AN EVANGELICAL FAMILY NEWSPAPER FOR NEW BRUNSWICK AND NOVA SCOTIA.

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"THAT GOD IN ALL THINGS MAY BE CLORIFIED THROUGH JESUS CHRIST."-Peter.

[EDITOR AND PROPRIETOR

VOL. XXX.-No. 4.

SAINT JOHN, N. B., FRIDAY, JANUARY 26, 1883.

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1882.

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SUNDAY SCHOOL LESSON VI .-- Feb. 11. (For Questions see Star Quarterly and Lesson Papers.)

NONE OTHER NAME. DAILY READINGS.

None other name. Acts 4: 1-14. Christ the one chosen. Isa. 42:1-9. The prophet's charge. Isa. 44:21-28. God a Saviour. Isa. 45:14-22. Christ qual with God. Phil. 2:1-11. S. Justified by grace. Rom. 3: 19-31. S. One mediator. 1 Tim. 2: 1-7.

GOLDEN TEXT. - Neither is there salvation in any other: men whereby we must be saved. - Acts 4: 12.

Topics. -- Shutting up the preachers. Questioning the preachers. Plain preaching. The only name. TIME, A. D. 30.

NOTES AND HINTS. Connecting Link. - Peter continued his discourse, toting from Moses and showing how certain proecies of the Old Testament applied to the Jewish people. At the end, the events described in this

I. Shutting up the preachers. The preachhis discourse, and then made a bold, plain ac- land; but because of their deficiencies, they were cusation of sin against his hearers, charging not prepared to endure the trials by the way, them explicitly with the murder of the Messiah, and the self-denial necessary in the process of and finally closed with a gracious offer of mercy overcoming the appetite; hence, when brought to every one of them who would believe on under temptation, they were the first to fall "a Jesus Christ. After the resurrection of the lusting." They were really a source of weak-Saviour the apostles made that event prominent ness to Israel. This mixed company was a in their preaching. In consequence of this the "multitude," and might have seemed to add hands one over the other with uncommon glee, Sadducees, who did not believe in a resurrection, greatly to the strength of God's people, but inbecame active in opposing them. The healing stead of this they permitted themselves to be of the lame man was a notable miracle and gave used by Satan as an entering wedge, a channel the apostles great influence among the people. through which to tempt the true people of They were drawing great crowds to their preach- God, and many thousands were lost because of ing and many were believing the Gospel they their presence and their readiness to fall into- hand, and given it to me with the other." preached. The priests and rulers, and especially temptation. the Sadducees, felt that something must be done. The easiest thing would be to shut up the preach. condition to-day? Is there not a large class ers. That would, at least, stop their preaching among us who might justly be called a " mixed for one day. It might also affix some disgrace, multitude ?" They are among us, but not really or stigma, upon them which would lessen their of us. Their names are upon the church books; Merchandize and all Description of Insurable Pro- influence among the people. They did it, and, they mix with us in our public gatherings, callvery likely, went home feeling that, at any rate, ing themselves the people of God; yet they are

they should have one quiet night. Taken at Lowest Rates for THREE YEARS.

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With the morning by a sure and inevitable law.

With the morning comes the necessity of doing start with God's people for that blessed abode; start with God's people for that blessed abode; they claim to be keeping the commandments; they pray and speak in meeting, more or less; but like the large company connected with ancient Israel, they many times fall "a lusting" for the "flesh pots of Egypt." They hanker so frightened as to stop their translation that they after worldly pleasure, they love for the after worldly pleasure, they love for the first worldly pleasure. so frightened as to stop their preaching these after worldly pleasure, they long for worldly Tickets to all points in the United States doctrines and working miracles in the name of honor, they love dearly to have the world speak the prison they were brought out and set in the always linger on the border-land of worldly midst of the Sanhedrin, and the high priest ask- pleasure, ready to be tempted of Satan and by ed them by what power, or by what name, they the spirit of the world. They are very fearful Sole Agents for Wilcox & White's celebrated Organs, acknowledged to be the cheapest in the market. Warswers, and the priests had only given these men, whom they were so anxious to silence, another these things very often brings their footsteps Wrapping Paper: opportunity to defend themselves and preach the upon forhidden ground, where Satan sorely New Brunawick Paper Company's well-known make of Wrapping Paper always on hand; in all sizes at mill otherwise, might not have heard them at all.

the Holy Spirit, and when a preacher is thus were before them. prepared for his work, the fear of man is swept Such a class is a source of weakness to us. We away from before him. He declares the truth would gladly see them saved in the kingdom of as it is made known to him with firmness and God; at that ancient company of whom we precision. Such preaching is sure to cut to the have been speaking probbaly fell in the wilderquick those that hear it. Consciences will be ness. The record nowhere tells us of their araroused, hearts will be affected, and some wills rival in the promised land; no division of that will be conquered. Some who hear will resist blessed country seems to have been allotted to even the plainest preaching, and barden their them. We fear it will be so now; this mixed hearts, refusing to yield to the Spirit's influence. multitude must be converted to God, or they On this occasion Peter declared that the cure had been wrought by the name, that is by the their main thought will not be of worldly power, or by faith in the name of Jesus Christ, even Jesus Christ of Nazareth, that despised a vain hope of securing eternal joy. town of Galilee, out of which many thought a vain hope of securing eternal joy. that no good thing could come; and, that there front at the present time is that we have among might be no mistake in the matter, he affirms us a large number who add nothing to the real that it is the same one whom they crucified, thus charging home upon them the guilt of his murder. He went straight on to declare that WOULD invite an inspection of his Stock of Spring murder. He went straight on to declare that the blessing of God, so that prosperity could not God had raised this same Jesus from the dead. It would have been difficult for him to have packed more disagreeable and unwelcome truth of the packed more disagreeable and unwelcome truth of the grant but it was what

this to unfold to them the gospel plan of salva- that people. Are there not also sinners among tion. Jesus Christ, by the sacrifice of himself us, living in our community, who hinder the making an atonement for sin, has laid a founda- blessing of God from resting upon us? tion, oroad and solid, on which this plan rests. Gideon, when he went out to war against the By him must they and all others be saved; Midianites, the oppressor of his people, started there is no other name by which sinners can be with thirty and two thousand men. The Lord saved. Not by so-called works of righteonsness, said there were too many. Twenty-two thous-

which they trusted was useless and must be this singular proceeding? Evidently the Lord abandoned. These were unlearned men, in a could not bless this great multitude as he did certain sense, but there was the man cured by the three hundred. Those who were left must Boots, Shoes and Rubbers, certain sense, but there was the man cured by the three hundred. Those who were left must the power of God and through their agency. It have been men of faith and courage, upon whom was an unanswerable argument.

THOUGHTS AND APPLICATIONS. I. It is often easier to put preachers in prison nan to answer their arguments

II. Since salvation is by Christ alone we ought to come to him at once. III. The fruits of the gospel are its best arguments. TOPICS FOR FURTHER STUDY.

I. The doctrines of the Sadducees. II. The power of the high priest. III. The gospel plan of salvation.

> A MIXED MULTITUDE. BY GEO. L BUTLER.

"And the children of Israel journeyed from Rameses to Succoth, about six hundred thousand May God help us to be a pure and holy people. on toot that were men, besides children. And _Review and Herald. a mixed multitude went up also with them."

Intelligencer. Who shall give us flesh to eat? We remember the fish which we did eat in Egypt freely; the

manners."

cucumbers, and the melons, and the leeks, and the onions, and the garlick; but now our soul is dried away; there is nothing at all, besides this manna, before our eyes." "Then Moses heard the people weep throughout their families, the master, coming forward, "but it will not be of the Lord was kindled greatly.'

From this scripture we learn of the murmurings of the people against the providence of God. They received the providence of his mercies in every trial that they had to pass through. It seems evident that those included in this " mixed multitude" were the ones first affected with the murmuring spirit. "They fell a lasting." Their course led others into sin, till the whole camp for there is none other name under heaven given among was affected. The minds of the people were influenced by them. Evil example is very contagious. "Evil communications corrupt good

Why did these evils commence with the mixed multitude? Because it is probable they were never so fully imbued with the spirit of religion as the people of God, with whom they connected themselves. They had not had the benefit of the same training in early life; they had been more "The old humbug! I will make him repent his loss repaid ten, thirty, aye, and a hundred-fold. read it to me. directly under worldly influences, and were contaminated by the prevailing wickedness. They had become somewhat acquainted with the truth of God, because of his manifestations of divine power; but were not assimilated to his likeness. ng of Peter at this time was very effective. He They wished to obtain the reward of the people began by laying a solid Scriptural foundation for of God, and started with them for the promised

Is not this case an illustration of our spiritual not such as are described as "true Israelites." II. Questioning the preachers. After night They have some love of the truth: they are comes the morning by a sure and inevitable law. anxious enough for a home in the kingdom to Jesus of Nazareth. After passing the night in well of them, and to have its applause. They innocent, may escape them; their longing for III. Plain preaching. Peter was filled with would do the will of God if right examples

into the same number of words, but it was what and thus interfere with the prosperity of the they needed to hear and he declared it fear- work? Coveting the golden wedge and the Babylonish garment, and disobeying the com-IV. The only name. He went right on from mand of God, brought the frown of God upon

not by the sacrifices of the law, not by anything and returned. Those who remained were reelse, can they be saved from sin and its conse- quired to meet another test. Over seven thous-The priests and elders were astonished, for if dred were left. By these a great deliverance and more were sent back, and only three hunthis were true, the whole system of religion in was wrought. What reason can be assigned for the Lord could consistently pour out his Spirit. The Lord's salvation does not depend on few or many; but he cannot work with a people who

These, and many other illustrations which may be shown from Holy Writ, should teach us an important lesson. Genuine piety is more important than numbers. Faith and devotion to God will bring his blessing more surely than will the favor of men, the praise of the world, riches, fine houses, elegant churches, or any outward desplay. We can do nothing without the blessing of God upon us in onr work. He will not bestow this upon a mixed multitude, many of whom love the world and its pleasures, as he would upon a smaller company wholly devoted to God. We are fully convinced that our langers lie more in the direction of laxity and toleration of sins among us than in any other.

in their name or connected therewith, that is inin the bodies of the many who would be the tended to mislead and cheat the public, or for any tended tended to mislead and cheat the public, or for any preparation puts in any foren, pretending to be the same as HOP BITTERS. The genuine have cluster of GREEN HOPS (notice this) printed on the white label, and are the pursets and best medicine on earth, especially for Kidney, Liver and Nervous Piended formulas or receipes of HoP BITTERS and of all pretended formulas or receipes of HoP BITTERS are lished in papers or for sale, as they are frauds and swindles. Whoever deals in any but the genuine were good and some were not: but all were at
When Archbishop Whately was on his deathsive of convinced that that we coull not possibly help fearing? Only give half an hour to seeking out the reasons he give half an hour to seeking out the reasons he give half an hour to seeking out the reasons he give half an hour to seeking out the reasons he give half an hour to seeking out the reasons he sive circumstances in which he says we are not to fear, and the all-inclusive styling that the wordly do the save of the order he proposed to give him, Benson saw in a moment that such a prospect or well doing was opened to him as he lished in papers or for sale, as they are frauds and hove rebuilds on "other foundations" will save are not to fear, and the all-inclusive single and whoever builds on "other foundations" will and whoever builds on "other foundations" will be the man who would best do bis duty you had the was on his deathsive irred and prove deats in their lot. They joined them reasons he gives half an hour to seeking out the reasons he gives half an hour to seeking out the reasons of the order he proposed to detail to give him, Benson saw in an and whoever builds on "other foundations" will be the man who would best do bis duty of the watery fringes of the red stars died out of the watery fringes of the red stars died out of the watery fringes of the red stars died out of the watery fringes of the red stars died out of the watery fringes of the red stars died out of the watery fringes of the red stars died out of th swindles. Whoever deals in any but the genuine were good and some were not; but all were athind it; and then shall we hesitate to say, "I dation of Benson's present prosperity. People there was in it more than he himself would ever nat fitness of things." But so "it was in the Jesus does. The most convincing argument for tracted toward those upon whom the favor of will fear no evil; for thou art with me?" Shall envy him his good luck, but he knows better have been able to have performed, and the full beginning, is now, and ever shall be," we sadly Christianity is its results. Let all, therefore, we even fancy there is any answer to those than to call his altered fortunes by that name; experience of his heart found vent in the words surmise, until the end of the world.

A GOOD MASTER.

"Remember, I must have the bridle on Monday," said Mr. Harcourt, as he turned to leave a shop where he had been giving some orders

possible to get it done by Monday.' " Not possible." returned Mr. Harcourt, stopping short. "What nonsense! Why, there is all to-morrow."

"To morrow is Sunday, sir," returned the shopman firmly, but respectfully. " Well, what of that?"

"We do not work on a Sunday, sir." "Then I shall go to those who do. You can put the bridle in the carriage," added Mr. Harcourt, turning to the man to whom he had given

" We can get it done by Tuesday, sir, without fail," interposed Mr. Benson. "Tuesday will be too late," returned Mr. Harcourt, and then without another word, he stepped out of the shop, and bidding his groom

Mr. Benson had lost Mr. Harcourt's custom -he felt sure of that. He was a new customer. just recommended to him by a person whom he greatly desired to oblige, and he was a man who knew what good work was, and who did not mind what he paid for it, and paid promptly, wrought by prayer among God's ancient people. too; and just now such employment would have There is power in faith now as there was then, been invaluable to Mr. Benson.

came bustling in.

" Done what ?" inquired Benson, as he looked up quietly from his work, making a good guess, lowever, as to his visitor's meaning

drove on from my shop to yours."

" Exactly; and I thought the least I could mer the garrison in the Residency had been bedo was to come and thank you, and tell you seiged by the mutinous Sepoys; sickness had how happy I should be to work for as many wasted the soldiers; famine threatened them, more as you like to send."

ing hard not to show that he was annoyed: "but, God helping me, I will never go against There were praying women in the Residency;

"Well, every one to his taste. I know my own advantage a little too well to refuse good work when it is offered."

that a man may be out of his calculation-"But," returned Wilcox, "if a man wants to the stores in the Residency were insufficient for get on in this world he must be ready to risk a protracted seige. something to carry his point." "I hink he risks more who goes against

Benson. "Keep God's commands, and never the feathery palms of the Granges, over the bot fear but he will keep you. It is a safe line of sands of the Oude, threading long jungles, in action, and I am not afraid to hold it." "And from this you would argue," said Wil-

thank you, I am not such a fool." "I am not arguing on the point," returned Benson. "You ask me why I did not undertake Mr. Harcourt's order, and I have told you. custom. But I have no choice in the matter, I have but one course before me-to obey God. He that serves him, serves a good Master. He faith of the covenanters. never forgets the payment and it at times a man seems to wait for his wages, it is only that the themselves for the defence of Lucknew If the money is being put out to better interest than army of Havelock is driven back we shall all we can get here. What is good for a man to perish.

As for what is not good for him to have, why, he is better without it; there is no doubt about But as Wilcox returned to his own shop, he had considerable doubts on the point, and thought his neighbor a great fool and himself a very clever man. The Sunday was spent in executing Mr. Harcourt's order; the harness was sert his feathers and under his wings shalt thou Well my child concern the words and blunder busses upon one home on the Monday; the money was promptly trust.' paid; a fresh order was given, and Wilcox again

ongratulated himself on his good luck. It was some weeks after, and they had been weeks of great trouble to Benson, that another carriage stopped at the door of his shop, a wellappointed, dark green brougham, drawn by a comfortable, sleek looking horse, and driven by a coachman whose well-to-do appearance was night, nor for the arrow that fleeth by day, nor

quite in keeping with that of the equipage. While Benson was wondering who his visitor for the destruction that wasteth at noon-day." and walked into the shop, with an air of decision as if he was accustomed to give his orders and success on the strength of God. He had learned the arm of Omnipotence to suport them in the thought that we must still wait until the lamb

Harcourt says. He gives you but a bad charties of success.

"I am sorry for it, sir," began Benson; but his visitor cut him short. would not do his work; do not you call that the Indian races! impertinence ?"

tween serving God and pleasing man, and you very streets of Lucknow, and the march would is," as also "of that which is to come;" but to made your choice; and it is in consequence of that determination that I am here to-day. I am General Downing. I have been looking out in this confidence he gave the order to the troops the highest degree. The perfection of wisdom is the highest degree. The perfection of wisdom is the highest degree. The perfection of wisdom is the highest degree. Glad were we indeed Will be paid for the detection and conviction of any person selling or dealing in any bogus, counterfeit or imitation. Hor Birress, especially Bitterfeit or imitation. Hor Birress, especially Bitterfeit or imitation. How were with them. Doubtless, when the Lord were the bells of Heaven again, ringing changes as of the bells of Heaven again, ringing changes as of the bells of Heaven again, ringing changes as of the bells of Heaven again, ringing changes as of the bells of Heaven again, ringing changes as of the bells of Heaven again, ringing changes as of the bells of Heaven again, ringing changes as of the bells of Heaven again, ringing changes as of the bells of Heaven again, ringing changes as of the bells of Heaven again, ringing changes as of the bells of Heaven again, ringing changes as of the bells of Heaven again, ringing changes as of the bells of Heaven again, ringing changes as of the bells of Heaven again, ringing changes as of the bells of Heaven again, ringing changes as of the bells of Heaven again, ringing changes as of the bells of Heaven again, ringing changes as of the bells of Heaven again, ringing changes as of the Presbyterian.

Ex. 12: 37, 38. This scripture reveals the interesting fact that the descendants of Abraham were not the only ones who left Egypt for the were not the only ones who left Egypt for the sure of the one of the research again, fully rely to execute a large government order.

Would our King tell us again and again, fully rely to execute a large government order.

The moment I bear of the swarm is "do right because it is right," and not merely in view of present ease. The oft-repeated assertion, which has quickened the energies of the weary spirit in the battle of life, that true merit, and our entertainers seemed more than the descendants of Abraham were not the only ones who left Egypt for the were not the only ones who left Egypt for the were not level us again, fully rely to execute a large government order.

The moment I bear of the only ones who left Egypt for the w for some time past for a man on whom I could to advance. From every house-top the swarmis "do right because it is right," and not merely when this operation was over, and we could leave

the children of Israel also wept again, and said, whom shall I be afraid?"—F. R. Havergal. whose hand the blessing comes, and that he has thy name, give glory!" - white has been a second

made experience for himself of the truth of the old proverb, "He that serves God serves a good

he is not serving God at all; he is only serving | thee near to her.

honestly to seek first the kingdom of God, not selves for others. man who has sincerely obeyed God's commands, those we love and who love us?

HAVELOCK AT LUCKNOW

BY HEZERIAH BUTTERWORTH.

We read of the wonderful things that were though it may not be made manifest by the same It was some few hours after Mr. Harcourt n.eans and in the same way. God's promises

> "Put thou thy trust in God : In duty's path go on; Fix on his word thy steadfast eye, So shall thy work be done.'

It was an hour of anxiety and horror in the English residency at Lucknow-the sun had do for them? "Knocked down your own luck with one gone down; the somber shadows had gradually hid the cupolas, minarets and palaces, the stars for me? Dost thou not wish to do a little good ing. It was a common thing when entering the of the Indian night. All through the long sum- and who have perhaps forgotten me? "I need not tell you I shall not send you way into the heart of India should fail to relieve those that I can keep," replied Mr. Benson, try them in time, the death of every resident was

my conscience-not for any man nor any mothers schooled in the faith of Scottish kirk, who, day by day, and hour by hour, through all the months of trial, had looked to God for heip. Summer had died out of the sky, and the burning gold of autumn cast its shadowy sheen "Has it ever struck you," asked Benson, over the airy palaces, winged zenanas, billowy when he thinks himself wiser than his Maker?" city. Fever had come with the autumn, and domes and fluted minarets of the central Indian

The English army of relief under Havelocka small body of men as compared with the en-God's laws, than he who conforms to them," said emy, -was approaching from Cawnpore. Under every bush of which seemed to lurk a murder ous foe-it had fought its way to the Alum cox, "that I am to throw up Mr. Harcourt's Bagh, a position overlooking Lucknow, amid order, affront him, and lose a first-rate customer; whose sharp minarets and glimmering domes the

Residency was hid. The garrison was in extreme peril when the army of relief reached the Alum Bagh, but a pious company of men, women and children con-I will not pretend to deny to you, that I was tinually prayed to God, and were sustained by very much put out at losing Mr. Harcourt's faith of deliverance through prayer. An officer one day said to one of these, a pious old Scottish mother who had been schooled in the ancient

"Fifty thousand armed Sepoys are massing

have will be made up to him some time or other. "I will say of the Lord," answered the woman with sublime faith, "he is my refuge and fortress, my God; in him will I trust. Shortly after she was told that the fever was in-

creasing in the Residency. "Surely," she answered, "He shall deliver thee from the snare of the fowler and from the winsome pestilence. He shall cover thee with of thy soul? Wilt thou go at once to do a kind- violently among each other, and rising would

As it became evident that the army of relief came more and more tumultous, and the nights vout and loving. wild and fearful. But in these perilous hours, thee. the old Scottish woman chered the praying company with God's strong promises "Thou shalt not be afraid for the terror by

for the pestilence that walketh in darkness; nor

"Yes, it does, man; at least, so my friend Harcourt says. He gives you but a bad char- ties of success.

Such was Havelock, the Christian soldier, as he marched on to victory, against human probabilities of success.

Such was Havelock, the Christian soldier, as he marched on to victory, against human probabilities of success. What an interesting spectacle—a praying The reason of this, we believe, is found in the plate, or fork, or knife, or aught to handle the

"Actually refused his order, and told him you would not do his work; do not you call that the Indian races! Then with the fingers we reached such portions and be saved from any of the sorrows of this of meat as we thought would suit us, dexterously

COMMUNION.

"My sheep hear my voice."--John x, 27. And so will it ever be, though it may not be the Lord." -GEN. xviii, 27. always shown to us by the increase of worldly My child, it is not necessary to know much to servant, or sharp the thorn that pierces to the

counting the price he must pay for it, content to Tell me of the poor whom thou wouldst re- faith that the "Judge of all the earth' will intorego present prospects of gain and worldly lieve, the sick whom thou hast seen suffer, the evitably "do right." Here, doubtless, we besuccess, so long only as he may win heaven; sinners thou wouldst have converted, those who hold many dark perversions of our heavenly this man will, for the most part, find that even are alienated from thee whose affection thou Father's mercies : but while scorning to lay these in this world he has made a wise choice. God wouldst regain. For all say a fervent prayer. things to his charge, let us glory in this: "The not only can, but does, make up to his servants Remember that I have promised to hear all righteous shall be had in everlasting rememfor all they have given up for his sake, and prayers that come from the heart; and is not brance," but the "workers of iniquity shall soon

faults; they prayed to me, and little by little truth "till death shall bring you to thy God." their faults were corrected.

the body and mind, for health, memory, and friend, and you may sately defy the malice of specess. I can give all things, and I always Satan. "Hope" may be "deferred." The har-

thou plans that occupy thee? Lay them before all who trust in his name. Be steadfast, be me. Do they concern thy vocation? What patient, and you shall see "the salvation of God." dost thou desire? Dost thou wish to give plea- - Christian Advocate. sure to thy mother, to thy family, to those on whom thou dost depend! What wouldst thou

"You mean, I suppose, that Mr. Harcourt hung low, like flames, in the deepening gloom to the souls of thy friends whom thou lovest, territory of any tribe to receive from them an im-

and lead them where I will. I will bring round or a goat for our acceptance "as a present." thee all who will be necessary to thee. Be tran- When it could be afforded, we were not only thee the cause of them. Hast thou not troubles? which we always tried to escape from if we pos-

wilt forget; and I will bless thee.

ed them? Pray earnestly to me for them, and good warm fire of turfa bushes, and served in ed for thy life's sanctification.

Why dost thou not let me share thy happiness? being repeated five or six times. Then a large visit which did thee good; a fear suddenly dis- drink from. The dose was not an agreeable one sipated; a success thou thoughtest thou shouldst | by any means, and sometimes I fear there was stronger than the stronger than the stronger lat? I have prepar- our Akabah Sheikh, Sehlami, who was chronic-

tude and give me thanks.

which leads thee to evil? Not to finish this Coffee was now again served, and then long disbook which excites thy imagination? No longer cussions followed upon subjects which we could to give thy friendship to a person who is not | not understand during the interlude, religious, and whose presence disturbs the peace | Several times our hosts seemed to quarrel

silent, humble, submissive, kind, and come back came interesting, and we really felt we should

NOT HERE, BUT HEREAFTER,

The mental and moral obliquities of the world might be, the carriage door spened quickly, and While prayers were continually made in the and worthy class. Even the most pious and a fine looking man, in military attire, got out, Residency for deliverance, the commander of conscientious are occasionally painfully perplexed be promptly obeyed. Glancing round the shop to pray in boyhood, and had been accustomed to paths of rectitude and duty. That "things are with an eye bright with lurking humor, he took hold religious meetings with his intimate comin its arrangements, and made his own estimate of the character of its possessor.

"So." he said, turning to Benson, "you are bold religious meetings with his intimate companions, in his sleeping rooms at school. He consecrated his life to God in early manhood, was no help for it. So, declaring that every while crossing the ocean to India, and had been of the coveted good, is evident at a glance. "So," he said, turning to Benson, "you are while crossing the ocean to India, and had been of the coveted good, is evident at a glance. The old man then departed, with a grim smile the imprudent fellow who will not work on a brought into sweet communion with Heaven, in This is, perhaps, true in the larger portion a warm and wonderful experient Before every of the world's best benefactors. Those who world's best benefactors. Fortunately for himself, Benson was a good physiognomist. Looking up at his visitor, he felt sure that, however abrupt the words might sound, no offense was intended, and so, with a smile, he answered, respectfully.

a warm and wonderful experience Before every before every before every before every victory. Before every before smile, he answered, respectfully,

"I do not work on a Sunday, sir; but I hope it does not follow, as a necessary consequence, that I am wanting in respect to my employers."

"Yes, it does, man; at least, so my friend to move from Cawhpore; oned the years of failure which end in unbroken in the chances of war are heavy at this crisis—thank God for my hope in the Saviour," he wrote as he penetrated the Kingdom of Oude.

Such was Havelock, the Christian soldier, as he marched on to victory, against human probability.

Havelock determined to reinforce the Resi- "present evil world;" which, indeed, would of meat as we thought would suit us, dexterously "Yes, you had. You were free to choose be- dency under the cover of the hight. To do this he must lead the column of relief through the sure, they have the "promise of the life that now Then with the help of our tingers we proceeded."

and unfitness are his most distinguished char aves .- Monday Club Sermons.

acteristics, we must therefore conclude that moral excellence is without proper incitement, contrary, however unseemly the rule of a rosperity. If a man determines to serve God please Me; it is sufficient to love much. Speak quick, sensitive and noble minds, we should for the sake of bettering his earthly prospects, to me as thou wouldst to a mother, if she drew "endure hardness as good soldiers," knowing that the "record" of our services and sacrifice himself and his own interests. Let not such a Are there any for whom thou wouldst pray to is "on high," The fact that on earth knowman deceive himself. God is not mocked. He me? Repeat to me the names of thy relations, ledge, experience, wisdom, purity, integrity, and who reads the inmost thoughts of the heart, will thy friends; after each name add what thou devotion are frequently neglected in the interest laugh to scorn the pitiful imitation of godliness. | wouldst have me do for them. Ask much, ask of vanity, incompetency, duplicity, and venality, But let a man make up his mind bravely and much. I love generous souls, who forget them- though the saddest comment upon human infirmity, should not disturb for a moment our hardly an instance could be pointed out of a that a prayer from the heart which is offered for be cut off" and "perish from the way." "Let not your hearts be troubled." Be not "envious of regardless of the consequences that might ensue Are there graces thou wouldst ask for thyself? the wicked." Their "days are as grass;" their take the bridle from the man, he got into his to himself, but sooner or later the sacrifice has Write, if thou wilt, a long list of all thou desirphaeton and drove off, muttering to himself, come home in blessings and he has found his est, of all the needs of thy soul, and come and justice comes on apace. Then all disguises shall be torn off; then the hypocrite shall stand con-Tell me simply how proud thou art, how sen- fessed, all his baseness be revealed, all his corsitive, egotistical, mean, and indolent; and ask ruption be exposed, and he, as also those who, me to come and help thee in all the efforts thou through a want of devotion to God, have been makest against the same. Child, do not blush ; misled by his wiles, shall forever "eat the fruit there are in heaven many saints who had thy of their doings." Be content. Persevere in the It is better to be right than to be rich; better Do not hesitate to ask me for blessings for to be good than be a king. Make Christ your had left the shop that Mr. Wilcox, a clever, remain unchanged, and they who rely upon his pushing saddler, who lived in an adjoining street, word still find it firm and unfailing. the bright hereafter you "shall reap, if you faint To day what wilt thou have, my child? If not," and a crown of unfading beauty shall be thou knewest how I long to do thee good! Hast given you by him who "saves to the uttermost"

HOSPITALITY OF THE BEDOUINS.

mediate visit, usually by the Sheikh of the tribe, Tell me in whom thou art interested, what who would extend to us the welcome necessary motives move thee, what means thou wouldst to make us feel easy in their realm, and would and, if the English army that had been fighting its thy work? 1 am Master of hearts, my child, very prompt in bringing along with him a sheep invited to accept their "hospitality," but we Bring me all thy failures, and I will show were almost forced to do so. This was a corner O, my child, tell them all to me, fully. Who sibly could. But there were two or three times has caused the pain? Tell me all, and thou wilt when the matter was insisted upon, and where finish by adding that thou wilt pardon, thou no excuse of fatigue, sickness, or indisposition

would be accepted. Dost thou dread something painful? Is there | Well do I remember how, one Sabbath afterin thy heart a vain fear which is not reasonable, noon, we were caught in this way by a tribe who but which is tormer.ting? Trust thyself wholly | would not take "no" for an answer. We were to my care. I am here. I see every thing. I marched to their "hospitality tent," and retained by them for nearly four hours, until they had Are there those near thee who seem less kind satisfied their desire for extending "hospitality" to thee than they have been, and whose indiffer- to us. The cloth was spread upon the tent floor, ence and neglect separate thee from them, while and we were seated alternately with the natives thou canst see nothing in which thou hast wound- upon it. Coffee was then made close by over a I will bring them back to thee, if they are need- china cups, first to the "father" of the family, then to the rest. After going the rounds of the Hast thou not joys to make known to me? host's family it again came to us, the operation Tell me what has happened since yesterday to bowl of sour goat's milk was brought in, and cheer and console thee. Was it an unexpected nade a common vessel for the whole of us to not reach; a mark of affection, a letter, a gift, some pretense made as to the quantity that was which thou hast received; a trial which lett thee taken in at each round of the bowl. Fortunately, ed it all for thee. I med canst show thy grati- ally hungry, came into the tent while the thing was going on, an | giving myself credit for more Hast then promises to make to me? I can than usual quick-wittedness I passed the bowl read the depths of thy heart. Thou knowest- to him. To my great satisfaction he absorbed thou canst deceive men, but not God. Be then nearly its entire contents. You can imagine what a relief this was when I tell you that our Art thou resolved no longer to expose thyself dragoman assured us that no further dish would to this temptation? To give up this object be served until this one was all taken care of.

Well, my child, go now, take up thy work, be another. Just at the point, when the thing beintended to reinforce the residency, the city beentree,) two or three of the brethren would seize To-morrow I shall have more blessings for the combatants by the shoulders, separate them, and, taking their weapons away, compel them to become "sahib." (friendly,) and fall upon one another's necks, and kiss and hug until the evil spirit had departed from them.

After the second serving of coffee the old Sheikh came into the tent leading a lamb, which, with patriarchal fondness, he patted upon

garrison and a praying general marching to its fact of amisapprehension of the divine goodness, bowl was passed around we were compelled to

In Num. 11: 4-6, 10 there is another refer- grand and forever unanswered questions, "The and as he looks on the future with conscious- of the ancient conquerer, whose victories were What then? Shall we quarrel with Divine power they have received through Christ. His BEATTY'SORGANS, 27 stops, \$125 Pianos, 28297.50. Factory running day and night. Catalogue free. Address Daniel F. Beatty. Washington, N. J.

The Num. II: 4-6, 10 there is another reference and so, ten of the paraon, peace and wrought by faith:

The detroit of the ancient conquerer, whose victories were unanswered questions, "The and as he looks on the future with conscious ness that, if all goes well, provision is now made the children of Israel also wept again, and said, whom shall I be afraid?"—F. R. Havergal.

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