is no law of proportion precisely laid down -there is no statement so definite that a de-Direct from the Publishers, parture from it would be like breaking a coming as he purposeth in his heart—not grudging—
'Brethren pray for us." 1 Thess. 5: 25.

All were there,—the gayest and the staidest, actual exertion; and as the starting-point will will actual exertion; and as the starting-point will the youngest and the oldest. She read the ser
The service.

All were there,—the gayest and the staidest, actual exertion; and as the starting-point will in each successive instance be lower than the

DAILY READINGS.

Danger of using wine. Prov. 23: 29—35. A good example. Jer. 35: 1—10,18, 19. Fruits of the Spirit. Gal. 5: 16—22. Christian warfare. Eph. 6: 10—18.

1 CORINTHIANS 9: 22-27.

NOTES AND HINTS.

The Grecian games.

mand of the decalogue. This is in accordance with the entire reasonableness of the revelation turally to the work of the congregation. "Ye vainly to get recognition, even though it stood from our Father in heaven. The varying cir- also helping together," says the apostle; or, more on high land, in fact on a spur of the Alleghanies, cumstances of life are such, that what would be literally, "Ye also working a little together." became, by the war, a centre of fashion. In its a moderate proportion of giving in one case For if "we would each mend one, we should all little log cabins, in the long unplastered dining would be an unreasonable proportion in another. | be mended;" so also would everybody but do a room, on rude benches, by plain board tables For a man with two thousand per year to give little, the work of the world would be done. covered with common but clean sheeting, sat the occur when the organ on which the stress of the for to-day I must abide at thy house," we want is doing for you is doing fo a tenth of his income, may be very moderate;

And how can you possibly help? Oh, there wealth and style and elegance and culture of labour falls is as yet immature, and therefore in every Christian, who is debtor to all men, to go home with the poor and the ignorant, and make home with the poor and the ignorant, and make home with the poor and the ignorant, and make home with the poor and the ignorant, and make home with the poor and the ignorant, and make home with the poor and the ignorant, and make home with the poor and the ignorant, and make home with the poor and the ignorant, and make home with the poor and the ignorant, and make home with the poor and the ignorant, and make home with the poor and the ignorant, and make home with the poor and the ignorant, and make home with the poor and the ignorant, and make home with the poor and the ignorant, and make home with the poor and the ignorant, and make home with the poor and the ignorant, and make home with the poor and the ignorant and make home. but to expect a man with one hundred pounds to give at this rate, may be unreasonable. The general principles of giving enunciated in Scripture are well known. Every one is to give as "God hath prospered him." and hat he is in truth only a gazing stock for idle.

And now can you possiny neighton, there wealth and style and elegance and culture of the South: glad, even with these drawbacks, to breathe the highland air in the summer days. A Sabbath came,—no minister: few men were that he is in truth only a gazing stock for idle.

This Sabbath day must not easy unperiod."

And now can you possiny neighton, there wealth and style and elegance and culture of the South: glad, even with these drawbacks, to breathe the highland air in the summer days. A Sabbath came,—no minister: few men were there.

Bear with yourself, but do not flatter yourself to breath the highland air in the summer days. A Sabbath came,—no minister: few men were lieve and bless them. It is required that there of your faults, yet calmly and without the impatience of self-love.—Fenelon.

This Sabbath day must not easy unperiod."

It is not worth while to think too much about "God hath prospered him;" each one is to be that he is in truth only a gazing-stock for idle "This Sabbath day must not pass unnoticed," but that exhaustion will come soon enough to blessed labors of the cross. Such sowing would It is not worth while to think too much about the judge for himself of the extent of that pros- church people and can never possibly need any- said the sweet, firm Christian woman. "Let save the organ. Repeated efforts may, under do far more good than any other agency. He being good. Doing the best we know, minute perity, and what he is bound to give in consething. But hear Paul, who certainly stood as us ladies meet in the parlor and read the Episabnormal conditions, follow each other too rapid-

sparingly, and he that soweth bountifully shall I ought to speak." Epb. 6: 18-20.

than on the side of giving too little. give at least one tenth of their united income to peculiar," airing his own views, you would see a where she is!"

ought not to be overlooked by any one who desires the Master's approbation. In that art the principles of self-control and self-sacrifice are principles of self-control and self-sacrifice are give one-tenth of their united means, and I am illustrating how each head of a family and the study of the self-control and self-sacrifice are give one-tenth of their united means, and I am illustrating how each head of a family and the study of the self-control and self-sacrifice are give one-tenth of their united means, and I am illustrating how each head of a family and the self-control and self-sacrifice are give one-tenth of their united means, and I am illustrating how each head of a family and the self-control and self-sacrifice are give one-tenth of their united means, and I am illustrating how each head of a family and the self-control and self-sacrifice are "The value of temperance is here presented proportion were to rule the Christian world, my chain." 2 Tim. 1: 16. were so. And this proves what all experiment There are, perhaps, not a few now who rule ideas.

very causes they would help. The patiently working powers, carefully husbanding and wisely tion of his income he can give for charitable and you will love him; if you love him you will a week was now no longer enough for me. With the Psalmist I longed to dwell in God's house, they could not help laughing whenever they a week was now no longer enough for me. With the Psalmist I longed to dwell in God's house, they could not help laughing whenever they thought about it expending their resources, are the surest to win Christian purposes; let him do this "as God help him, ah, then you will and be still praising him, and never have I gone thought about it. It is especially true that moral victories, and victories, and victories in the discipline and culture of character, are thus gained. The apostle Paul understood thoroughly the whole plilosophy of the stood thoroughly the whole plilosophy of the matter and did not shripk from a rigid continuous form. Then will there are thus gained to the mass of men who are dependent on weekly or fortnightly wages, the clearly convenient plan is to literally carry out the apost lie plan of laving the matter and did not shripk from a rigid continuous for him more than ever. Then will there with a praying heart, and come away unblest. Why, then, should I not love the ister, a working congregation, and "wars and the finite with a praying heart, and come away unblest. Why, then, should I not love the one will there with a praying heart, and come away unblest. Why, then, should I not love the ister, a working congregation, and "wars and regularly lay aside the sum that he devotes on Mrs. S. for making fools of them. They were down and regularly lay aside the sum that he devotes on Mrs. S. for making fools of them. They were down and regularly lay aside the sum that he devotes on Mrs. S. for making fools of them. They were down and regularly lay aside the sum that he devotes on Mrs. S. for making fools of them. They were down and regularly lay aside the sum that he devotes on Mrs. S. for making fools of them. They were down and regularly lay aside the sum that he devotes on Mrs. S. for making fools of them. They were down and regularly lay aside the sum that he devotes on Mrs. S. for making fools of them. They were down and regularly lay aside the sum that he devotes on Mrs. S. for making fools of them. They were down and regularly lay aside the sum that he devotes on Mrs. S. for making fools of them. They were down and regularly lay aside the sum that he devotes on Mrs. S. for making fools of them. They were down and regularly lay aside the sum that he devotes on Mrs. S. for making fools of them. They were down and regularly lay as matter, and did not shrink from a rigid application of it to himself, nor should we who desire to himself, nor should be didn't you go and inquire into it before you call-to hand of Moses grew heavy with fatigue, then the pleading to himself, nor should be didn't you go and inquire into it before you call-to hand of Moses grew heavy with fatigue, then the pleading to himself, nor should be didn't you go and inquire into it before you call-to hand of Moses grew heavy with fatigue, then the pleading to himself, nor should be didn't you go and inquire into it before you call-to hand of Moses grew heavy with fatigue, then the pleading to himself, nor should be didn't you go and inquire into it before you call-to hand of Moses grew heavy with fatigue, then the pleading to himself, nor should be didn't you go and inquire into it before you call-to hand of Moses grew heavy with fatigue, then the pleading to hand of Moses grew heavy with fatigue, then the pleading to hand of Moses grew heavy with fatigue, then the pleading to hand of Moses grew heavy with fatigue, then the pleading to hand of Moses grew heavy with fatigue, then the pleading to hand the pleading to hand the pleading to hand the pleading the hand of Moses grew heavy with fatigue, then the pleading the hand of Moses grew heavy with fatigue, then the pleading the hand of Moses grew heavy with fatigue, the hand of Moses grew heavy with fatigue, the hand of Moses grew heavy with fatigue, the hand of Moses grew hea The application of the principles of this lesson to our habits in regard to the use of intoxicating liquors, is plain and easy. The use of them is but they can easily carry out essentially the bodily health and the victory accomplished?

Amaiek prevailed (Ex. 17:11, 12); but when a dark of faith, and faith is the root of every grace. Hence as prayer-meetings are increased in attendance, frequency and fervor, the church is correspondingly increased in numbers and in MERCHANT TAILOR,

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HELPING TOGETHER

BY ANNA B. WARNER.

accepted according to that a man hath, and not 1. "Strive together with me in your prayers gentle, and a cheek so flushed, that all felt that ment. But even this process should not serious as forgiveness.

reap also bountifully." These general principles | Pray that for your minister! Why, he is such | A bevy of smokers heard the singing, and one | an excuse has been sought for idleness, or inof giving are laws leading us, if we are earnest a lion of boldness now that he frightens you half said to the husband

Christians, to the right side of giving—that is, out of your wits every once in a while. Yes, "Your wife is too good for you." rather to err on the side of giving too much, but if you were praying that prayer you would "Yes [with an oath], she is! She is han on the side of giving too little.

A Christian community, say the members of possibly hit somebody. You would get a new "She must enjoy your swearing!"

in average circumstances should give a tenth; a "be accepted of the saints;" which look as if he talked about the code, and his honor, and be purely and exclusively directed to developman whose circumstances are under the average, they were sometimes a little unreasonable too: the like. a short visit to Corinth, where there was a Christian Let me suppose a man in average circumstances without disguises. Perhaps, instead of that, you ed. Church, some of whose members had been converted to be a man having an income of £200 or £300 find his sermons dull and his prayers monoto"I'll give him a tion, or to sustain the weight of its body on its crept in, or rather, had stalked boldly in, and wholesome discipline was wholly neglected. After tenth of his income for chief property in the whole family, including the head, being well what prayer ought to be. If Paul needed healthy. In such a case, let the man give a help for "utterance" and "boldnesss," surely ed man as a passport to heaven?" tenth of his income for objects beyond himself other men may. And once deeply engaged in "Do hush, dear wife. You unnerve me."

own salvation, they are contented. Such are in be warranted if the family were to be enlarged the amount is doubled. Treat it as a privilege husband to eternal death. danger of missing the very thing they busy without any increase of income. In the tenth to yourself—not a favor to him; for that is the She fell on her knees in an agony. One—the

to make himself very greatly helpful towards the rise in the larger incomes. An income of £2,- Is a little gold and silver (or even a good deal) spare him!" was her heart-cry to God, unheard are some things he must do, and some things he that two-tenths or one-fifth of income should be much to give in answer to this other love which more than two hours. She did not move till must refrain from doing. He must, certainly, given in such a case. Then look at the smaller comes with its arms full of watchings and prayso adapt his methods of work to the different dispositions of men about him as to be able to dispositions of men about him as to be able to PREMISES AND PURCHASE YOUR GOODS win their confidence, awaken their affections and affect their wills. Though some may attain cent. could be given—while in the case of famithis power much more readily than others, it lies having only £50 or £60 a year, two and a consideration, esteem, help. "For they seek "No! I did not hurt him. I fired into the may be improved and increased by cultivation. half per cent., or sixpence per pound, would be not yours, but you." You can well nigh starve air." out a faithful minister upon mere gold.

illustrating how each head of a family may de- prayer when you entertain your minister? For snuff a candle at that distance. He declared II. Training for the prize. In this day termine his share of the general rate. We are it is possible to do even kind things in a most some one hit his elbow! I knew, then, you were when athletic contests are so common, we know well what pains those take with themselves who are to contend for prizes in various selves who are to contend for prizes in various selves who are to contend for prizes in various selves who are to contend for prizes in various selves who are to contend for prizes in various some one nit his clow! I knew, then, you were unrefreshing way. The word here means to give rest," to "cool;" and who should need cases two mites, which make one farthing, is that like preachers, toiling under "the burden had it but for your sake."—N. Y. Observer. games. No restraint is too severe, no dis- great liberality, while thousands from very rich and heat of the day "? You can see how Paul cipline too rigid to be endured with patience men may not be equal liberality. The lesson to prized it by the way he remembers it. "They and gladness, if it tends to increase the chances us from the Scriptures is a proportion of ten have refreshed my spirit and yours," he says of of success. All questions of food and diet re- per cent. over all, not a rate so low as one per two church-members. 1 Cor. 16: 17. "The ceive the most careful attention, and no self-induced the most careful attention at the cause you much pain.

I core the most careful attention at the cause of Onesiphorus, to love it in my earliest youth; thanks to that part attention at the cause of Onesiphorus, to love it in my earliest youth it is a to love it in my earliest youth at the cause you much pain.

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my sake laid down their own necks"-ran every athletæ—their wrestlers, boxers and racers—is against all the farmers, and mechanics, and seais, giving according to a regular plan or system.
We have a very distinct lesson on this point by lowly servant of the church of Cenchrea, was Tickets to all points in the United States and Canada.

and Canada.

against all the farmers, and mechanics, and seamen, and day-laborers, and gentlemen, and clergymen, and lawyers, who plead that stimulating drink is necessary to enable them to bear lating drink is necessary to enable them to bear and comfort.

Tickets to all points in the United States and day-laborers, and mechanics, and seamen, and day-laborers, and gentlemen, and clergymen, and lawyers, who plead that stimulating drink is necessary to enable them to bear as God hath prospered him." I shall not look "a comfort." Col. 4: 10, 11. Archipus was a comfort." cold and heat, and toil and exposure. A little at the particular object the apostle had in view "fellow-soldier;" Marcus, Aristarchus, and experience from men like the Grecian wrestlers, in this storing, but at the mode he recommends others, "fellow-laborers." Philemon 2: 24.

hath prospered him," and let him periodically pray for him more than ever. Then will there thither with a praying heart, and come away The session was in a fix. They were down

A DUELIST'S PRAYING WIFE. BY MRS. LUCY E. SANFORD.

of the Gospel but those who have accepted Him as their Lord, and He expects them to make known His great salvation to the ends of the earth. The Church has done little in this matter compared with what it should have done, and with what it shall do when it awakes to the extent of its duty. The true mode of doing the duty is by systematic giving for the extension duty is by systematic giving for the extension old and wealth almost as great as his own. But his family was one of the gayest in the city; hearts there; but "the Israelite indeed" is sure to be there. Yes, and better still, "the Consolition of Israel" is sure to be there.

"In such society as this My weary soul would rest; The soul that dwells where Jesus is My weary soul would rest; The soul that dwells where Jesus is Must be forever blest." were her pursuits. It is said that if one have

and the same of the same

according to that he hath not." And we are to God for me." Rom. 15: 30. "That utter- in pure love and obedience to her Lord she was ly injure a healthy and well-developed organ. told for our encouragement to give liberally : ance may be given unto me. That I may open bearing a cross ; and the sweet influence of that In short a great deal of nonsense has b en said "He that soweth sparingly shall reap also my mouth boldly. That I may speak boldly, as half-hour toned the Sabbath of the whole and written about the overwork of mature

a Church organization, should in the aggregate point of view, and instead of a "good man, but "Swear to her! Why, I never think an oath undeveloped brains.

tion of the reponsibility of raising this sum in he speaks: "Thou shalt hear the word at my after high words, her son-in-law was challenged consuming it in work. What happens to horses mouth and warn them from me." Ezek, 33: 7. by a notorious duelist and unfailing shot. It which are allowed to run races too early hap-Manifestly there must be great variety in the rate—some must give far more than a tenth. him as you can. Help him by a nea-critical range. His friends told her son that it was school. The competitive system as applied to over the competitive system. Some cannot give so much, and yet the united spirit; give him an atmosphere of trust and certain death to accept the challenge, and his youths has produced a most ruinous effect on but it is costing you so much—that cruel scores. contributions should be equal to a tenth. Let common sense in which to labor. Paul bids the me try to illustrate what I mean.

Thessalonians pray that he might be "delivered him, for her sake, for his children's sake, for his has to hand down to the next, and particularly To meet his share of the responsibility, a man from unreasonable and wicked men," and also own soul's sake, to refuse the challenge. But the next but one ensuing. School-work should

through his preaching. He found the Church in a per year, with a wife and two or three children, sad condition. Divisions existed; immorality had the whole family, including the head, being well what prayer ought to be. If Paul needed "Will you meet your Judge, with a murder-

that is, for benevolent purposes, including the such supplications, in the warmth of your own But she could not hush until he pledged his der is committed when one of the organs of the churches in the vicinity, some of which had become support and extension of the Gospel. Some heart exercise, you will forget that the day is honor that, if God spared his life, as soon as he body—the brain—is worked at the expense of back him up. There was no despondency, no ffected with similar vices.

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I. The art of sav I. The art of saving men. No man ought to be satisfied with simply getting through the to be satisfied with simply getting through the satisfied with simply world so as to save himself. Every one should be ambitious to help another. It is to be feared that many men never even stop to think whether or not they may be doing anything in whether or not they may be doing anything in the feared that many men never even stop to think whether or not they may be doing anything in the feared that many men never even stop to think whether or not they may be doing anything in the feared that many men never even stop to think whether or not they may be doing anything in the feared that many men never even stop to think band lose his health, or if serious illness of a permanent kind affect the household, such cathering the family—say two or three—all healthy, with nothing to disturb the future. But if the husband's farewell kiss—made her open her eyes and find him gone. The noise of wheels at that unwonted hour made a crown of righteousness." Talk above all, so her fly to the window, only to see the back of whole.—Lancet. selves so as to seem to be making sure of their portion. In like manner a diminution would wrap it up in good wishes that the carriage as it moved fast away, speeding her

themselves most about. It may often hap thus devoted I would include such items as help truth. Do you think the apostle put it too God, the holy God—whose laws he was violating pen that a man's main hope of being saved to poor relations, and legal assessments for the strongly, when he said, "if we have sown unto and whose justice he was daring, could save him sition he occupies in poor. If, in the case supposed, a tenth is the you spiritual things, is it a great thing if we from the eternal, eternal doom he was courting regard to the salvation of others. No man is likely right proportion, it is clear the proportion must shall reap your carnal things? 1 Cor. 9:11. But "Father! spare him! Father! spare him!

Why I Love The Prayer-Meeting.

in a very striking view. When even the heathens wished to accomplish anything that demanded wished to accomplish the control of the control o skill, strength, power, vigor of body, they saw the necessity of being temperate, and they of what is given would require to be given.

Redeemer's kingdom! Much more than double thorn in the flesh," the unworldly speech, the blind father was handed a rose; he had smelt one and women whose fervent prayers and praises of the necessity of being temperate, and they before, but he had never seen one; then he has proved, that if men wish to acomplish much, their givings in this manner; but the great they must be temperate. It proves that men mass of Christians do not, and give very much they must be temperate. It proves that men mass of Christians do not, and give very much to answer a charge much to answer a charge much their givings in this manner; but the great tions still reach through the minister and his wife. He had so true and faithful to him; and then his children were brought, whom he had so often fondled, to gain the assent of my understanding, though | she to testify in the case. not yet of my heart. Afterward, when far away from that dear house, the habit thus early They came, greatly puzzled and surprised. In the fallen upon his ears. The case was gravely stated by the senior elder, the then exclaimed, "O, why have I seen all

business, who cannot know weekly what income Amalek prevailed (Ex. 17:11, 12); but when the forgiving ones. True prayer is the acting tendance, frequency and fervor, the church is

HEALTH AND HEALING. OVERWORKING THE UNDEVELOPED BRAIN.

brains; and there are grounds for believing that dulgence in a valetudinarian habit, in the popular outery on this subject which, awhile ago, days to make one like Paul. Did Paul comcan be no room to question the extreme peril of

A MINISTER BEATING HIS WIFE. AN OLD BUT TRUE STORY.

was talking about it. It was too bad they said. gates into that light which no man hath seen. What was too bad? Why, the new minister His blessed work is not finished yet. It lives. saving of his fellows by accident. It must be by some choice and effort on his part. There by some choice and effort on his part. There by some choice and effort on his part. There by some choice and effort on his part. There by some choice and effort on his part. There by some choice and effort on his part. There by mortal, but heard in heaven. She took no note of sounds for throw in the esteem as well? Or is love too the choice and effort on his part. There by mortal, but heard in heaven. She took no note of sounds for throw in the esteem as well? Or is love too thought of time, she took no note of sounds for throw in the esteem as well? Or is love too thought of time, she took no note of sounds for throw in the esteem as well? Or is love too thought of time, she took no note of sounds for throw in the esteem as well? Or is love too thought of time, she took no note of sounds for throw in the esteem as well? Or is love too thought of time, she took no note of sounds for throw in the esteem as well? Or is love too thought of time, she took no note of sounds for throw in the esteem as well? Or is love too thought of time, she took no note of sounds for throw in the esteem as well? Or is love too throw in the esteem as well? Or is love too thought of time, she took no note of sounds for throw in the esteem as well? Or is love too throw in the esteem as well? Or is love too throw in the esteem as well? Or is love too throw in the esteem as well? Or is love too throw in the esteem as well? Or is love too throw in the esteem as well? Or is love too throw in the esteem as well? Or is love too throw in the esteem as well? Or is love too throw in the esteem as well? Or is love too throw in the esteem as well? Or is love too throw in the esteem as well? Or is love too throw in the esteem as well? Or is love too throw in the esteem as well? Or is love too throw in the esteem as well? Or is love too throw in the esteem as well as the S., who lives next door, heard a shriek about Moody. ten o'clock last night—a woman's shriek—from a chamber in the parsonage. She looked across, and through the curtain she could see that a man and woman were running about the room in great excitement. He was flourishing a stick intellectual vigor and with many engaging and striking with it. The blows could be plain- social qualities, found a woman who, apprecialy heard. And as he struck, she screamed.

> early next morning. She hurried through her equally loved both parents. breakfast, and then started out—to see the poor An eminent French surgeon, while in this abused minister's wife and comfort her? Not a country called upon them, and examining the bit of it. She went to Elder A.'s, found the blind man with much interest and care, said to family at the table, and told the news. Then him: she footed on to Elder B.'s and Deacon C.'s, and "Your blindness is wholly artificial; your over half the town. The other half that she eyes are naturally good, and could I have operhad no time to call on soon heard it from the ated upon them twenty years ago, I think I other half, and before noon there was great ex- could have given you sight. It is barely poscitement in Ballville.

I love the prayer-meeting because I learned The officers of the Church discussed the mat- will cause you much pain." my body. The prayer-meeting no less than the done. But what? Call at once on the minister The surgeon operated upon him, and was went up before God; and their earnest exhorta- So they called a meeting of the session, and looked "pon the face of his wife, who had been

formed carried me still to the prayer-meeting before I had really begun to love prayer.

I love it because there I first offered true

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I love it because there I first offered true prayer. I had gone there with a heavy heart. The minister's wife, though an excellent to him, he embraced him with tears of gratitude My sins had been set in array by the Spirit be- woman who loved everybody, and especially her and joy. fore me, and while I suffered God's terrors I was husband, did not love rats. But the house So, when we reach heaven, and with unclouded distracted. But there I lost my burden. While having been vacant for some time, the rats had eyes look upon its glories, we shall not be conothers prayed for me, I also prayed, and found a taken possession. When they went to their tent with a view of these. No, we shall say, Wrapping Papers always on hand; in all sizes at mill prices.

New Brunswick Paper Company's well-known make of Wrapping Paper always on hand; in all sizes at mill prices.

New Brunswick Paper Company's well-known make of Wrapping Paper always on hand; in all sizes at mill prices.

Others, "out of their deep poverty," abounded sphistical reasoning from men who wish to stand to recommend what is the very thing want of their deep poverty," abounded others prayed for me, I also prayed, and found a sphistical reasoning from men who wish to stand the reason when they went to their deep poverty, abounded others prayed for me, I also prayed, and found a sphistical reasoning from men who wish to stand the reason when they went to their deep poverty, abounded others prayed for me, I also prayed, and found a sphistical reasoning from men who wish to stand the very thing want to recommend what is the very thing with most men—the being chark-that shall be a salve to their conscience."

I'll Wictory through self-restraint. Self-restraint. Self-restraint is often irksome, but it is a part of the stand from the tother reasonable of what heaven is; show me him, that with all the tent with a view of these. No, we shall say, the time there deed from the tother reasonable of the prayer-meeting for me from that hour. I went that shall be a salve to their conscience."

I'll Wictory through self-restraint. Self-restraint is often irksome, but it is a part of the stand there were then effects and the prayer meeting for me from that hour. I went the tent with a view of these. No, we shall say, the with the prayer meeting for me from that hour. I went the tent with a view of these. No, we shall say, the with a view of these. No, we shall say, the with the with a view of these. No, we shall say, the with a view of these. No, we shall say, the with the with a view of these. No, we shall say, the with the with the with price that must be paid for success. Wild, un- compute what we have to spare, and to lay by might give. What a refreshment to the minisdisciplined, unregulated forces often defeat the so much for charitable purposes in some mode ter! To draw on the shining links of sweet through Jesus Christ." One prayer-meeting in the curtained window. They laughed heartily

asked her, "Why didn't you go over to the But I have other reasons. I love it because minister's and make sure about the matter be- differs from yours.

PERSONAL EFFORT.

This is the age of associations; individual

Master, and thence go out to do his bidding. It organizations are necessiated to accomplish goodness of our Creator is the very extensiveis the Aarons and Hurs of the prayer-meeting that upholds the pastor, sustain the Sabbath-I. "For the Gospel's sake" we ought to be willing to sacrifice many minor things.

II. The "Crown of life" is worthy of greater self-denial than all earthly crowns.

III. They who have preached the truth to others may full of heire may be have preached the truth to others may full of heire may be a family as possible family. They was one of the gayest in the city; herefore, be humble, prayer-work has been too exclusions, and make supplication and doubt accomplish a vast amount of school, foster the revival, and make supplication appointed in a school, foster the revival, and make supplication appointed in a school, foster the revival, and make supplication appointed in a school, foster the revival, and make supplication appointed in a school, foster the revival, and make supplication appointed in a school, foster the revival, and make supplication appointed in a school, foster the revival, and make supplication appointed in a school, foster the revival, and make supplication appointed in a school, foster the revival, and make supplication appointed in a school, foster the revival, and make supplication appointed in a school, foster the revival, and make supplication appointed in a school, foster the revival, and make supplication appointed in a school, foster the revival, and make supplication appointed in a school, foster the revival, and make supplication appointed in a school, foster the revival, and make supplication appointed in a school, for all sinners.

Such company as the prayer appointed in a school, for all sinners.

Such company as the prayer appointed in a school, for all sinners.

Such company as the prayer appointed in a school, for all sinners.

Such company as the status provided in a school, for all sinners.

Such company as the status provided in a school, for all sinners.

Such company as the prayer appointed in a school knowledge, so as school, for all sinners.

Such company as the prayer appointed in the sabbath. thought deeply on the subject, that Christian you will commit; therefore, be humble, prayerwork has been too exclusively directed into this ful, and watchful. channel, and that it would be well if, along with this concerted action, there were more of spon-What the world needs more than anything else them. -more than the gifts of money, rules, speeches, theories, organizations-is the revival of per-Strange that any of the professed people of sonal agency; the touch of a hand; the glance Thou art so wide Thou canst admit us all; walked in the Spice Islands, the aroma of their God should underrate the prayer-meeting. "It of an eye, the tone of a voice, the sympathy of So narrow sin may never through Thee crawl. every one giving "as God hath prospered him." garments will tell it. So not words, but the is only a prayer-meeting," says one. Only a warm, loving hearts, charged with all healing gentle doings and not-doings of her daily life, prayer-meeting!—only an interview between God influences, to sow the desolate wilderness thickly told that her walk was with God. And her re- and the soul, only an audience with the Deity, with the good seed of the kingdom. We wish God to a selfish man and an unjust judge, and ligion was so a part of herself that no time, place only intercourse with saints and the Saviour, the sower to go forth alone, and, by individual makes the argument for the answering of prayer or circumstance could part her from it; and her only earth lifted toward Heaven! Careless prohusband idolized in her this very unlikeness to fessor, let not your vacant seat be a witness it by the influence of personal faith and living against you at the next prayer-meeting, before love. Like Elijah, we want the servant of Christ Talking of a minister's work, one comes nather than the servant of christ the eyes of your Master.—S. Cornelius, D. D. to lay his own living body, through sympathy, work that is done on purpose for heaven. The upon the dead body of suffering and sin; and work that is done for earth goes down with us thus by imparting warmth to it prepare it for to our graves.—Ludlow. restoration to spiritual life. Like a greater than If come to us and say you are a praying man, "Overwork," properly so called, can only of society, and said, "Zaccheus, come down, ask your wife and children what your praying ly to allow of recuperation in the intervals of rejoice together in the harvest. 1 Cor. iii. 8; goodness, as fruit grows to ripeness.

When I read about the martyrs I feel ashamed. How very few men and women are in dead earnest like Paul! I love to look at Paul, and never do it without thinking that perhaps it

promise when he received those forty stripes can be no room to question the extreme peril of overwork to growing children and youths with times now, Paul. What are you going to do?" religious and charitable objects. Supposing this admitted, the question arises as to the distribution of t hinder." Then they stoned him with those cruel stones until they thought he was dead. "Don't

ing. Don't you think you'd better be careful? You know it makes the Jews mad to tell them less than a tenth; and a man whose circumless than a tenth is tenth; and a tenth is tenth about Jesus, the one they crucified. What are less than a tenth; and a man whose circumstances are over the average, more than a tenth.

suppose; looking to find him a full-fledged angel
your dearest ones a life of suffering?" she askstrong enough to support it in the unright posistrange land, and in a prison! They sung legs by standing while as yet the limbs are un- praises, and the prison-doors flew open. I am able to bear the burden imposed on them. A crooked spine or weak contoited legs are the false brethren. We hear no complaining but inevitable penalty of such folly. Another blun-stripes, and no looking back. He did not have was greater than them all, and had a crown they never had. He is on his way to execution -no, on his way to glory; and I hear him say, To day I shall see the King in his beauty. Nero may have the head; but you can see Paul The story was all over town. Everybody in the chariot of God, sweeping through the

A BEAUTIFUL INCIDENT. A man blind from his birth; a man of much ting his worth, was willing to cast in her lot with Mrs. S. could hardly sleep that night, she was him and become his wife. Several bright beauso excited by what she had seen. She was up tiful children became theirs, who tenderly and

sible that I can give it to you now, though it

and whose charming prattle had so frequently

RANDOM READINGS.

The more one judges, the less one loves .--There is no courage but in innocence.-

A disagreeable man is one whose idea of fun

Eating between meals is not so unhealthy as drinking between drinks. It is not death that makes the martyr, but the cause.—Canon Dale.

Every to-morrow has two handles. We can

road from the multitude, and has to pass through O, Door of Paradise!

Elijah, who identified himself with the outcasts we answer we are glad, but we would like to

giver." "If there be first a willing mind, it is have free course and be glorified." 2 Thess. 3; vice with a grace so refined, a voice so sweet and previous state, there may be a gradual abase—

There is no victory so cheap and so complete yet discourage a pastor and frustrate a revival, and defeat the new meeting-house.