

sity-that is, an educated man to educated peothem to have pastors who are naturally likely to gain their ear and win their confidence before they are decided for Christ, that they may continue under their ministry until, by the grace

WHOLE No. 1477.

of God, they are first converted and then con-A fruitful source of discouragement in Chris- firmed. For their sakes, even more than for tian work, and consequent frequent hindrance your own, you will glorify God for pastors who, to the undertaking of it, is the sense of our own in the quaint fine phrase of Puritan antiquity, him; here and there something that should the and evening. But we had the solution of the continue of a policement. God's free, undeserved gift; ad this is just ask," eyeing me curiously, "what is the name of ally by the plea, "I am not fitted for such of the churches, you think of the future as well very rarely the measured tread of a poncental what we are so unwitting to us of the so unwitting to us of the bollow pavement, giving a re-sounded on the hollow pavement, giving a re-earn Him; we want to deserve Jesus and hea-I have never been ashamed of my religious rection." And by reason of the multitude of your children as well as I. The true disciple. There are many who lieving sense of security until at length I reached the mission hall take Him as a gift. Just as wu were so un- onestion was put, and I hastened to really." though the fields are ever white to the harvest, ministry, while care for this will help to your so much to be deplored, that it is worth while

to endeavor to discover a remedy for the evil.

to do well with the talent entrusted to their

fact of a willing mind. "Where there's a will

there's a way," is one of the few axioms which

contain more than half a truth. It is the lack

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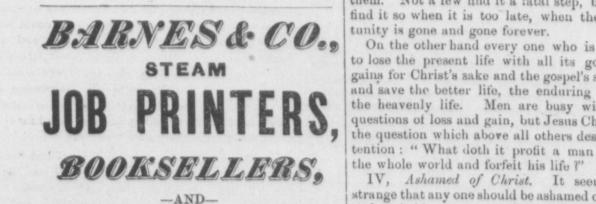
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Overcoatings, Suitings, ideas. Among those who accept the Christian TROUSERINGS AND VESTINGS. theory, and, in this land, these constitute the come here to beg," she said. "I know well that poor woman "seventy-thee years old."

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consequence.

vation at last. Just how it is to be accomplished

they may or may not have clear and definite

accordance with their convictions, are simply

postponing action to a more convenient season ;

they mean to be Christians, but not just now ;

Connecting Link .- The short discourse here re-

meet the conditions of true discipleship. In this lesson we have set before us the primary and indispensable conditions on which one may income the many and indispensable conditions on which one may income the many and indispensable conditions on which one may income the many and indispensable conditions on which one may income the many and in the flow in the flow in the same the same the flow in the same the flow in the same the same the flow in the same the same the same the same the same the same the same

ling to deny himself, take up his cross and be- condition. The walls had dirty remains of "There are untold thousads like you," I have no congation least pecuniarily." come a humble follower of the Saviour. Not pictures on them, and a few women and child-new address under invite of Cod But how you mill "No obligations!" exclaimed the old man. As we keep the only Railway Ticket Office in the City, parties going West will find it to their advantage to give us a call before purchasing elsewhere. So only must he be willing to do this, but he must us a call before purchasing elsewhere. So only must he be gonuine, must the care of a very dispirited attendant at the hall, who was drawing a baize curtain across the the care of christianity So much want of ability as of consecration. David, when Nathan spoke his condensation is read, but as with the care of a new way, and will go backward hall, who was drawing a baize curtain across the the care of a new of the talents is read, but as with the care of a new of the talents is read, but as with the care of a new of the talents is read, but as with the care of a new of the talents is read, but as with the care of a new of the talents is read, but as with the care of a new of the talents is read, but as with the care of a new of the talents is read, but as with the care of a new of the talents is read, but as with the care of a new of the talents is read, but as with the care of a new of the talents is read, but as with the care of a new of the talents is read, but as with the care of a new of the talents is read, but as with the care of a new of the talents is read, but as with the care of a new of the talents is read, but as with the care of a new of the talents is read, but as with the care of a new of the talents is read, but as with the care of a new of the talents is read, but as with the care of the talents is read, but as with the care of the talents is read, but as with the care of the talents is read, but as with the care of the talents is read, but as with the care of the talents is read, but as with the care of the talents is read, but as with the care of the talents is read, but as with the care of the talents is read, but as with the care of the talents is read. be something more than the giving of a portion hall, who was drawing a baize curtain across the the gift of the money now, the ninitely greater is to deny self. If there is one duty empha-

he wishes to for himself. It must be something more than merely dispensing with a few luxuries and personal indulgences. To be the thing commanded and commended it must cut deep into such a neighborhood, to talk to such an "These gifts are included in he gift of Jesus,

are reluctant to let go of these even to secure something that we fully believe to be better, said "I want to speak to you."

liable to forget that there is a higher and more hands still more filthy, holding cn to the rail my strength for nothing and in ain." enduring life than this about which we are so in front of her seat, and trembling with excitebusy. We forget, too, how slight is our hold ment or nervousness-perhaps both.

us to it may be broken, how suddenly we may done any good, and wishing myself at home. be called away from it, and ushered into the therefore asked, curtly, "Well, what is it ?" other, the unending life. We forget how little it is all worth when we have saved it, if in the

saving of it we lose that which is of infinite said nothing. III. Losing the soul. No man means to could." lose his soul; no man expects to. In one way

"Don't see what I have to do with that," or another, every man expects to secure its sal- was my silent comment. "And I can earn my living by needlework." "Why do you tell me this?" I enquired. majority, a large proportion, probably nine-for nothin' also is but I'm wagabones as comes "Is that all?" "That isll!" "It all lies ing Star. begs nothin' o' nobody.

this, that or the other interest claims their at- inquired. tention, and they fancy that they can safely put off the matter which ought most to concern made bold to ask you to tell me more about it. On the other hand every one who is willing Remember I'm a poor old woman of seventy- shalt be saved." to lose the present life with all its goods and three, and make it as plain as ever you can." gains for Christ's sake and the gospel's shall find If a blaze of light had flashed into the dirty

and save the better life, the enduring good of hall, I could not have felt more astonished than the heavenly life. Men are busy with their I did at the old woman's request. I had not estions of loss and gain, but Jesus Christ asks expected-scarcely desired-any results from the question which above all others deserves at. my address ; and yet here was an anxious in-

tention : "What doth it profit a man to gain quirer. Not a common occurrence ; when we

RULED, PRINTED AND BOUND TO ANY forfeit claim to his acknowledgement at the "Mother have you had any tea." "I didn't come here to beg," she replied.

orded seems to have been given immediately after Very rarely the measured tread of a policeman what we are so unwilling to do We want to your denomination?"

have no obligations to discharge to others, at Tickets to all points in the United States of one's surplus income atter spending all that he wishes to for himself. It must be something. It must be something if additional two-thirds of it from view. If the under two-thirds of it from view. and Canada. of giving. Don't you remember the many in-

junctions to God's ancient people on benevo-

but which is remote and intangible. So absorbed do we become in gathering and saving the things that belong to this life that we are constantly that belong to this life that we are constantly bands still more filter, holding on to the rail that belong to this life that we are constantly

His commands are still binding upon us; and that his expectations would be beyond their A little more counsel, a few ords of earnest it is not only a duty, but a blessed privilege to ability to meet. "A charge to keep I have" is has done nothing specially for Christ may truly be described as " a lost day " In order to have prayer, and then I looked for te last time into sow bountifully and broadcast of the rich gifts not included in their hymnology. upon this life, how easy the cords which bind I was wearied, dispirited, hopeless of having done and wishing myself at home. I the aged face. Hope forgiveess, peace were showered upon us. When my people are conthere; and as I turned into thdark, dangerous verted, they not only lay themselves, but their the malady is laziness. Inability serves as cloak I make an extra offering, according to my means. way it seemed bright with a lift that was not possessions, on God's altar, and thus each one for love of ease. All Christian work demands I make an extra offering, according to my means,

The old man had waxed eloquent as he But not unbelieving as I ent on my way preached. His eyes flashed, as his tall form home, with eyes brimming wh loving tears of seemed to tower above me. In his excitement gratitude, hands clasped in earest acknowledge- his tones became deeper and more thrilling ; ment, and my heart thrilling pæan of thanks- but while I gazed, spell-bound, suddenly he vangiving for the Lord's loving-kadness, in making ished from my sight. "Because I want you to know that I don't the darkness light, and the rogh places plain, to Behold ! alas ! it was only a dream.—Morn-

tenths of those who have not already acted in for nothin' else; but I'm none o' that sort: I in believing!" For a man just believe he is earns my living by my eyes and fingers, and a sinner before he can repent He must believe Jesus is the Son of God befor he can trust Him

"But what do you want from me?" I coldly with his body, soul, and spit. He must be- If a man desires to be saved, he has the cross for me." To get to work in the Lord's lieve on the Comforter befor he can receive means in his own hands; let him will to be vineyard when it involves considerable self-sac-"I'm seventy-three years old," she repeated, the only teaching that will t him for the in- saved. If a man desires to enter the kingdom rifice and self-denial, and so bear the cross, is "and I can't expect to live much longer. I heritance of the saints in ligt. He must be- of heaven, let him will to enter it. Remember something they are not so ready to do. Singing them. Not a few find it a fatal step, but only have been listening to you talking about the lieve that God will help him work, and reward this : God has given to every man a free will. is easier than bearing. Of course this feeling

" Is that all ?"

" That is all !"-Word and Work.

## MY DREM.

It was a beautiful Sabath morning. I "Thou must also desire my salvation. Thou nothing else will. Obstacles vanish before one ers -D. L. Moody. do not expect or desire results, they scarcely seemed to be in a large chich, filled with at- also must approach the heavenly gates." We who loves his work. Where that is lacking, the IV, Ashamed of Christ. It seems very ever appear. It became interesting; but I tentive worshippers. Allaround me were are told in the Acts of our blessed Lord, when cold and lifeless performance of duty itself constrange that any one should be ashamed of Christ, remembered the six miles to go, the dangerous strangers; yet so pleasant were the counter- on earth, went about doing good and healing all stitutes inability and incompetency. Not that beautiful manners is to feel that everybody, no and probably none would like to acknowledge and how to monoile these discordant things and strates mathematical acknowledge and how to monoile these discordant things and the kind-

that they are, but they act so that we are com-that they are, but they act so that we are com-that they are, but they act so that we are com-that they are, but they act so that we are com-that they are among back at the gospels and see his manner of pro-to serve. It should rather occasion inquiry into ness he can ges from others in this world. pelled to believe that they are ashamed to be that hed been monor in atthe lonely feelin which often comes ceeding. When he came to Bethesda, and saw the causes for such want of heart in the Master's known as his disciples. They seem to feel as that had been seventy-three years in utter over one in a crowded church not one of whose there a man who had suffered from an infirmity service. "I gave my life for thee! What hast known as his disciples. They seem to feel as if it would somehow operate to their damage, or bring upon them reproach and, perhaps, per-secution to be known as Christians. So, in a certain sense, they deny their Lord and Master,

tention was particularly ttracted by numerous virtue would not flow out. A blind man sat measure of the "Fulness of Him who filleth all mottoes on the walls, met of them inculcating by the wayside begging, and when he heard that in all." One of old cried, "I am but a child, I noble building. Did you ever notice how many

BALKY CHURCH MEMBERS .- Those who have It is safe to state that in many instances the owned balky horses know that they are extremetrouble lies in the fact that the light is under a David, when Nathan spoke his condemnation in parable, the self application is not perceived. of coaxing can induce them to change their course of action, when once they have deter-"Ye cannot serve God and Mammon," is a mined upon it. If they happen to take the statement some would fain prove invalid, and backward movement, all has to stand still until statement some would fain prove invalid, and by dint of trying to test it, their talent is hid, and their light fulls to shine because perforce. their fancy changes, when they spring forward with force enough to carry the whole load theminto such a neighborhood, to tak to such an eighborhood, to tak to such an eighborhood to tak to such an eighborh implanted within us, every man clings to the life that now is. It has its good things, its returned, as I prepared to retrace my dangerous dangerous as I prepared to retrace my dangerous while we hold them we feel sure of them. We are reluctant to let go of these even to secure form, and was passing on, when a shaky voice form, and was passing on, when a shaky voice with the sixpence between them : "for the interests of our neighbor, we their Lord cometh, these faithless ones protest these balky workers who go by fits and starts. are to look out only for ourselves, our hearts that they had no confidence in their own ability -Methodist Recorder.

> be described as " a lost day." In order to have "Well! what is that to me?" I thought but the labors of an unbelieving scant in the great in the truly said that the hardest workers are the first before we lie down to rest. If all your readers to respond to new calls for service; those most would adopt this plan, we should have no " barbusy, the most ready to find leisure for more ren tree" among us, and the fruits of Christian work. The reason for this lies chiefly in the ove would multiply to the glory of God.

> > RANDOM READINGS.

of willingness to take up the cross that causes so He that follows the Lord fully will find goodmany refusals of service. Many Christians are ness and mercy following him continually.

ready to follow Christ in principle, but when it God never imposes a duty for which he does comes to cross-bearing, they hesitate. They are not offer the needed grace. Ask him for the

> Nothing brings more pain than too much pleasure; uothing more bondage than too much liberty.

> True repentance has a double aspect ; it looks upon things past with a weeping eye, and upon

> As it is necessary to know human things in order to love them; so it is necessary to love

A man under some lofty inspiration will think aud utter truths above the ordinary reach of his intellect. If the true preacher's utterances. were only all written down, he would find that he had sometimes transcended himself !

It requires a great host of workmen to erect a

satisfied in the main to sit and sing, "There's a grace.

A WILL TO BE SAVED.

find it so when it is too late, when the oppor-gift of God : I knew I had not got it ; and I him for working for Him, blore he can work. He would have all men to be saved. He willeth is rarely manifested in words. Inability and

a free will. He cannot force himself to be saved, from the vulgas gaze, and sometimes even smother

and drive him into heaven without his free con- it from recognition by the owner. Their measure sent. A contract is entered into by God with of their ability is the degree of their willingness man. God says to him, "I will thy salvation. for self-denial. "I don't want to do it," would divine things in order to know them. - Pascal. I throw open the kingdom of heaven to every be a truer reason often than "I can't do it." A Courage is necessary to success in Christian man who will enter therein." But then on willing mind makes competent. "He can con- work. About the most worthless set you can

man's side there must be a consent. God says, quer who thinks he can." The heart wins where find is a lot of faint-hearted Sunday-school teach-

" Have you had any tea ?" PATTERN AND STYLE. Better be disowned by all earthly friends, "I didn't come here to beg." and, if need be, incur their constant displeasure than to fail in loyalty to him who hath redeemed us and given us the hope of salvation. THOUGHTS AND APPLICATIONS. THEY HAVE FURNISHED THEIR PRINTING OFFICE AND BOOKBINDERY WITH will to be. II. A religion that costs no self-denial is NEW TYPES & PRESSES, spurious III, No man can afford to be ashamed of -ANDmore-have you had any tea?" Jesus. First Class Machinery

TOPICS FOR FURTHER STUDY. The conditions of discipleship. II. The profit of soul-saving. III. The coming of the kingdom of God.

Deduct from the lives of many Christians than before.

work? How far too little in proportion to that of wood, a candle, seven pounds of coal, and a sermon on Faith and Wors. At its close, point- Unless there be a good, lusty, determined will which the majesties of the Cross and "White ha'p'orth of milk; and so give you food, light ing to the inscription, heaid, "We will now to be saved, then you will be blown about with

peated.

unbelieving men, that the "sleep" of those who to inquire concerning this method of expending suffer a word of counsel. Last Sabbath, some break down under temptation. There was once forgot me." Are not many preachers forgetting up to it : than that of Christians themselves. One would many years' experience the statement was cor-than that of Christians themselves. One would many years' experience the statement was cor-than that of Christians themselves. One would many years' experience the statement was cor-than that of Christians themselves. One would many years' experience the statement was cor-than that of Christians themselves. One would many years' experience the statement was cor-than that of Christians themselves. One would many years' experience the statement was cor-than that of Christians themselves. One would many years' experience the statement was cor-than that of Christians themselves. One would many years' experience the statement was cor-than that of Christians themselves. The the lambs of their nocks to one-third or one-name the average audience is composed of children.

SAINTJOHN, N. B, awake, judging by the spirit manifested by very many of them. Does not this sleepiness iden-tify them with the world? The Christianis make it clear to you. This sixpence is mine, be to includge in it now? "Let us [Christians] DanielF. Beatty, Washington, N. J. dec 9-1y

get rid of the subject.

the first day of the week et every one of you stood still and commanded him to be brought And he received abundantly, far more than he a busy world. "No one said you did; but that doesn't an- lay by him in store as Go has prospered him." unto him, and asked him, "What wilt thou could even ask or think, so that there was none swer my question, which I intend to repeat until In other places I read, "t is more blessed to that I shalt do unto thee?" And when he showed like him, before or after, for wisdom or under-

you reply plainly ; have you had any tea?" give than to receive." "nasmuch as ye have that he had a will to be healed, Jesus gave him atanding. Shall we fare worse when we have "I tell you," she gruffly rejoined, "I'm not done it unto one of the least of these My his sight. Thus in almost all the miracles, he the promise "God shall supply all your need;" If we wish to be Christ's disciples we must one of your beggars ; I can earn my own living, brethren, ye have done it nto Me." "Go ye exacted an exhibition of a will to accept before "My grace is sufficient for thee, for my strength into all the world and presh the gospel to every he granted the restoration. So does he act with is made perfect in weakness" Only remember "That doesn't answer me," I continued; creature." "If any man ould come after Me, us in our spiritual maladies; we must show an that the measure of our receiving will be the "and I intend to get an answer before I say let him deny himself, and ake up his cross and eager and earnest will to be healed before he can measure of our ability to receive, -- the measure

follow Me." "Thou sha love the Lord thy heal us. We must show an earnest desire to of our willingness and realiness both to receive observance, and very much atraid to come in "No, I ain't," she shortly rejoined, hoping to God with all thy heart, an thy neighbor as thy receive grace before we will confer it. We must and to use. -S, S. Times. self." These, and other pssages of similar im- show an eager and earnest will to enter heaven,

"Mother, have you got any supper at home ?" port, occupied my attentin, when the door of or we will never enter the narrow way that leads "I didn't come here to beg," she again re- the anteroom near the alpit opened, and a to it. The sister of one of the proudest of theo- the children must not be forgotten. A Western

noble looking old man, ith firm, erect step, logians and teachers of the Church (Thomas minister, staying at a house over the Sabbath, adjust and determine his relations to his fellow-"Mother, have you got any supper at home?" entered. He was one of those specimens of Aquinas) once said to him, "O, my brother, I won the heart of a child, and promised that she oreatures. The symmetrical position of the

their purely secular activities with respect to "I thought not," I continued. "Now, see, his heart seemed to shin through and illumi- with temptations. What shall I do to be saved?" time and energy and activity, how much would here is sixpence, just the thing you want. It nate his whole countenance. After the prelimi-iii is ensured butter to sugar a hundle park exercises the pastor breached an excellent it contained the kernel of every thing.

Throne" warrant? Alas! that there should be too sound a basis for the unkindly reflection of If any one who reads this begins sceptically usual weekly contribution But first, brethren, frailty, make no progress through feebleness, than that of Christians themselves. One would suppose there was not enough in the religion of Jesus Christ to keep his disciples even tolerably "I didn't come here to beg." I didn't come here to beg." Jesus Christ to keep his disciples even tolerably "I didn't come here to beg," awake, judging by the spirit manifested by very "You have not been accused of begging, or while a close discretion and have not been accused of begging, or know it is so pleasant to give to the needy, that that this was a temptation, but he was in sore be, and with the longest time to live and work;

stand there. In your poor garret it is dark, I remember reading of a milar occurrence than ever he walked in his garden. Now he never one without suffering. cises so far as he could see. In deeper depression God had one Son on earth without sin, but

Jesus of Nazareth passed by, he cried out, "Thou know not How to go out or come in. Give idlers and loungers it takes to look on. So it is Back of the pulpit washis inscription : "On son of David, have mercy on me!" Then Jesus therefore thy servant an undertaking heart." in the great work of the church. Yet this is

> There are some men who pass through life very much as the shoe-black passes through the streets-looking out for stains and blemishes on the passers-by; only they propose to remove the blemish and put a shine on the boots that offend

contact with their " inferiors," who do not scruple to drive hard bargains, verging upon dishonesty, nor to "devour widow's houses."

"No, I ain't," she repeated, more angrily beautiful old age of whichwe occasionally see a am troubled with doubts and difficulties. I am should hear him preach next day. Sunday points in the circumference arises from their set of a control of the lower morning came, and, when the hour for service common relation to a common centre. Set a arrived, the little one was not yet awake. Leav- man right with God, and he will certainly be church. In the middle of the sermon, they were

greatly surprised to see her toddle down the aisle, The late Bishop Janes, of the Methodist in her white night-dress. Stopping before the Church, who was one of the wisest and best men pulpit, and looking up into the face of the min- of this generation, adoped the following as the ister, she said, in a grieved voice, "I guess you motto of his life-and nobly did he try to live

> "Get all the good I can. From all the sources I can. In all the ways I can, By all the means I can, And as long as I can.

> > " Do all the good I can, To all the persons I cau; In all the ways I can, By all the means I can, And as long as I can."