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SUNDAY SCHOOL LESSON XII.-Sept. 16.

(For Questions see Star Quarterly and Lesson Papers.) A PRAYING MOTHER

DAILY READINGS.

A praying mother. 1 Sam. 1: 21-28. The mother's prayer. 1 Sam. 1: 1-18.
Zachariah and Elizabeth. Luke 1: 5-14.
Children a blessing. Psalms 127, 128.
Parental duty. Prov. 22: 6; Eph. 6: 4. Encouragement to pray. Luke 1: 1-8. Prayer encouraged. John 14: 13, 14; 15: 7.

Golden Text. - I have lent him to the Lord; as long a he liveth he shall be lent to the Lord, -1 Sam. 1: 28.

Topics, -A devout household. Promised to God,

Consecrated to God. TIME, about 1146. B. C.

NOTES AND HINTS. Connecting Link. - The events mentioned in this lesson

I. A devout household. A well organized family, Christ-no one cares. for a time by Jehovah, but never countenanced by it was to keep temperate without a pledge; him, and it is worthy of note that it was entirely how vows were a mistake; how total abstinence tenderness and healing; it is the cry, "Open of capital used to spread and to consume that before the time of our Saviour. Plainly enough this was the cause of great trouble in the family of this was the cause of great trouble in the family of the occupancy of shames your pity into silence! Oh, if you could to me then exaggeration and who urgod its iron safe; on the walls of another perhaps

fearing woman. Together they, with the other well educated or so happily circumstanced as I Do you think the sun, as it runs its course goodness and of love; strong to-work; clear bended a powerful handed a respective to the bended and of love; strong to-work; clear The Subscriber begs to inform his numerous friends and east of the largest begs to inform his numerous friends and tival of worship and sacrifice at Shiloh, and there and sat the hand of Drink; of that polished in the bitterness of her soul she poured out her contlement who walked only and sacrifice at Shiloh, and there are sould she poured out her contlement who walked only and sacrifice at Shiloh, and there are sould she poured out her contlement who walked only and sacrifice at Shiloh, and there are sould she poured out her contlement who walked only a sacrifice at Shiloh, and there are sould she poured out her contlement who walked only a sacrifice at Shiloh, and there are sould she poured out her contlement who walked only a sacrifice at Shiloh, and there are sould she poured out her contlement who walked only a sacrifice at Shiloh, and there are sould she poured out her contlement who walked only a sacrifice at Shiloh, and there are sould she poured out her contlement who walked only a sacrifice at Shiloh, and there are sould she poured out her contlement who walked only a sacrifice at Shiloh, and there are sould she poured out her contlement who walked only a sacrifice at Shiloh, and there are sould she poured out her contlement who walked only a sacrifice at Shiloh and there are sould she poured out her contlement who walked out the sacrification of the sacrificati in the bitterness of her soul she poured out her gentleman who walked gaily and quietly with lands? If the fresh streams could speak, what ardent and gentle alike in the use of their powsupplication to God, as never before, praying that me and my society, who, by his pleasant ways, would they say—if the trees could answer, what ers; courageous with other courage than that of

and would be answered.

ers in ecclesiastical institutions, but to be carefully And what does it say? brought up under direct religious influences and to of a religious life, and led to the personal consecration of themselves to Christ at an early age. In no

> THOUGHTS AND APPLICATIONS. early life.

II. They should be trained in his service. III. God pays a large interest for what is " lent" to him.

TOPICS FOR FURTHER STUDY. I. The life and character of Eli.

II. The service of the tabernacle. III. The duty of a graceful acknowledgment of

the answer to prayer.

MISSIONARY ADVANCES.

the present depreciated rate of the Indian yourself which you urge others to do.

FREDERICTON. better to-morrow. It is always to-day.

CLEAR THE WAY!

SERMON BY THE REV. STOPFORD BROOKE, M. A. A. (Preached in Bedford Chap1, Bloomsbury Sunday morning, June 17, 1883.)

"We then that are strong ought to bear the infirmities of the weak, and not to please ourselves."—Romans xv. 1. I did not expect much interest to be shown in the proposal I made last Sunday (to found a total abstinence society in connection with this chapel,) knowing from my own experience how long a man may live face to face with evil, and see neither the evil nor his duty towards it; but yet I was astonished when I found that out of about 600 people only about twenty thought it worth their while to write to me, and half of these guarded themselves against

becoming total abstainers. I have been preaching for many years about

Elkanah was in all respects such a one, for the wards others. I recalled how blind I had been the better for total abstinence, is without proof What is the wealth of any land? If you fearful plague-spot of polygamy had poisoned its blood and was continually disturbing its life. This land. How certain ! was that I had nothing man is convinced by it till he has left off alcohol you do ! If you should add at the same time to the wealth of heaven and human effort is most blood and was continually disturbing its life. This to do with it as long as I was moderate myself, altogether. There is no appeal of any worth the wealth of heaven and human effort is most problem. vile custom had gained a place in the Jewish nation save to make an occasional protest; how freely save one. It is the appeal of perishing people noble when both these efforts are one—what and was often the cause of mischief and misfortune I declared that I ought to retain my liberty to the human heart; it is the appeal Christ can you do! Is the wealth of England and its among the people. It seems to have been tolerated since wine did me no harm; how much nobler makes to us to sacrifice what is too dear to us revenue, in the millions for example, that the uprooted, as a social institution, and abandoned was good for the drunkard, but needless for me; your eyes and see the woe and wrong and tor- which destroys the life, and intellect, and Elkanah was a devout man; Hannah was a Godearing woman. Together they, with the other carry to which we belong."

grain of real consideration, without even one would not be a man or woman among you who island with a mighty multitude of men and wowould not join the army to which we belong."

grain of real consideration, without even one would not be a man or woman among you who would not join the army to which I think good in respect of high things members of the household, went to the annual fest was, were perishing around me by tens of thous-

religious festivals were held and the priest Eli had It should be urged first on those who are inhis home. Hannah had named the boy Samuel, temperate. All men now agree that there is sacrifice volume to succeed in rescuing them, until you and sleep could not be procured if this function "Because," she said, "I have asked him of the but one way of saving those who are once en-TRUNKS AND VALISES.

RUBBER AND RUBBER-TWEED COATS

RUBBER AND RUBBER in the sake of the venerable man of God who had been her comforter in the day of her sor'.

RUBBER AND RUBBER in the sake of the venerable man of God who had been her comforter in the day of her sor'.

RUBBER AND RUBBER in the sake of saving those who are once enslavely so dreadful, so fit the sake of bringing wealth to God's kingdom. It is to give up your will philanthropist's words that the minor offences who had been her comforter in the day of her sor'.

RUBBER AND RUBBER in the sake of saving those who are once enslavely so dreadful, so fit the sake of bringing wealth to God's kingdom. It is to give up your will philanthropist's words that the minor offences who had been her comforter in the day of her sor'.

RUBBER AND RUBBER in the sake of saving those who are once enslavely so dreadful, so for the sake of bringing wealth to God's kingdom. It is to give up your will philanthropist's words that the minor offences who have been of society are probably as dependent upon us as that which has ruined them: then they do for the sake of bringing wealth to God's kingdom. It is to abstain totally from the early of the country, for the sake of bringing wealth to God's kingdom. It is to abstain totally from the cells could not recover themselves, and private duty so loud in its call upon us as that which has ruined them: then they do for the sake of bringing wealth to God's kingdom. It is to abstain totally from the cells could not recover themselves, and there is no slavery so dreadful, so for the sake of bringing wealth to God's kingdom. It is to give up your own in the cells could not recover themselves, and there is no slavery so dreadful, so for the sake of bringing wealth to God's kingdom. It is to abstain totally from the cells could not recover themselves, and there is no slavery so dreadful, so for the call the cells could not recover themselves, and the cells could not recover themselves, and the cells could not recover themselves, and t rowful supplication. Apart from her vow, it was a prisoners free, to redeem the lost, to rescue the from that which has ruined them; then they Journal. wise thing to do, and it would not be amiss, if, in servants of drink maim and starve and kill."

tion of themselves to Christ at an early age. In no up all drink. There is no other way but the And there are promises I dare to make, as I case should such a consecration be held to, or al- way of total abstinence. As clear before you is should not dare, perhaps, with any other work. lowed to release the child from any measure of his the means you ought to use to gain this aim. In this labor, at least, you will see results; you personal responsibility to his Maker and his Saviour. Abstain yourself. There is no other way in will gather the fruits from your tree, and sweet It should lead to a more careful and constant watch- which you can have vital influence over the will be their taste, for the sweetness in them is care and training on the part of the parent, and to helpless and degraded class you wish to save. the gratitude and love of men. No one ever a more dilligent a and faith-filled use of the means They will not listen to anything else in the took the vow of total abstinence who did not appointed of God for the consecration of the soul. | world." The moderate drinker has no power at | within a short time kindle with it himself, and Such a consecration of children in Christian fami all over this class, and this class, and not the kindle others into a flame, and win, ere a week lies, and such an assumption of obligation on the moderate, are for us to-day the matter in ques- was over, some human life out of misery and part of Christian parents, if sacredly regarded, and the poor and the obstinate smile upon him. frankly and openly, without feeling the strange could lead only to good results and deserves to be "We too," they say, "are moderate. We inspiration which comes from union with a vast I. Children should be consecrated to God in you." But if you give up for their sakes what love—the faith is redemption, the hope of ex-

The Protestant missionaries in India collect cannot strike a good blow, you cannot act deconders are clearly self-denying. To this work man and the fire wouldn't burn; and they had said Good Cheer. and publish every ten years staistics of all the cisively, you cannot be freed from the sense of means clearly self-denying. To this work manhard words, both of them. But at the very Indian missions, embracing also those in Burma insecurity in your defence, you cannot speak kind has allotted at once its fruits. Its sowers last, though breakfast was not fit to eat, Jim and Ceylon. The missionary census for 1881 with power until your hands are quite clean and shall reap their harvest, for here, at least, is had turned round at the door and said: has just been completed. Its result are even your position quite clear. There is no vigorous something in this world of hesitation and hover-

number in 1881 was 528,590. The communicants have increased from 78,494 to 145,097. When you have set your tent apart from the outskirts of the army of drink, when you have has no compromise and no doubt, which has let him go, with never a kiss and never a fair A woman—a mother, we suppose—was out In India proper tie gain has been, of native Christians from 224,255, to 417,372, and of Christians from 224,2 number of mission stations in India has increased during the decade from 423, to 596; of or over the waverers to induce them to join you, army against it." That is plain and clear. One mourner's ears were deaf to all comfort, and the does a troublesome calf through a gateway.

"Do not grieve so hopelessly." But the child in in much the same manner that a boy mourner's ears were deaf to all comfort, and the does a troublesome calf through a gateway. The contributions for religous purposes averaged slaved and ruined by this tyrant. You will be And now I change the appeal for one moment last!"

creased but little. Male pupils have increased about and writing about temperance, all helping both of soul and body is the first necessity, and down upon his wrath. from 111,372 in 1871, to 168,938 in 1881 and from the side, while you still keep up your who, being what you are, or ought to be, make

But it is always the noblest nature, the most to be under such training! What feelings of the country to be under such training! What feelings of the condition of the country to be under such training! What feelings of the condition of the country to be under such training! What feelings of the condition of the country to be under such training! What feelings of the condition of the country to be under such training! What feelings of the condition of the country to be under such training! What feelings of the condition of the country to be under such training! AT HALL'S BOOK STORE, FREDERICTON. female pupils from 31,580 to 65,761. Pupils society with that which you condemn in excess, part of the wealth of the country. in zenanas have increased from 1,997 to is very comforting to your own conscience, heals Below you, or in your midst, are a mass of this wrong, forgive me."—Youth's Companion. your own mind, gives you no trouble, but it | English folk or ours in all points different; undoes not do one grain of good to this cause of trained to self-restraint, uneducated to care for

be so good for you. When Christ said, "Give one thing if the chief cause of this. What is up your life for others," what did He do? He your duty as a religious man, and as one who went and gave u, His own life. If you want thinks his country ought to be God's country, to do like Him in this matter, if you want to towards those who live exactly the opposite life self. You never will invent any other way of govern, educate, and inspire them that they

SAINT JOHN, N. B., FRIDAY, SEPTEMBER 7, 1883.

as a religious matter. Lose your life to give er's keepers. life -give up your pleasure, give it up even if It is just because we are moderate, and selfthem home rejoicing to the fold.

the very ground of the Christian religion, the their attitude of silent opposition, is the greatest this wrong. giving up of that which we like, whether lawful block to those who are anxious in this cause Moderation on your part will not do it

he would give her a son and promising that he kindled, men said, converse, idealized life, and would be their voice—and if the stones of the the brute, with the courage of moral self-conshould be given to the Lord. Eli, the aged priest, ministered to health—but who, when he left us, cities of England could preach at you, would straint; ready to work at any moment with joy observed her, and on learning something of her and went among the poor, and the weak, and you not hide your face or veil your eyes? For in their labor-ready, as ready to play; for case, bade her go in peace, assuring her, or at least the uneducated, turned into the Thief and the the sun sees a daily destruction of men and wo noble play is the crown and glory of noble work. confirming her belief, that her prayer was heard Murderer, the Ravisher and Villain that he is, man such as no war has ever wrought, and And what material! No race is finer, more capaand leaping on his victims, stole their goods, would fain be turned into darkness and the ble, more ardent in the midst of difficulties than murdered their soul, ravished their good name, moon into blood before this terrible day; and the English; no race will give back so much II. Promised to God. Hannah made a vow to tortured their brain, set fire to their bodies, the sweet country of woodland and waters God fruit to those who save it, nor do so much for man and for God. Goa, pledging herself to him that the child for stripped them of home and ciothes and food, has given to us is defiled from end to end with man and for God. which she prayed should be a Nazarite from his lured them to crime, rewarded their faithful debirth. He would, in any case, be a Levite, and votion with corrupted blood and madness, and city streams with the blood and crime that it more be cast to the dogs. I do not say that enter upon the service of his class when thirty breathing himself into their bodies, infected with creates. Hospital, madhouse, workhouse are temperance or total abstinance will do all this years of age. This was a vow of additional conse- disease and wrong and idiocy generation after filled with its work. The streets are crowded for it; but it will do this—it will take away cration. It must have been made with the approval generation of innocent and helpless children. with women whom it has ruined; with miser- that which at every point blocks the way of her husband, or have been ratified by him when It was when I became convinced of this, it able children who are born with its destroying which prevents all effort, of themselves made, or it would not have been binding. Such a vow bound her to the most careful training of the child from his birth onward, and imposed an obligation upon the child himself which, in Jewish society, at that age of the world, he would feel on the control of the society, at that age of the world, he would feel on the control of the most careful training of the world, he would feel of the world, he would feel on the control of themselves and enort, of themselves, was the first really important take place, and the first really important state place, and the first really important take place, and the first really important state place, and the first really important take place, and the first really important to death. And among yourselves, what family has not its story of young men whose lives are ruined, of honorable gentlemen who have met dishonor, of old men who have fallen into a shaped grave or gentle and could work and the first really important take place, and the first really important to death. And among yourselves, what family has not its story of young men whose lives are ruined, of honorable gentlemen who have met dishonor, of old men who have met dishonor, of old men who have fallen into a shaped grave or gentle and could be used to death. And among yourselves, what family has not its story of young men whose lives are ruined, of honorable gentlemen who have met and could be used to death. And among yourselves, what family has not its story of young men whose lives are ruined, of honorable gentlemen who ha ligation upon the child himself which, in Jewish society, at that age of the world, he would feel little inclination to disown or break away from.

III Consecrated to God. The prayer of Handah was answered. The child was given to her, and in due course of time was taken to Shiloh, where the tabernacle was, and where the tabernacle was, and where the habitance where the tabernacle was, and where the national where the habitance in the society, at that age of the world, he would feel little inclination to disown or break away from.

III Consecrated to God. The prayer of Handah was answered. The child was given to her, and in due course of time was taken to Shiloh, where the tabernacle was, and where the national where the tabernacle was, and where the national where the habitance in the resist him, that I said, "There is only dishonor, of old men who have fallen into a shamed grave, or gentle and goodly women who have fallen into a guished philanthropist not long ago, "to feed done. It is to promote total abstinence, and for the purpose to abstain myself." It is this was spoken of as "functional hypercemia." If they continued and the Saviour of mankind asks us to go after them until we find them. You cannot do it; which is the strongest them until we find them. You cannot do it; but not now—not when the land is defiled and and exposure, and it will some day be considered and one which total abstinence should be and exposure, and it will some day be considered and one who have fallen into a shamed grave, or gentle and goodly women who have been surprised by this serpent, and died dishonor, of old men who have fallen into a shamed grave, or gentle and goodly women who have been surprised by this serpent, and clothe the poorer classes ontside of the prise ons, than to wait until they are inside. Crime for this work. We might conceive a time when is almost invariably caused by hunger and cold, and the Saviour of mankind asks us to go after the until we find the course of the wealth which God will gather into His garn fold, you will not persuade them to be saved, of its bones. Now, there it but one thing to do crime." victims, men, women, and children, whom the servants of drink main and starve and kill."

may turn and hear my voice." Jesus, your Master, will be with you. The power of His gifts from God and consecrated to him, not to be the temperate, to the unenslaved, to those in the temperate, the temperate is the temperate in the temperate in the temperate is the temperate in the temperate in the temperate is the temperate in the temperate in the temperate is the temperate in the temperate in the temperate in the temperate in the temperate is the temperate in the taken from their parents and educated by strang- whose hands is the moral and spiritual power. His gentleness into your action, and His per-It says to them, "Abstain, if you wish to you will not despair; and if out of fifty you lesson.

rarely take too much. And we have more brotherhood. All of them, whatever their diftemptations, and cannot get such good stuff as ference of opinion, have one faith, one hope, one seems to be doing you no harm, they will listen, panding happiness, the love of humanity; and and they will follow. Power is given into your one Lord in whose life they find their union hand by self-surrender, power over the souls of and their impulse -Him who gave up all that men; that attractive power which draws men men might help each other. And God our to self-sacrifice, the power of the Cross of Christ. father-He does not smile on all our religious Yes, independent of any direct influence the strife, on our camps at war with one another; abstainer for love's sake, may choose to exercise, but He does give His blessing to this united the very fact of his abstinence. The sacrifice pearance of evil, to work hand in hand until the very fact of his abstinence. The sacrince itself does work he knows not of.

And more than this. It is the only means by which you will gain that consciousness of power which makes you a good soldier. You this work God does give success; and it is no power which makes you a good soldier. You this work God does give success; and it is no wonder. Its end is absolutely right, and its feet, clothed and in their right mind. Yes, to this work God does give success; and it is no wonder. Its end is absolutely right, and its feet, clothed and in their right mind. Yes, to this work God does give success; and it is no morning they had had trouble.

"It began because breakfast wasn't ready, flood Cheer."

Good Cheer. better than we expected. In 1871 the total better than we expected. In 1871 the total better than we expected. In 1871 the enemy.

"Gi'e me a kiss, lass. You know you love ing, of doubts and questionings which delay action and weary the soul and the intellect into badly for hours afterward, and makes us feel has simply trusted it to us for his service. A number of native Christians was 318,363; the number in 1881 was 528,590. The communiWhen you have set your tent apart from the last no compromise and no doubt, which has no compromise and no doubt.

induce others to give up drink, give it up your- to yours? It is to win them out of it, it is to may be freed from this curse. They lie on us That is the true foundation of total abstinence a weight of responsibility. We are our broth-

you think it harmless, even if it be told you that restrained, and well off, that we should day and it is good for you, if you care at all to be the night be beset with the sense that we must meet bringer of life and peace and pleasure and sal- the worst evil in this country and save England vation to those who are lost and dying on the for the English people. Men have Christian, mountains, if you wish to have power to lure duties as citizens as well as individuals; and the wandering to your side, and power to bring few of us ever think of them save when we give our vote. Here at least is a plain public I think the apathy of the middle class, or duty. Stop intemperance, save England from

or enlawful, when such surrender is for the have to encounter. I do not blame them; I Why, you have been moderate all your life, and good of mankind. I have been asked hundreds have no wish to cry out or denounce. The what good has it done to the moderate? But of times to tell people how they may do work world moves slowly, and hard words do not be wholly temperate; come forth and pledge for Christ, and in His spirit; and when I show make it move faster. I would not wake a your life—you who need to do it for yourself to them a way in which they can give up some- single angry feeling it I could; the wrath of for the sake of saving your countrymen; appear during the judgeship of Eli, who was also high priest. Our lesser the close of the period of the Judges. thing of their own liking and will, with the is hard to break away from long habits of life:

and you will do patriotic work, such as God Our lesson for to-day begins about the time of one of the absolute certainty of doing good; and in which is hard to break away from long habits of life; and you will do patriotic work, such as God they can, with clear knowledge, falfil the law of from daily social customs, to realize the harm the King of England will justly praise and of doing that which seems harmless. It is wisely reward, such as the welfare of man will one in which the fear of God is the corner-stone At first I was more than disappointed; I was difficult to see evils which do not belong to your thank you for, not with the loud praise which New Brunswick Paper Company's well-known make of Wrapping Paper always on hand; in all sizes at mill law, is one of the most beautiful sights to be found been myself for many years, and I felt I had no of the need of so root and branch a remedy. The scientific argument, which says they will be the hearts and homes of men.

and, finally, how little I saw that all these for one hour the full horror of what is there- Yes, if you wish to make your land wealthy,

AT THE LAST."

her of a different nature from that of the others. own, but caused by its father's or mother's nerves are they that mourn." But to be despondent, Some of them mourned their bread-winner, the had been wrought upon by overwork or under-disheartened, blue, must always be a source of father of their children; and the cry of "What feeding or improper clothing. shall I do now?" went up from almost every

helpless with large families to provide for.

can help me, but I could have borne it all, if I'd learn, if they will obey their natural impulses, one ever thoroughly mastered all its keys. he has a force over men he cannot measure in host, all sworn together to avoid the very aphotographic last the story came. They had been married a last the story came. They had been married a last the story came. They had been married a last the story came. They had been married a last the story came. They had been married a last the story came. They had been married a last the story came. They had been married a last the story came. They had been married a last the story came. They had been married a last the story came. They had been married a last the story came.

currency) per year for each native communicant | - In moral matters, that is the one and only so that you like the things of the intellect rather again; and death is merciful, and waits till we the child was almost in a fury with rage, which the child was almost in a fury with rage, which the child was almost in a fury with rage, which the child was almost in a fury with rage, which the child was almost in a fury with rage, which The number of native Christian teachers has way by which power to do good and to contend than of the body, able to enjoy your leisure well, are at peace; and yet how possible is just such was augmented with every stinging blow, risen from 2,294 in 1871, to 4,345 in 1881; with evil is attained—the only way. All hover men and women who deserve to be called gentle and screamed and cried like a frightened "I am twenty years old; I may hope to live

AT THE DOOR.

This bright, beautiful day comes like a benediction. As I look up toward the welcome sun, this thought comes into my mind: Youder sun is ninety-six millions of miles away. These rays tance, and yet I have only to drop the curtain of my eyelid, and I am left in total darkness. rays shut out at the last instant from the little doorway of my eye. Even so has the Lord Jesus Christ come from his infinite, far-away throne on his errand of mercy to a sinner's soul. That sinner has but to close up his heart's door gratify the parent's anger, because the child is and keep it bolted, and for him there might as too small to resist, the punishment is no more well have been no Redeemer. Eternal life is penalty for wrong; the child will not associate refused, eternal death is chosen at that very

spot, the door of the human heart. When an auxious inquirer came into my study for conversation to-day, I reminded her of this illustration of all the bright and blessed sunlight of heaven being shut cut by the drop of an eyelid. I said to her: The decisive battle for your salvation is to be waged right at the door of your heart. Just as the decisive conflict at Gettysburg turned upon the fifteen minutes' struggle at the stone wall on the last THE GOSPEL BEYOND THE REACH OF afternoon, so the destiny of your soul turns upon opening your heart's door to Jesus, or holding it barred against him. Jesus has come all the way from heaven with the offer of eternal life. He is now knocking at the door; he has come to the door, but as a free agent you still keep the fear, or hopes, or expectations of a future him outside. There is no salvation for you life. I believe that the truth of the future

What I said to that earnest inquirer (for whom Jesus himself was inquiring with all his Let no one suppose for a moment that the

apartment is decorated for the occupancy of man by reasoning could find out God. It Sensuality has hung some pictures that, if Christ distinction between religious and ordinary reasons were entirely selfish, concerned with my outside the drawn curtains of your loving and chilled and darkened the whole house. Satan was yet unhappy, and led a miserable life because of her condition in the family of her condition in the family outside the drawn curtains of your loving and health, my feelings, my fancies—without one has a mortgage on the whole house. Satan has a mortgage on the whole of it, and by and

How much longer Jesus will consent to let thee shut him out, my friend, no one can tell. Remember that he gives his last knocks. This the creation of the world are clearly seen, being door may be the hand of death pursting in, his eternal power and Godhead, and I have despite all the puny bolts and bars. Then you never seen any thing incompatible between may look out of the window, and call with ever those things of man which can be known by so loud and agonizing importunity for the the spirit of man which is within him, and Saviour, and he will have vanished. When those higher things concerning his future which death gets possession probation is over. Your he cannot know by that spirit. - Prof Farahouse will be left to you desolate.

Open, then, that door with eager haste. Welcome as a friend Him who will be your udge. It is only a moment's work, it you are Admit him, for the human breast

Ne'er entertained so sweet a guest ; Admit him, and you won't expel, For when he comes, he comes to dwell.

conspicuous. Ill-baked bread and fat-permeated continuous headache, work should be discon doughnuts are at the bottom of more divorce tinued at once. IF I HAD ONLY SPOKE HIM FAIR suits than any mere personal traits. Stupidity is as often caused by an underfed or an overfed stomach as by any peculiarity of cerebral struc-In the recent colliery accident in England, by ture. Too many blankets over night, or an illwhich so many families were bereaved, one ventilated sleeping room, have given many a be times of great affliction sent to our souls, sistence into your work. Deep as the evil is, little story came to light which conveys its own man the headache which caused a severe family be specially taught in the principles and practices of a religious life, and led to the personal consecraof a religious among the bereaved homes on a mission of sia, or unconscious nervous prostration. Many grieve even in our resignation to the divine consolation, found a wife whose grief seemed to a poor child has been whipped for no fault of its will, for our Master himself has said, "Blessed

> This young wife uttered no cry. She only men in the higher departments of labor, until whose words are, "Let not your heart be sat swaying herself to and fro, with no tears in their health, as a class, becomes equal to that of her eyes, but with a look of set anguish on her men. This can never be until women's method face, a thousand times more pitiful than sobs of clothing and habits of eating, sleeping and exercising become more sensible and healthful The visitor could not bear to go away and than now. Most women are wont to make sport leave her to her silent anguish. She lingered of men's insistence upon regular and substantial beside her and tried to comfort her. She spoke meals, and to consider thomselves praiseworthy of the grief of some of the women, who were left because a cracker, a cup of tea and a slice of God hath promised pardon to him that recake can be accepted by them in lieu of the penteth, but he hath not promised repentance to "That's not the worst," said the woman same; and because men wear such outrageously him that sinneth. thick boots and hats, and can sleep on "the You mean that you could bear it better, if soft side of a plank," if need be. Yet all these you had no children to take up your thoughts?" peculiarities of the sterner sex are necessary to No, no!" the wife cried in a sort of despair ; keep up their health and their efficiency, and in nothing could help me now. Nothing ever proportion as women work and exercise they Prayer is so mighty an instrument that no

ness are to be found in the ideal condition de- melts away sooner than a great one. Poverty

She had broken a branch some two feet long shouted, "Come on, here's a church!" A simnearly two rupees (about seventy-five cents at believed, because you have done that thing in conclusion. You are all persons at ease, trained to the practice of self restraint adjusted. The practice of self restraint adjusted which you are all persons at ease, trained to the practice of self restraint adjusted. The process the could reach. The go where a church appear to the right or ield, or paused, she rained blows on the practice of self restraint adjusted. The process the could reach. The go where a church appear to the right or ield, or paused, she rained blows on the practice of self restraint adjusted.

WHOLE No. 1543.

We are no sentimentalist concerning the nanagement of children. We are of the opinion that a judicious application of the remedy which Solomon commended is sometimes one of the best remedies for youthful morals, but of one of light have travelled all that stupendous dis. point we are certain: Whenever a parent loses temper, and in the heat of anger beats a child simply to gratify personal rage, that the result There might as well be no sun as to have his is evil and evil only, and the greatness of the

evil is beyond calculation. When a child understands—and children are very quick at understanding those things-that the parent is mad and the beating is inflicted to the punishment with its own offense; it will only remember that it had a quarrel with mother or father, and for lack of physical strength, got the worst of it.

Better let your children grow up untrained and uncontrolled, than indulge in quarrels with them, and beat them in uncontrolled anger, because you are bigger than they .- Farmers'

SCIENCE. High as a man is placed above the creatures

around him, there is a higher and far more exalted position within his view; and the ways are tender accents: "If thou wilt hear my voice, exertion of his mental powers, however exalted and open to me the door, I will come in and sup they may be, that it is made known to him by other teaching than his own, and is received tender compassion), I would say to every one self-education I am about to commend in respect of the things of this life, extends to any to the very highest. I am content to bear the reproach. Yet, even in earthly matters, I

OVERTAXING THE BRAIN.

In a recent lecture on "Brain Health," at Edinburg, Dr. J. Batty Tuke said that, as a matter of fact, it was not an easy thing to overtask the energies of the brain by work. It was not work, but worry, that killed the brain. you have no power to move yourself from your diseased with intemperance to the very marrow a moral duty to prevent as well as to punish and not being able to control the vessels.

> Not Depressed .- Truly the Christian should shame to the soul who should have the wells of inner joy always bubbling up in his heart, Women can never hope as a class, to equal and who has a Master to love and to work for,

RANDOM READINGS.

True friends visit us in prosperity, but in adversity they come without invitation .- Theo-

A child of God should be a visible beatitude

for joy and happiness, and a living doxology for gratitude and adoration .- C. H. Spurgeon They sweep along the infinite scale of man's

Bruyere says :- There is nothing that keeps longer than a middling fortune, and nothing treads upon the heels of great and unexpected

There is no portion of our time that is our money that is our money, and the rest God's We saw something recently that made us feel money. It is all his; he made it all, and he

loyal heart, which is the first to cry, "I was love and tenderness towards her mother she will while Gavazzi himself said to a large audience have with such memories of youthful manage- some time ago: "I think I snall have every-"I'll do better to-morrow," said a little boy the redemption of the lost, or give one grain of noble things, liking the things of the flesh, unhave no secrets from her mother, but should unity of Italy, the fredom of Rome. I have one day to his mother; but this was very foolish. help to those who are working for it, or add one able to enjoy their leisure well, men and women crucified. A lie on the throne is a lie still, and bring to her every trouble and doubt and joy of been permitted to go back to the eternal city Why not do better to day? There is not one grain of power to yourself in your effort to inwho deserve to be called brutal, to whom intruth in a dangeon is truth still; and the lie on
her heart. How will that little child, when she
and preach the free gospel in the streets. So word in the Bible which calls upon you to be fluence those who, unlike you, are being driven temperance is the law of life, and who incess the throne is on the way to deteat, and the grows to maidenhood, be inclined to confide her many of my dreams have come to pass that I despair of nothing."