[EDITOR AND PROPRIETOR.

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SAINT JOHN, N. B., FRIDAY, JULY 28, 1882.

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# The Intelligencer.

SUNDAY SCHOOL LESSON VI.-Aug. 6. (For Questions see Star Quarterly and Lesson Papers.)

THE FRUITLESS TREE.

DAILY READINGS. The fruitless tree. Mark 11: 12-23. A barren tree. Luke 13: 6-10.

An unfruitful vineyard. Isa. 5: 1-7.

An unprofitable servant. Matt. 25: 24-30.

Conditions of fruitfulness. John 15: 1-17.

Fruit required. Rom. 6: 18-23; Gal. 5: 22
Fruitfulness rewarded. Matt. 25: 14-23.

GOLDEN TEXT.—"Herein is my Father glorified the bear much fruit."—John 15: 8.

MARK 11: 12-23. (Revised Version.) 11 And he entered into Jerusalem, into the temple; and when he had looked round about upon all things, it being now eventide, he went out unto Bethany with the

twelve.

12 And on the morrow, when they were come
13 out from Bethany, he hungered. And seeing a fig tree afar off having leaves, he
came, if haply he might find anything thereon: and when he came to it, he found nothing but leaves: for it was not the season 14 of figs. And he answered and said unto it,

No man eat fruit from thee henceforward for ever. And his disciples heard it.

And they come to Jerusalem: and he entered into the temple, and began to cast out them that bought in the temple, and overthrew the tables of the money-changement and the seats of them that sold down.

overthrew the tables of the money-chang16 ers, and the seats of them that sold doves;
and he would not suffer that any man
17 should carry a vessel through the temple.
And he taught, and said unto them, Is it
not written, My house shall be called a
house of prayer for all the nations? but ye
18 have made it a den of robbers. And the
chief priests and the scribes heard it, and
sought how they might destroy him; for sought how they might destroy him: for they feared him, for all the multitude was astonished at his teaching.

19 And every evening he went forth out of

the city.

20 And as they passed by in the morning, they saw the fig tree withered away from the 21 roots. And Peter calling to remembrance saith unto him, Rabbi, behold, the fig tree 22 which thou cursedst is withered away, And Jesus answering saith unto them, Have faith in God

Have faith in God. Topics. - Unfruitfulness cursed.

The temple purified. A lesson about faith.

NOTES AND HINTS.

strike down into the earth, nor in the breadth of | Persians. ground overshadowed by its branches, not in the profusion and beauty of its blossoms, but in the grow simply that it may, in due time, give its that his kingdom was numbered and finished. own body to some useful purpose, and this may Judgment came upon him unexpectedly, suddenbe reckoned as a sort of fruit-bearing. Failing ly; and probably ninety-nine out of every hun-

heard about God except, perhaps, in connection a sofficient reason for the cursing of the barren tree. If he who was full of mercy and tenderness would thus manifest his disappointment in respect to an insentient tree, how would he express himself toward a sentient, rational, intelligent human being who had failed to meet his igner thuman being who had failed to meet his expectations in this respect? We cannot give expectations in this respect? We cannot give to much care and thought to the outcome of the extraction of the days of Jonah we read that he started to fly from God, but a storm came had these men in the boats began to call on their sign out of his employer's till. My dear friend, sacivious, scoffers at the powers of godliness, despisers of those that are good, dissobedient. This puts until you have committed this sin, make up your mind not to sleep to-night until you have contained to it, and many of us would be startled if we were idolaters. How do you feel were told we were idolaters. How do you feel weighed in that scale; have you no other gods that would you say? Are you ready to step into the scales and he weighed? Say my friend.

All this heard about God except, perhaps, in connection with his father's remarkable vision. He probably had no portion of the Bible, and if he started to fly from God, but a storm came had these men in the boats began to call on their ingo out of his employer's till. My dear friend, there are "many that are profane, drunkards, late there are "many that are profane, drunkards, late there are "many that are profane, drunkards, late the first step. He has taken the first step. He hadn't associated to fly from God, but a storm came had these men in the boats began to call on their ingo out of his employer's till. My dear friend, there are "many that are profane, drunkards, late there are "many that are profane, drunkards, la Master's approval, and it ought to be abundant and nutritious; and so it will be if we wisely use the means of growth which he furnishes and

will continue to supply. II. The temple purified. The next incident recorded is also one of typical significance. Jesus found in the temple a great number of throne of God. traffickers and brokers engaged in transacting their business with a freedom and clamor entireIt is a throne of equity, of justice, and you and down and worship him, but the angel would not ly unbecoming to the place. It had been conI have got to be weighed to-night. I would let him. If an angel from Heaven is not to be
I can imagine there is some moralist—per-

cluded from Christian churches. The human body has been compared to a temple, and is called a temple by sacred writers, and as such it ought certainly to receive a fitting care and attended to a temple by sacred writers, and as such it ought certainly to receive a fitting care and attended to a temple by sacred writers, and as such it ought certainly to receive a fitting care and attended to a temple by sacred writers, and as such it ought certainly to receive a fitting care and attended to a temple by sacred writers, and as such it ought certainly to receive a fitting care and attended to a temple by sacred writers, and as such it ought certainly to receive a fitting care and attended to a temple by sacred writers, and as such it ought certainly to receive a fitting care and attended to a temple by sacred writers, and as such it ought certainly to receive a fitting care and attended to a temple by sacred writers, and as such it ought certainly to receive a fitting care and attended to a temple by sacred writers, and as such it ought certainly to receive a fitting care and attended to a temple by sacred writers, and as such it ought certainly to receive a fitting care and attended to a temple by sacred writers, and as such it ought certainly to receive a fitting care and attended to the field of the scale, and if we didn't believe that Jesus Christ is God manifest in the flesh we should not worship and Christian service than in our country as a whole to day. But this is no proof that there has been of Christ than I have that I exist here to-night.

It is good for every one to have an intelligent attachment to his church. Few persons more quickly cease to attend any church than they do to whom all churches are alike. The resonance of the country and the first and the country as a whole to day. But this is no proof that there has been of Christ than I have that I exist here to-night. tention, it ought not to be defiled or enfeebled nonest, that could find any laur. With the Decaby vicious habits and practices which are incon-by vicious habits and practice

after the foregoing incidents occurred Jesus and a scentics of God upon his neighbor, upon aside and says, "I am not ready yet, I want a days of Christian living? after the foregoing incidents occurred Jesus and his disciples again passed by the place where his family? What would you do if you were little time to prepare, to turn over the matter in have to admit that the law is pure. Legisla-put into the balances of the sanctuary to-night with my mind." Well, I tell you, have time, but

THOUGHTS AND APPLICATIONS. I. Professions do not insure possessions.

TOPICS FOR FURTHER STUDY. I. The seasons and fruits of Palestine.

III. The key to successful prayer.

II. The corruptions of religion in the time ing if they can add anything to it, or take any-

WEIGHED AND WANTING.

D. L. MOODY.

Tekel: Thou art weighed in the balances and art found wanting."—Dan. v. 27. Tekel: It is a very short text, it's so short am quite sure you will remember it; and that, God's own word.

THE EASTERN FEAST. This king had given a great feast. We are idolatry, and that is right. lords. In those days, in that Eastern country, fanity, and that is right.

In the midst of the feast--we are not told at our neighbor, and that is right. what hour of the night, perhaps it was past "Then in the other commandments we have they saw something that was supernatural—a bor's life, you are not to hurt his body. So The king's knees smote together, "his thoughts "Then in the last we have a prohibition read that hand-writing on the wall.

Let me call your attention to this, that what

They couldn't make it out; they could not inThey couldn't make it out; they c They couldn't make it out; they could not in-terpret it. The king promised that whoever lead to be duly "converted" from a con-terpret it. The king promised that whoever lead to be duly "converted" from a con-terpret it. The king promised that whoever lead to be duly "converted" from a con-terpret it. The king promised that whoever lead to be duly "converted" from a con-terpret it. The king promised that whoever lead to be duly "converted" from a con-terpret it. The king promised that whoever lead to be duly "converted" from a con-terpret it. The king promised that whoever lead to be duly "converted" from a con-terpret it. The king promised that whoever lead to be duly "converted" from a con-terpret it. The king promised that whoever lead to be duly "converted" from a con-terpret it. The king promised that whoever lead to be duly "converted" from a con-terpret it. The king promised that whoever lead to be duly "converted" from a con-terpret it. The king promised that whoever lead to be duly "converted" from a con-terpret it. The king promised that whoever lead to be duly "converted" from a con-terpret it. The king promised that whoever lead to be duly "converted" from a con-terpret it. The king promised that whoever lead to be duly "converted" from a con-terpret it. The king promised that whoever lead to be duly "converted" from a con-terpret it. The king promised that whoever lead to be duly "converted" from a con-terpret it. The king promised that whoever lead to be duly "converted" from a con-terpret it. The king promised that whoever lead to be duly "converted" from a con-terpret it. The king promised that whoever lead to be duly "converted" from a con-terpret it. The king promised that whoever lead to be duly "converted" from a con-terpret it. The king promised that whoever lead to be duly "converted" from a con-terpret it. The king promised that whoever lead to be duly "converted" from a con-terpret it. The king promised that who converted it. the kingdom; that he should have gifts, and it." that a gold chain should be put round his neck But the wise men tried in vain.

occurred on Monday, the next day after Christ's would only send for one who used to interpret dren greeted him with hosannas. The priests were the writing and tell him the interpretation is all right, but are we right? greatly enraged at this and at his stern rebukes thereof. So Daniel was sent for. He was very (Matt. 21: 12, 13), and from that time sought to familiar with that writing. He knew bis Father's hand-writing: "Mene, Mene, Tekel, Parallel accounts, Matt. 21: 12-21; Luke 19: Upharsin." Mene: Thy kingdom is numbered and finished. Tekel: Thou art weighed in the I. Unfruitfulness cursed. The glory of a balances and found wanting. Upharsin: Thy tree is found, not in the depth to which its roots kingdom is divided and given to the Medes and

JUDGMENT EXECUTED.

A man is often compared to a tree; in the Bible the righteous man is likened to a tree Bible the righteous man is likened to a tree it will grow be a solution of the beginning of the latter and if it is heathen king." I tell you, however, that a man of the many idols in their hearts. They have got some one saying, "I think I hear some one saying, "I the truth were known you would find a great mind if this sin is not a twin sister, and if it is heathen king." I tell you, however, that a man of the many idols in their hearts. They have got some of decline from the good times of which we are in other god. The thing we think the most of is intemperance. planted by water-courses where it will grow who does evil in these Gospel days is far worse other god. The thing we think the most of is intemperance. most thriftily. The comparison is fitting and than that king. You live in a land of Bibles. Our God. It may be the God of pleasure; Many a man is blasted because he is living in Mather, had his say in 1678, in a treatise enexcellent.

Our Saviour said, "Herein is my Father glorified, that ye bear much fruit," and every glorified and if you haven't got a penny you can get it may be selfishness for nothing. Many societies will be glad to the many be anything.

One who is at all desirous of glorifying the condition of the many be selfishness it may be anything. It may be anything. It may be selfishness in the first of the streets pure and holy a few years ago, has her life blasted forever, if she does not turn. The left of the mould self the streets pure and holy a few years ago, has her life blasted through the streets pure and holy a few years ago, has her life blasted through the streets pure and holy a few years ago, has her life blasted through the streets pure and holy a few years ago, has her life blasted through the streets pure and holy a few years ago, has her life blasted through the streets pure and holy a few years ago, has her life blasted through the streets pure and holy a few years ago, has her life blasted through the streets pure and holy a few years ago, has her life blasted through the streets pure and holy a few years ago, has her life blasted through the s Father must see to it that he complies with the conditions of fruitfulness. The incident of the Calvary. We live on this side of the cross, but conditions of fruitfulness. The incident of the conditions of fruitfulness. The incident of the he lived more than five hundred years on the should be some derling sin to which should be some should be some should be some should be should be some should be shoul lesson in respect to the fruitless fig tree shows us Christ's feeling concerning unfruitfulness, and the expression of this feeling may have been and the expression of this feeling may have been and the expression of the cursing of the barren for the cursing the time to win it, you may not take to win it, you may not take to win it, you may not have the cown it. It may be there shows the cown it. It may be there shows the countries of the countries in

us get down to this century, to this year, to this house, to ourselves. We will come to the pre
2. The next weight is, "Thou shalt not bow how can I?" I'll try to tell you.

The nearest attempt we

you know, is the object of the preacher, just to He is the creator of the universe, if He is Suand none other as such.

told he had called together a thousand of his "Then there's the third: that prohibits pro-

sometimes a feast would last for six months. "Then there's the fourth: that fixes the time Sabbath. I don't know anything more beauti-How long this feast had been going on we do for religious worship, and that is right, for if ful than to see a father and mother going down not know, but in the midst of it, we are told, there be a God He ought surely to be worshipped. the aisle with their daughters and sons, all gothey were praising the gods of gold, and of sil- It is established as an outward sign of an inward ing to sit down together to hear the Word of ver, and of iron, and brass, and wood, and stone. belief. It is right that some time should be set God. It is a good thing to have the children, At last, while the impious feast was going on, they sent out to the heathen temple, and had worship Him harmoniously and without interplace, well in sight. Though they cannot unthe vessels of gold and silver brought in that ruption. One day in seven is certainly not too derstand the sermon now, when they get older had been taken from the temple at Jerusalem, much—perhaps not too little.

the family relationship settled, and our duty to God.

troubled him," and he was dreadfully afraid. against any desire for anything that is our In haste he sent for his wisest men to come and neighbor's and that cuts to the root of the mat-

"I have been thinking, where did Moses get this law? He couldn't get it from the nations God wrote on the tables of stone at Sinai and around him. Even the Greeks and the Romans this hand-writing on the wall, that is all that never gave such a law as this. Where did he doing such a structed in religion, as they were in the days of the inheritance of the saints in this hand-writing on the wall, that is all that we have got that God wrote with His own hand. He spoke to men, but this was God's writing.

When the wise men came in one after another, they tried to make out that hand-writing.

When they tried to make out that hand-writing.

Where did he get it, in that comparatively barbarian time? A law as this. Where did he get it, in that comparatively barbarian time? A law as this. Where did he get it, in that comparatively barbarian time? A law as this. Where did he get it, in that comparatively barbarian time? A law as this. Where did he get it, in that comparatively barbarian time? A law as this. Where did he get it, in that comparatively barbarian time? A law as this. Where did he get it, in that comparatively barbarian time? A law as this. Where did he get it, in that comparatively barbarian time? A law as this. Where did he get it, in that comparatively barbarian time? A law as this. Where did he get it, in that comparatively barbarian time? A law as this. Where did he get it, in that comparatively barbarian time? A law so perfect that all subsequent time can't delight; who hath delivered us from the power of how your mother loved you and cared for you if you law so perfect that all subsequent time can't delight; who hath delivered us from the power of how your mother loved you and cared for you if you law so perfect that all subsequent time can't delight; who hath delivered us from the power of how your mother loved you and cared for you if you law so perfect that all subsequent time can't delight; who hath delivered us from the power of how your mother loved you and cared for you if you law so perfect that all subsequent time can't delight; who hath delivered us from the power of how your mother loved you and cared for you if you law so perfect that all subsequent time can't d rested only on this I would have to accept a thing like that.

Now that's what an infidel said about the law: At last, in the midst of the consternation, the If God made us, as we know he did, He had a I suppose there may be some in this audience religion without bias, gave leisure for depravity thanks; for this is the will of God in Christ Connecting Link.—The incidents of this lesson queen came in, and she told the monarch, if he right to make that law; and if we don't use the who will say, He need not tell us that, because to mature its alienating prejudices... The relaw right it would have been better for us not there are no murderers here to-night. You sult was a brood of infidels, and heretics, and ful for nothing; but in everything by prayer triumphal entry into Jerusalem. While in the the dreams of Nebuchadnezzar, he could read to have had it, for it will condemn us. The law don't know. What is meant here by killing a profligates." That is not a very inviting picture. That is not a very inviting picture. That is not a very inviting picture.

the text, "There is no difference," and I brought God looks down into a man's heart. If you get vears ago. down the law and tried to see by measure if so angry as to wish a man dead, you are a murman had come short of God's standard. Now let us see to-night, by weighing ourselves with that law, if we come short of the law of God; la for I tell you if a man is going to save himself by that law, he must make himself perfect before by that law, he must make himself perfect before doom written over you. See if you do not find

Now let us imagine that instead of being pieces And that night Cyrus took the city, and pro- of paper in my hand, these are weights, and let

be reckoned as a sort of fruit-bearing. Failing in fruitfulness, or usefulness, it fails in that the bearing in fruitfulness, or usefulness, it fails in that the bearing in fruitfulness, or usefulness, it fails in that the bearing in fruitfulness, or usefulness, it fails in that the bearing in the lives of the corruptions in the lives of the corruption which ought to be its chief glory. No wealth of beauty will fully compensate for this deficion of the contract of Now, I think I hear some one saying, "I think they worship the God of Heaven, but if about intemperance, but it is a question in my every day, wounding our ears." It will never the truth were known you would find a great mind if this sin is not a train eister, and if it is

sent time. It is a good deal better to deal with this hour, this hour, this house, and with this people. Let Lord am thy God." "Thou shalt not bow down have not time to deal with that.

2. The next weight is, I not shalt not bow down thyself to any graven image, for I the good old days, is in an election sermon by their faults."

All you notice in Christians is the good old days, is in an election sermon by us imagine—for I think it is lawful to use our to any graven image." You cannot find a place 10. "Thou shalt not covet." We have not the Rev. Mr. Prince of Boston, wherein it is imagination—let us imagine that, while I am in the Bible where a man has been allowed to time to speak about this. preaching, down come some balances from the bow down and worship any one but the God of throne of God.

Bear in mind, young man, it is not ten laws; of God, begun in England and brought over hit is one law. Are you ready to step in to night They are fastened to the very throne of Gol. angel came down to John, he was about to fall against those ten weights? secrated to sacred uses and it was a gross violation of its proper sancity thus to abuse it. It was a part of Christ's mission to reform abuses and correct errors. To this work he gave himand correct errors. You would be no one thoughtless. You would say, when the gave himand correct errors and correct errors and correct errors. To this work he gave himand correct errors and correct errors. To this work he gave himand correct errors and correct errors. To this work he gave himand correct errors and correct errors. To this work he gave himand correct errors and correct errors. To this work he gave himand correct errors and correct errors. To this work he gave himand correct errors and correct errors. To this work he gave himand correct errors and correct errors. To this work he gave himand correct errors and correct errors. To this work he gave himand correct errors and correct errors. To this work he gave himand correct errors and correct errors. To this work he gave himand correct errors are the trief to say this would be no indifference here to-night. There would be no indifference here to-night to be weighed to-ni self with unsparing fidelity, both by precept and action.

"I have got to be tried to-night; I have got to be weighed in the balances of the sanctuary."

shalt nave none other gods out literation and it don't touch me at all. Shalt not bow down thyself to any graven imbe weighed in the balances of the sanctuary."

shalt nave none other gods out literation and it don't touch me at all. Come, my friend, you just step into the scale. You are, perhaps, very pure in your character. pictures—it may be our blessed Lord's—and I can imagine such a man steps in the scale is likely to be higher in a community of religa sacred place, a place entitled to a large measure of respect on account of the uses for which it was built and to which it has been set apart, it was built and to which is at variance with or in conflict with such purposes ought to be rigidly excluded from Christian churches. The human cluded from Christian churches cluded from Christian churches. The human cluded from Christian churches cluded from Christian churches cluded from Christian churches. The human cluded from Christian churches cluded from Christian ch

the dwelling-place of an immortal soul, as a will admit the law is all right. If God created Lord thy God in vain, for the Lord will not hold guess I won't step in there," he walks around tabernacle in which the Holy Spirit is to dwell, this world, He must make some law to govern him guiltless who taketh His name in vain." again. Then he sees, "Except ye be converted it should be kept in the highest possible state it. In order to make life safe you must have Taking the name of God in vain is blasphemy. and become as little children, ye shall not enter good laws here in your country; and there is Is there a swearing man in this house to-day? into the kingdom of Heaven." He says, "I III. A lesson about faith. On the next day not a country the sun shines upon that does not list there some one here who has been calling don't think I will step in to-night." He steps down the curse of God upon his neighbor, upon aside and says, "I am not ready yet, I want a love of God upon his neighbor, upon aside and says, "I am not ready yet, I want a love of God upon his neighbor, upon aside and says, "I am not ready yet, I want a love of God upon his neighbor, upon aside and says, "I am not ready yet, I want a love of God upon his neighbor, upon aside and says, "I am not ready yet, I want a love of God upon his neighbor, upon aside and says, "I am not ready yet, I want a love of God upon his neighbor, upon aside and says, "I am not ready yet, I want a love of God upon his neighbor, upon aside and says, "I am not ready yet, I want a love of God upon his neighbor, upon aside and says, "I am not ready yet, I want a love of God upon his neighbor, upon aside and says, "I am not ready yet, I want a love of God upon his neighbor, upon aside and says, "I am not ready yet, I want a love of God upon his neighbor."

life. God alone is the proper object of faith; Interested in it and I would like to read in it and I would like to read in schools, or not trained to it under the roof of their make you fit to be weighed. He can save you, He can fathers, but whether they shall be trained to it under the roof of their make you fit to be weighed. He can save you, He can fathers, but whether they shall be trained to it under the roof of their make you fit. If you don't trust Him you never in schools, or not trained to it under the roof of their make you fit. If you don't trust Him you never in schools, or not trained to it under the roof of their make you fit. If you don't trust Him you never in schools, or not trained to it at all."

And as not the temple, nor the altar, nor the rites and ceremonies of the Jewish church. Power to much interested in it, and I would like to read will, and the law condemns you: "Weighed long ago as the year 1700 a volume on The Just long ago as the year 1700 a volum bear spiritual fruit comes to the human soul through faith in God. Fruitfulness is a positive proof of life, of health, of growth, and this can proof of life, of health, of growth, and this can be able to refute arguments brought by Christian of Youth, was come of it to you to-night. He had been in the law condemns you: "Weighed be able to refute arguments brought by Christian of Youth, was there comes some furious storm of temptation of Youth, was there comes some furious storm of temptation of Youth, was there comes some furious storm of temptation." be maintained and nourished only by robust tian men he determined, as he knew nothing of swear." I said, "My friend, God says, I will faith. The power of exercising faith is born in it, to read the Bible and form some acquaintance not hold the man guiltless that taketh My name faith. The power of exercising faith is born in it, to read the Biole and form some acquaintance us and may be developed as other powers are, by nourishment, by consistent and beginning, at the book of Genesis, and he read to drop that sin, and repeat of it before than satiety, and the in vain.'" I tell you there will be no swearing man in the kingdom of God. They will have the how of the laws of th regular use. By diligent observance of the laws of growth, faith may be made to feed that fruitof growth, faith may be made to feed that fruitless growth and beginning, at the book of Genesis, and he read to drop that sin, and repent of it, before they he says that what puzzled him was, where Moses and working and struggling and s Barnes & Co., of growth, faith may be made to feed that fruit he says that what puzzled him was, where Moses got that law? He had supposed that Moses was got that law? He had supposed that Moses was gives zest to life. One must have appetite, degot that law? He had supposed that Moses was the leader of an ignorant people, that he was a clever leader, and brought them out of slavery, and made them a great nation. But though he and made them a great nation. But though he and spent the money, but I did not mean anything by it. You would smile at and devide anything by it. You would smile at and devide anything by it. You would smile at any devide anything by it. You would smile at any devide anything by it. You would smile at any devide anything by it. You would smile at any devide anything by it. You would smile at any devide anything by it. You would smile at any devide anything by it. You would smile at any devide anything it is not need to go hunting the world for happiness. II. We prove our vitality best by fruitful- was a clever leader, that didn't account for this anything by it. You would smile at and deride

confess, "I can't." I'll read you what he says Sabbath breakers here to-night? Is there any man who neglects the house of God on the Sab-"It's only a few verses, but it contains more bath day by drinking and cursing, or spending than a book of many volumes—it's perfect. his time in places of vice and crime, in walking from pulpit and platform, and through the press, "First, there's a commandment to make up and down the streets blaspheming, and show-that in the good old days which are no more, the Creator the object of supreme reverence, and ing his contempt for God and His law? "Rethat is right; we can't find fault with that. If member the Sabbath day, to keep it holy." If preme Benefactor, we ought so to reverence Him day, down goes our country. You show me a nation that has given up the Sabbath, and I will "Then there's the second; that prohibits show you a nation that has got the seeds of de-

cay, and will soon go to ruin. Father, if you want your children to be a joy in your old age, train them up to honor the and from these holy vessels they began to drink "Then in the fifth commandment we have tinue attending public worship in the house of

HONOR THY FATHER AND MOTHER.

MURDER IN THE HEART. there's no fault to be found in the law of Moses. 6. Sixth weight: "Thou shalt not kill." that they might, at a riper age, choose their own VII. For everything. In everything give person is to have murder in your heart. We ture for comparison. It is evident that the requests be made known to God. Phil. iv, 6; When I was over here before I preached from only read men's acts—what they have done. good old days were some distance back of seventy Eph. v, 20. the world, "Tekel: found wanting."

THOSE GOOD OLD DAYS.

children were better taught at home; that they more commonly attended church services ; that religion had more power in the family and in integrity was higher; and that in many a line, if not in all lines, the church of Christ had a stronger hold on the hearts and lives of the people in our land and in other Christian lands. But the difficulty is to find just when these good old times began and when they ended; when, in fact, was their palmiest season. That there were such times, it is useless to deny until we know what period is claimed for them. It is said that a sad-hearted young man was once brooding gloomily over his situation and prospects, when he heard an organ-grinder strike up they won't desire to break away, they will con-being of a practical turn of mind, he started up cxviii, 1. and called out from the door to the peripatetic nspirer, " My friend, your tune is very encourmidnight when they were startled; perhaps the moral law of offences against life, chastity, thy mother." If any are here to-night who fair that question may have been in the sphere aging; but will you be so good as to fix the date membrance of His holiness. Ps. xxx, 4; xcvii, nearly all the guests were more or less under property, and character. These offences are have been in the sphere of property, and character. These offences are have been dishonoring father and mother, step of prophecy, it is certainly a fair one in the sphere of prophecy, it is certainly a fair one in the sphere of prophecy, it is certainly a fair one in the sphere of prophecy, it is certainly a fair one in the sphere of prophecy, it is certainly a fair one in the sphere of prophecy, it is certainly a fair one in the sphere of prophecy, it is certainly a fair one in the sphere of prophecy, it is certainly a fair one in the sphere of prophecy, it is certainly a fair one in the sphere of prophecy, it is certainly a fair one in the sphere of prophecy. into the balances, and see how quickly you will realm of history. Will those persons who thanks; for that Thy name is near, Thy wonbe found wanting; see how quickly you will mourn over the good old times which are gone, hand-writing on the wall, right over the golden adultery includes every injury against purity, strike the beam. I don't know a man who treats his father Then we can look at the record for the evidence. strike the beam. I don't know a man who is be so good as to fix the date of those times? I Thess. ii, 13.

and mother with contempt. I read not long ago of a man who professed to be a Christian. He good old days is by no means of recent beginwas brought before the magistrate for not sup- ning. It was in 1812 that Dr. Lyman Beecher, His only begotten Son, that whosoever believeth porting his aged father. He had let him go to who was very far from being a croaker, declar. in Him should not perish, but have everlasting the workhouse. My friends, I'd rather be con- ed, of New England, "The ancient discipline life. John iii, 16; Rom. vi, 23. tent with a crust of bread and a drink of water of the family has been extensively neglected. than let my father or mother go to the work- Children have neither been governed nor in- unto the Father, which hath made us meet to it away. Don't you profess to love God and do sciously lost condition; and of the results of be to God, which giveth us the victory through this mode of action. "The specious argument our Lord Jesus Christ. 1 Cor. xv, 56, 57; of leaving children uninstructed in religion, Rom. vii, 25.

Thirty years earlier, in 1783, the Rev. Samuel families. Truly, here and hereby religion re- however, the employer, losing his temper, used ceived its death's wound." That evidently was a profane oath. From that time religion and abundance and excellence of its fruit. Fruitbably Belshazzar's blood flowed with the wine would like to pass over that. In a mixed into earlier times. Dr. Cotton Mather publishing and that high the condition of the law and see would like to pass over that the commandments of the law and see into earlier times. Dr. Cotton Mather publishing and that help friends must show himself friends must show himself friends. audience like this it is difficult to speak of it. ed a sermon in 1706 on "The Good Old Way," man that hath friends must show himself friend-But when I think there may be hundreds in in which he said sweepingly of that day: "There ly. Other things being equal, a man's power 1. "Thou shalt have no other Gods before this room guilty of that sin, I feel I must cry is a general and a horrible decay of Christianity for winning souls may be directly measured by of the world . . . The body of the rising general enough to overhear him. Some choice morsel tion is a poor, perishing, unconverted, and (ex- of scandal was sure to be served up about an into the scales and be weighed? Say, my friend, ence, in the matter of household religion, of

The nearest attempt we can discover in the affirmed that the "wonderful work of the grace Wordsworth sung, of England :

"Plain living and high thinking are no more.

The homely beauty of the good old cause
Is gone; our peace, our fearful innocence,
And pure religion breathing household laws,"

the fruitless tree had grown. It was dead, root and branch. Peter called the Saviour's attendard the Saviour's attendard to the sanctuary to-night, and branch. Peter called the Saviour's attendard to the sanctuary to-night, and branch. That law is all right. Therefore, I think we would adopt that law. Thou shalt not take the name of the Lord thy don't know that you'll have to-morrow. As and branch. Peter called the Saviour's attention to it, perhaps expecting some lesson from tion to it, perhaps expecting some lesson from that law is all right. Therefore, I think we a right to weigh this audience to-night by God in vain?" Think a moment to the Lord thy long as you delay you're in danger. And if you God in vain?" Think a moment.

I was speaking to a man some time ago who don't enter in God's way you can't enter at all.

We must accept duction of the Sunday-school, at the close of the eighteenth century. He insists that already, in his time, the question is "not whether the went on to speak of what could be done by the power of faith. It is the tap-root of Christian if if. God alone is the proper object of faith; The other night my eye fell upon what an life. God alone is the proper object of faith; The other night my eye fell upon what an life. God alone is the proper object of faith; The other night my eye fell upon what an life. God alone is the proper object of faith; The other night my eye fell upon what an life. God alone is the proper object of faith; The other night my eye fell upon what an life. God alone is the proper object of faith; The other night my eye fell upon what an life. God alone is the proper object of faith; The other night my eye fell upon what an life. God alone is the proper object of faith; The other night my eye fell upon what an life. God alone is the proper object of faith; The other night my eye fell upon what an life. God alone is the proper object of faith; The other night my eye fell upon what an life. God alone is the proper object of faith; The other night my eye fell upon what an life. God alone is the proper object of faith; The other night my eye fell upon what an life. God alone is the proper object of faith; The other night my eye fell upon what an life. God alone is the proper object of faith; The other night my eye fell upon what an life. God alone is the proper object of faith; The other night my eye fell upon what an life. God alone is the proper object of faith; The other night my eye fell upon what an life. God alone is the proper object of faith; The other night my eye fell upon what an life. God alone is the proper object of faith; The other night my eye fell upon what an life. God alone is the proper object of faith; The other night my eye fell upon what an life. God alone is the law of God. The life is the law of God. The law of God alone is Measures of the Pious Institution of Youth, was there comes some furious storm of temptation published in Edinburgh, in the preface to which with its mad rage to drive the soul on eternal Scarcity is often better than satiety, and the it is declared, that in personal religious charac-

don't mean anything by it. God says, "You time to work for their salvation. If they had no on this point. Solomon insisted, in his day, has its blessedness within, and is so full of the food or clothing, how the hearts of the commun- that the persons who then wanted to know why spirit of good, that it sees good in everything, ity would yearn for them and help them. How the former day was better than their day, might gets good from everything, and does good to all.

there had been any better day than theirs. The All of us have heard that the former times Israelites in the wilderness moaned over the were better than these. We have been assured good old days of Egypt, when cucumbers and melons and leeks and onions and garlic and fish

were plenty; but when those good old days were the present time, those same people had wished and wished and wished for the better days of that other Pharaoh. After all, the only really the community; that the popular standard of good old days of the past were those in Eden before the Fall; and if those are the days that the croakers have in mind when they talk of the degeneracy of our times, they are right in their comparisons; but all talk of any better days than these since that time is-bosh !-S. S.

### FOR WHAT TO GIVE THANKS. REV. J. H. BROOKES.

I. For God's goodness. O give thanks unto the Lord; for He is good; for His mercy endurthe tune, "There is a good time coming, boys." eth for ever. 1 Chron. xvi, 34; Ps. cvii, 1;

II. For His holiness. Sing unto the Lord, O ye saints of His, and give thanks at the re-

drous works declare. Ps. lxxv, 1; exxxviii, 2;

IV. For the gift of His Son. Thanks be

-how they licked Lazarus' sores?" "Yes; why?"

RANDOM READINGS. Do not wade far out into the dangerous sea the first generation lived, for about thirty years : of this world's comfort. Take the good that and then the second generation rising up and God provides you, but say of it, "It passeth growing thick on the stage; a little after 1660, away, for indeed it is but a temporary need." there began to appear a decay: and this increas- Never suffer your goods to become your god .-

> Not faith, nor lengthened creeds, alone, Can make our lives with halo shine; These oft become the stumbling-stone, While we forget Christ's life divine.

Now, 'mid these busy, fleeting years, Our hearts' best treasures freely bring To God, our Father, in whose sight

may be open to question, but let all our fellow itizens have an attachment, for which they can give reasons to a particular church, and we shall have less carelessness, less Sabbath desecration and less crime. - Dr. John Hall. A good story is told by Dr. Johnson of a father hearing the voice of his child behind him

as he was picking his way carefully along the mountain-side, "Take a safe path, papa; I'm coming after you." Ah! if older Christians, while passing along the rugged hill of life, would only remember that young Christians and chil-

was a clever leader, that didn't account for this law. Where did it come from? It's so perfect. Such a statement. Cursing is a great sin, if you the Sabbath-school or the church. Now is the history of which was searched for information crying, "who will show me any good?" but it Go out after the children who never attend And so it would be found in every land, the money, in pleasure, in fashion, in changes, in thing away from it. So this infidel had been 4. Fourth weight: "Remember the Sabmuch greater their destitution who have not the
save themselves the trouble of looking for the
This is the fountain within that never fails. reasons of the decline; for it wasn't true that Joseph P. Thompson, D. D.

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