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VOL. XXIX.—No. 40.

SAINT JOHN, N. B., FRIDAY, SEPTEMBER 29, 1882.

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## Intelligencer.

SUNDAY SCHOOL LESSON II .-- Oct. 8. (For Questions see Star Quarterly and Lesson Papers.)

THE PASSOVER. DAILY READINGS.

The Passover. Mark 14: 12—21.
The Passover instituted. Ex. 12: 1—28.
Law of the Passover. Lev. 23: 1—8.
Hezekiah's Passover. 2 Chron. 30: 13—20.
Josiah's Passover. 2 Chron. 35: 1—19.
Passover kept by Christ. Luke 22: 1—16.
Christ's discourse. John 13: 1—38.

GOLDEN TEXT.—" It is the sacrifice of the Lord's Passover."
—Exod. 12: 27.

MARK 14: 12-21. (Revised Version.)

12 And on the first day of unleavened bread when they sacrificed the passover, his disciples say unto him, Where wilt thou that we go and make ready that thou mayest eat 13 the passover? And he sendeth two of his disciples, and saith unto them, Go into the city, and there shall meet you a man bearing a pitcher of water: follow him; and wher14 soever he shall enter in, say to the good man of the house, The Master saith, Where is my guest-chamber, where I shall eat the I5 passover with my disciples? And he will himself shew you a large upper room for

himselt shew you a large upper room fur-nished and ready: and there make ready 16 for us. And the disciples went forth, and came into the city, and found as he had said unto them: and they made ready the pass-17 And when it was evening he cometh with

And when it was evening he cometh with the twelve. And as they sat and were eating, Jesus said, Verily I say unto you, One of you shall betray me, even he that eateth 19 with me. They began to be sorrowful, and to say unto him one by one, Is it I?

20 And he said unto them. It is one of the twelve, he that dispeth with we is the dislet. twelve, he that dippeth with me in the dish.

11 For the Son of man goeth, even as it is written of him; but woe unto that man through whom the Son of Man is betrayed! good were it for that man if he had not been

Topics.—The Saviour's last Passover. A sorrowful company.

NOTES AND HINTS.

the sorrow that came upon the Egyptians. | the land of Egypt."

II. A sorrowful company. At the appointtender discourse in which he unfolded to them

should at last yield to any influence that would draw him away so far from God, and into such depths of iniquity. No privileges and opportunities are of themselves a guarantee of safety. Nothing less than the living grace of God deeply implanted in a man's heart can keep him from the power of sinful temptations, and only by the constant presence of the Holy Spirit can any one be kept from a fate sad as that of Judas.

THOUGHTS AND APPLICATIONS. chamber" for the Master and his disciples.

EGYPT AND PROPHECY. BY THE REV. T. B. NEELY, A. M.

The attention of the world is once more drawn o the land of the Pharaohs, and while all eyes turn toward Egypt, the student of the Bible recalls the wonderful prophecies which were ut-

Isaiah, Jeremiah, and Ezekiel, covering a period of about two hundred years, spoke specifically in regard to what was to occur in that astonishing country, the events of whose history surprises us like a real Arabian Night's dream. 'lead away the Egyptians prisoners and the Ethiopians captive." Jeremiah predicted that 'destruction cometh, it cometh out of the north," and Egypt should "be delivered into the hands of the people of the north." "The word that the

Lord spake to Jeremiah the prophet, how Nebuchadnezzar, King of Babylon, should come and smite the land of Egypt," "and the houses of the gods of the Egyptians shall he burn with fire." How literally these and other prophecies were fulfilled is well known to all whoare familiar with ancient history. Egypt's danger has always been greatest from the north, and more than once has prophecy been fulfilled by invasions and conquests by peoples of the north.

The limits of a newspaper article forbid the unfolding of many details of the prophecies, but there is one prediction made by Jeremiah, and afterward reiterated in a modified form by Ezekiel, which is so marked that it is worthy of Egypt," and for twenty-three centuries or more ed holiness, where day by day the Spirit and tant," and Ezekiel says, "Thus saith the Lord

These prophecies have had a wonderful fulfillment. Noph is the biblical name for Memphis, the great capital of Egypt in ancient times. ed race, and such they are likely to remain for whenever necessary.—The Guardian. Though built with solid splendor, as though in tended to last as long as the world should endure, the city of Memphis, with its massive he is not a warrior, but a scribe, as he has been the complex has strangely disappeared. It is God than to trust him in and by Jesus Christ.

The Copt wields not the sword, but the pen; he is not a warrior, but a scribe, as he has been the cure lies: "If thou canst believe, all things "waste and desolate, without an inhabitant," and is exceedingly difficult to ascertain its precise site. The strangest fact about it is, that a of ruling seems to have been crushed out of him shade of the stake darkened his face or saddened by the stake darkened his face or saddened control of subjection and oppression, so the stake darkened his face or saddened by the stake darkened his face or saddened control of subjection and oppression, so the stake darkened his face or saddened control of subjection and oppression, so the stake darkened his face or saddened control of subjection and oppression, so the stake darkened his face or saddened control of subjection and oppression, so the stake darkened his face or saddened control of subjection and oppression. New Brunswick Paper Company's well-known make of Wrapping Paper always on hand; in all sizes at mill the Jews had observed the feast of the Passover indicate the probable location of the great city which wenter declared should be a waste and

ing the blood upon the door-posts, passed over that they shall no more rule over the nations; the houses of the Israelites and saved them from and again; "There shall be no more a prince of

ing to directions given by the Lord himself. est and most triumphant, and there was nothing tically the end to be attained in all religion, stake Ridley saw Latimer following him—the As it was first observed on the night in which in the political aspect of the times that would hence Mr. Wesley's famous aphorism on "Spreading Scriptural Holiness throughout the Land." ran and, folding him in his arms, kissed him. their deliverance from bondage in that land. the nice discriminations, also, are to be noted. One of the bishops of the M. E. Church, in a saying, "Be of good heart, brother; for God This was the feast that was kept with such The Jewish prophets declared that splendid very excellent work on the subject, calls it the will either assuage the fury of the flames, or eise In a journey in Ireland in 1840, in an open great joy at Jerusalem year after year, and for Babylon and prosperous Tyre were to become central idea of Christianity. We have lately strengthen us to abide it." the observance of which our Saviour sent two the observance of the of his disciples to make ready. Jesus had kept of his disciples to make this feast before, but this was to be the last but Egypt was not to be made a perpetual destant the said," says Foxe, "I were days not of tea and toast, but of toddy-day, when he is highest, none at all.—Hall. time. Never again would be gather around the lose its ancient prestige, to be hear any more sermons on this subject of Chrischer Chrisch table with those whom he had called to be his humble among the nations, to be debased, never tian perfection, and I am rather glad that it is on such occasions, both undressed for the fire. Accordingly, we have ofministers and representatives among men. to exalt itself again among the nations, and to so. I don't believe in making a hobby of one Latimer, stripped by his keeper, stood in a rushed into the inn and ordered warm water, fended is the key to his heart, the key which

in the name of Heraclius, tried to make himself Do we gain this new nature by the use of means, himself on the ground in utter misery. As he independent, and invited the assistance of the or without them, by faith alone? We have put fell, however, his hand providentially touched Arabs or Saracens, so that it was an easy task these questions disjunctively because they are something. What was it? No other than a for the Saracens, under the command of Amru, so put in popular exposition. But they one and cord which had been placed as a clue to the pilthe victorious General of the Caliph, Omar I., all admit of an affirmative answer, and are so grim. He kept hold of it, followed its guidance, in 640 A. D., to conquer the country. Various answered in Mr. Wesley's expositions. This and regained the spot from whence he had set hear a religious man say, as years went on, that the Turkomans expelled the Caliphs, and became according to the laws of our nature, and accom- In like manner when we mistrust ourselves, life of our God is continued even upon earth; the rulers. These in turn were expelled about plishing their results by a gradual process, and ceasing to make our own escape out of the dark and where that life is there is the full, unending, feed it with thought till it grows big. Forget I. It is a great privilege to furnish a "guest- 1250 by the Mamelukes. The name is Arabic, yet is wrought by a gift of Divine power, con- regions of spiritual gloom, we discover the pre- irresistible power by which God will lead us and means slaves, and these Mamelukes were of ditioned on faith, and which may be received cious clue which brings us to the light of God's from strength to strength, until at length we II. No man ought to be unwilling to ask, 'Is it I'' and way from the region of the Caucasus by Genghis Khan. The Sultan of the Caucasus by Genghis Khan. T Egypt, Saleh-Nedjim Eddin, bought 12,000 of without the power. The grand means of sancti- gates, set his shoulders to them; whereas an straction. We devote ourselves to no more idle mourn. Christian at Work into a body of troops, or a military order. Soon through thy truth; thy word is truth." The them. So men, confident of their own good enthusiasm. We serve the God living, a God Pride is the worst viper in the human heart, II. The power of avarice in the human the Mamelukes found their power so great that Word must thoroughly enlighten the conscience, works, set their shoulders to heaven's gates, but present, a God who loves, a G they overthrew their rulers and made one of must give broad, many-sided, accurate views of cannot move them; while he who has the key who bids us trust him to the uttermost as we sweet communion with Christ; it was the first

defeating the Mamelukes, in 1517, and putting the perfectness of this illumination of the underboon. He who humbles himself and comes as A Wise Captain.—A Nantucket steamboat Egypt was named by the Turkish Sultan, but of our living contact with the Divine truth, tered by the Israelitish prophets many centuries who were mainly Caucasian slaves, that the Spirit works. Here lies the necessity for the Egyptian Beys and officers of the State were gradual work. To youthful and immature Chrischosen, and thus they remained the real rulers tians, this is not a work to be accomplished in a of the land. In 1798 Egypt was invaded and day. They must carefully and prayerfully study

this occupancy was soon terminated. Isaiah fortold how the king of Assyria would Mohammed Ali, who was born in a little town It is quite as dangerous to preach sanctifica-About the beginning of the present century and perfect will of God concerning them. in Macedonia, became the head of the Egyptian | tion by faith without the preliminary repentance on account of the opposition of European powers this preliminary process. But while strongly he was compelled to limit his power to the Pas- insisting upon this point, we do not forget that halik of Egypt, which the Porte guaranteed to the lack of nine-tenths of the Christian Church himself and his family, who rule unto this day, to-day is not knowledge but the Divine power the present Khedive being of that family.

phet declared that Egypt should be diminished When, therefore, we find brethren preaching the and become base, and that it should not "exalt promised baptism of the Spirit in answer to to the world and the world to me. itse!f any more above the nations," and thus it present faith, we dare not utter a word of dishas been. The greatness and power of ancient couragement. We can conceive of an even Egypt departed and has never returned. There Christian growth from the day of first assurance no true descendant of the ancient Egyptians has the Word, the outward life and the inward exoccupied the throne of Pharaohs, but the repre- perience keep pace with each other. But we God, I will also destroy the idols, and I will of ancient days have for these long centuries What we want is the witness of God's spirit that been debased among the nations, and have been to the full measure of our knowledge, we are enruled by conquerers and strangers. The Egyptirely the Lord's. This is our glorious privilege. tians in Egypt have been a subjected and despis- Let us live it and not shrink from testifying it

HOLINESS.

deliberately plot to betray him into the hands of his enemies our Savior had no words of demaintained her power by an illicit alliance, first wish so to call them, cant phrases, must not forwith Julius Cæsar, and afterward with Mark get that all true holiness is inward as well as On one occasion, a young artist in Rome went Antony. When Mark Antony was defeated by outward, a moral state of heart as well as a into the catacombs alone, to copy some of the tice found her and destructions with him. And so may we say of many another sinner; better never be born than to live to commit sins grievous and damning in the sight of God. All sin is odious to him, but some sins seem to us sin is odious to him, but some sins seem to us sin is odious to him, but some sins seem to us sin is odious to him. but some sins seem to us sin is odious to him, but some sins seem to us sin is odious to him, but some sins seem to us sin is odious to him, but some sins seem to us sin is odious to him, but some sins seem to us sin is odious to him, but some sins seem to us sin is odious to him, but some sins seem to us sin is odious to him, but some sins seem to us sin is odious to him, but some sins seem to us sin is odious to him, but some sins seem to us sin is odious to him, but some sins seem to us sin is odious to him, but some sins seem to us sin is odious to him, but some sins seem to us sin is odious to him, but some sins seem to us sin is odious to him, but some sins seem to us sin is odious to him, but some sins seem to us sin is odious to him, but some sins seem to us sin is odious to him, but some sins seem to us sin is odious to him, but some sins seem to us sin is odious to him, but some sins seem to us some sins seem to us sin is odious to him, but some sins seem to us some holiness in God's sight. It is this inward holi- Oh, terrible disaster! A frenzy of horror guilt than others, and the sin of Judas is one of the Roman Empire Egypt ness which distinguishes the Methodist doctrine seized him, for there was not a ray of light. became a part of the Eastern Empire, the capifrom all Pelagian and Rationalistic forms of Trying to find his way out, he stumbled to and a vengeance. "She is joined to her idols," said On the division of the Roman Empire Egypt | ness which distinguishes the Methodist doctrine | seized him, for there was not a ray of light. tal of which was Constantinople. Owing to re- morality. How is this to be attained? No fro amongst dead men's bones, half choked with the realons God. "Let have alone a vengeance." She is joined to her idols," said the realons God. "Let have alone a vengeance." gospel, a personal friend of Jesus himself, a dissigns about A. D. 616, and remained a province. Its this helipose of heart and in the power of the Personal friend of Jesus himself, a dissigns about A. D. 616, and remained a province. Its this helipose of heart and in the jealous God; "Let her alone;" and she sians about A. D. 616, and remained a province Is this holiness of heart an instantaneous gift, Every effort was futile. The longer he wan-The Coptic Governor, Makankas, who reigned from without, or work wrought from within?

At length he abandoned all hope, and flung himself on the ground in utter misery. As he himself on the ground in utter misery. As he

subjugated by the French under Napoleon, but | the Word, that in every aspect of Christian duty they may learn what is the good and acceptable

Government, and he made a radical change by of believers, as it is to preach justification by luring the Mamelukes into his power, and then faith without the preparatory repentance. The having them cruelly massacred. He became so result in each case must be either an Antinompowerful that it looked as though he would place ian confidence or a despairing failure. The real himself upon the throne of Constantinople, but practical perfection of the work depends upon which quickens knowledge into life. Would to Thus history reveals how exactly the pro- God that we all possessed and lived the degree phecies of Ezekiel have been fulfilled. The pro- of perfection which corresponds to our knowledge.

Connecting Link.—On Tuesday evening Judas had an interview with the enemies of his Master.

Leave want out to Bethany, where he spent the last and if you must venture upon that he is passive under any Government, and a power of the stake darkened his face or saddened by long ages of subjection and oppression, so that he is passive under any Government, and a gain into the water and come out saving.

Christ at the last and if you must venture upon that he is passive under any Government, and a gain into the water and come out saving.

Christ at the last and if you must venture upon that he is passive under any Government, and a gain into the water and come out saving.

Christ at the last and if you must venture upon that he is passive under any Government, and a gain into the water and come out saving. Jesus went out to Bethany, where he spent the night and the following day, probably in the society of his disciples and friends living there. The events of this lesson occurred on Thursday.

Parallel accounts. Matt. 26: 17—25; Luke 22:

Jesus went out to Bethany, where he spent the inject ancient cities is at this day unmarked by temples that seem destined to endure for many ages more. Of the longer of the disciplest of the accient Egyptians—but is a war brought about the longer of the buildings of magnificent Memphis none remain the true Egyptians—but is a war brought about table his brother offered to watch with him all stay the higher the water will rise, and there is I. The Saviour's last Passover. For ages in commemoration of the deliverance of their forefathers from the Calamity which fell upon the Egyptians. The Lord had declared that an Declaration of the ground in the Egyptians. The Lord had declared that an Declaration of the ground in the Egyptians above ground, and only a few trifling remains above ground, and only a few trifling remains indicate the probable location of the great city which prophecy declared should be "waste and the Egyptians. The Lord had declared that an Declaration of the Egyptians. The Lord had declared that an Declaration of the Egyptians and the Egyptians. The Lord had declared that an Declaration of the Egyptians and the Egyptians and the Egyptians. The Lord had declared that an Declaration of the Egyptians and the Egyptians and the Egyptians. The Lord had declared that an Declaration of the Egyptians and the Egyptians. The Lord had declared that an Declaration of the Egyptians and the Egyptians. The Lord had declared that an Declaration of the Egyptians and the Egyptians. The Lord had declared that an Declaration of the Egyptians and the First Prophecy declared should be "waste and inglit. "No, no," replied he; "I shall go to the Egyptians. Arabi Pasha's cry, "Egypt for the Egyptians. The Lord had declared that an Declaration of the Egyptians. The Lord had declared that an Declaration of the Egyptians and the First Prophecy declared should be "waste and inglit. "No, no," replied he; "I shall go to nother way for me. I must go through at the land in the hight. "No, no," replied he; "I shall go to nother way for me. I must go through at the Egyptians. The Lord had declared that an Declaration of the Egyptians and the First Prophecy declared should be "asked the probable location of the great city which prophecy declared should be "asked the probable location of the Byblind and the Waster will rise, and there is no other way for me. I must go through the land in the high. The land is the probable location of the Egyptians and the First Prophec forefathers from the calamity which fell upon the Egyptians. The Lord had declared that an angel would go through the land in the night and that the first-born in every family should be slain, but that he would pass over every house slain, but the Egyptians," is false and misteading.

The voice of prophecy uttered by Isaid and the Moslem.

No natter what may be the outcome of the struggle, it seems impossible that the real Egyptians should beco slain, but that he would pass over every house where blood was sprinkled on the door-posts in a certain manner described by him. This was to be a sign that those who dwelt within were believers in the Lord Jehovah, and as such believers in the Lord Jehovah, and the word of the Lord as Begyptian should become dominant, or that a pure begyptian should become the ruler of that unhappy land; and thus the prophecy shall again be as sinner by keeping from him? No, certainly; for the longer you stay from Christ? And will thou be as sign that those who dwelt within were believers in the Lord Jehovah, and as such believers in the Lord Jehovah, and as such believers in the Lord Jehovah, and the will be to venture on him? No, certainly; for the longer you stay from Christ? And will thou be the Lord as declaring the humiliation of the Egyptia us, was then engaged in debate with a Spanish fearing, trembling heart reading these words, friar, but learning soon after that his fellow-know that I do here, in the name of the Lord, prisoners had passed to the stake, the archbishop hurried to the roof of his prison, whence he because the roof of his prison has the roof of his p Every movement which brings this important held their martyrdom, and on his knees begged now! for you must come to trusting in him at After they had entered into the land of Canaan

As scholars have noticed, these prophecies subject more distinctly before the church is to God to strengthen them in their agony, and to last, and if at last, why not now?"—Sword and After they had entered into the land of Canaan this event was commemorated annually according the regarded with satisfaction. Holiness is practured in all religion to be regarded with satisfaction. Holiness is practured in all religion to be regarded with satisfaction. Holiness is practured in all religion to be regarded with satisfaction. Holiness is practured in all religion to be regarded with satisfaction. Holiness is practured in all religion to be regarded with satisfaction. Holiness is practured in all religion to the land of Canaan this way the land of Canaan this way to the land of Canaan this way to the

Their association had been intimate, their com- sink into such meanness and degradation that thing." Just as we were meditating, not with shroud. With his garments he seemed to have and got our tumblers of toddy. Out of kindness unlocks the treasury of his grace.—The Rev. E. munion sweet, their friendship strong. This "there shall be no more a prince of the land of very comfortable thoughts, over this subject, we put off the burden of his many years. His bent to our car driver, we called him in; he was not M. Goulburn, D. D. received a copy of the Expositor of Holiness, figure instantly straightened; his withered age very well clothed—indeed, he rather belonged terian Psalms.
Church Services. Prayer had, without doubt all the susceptibilities of the Rahylon and Tyre and they are description. We cannot say that one manhood and they are description. We cannot say that one manhood and they are description. most refined human nature and felt in their manhood; and standing bolt upright, he looked in Edinburgh. He was soaking with wet, and this day. Have the prophecies in regard to fears were removed by this new appearance. "as comely a father as one might behold." All we offered him a good rummer of toddy. We Nothing could be more unfortunate for the was now ready. An iron chain had been put thought that what was 'sauce for the goose was profoundest interest to him, knowing as he did History tells the story of their complete ful- Christian Church, than that it should divide in- around the martyrs, and a staple driven in to sauce for the gander, but the car driver was not what would transpire before morning. He fillment. Years after the utterance of these to sects on this fundamental of religion; narrow make it firm. The two were fastened at one such a gander as we, like geese, took him for.

| Kind looks, kind words, kind acts, and warm hand-shakes—these are secondary means of could not share in the exultant joy of those prophecies Nebuchadnezzar overthrew the Egyponess on the one hand and prejudice o around him. He must nevertheless, rise above tian army, which was stationed on the Euin regard to this subject is exceedingly to be deRidley's feet. Then Latimer addressed his comwhat objection have you? Said he, 'Plase, their unseen battles.—Dr. John Hall. the sorrow that pressed upon him, reveal himself phrates, and he afterwards invaded and desolated plored. And why should there be either the one panion in words still fresh—after three century your riv'rence, I am a tectotaler, and won't taste yet more fully to his disciples and establish upon the land of Egypt. After the invasion came the or the other? Holiness is, first of all, a practice—as on the day on which they were uttered: a drop of it.' Well that stuck in my throat, the old foundations a new ordinance to be a conquest by the Persians, under Cambyses, tical life. It is the doing of God's will as that "Be of comfort, Master Ridley, and play the and went to my heart and (in another sense than ligion is the grace that is in Jesus Christ. The memorial of him and of the deliverance of man. (B. C. 525,) and Egypt became a Persian pro- will is revealed in his word. Now, surely, no man; we shall this day light such a candle, by drink, though!) to my head. Here was an vince, governed by a satrap. The Egyptians minister of the Gospel, and especially no Metho- God's grace, in England, as I trust shall never humble, uncultivated, uneducated Roman Cath- humanity is that they have no moral force to rebelled, but were again subdued by Xerxes, dist minister, fails to preach this. In fact, we be put out." The flames blazed up rapidly and olic cartman, and I said, if that man can deny bestow on their adherents. ed time in the evening Jesus and his disciples (B. C. 485,) who made his brother, Achiemenes, think the tendency of the preaching of the age fiercely. Latimer bent towards them, as if eager himself that indulgence, why should not I, a gathered together in the chamber where Peter grown bed to Artaveryon Ochus (B.C. 343) systematic theory of religion than in days grown bed to Artaveryon Ochus (B.C. 343) systematic theory of religion than in days grown bed to Artaveryon Ochus (B.C. 343) systematic theory of religion than in days grown bed to Artaveryon Ochus (B.C. 343) systematic theory of religion than in days grown bed to Artaveryon Ochus (B.C. 343) systematic theory of religion than in days grown bed to Artaveryon Ochus (B.C. 343) systematic theory of religion than in days grown bed to Artaveryon Ochus (B.C. 343) systematic theory of religion than in days grown bed to Artaveryon Ochus (B.C. 343) systematic theory of religion than in days grown bed to Artaveryon Ochus (B.C. 343) systematic theory of religion than in days grown bed to Artaveryon Ochus (B.C. 343) systematic theory of religion than in days grown bed to Artaveryon Ochus (B.C. 343) systematic theory of religion than in days grown bed to Artaveryon Ochus (B.C. 343) systematic theory of religion than in days grown bed to Artaveryon Ochus (B.C. 343) systematic theory of religion than in days grown bed to Artaveryon Ochus (B.C. 343) systematic theory of religion than the days grown bed to Artaveryon Ochus (B.C. 343) systematic theory of religion than the days grown bed to Artaveryon Ochus (B.C. 343) systematic theory of religion than the days grown bed to a systematic theory of religion than the days grown bed to a systematic theory of religion than the days grown bed to a systematic theory of religion than the days grown bed to a systematic theory of religion than the days grown bed to a systematic theory of religion than the days grown bed to a systematic theory of religion than the days grown bed to a systematic theory of religion the systematic th and John had made realy for the Passover and Found of God world of God world of God world of God world of companies to the blive the bli and John had made realy for the Passover support. As the meal and its ceremonies prosupport. As the meal and its ceremonies prowince, and was governed by a Persian satisp which, on every page, is full of the ways of his face with his hands, he speedily and with gressed the shadows of the coming sorrow closed gressed the shadows of the coming sorrow closed till (B. C. 332) the Persian Empire was conquerd holiness, of precepts, and little pain departed. Not so Ridley His suf, to follow Learning house the research at the story, and thought of the pointments are to believe the sufficient to follow the pointments are to believe the sufficient to follow the sufficient to follow the sufficient to follow the story and thought of the pointments are to believe the sufficient to follow the sufficient to foll in more and more thickly about the spirit of by Alexander the Great to us what is the forings were protrected and commandments, and little pain departed. Not so Ridley. His suf- to follow. I carried home the remembrance of examples which make clear to us what is the ferings were protracted and severe. The fagots it with me to Edinburgh. That circumstance, Egypt then became a Greek kingdom and "good and acceptable and perfect will of God" piled high and solidly around him, stifled the along with the scenes in which I was called to measure of his own corruption than that of any Alexander founded Alexandria as the capital. concerning us in Christ Jesus. A sermon flames, and his lower extremities were burned, labor daily for years, made me a tectotaler." the painful truth of treachery in their midst, and instituted that new and beautiful ordinance which, under the name of the "Lord's Supper"

Alexander founded Alexandria as the capital. Concerning us in Christ Jesus. A sermon flames, and his lower extremities were burned, against the sin of backbiting is as essentially a while the upper part of his body was untouched, sermon on holiness as a professed exposition of forbade their carrying arms. After Alexander's "the blessing of perfect love" But while the has been a memorial of his death unto this very day. The sadness spread from one to another day. The sadness spread from one to another of Egypt and became the first of a race of money in that the shurch may become to me." At last he was understood; the until their solemn service was more like that of until their solemn service was more like that of arche who ruled Egypt and became the first of a race of mone ing that the church may become more holy upper fagots were pulled away; the flames rose; ished. Lot's wife had often been prayed for, to a man. Kites rise against, and not with, the RULED, PRINTED AND BOUND TO ANY

PATTERN AND STYLE.

until their solemn service was more like that of a funeral than a festival. Sadly they sung the hymn appointed for the occasion and went out to other scenes and experiences of which the iron chain, the legs being already consumed, and he fell at Latimer's feet.—From the History of Protestantism.

Ing that the church may become more holy should never overlook the great work which the church is doing in this matter, enlightening the church is doing in this matter, enlightening the church is doing in this matter, enlightening the church is doing in this matter, ple sole that indeed, the last of these Alexandrine monarchs and he fell at Latimer's feet.—From the History of Protestantism.

Ing that the church may become more holy should never overlook the great work which the church is doing in this matter, enlightening the church is doing in this matter, enlightening the church is doing in this matter, ple sole that invertigation of the iron chain, the legs being already consumed, and he fell at Latimer's feet.—From the History of Protestantism.

Ing that the church may become more holy upper fagots were pulled away; the flames rose; should never overlook the great work which the church is doing in this matter, enlightening the church should never overlook the great work which the church is doing in this matter, enlightening the church is doing in this matter, enlightening the church should never overlook the great work which the church is doing in this matter, enlightening the church should never overlook the great work which the church is doing in this matter, enlightening the church should never overlook the great work which the church is doing in this matter, enlightening

SAVED BY A THREAD

these slaves, mostly Turks, and formed them fication is the Word of God. "Sanctify them other comes with the key and easily unlocks ideas. We are buoyed up by no mere inflated

great in prayer, is perhaps a greater man in Emperor of Russia.

We require an inner life, not mere action, out life, the life of life, not life from Galvanism. If we were right in our souls, out of the root would spring the trees and fruit, out of the fountain would well out the living water. It has been an all important year to me;

uring this year I can say that as far as I know I have not for a day, or at any time consciously resisted what I knew to be right, setting my ssons from dear-bought experience after readng old diaries?

1. I had inadequate views of Christ's cross saw work done for me, a ground for pardon, an objective reality; but I did not see so clearly the eternal necessity for the cross in me, of cross in the inward power it gives to be crucified 2. I was dealing too little with a personal

TO THE DOUBTING ONES.

God than to trust him in and by Jesus Christ, are possible."—Westminster Teacher.

"REMEMBER LOTS WIFE."

ed. Lot's wife only looked round, and she was damned for that look. She lingered when she nower to the weakest Christian. It flows from should have made haste, and God left her. power to the weakest Christian. It flows from tice found her, and destruction seized her. She receive it into close personal relations with him.

Your Name in new Type I Oc New Styles, by best artists: Boyacts, Birds, Gold Chromos, Landscapes, Water Scenes, etc., Agent's Complete Sample Book, and the rise upon our confidence. We all must become "a discerner of the Baharites, in which the Cauble designed and Berel-Edge Cards, and our fearts are greatly devertising Cards, 50c.

The sun should not set upon our confidence. We have a discerner of the Baharites, in which the Cauble designed and best belowes to their own number Sultan of Egypt, and founded the whole field of Christian obligation, and above them."

The sun should not set upon our confidence. We all must become "a discerner of the Baharites, in which the Cauble distinct of the Baharites, in which the Cauble distinction of the Baharites, in which the distinction of the Baharites, in which the distinction of the Baha took the place of the first.

The Turkish Sultan, Selim I., after totally pleteness of the work of grace will not exceed of Jesus, in order to possess the inestimable now."—Selected.

their last Sultan to death, overthrew the Mame- standing and the conscience through the word an undeserving, poverty-stricken beggar to the captain was once asked by a passenger on his luke monarchy, but left the country practically and the Spirit. We do not say will not exceed door of God's kingdom, shall gain admittance boat how much ardent spirits he used. He reunder the control of twenty-four Mameluke Beys the measure of our knowledge, for that would and be enriched with the treasures of Divine plied: "I never drank a teaspoonful of rum, brandy, gin, cider, wine, or beer. I never smokor centuries it was from these Mamelukes, which is the instrument by which the sanctifying WHAT NORMAN McLEOD THOUGHT. "But," said the passenger, "what do you drink Holiness is power. The poorest man who is for your supper?" "Cold water." "Well," affecting the destinies of the world than the said the passenger, "But what do you take when you are sick?" "I was never sick in my life,"

WHOLE No. 1496.

was the ready and glad reply. He was a wise captain. He was accustomed to exposure in all sorts of bad weather, wind and storm, and never believed in the foolish notion that he must take a drop of spirits to keep out the cold."

Cold water was the drink of Adam in Paradise. Cold water was the drink of the children of Israel in the wilderness. It was also the heart on evil. May I sum up the practical drink of Sampson and of Daniel, and of John the Baptist. It is the best drink for you.

Believe. - " If thou canst believe, all things are possible to him that believeth." The "ifs" must be gotten out of the way before Christ can howing Christ's life as mine, of glorying in the work. There is never any want of power in him. He has no weak hours. There is nothing too hard for him. The whole trouble is with ourselves. If he cannot heal, it is because we Saviour, had too little (or no) confidence in his have not faith. If small answers come to our love to me individually, and in his will and prayers, it is because we have small faith. If power to free me from sin by making me like no answers come to our prayers, it is because we have no faith. There is never any reason in Light dawns; life comes; I have faith in the Christ why we do not get large blessings from ove of God to me, that I even shall be perfect him. So long as the vessels held out, the widow's as my Father in heaven is perfect.—From his pot of oil did not fail; it was only when there was " not a vessel more" to be found that " the oil stayed." And so long as we bring the empty vessels of faith, be they few or many, to Christ, Ask the soul these questions: 1. Whether are possible to faith, but unbelief gets nothing. there be any gain by doubting? Faith purifies If we are worrying over our spiritual poverty

Lift up thy heart into heaven to me, and the contempt of men on earth shall not grieve thee.

Unto me, therefore, shame and contempt is justly due, but unto thee praise, honor, and And unless I prepare myself with cheerful

willingness to be despised and forsaken of all creatures, and to be esteemed altogether nothing, I cannot obtain inward peace and stability, nor be spiritually enlightened, nor be fully united unto thee .- Thomas A' Kempis.

## RANDOM READINGS.

I am not what I was; I am not what I would be; I am not what I should be; I am not what I shall be, -but, "by the grace of God, I am what I am. "-John Newton,

lesire grows cold .- Augustine.

There is many a thing that the world calls

one besides, I doubt if any one is really humble

till he thinks there is not a living being so unworthy as himself .- Caroline Fry.

The man who goes through life with an uncertain doctrine, not knowing what he believes -what a poor powerless creature is he! He goes around the world as a man goes down the street with a poor, wounded arm, forever dodging people he meets on the street for fear they

entered eternity in fellowship with those that as if the "little talks" in hundreds of meeting-"suffer the vengeance of eternal fire."—Duncan houses in Iowa has proven to be the death of the rum traffic in that State. Friends of temperance