September 1, 1886.

MES PYLF'S

RELIGIOUS INTELLIGENCER.

the means of grace.

flowing in us.

will be no true success.

is eventually destroyed.

THE LIQUOR LICENSE. BY MRS. S. A. GORDON.

What's the price of a license? How much did you say? The price of men's souls in the market to

dav A license to sell, to defame, and destroy, From the gray hairs of manhood to the innocent boy-

How much is to pay?

How much is to pay? How compare with

your gold license to poison, a crime oft retold-Fix a price on the years and the manhood of man :

Take that is not yours, to destroy if you can-

What's the price, did you say ?

How much for a license? How compute the crimes

Men are caused to commit when besotted of times? To take character, reason, foredoomed to

the grave : And give men your curses when pity cries

What's the price, did you say?

How much for a license? Count the price

of the home, Of the tears that are shed in its anguish and gloom ;

Count the happiness lost on the ballot you

When you voted a license that made man

What price was to pay?

How much for a license? Count the price of her life

Whom your children called mother, and

day by day, The license to pay.

The license means dram-shop; stop, fathers, and think ;

Was it your vote that licensed your own son to drink ?

Count the measure you mete out your neighbor to-day To be meted you back in your own time

and way; 'Tis a debt you must pay.

How much is to pay? Count the price of one soul,

Multiplied by the names on eternity's scroll.

Of those who have gone down in manhood's strong pride; Then add those who through them have

suffered and died-What's the price, did you say ?

How much is to pay ? You can count out

How may we abide in him ? By But i implies that we will die for faith ; by communion with him; by bim ad for one another if necessary. doing his will ; by loving him ; by Yeare my friends, etc. I look uponyou as friends for whom I die; How may we have him abide with but 'e too must prove yourselves

us? By opening the door of our my fiends, by loving one another. hearts ; by receiving the Holy Spirit; Hnceforth I call you not servants. by putting away all that is repulsive Theyare indeed to serve him, but it to him; by yielding to his impulses. is nt in a servile way. For the As the branch, etc. All true spir- servent knoweth not what his Lord itual fruit is the effect of his life doet. A servant does not know all his naster's will; he is expected He that abideth in me, bringing simpy to execute his commands forth much fruit. To be fruitfal we withut knowing the reason why must abide in him. No Christless they are given. But I have called church can be truly successful. you friends. I reveal to you my SPRING STYLES Teach Christ, live Christ, abide in plan, and you serve me, because

without me. Better, "apart from privlege of Christ's disciples. me." Ye can do nothing. There Je have not chosen me, but I have

6. He is cast forth as a branch. Jevs generally selected their own that cut off and thrown outside the rabi on teacher ; Jesus reverses the vineyard into the bush-heaps for order and calls his disciples. The burning. And is withered, loses its vin precedes the branches ; the first power of bearing fruit. Their life life flows from the vine into the is lost apart from Christ. An un- branches. We love him because he immediately when broken off, it re- he first chooses us.

tains a greenness and freshness for Go and bring forth truit. This a little while. Churches which, it is to which he appointed them. by unbelief, have separated them- The fruit is good works ; souls conselves off from Christ, may keep for verted. And that your fruit should whom you called wife: And died of her grief, heart-broken alway That her home must be taxed for its bread life; but sooner or later they come That whatsoever ye thall ask of the awhile the show and semblance of remain. Your work shall endure. to an end. And they are burned. Father in my name, he may give it The soul which is separated from you. Whatsoever they may need Christ is separated from the source in this service let them go to the of spiritual life, withers away and Father, and he will grant it to them.

Here is a test. The branch that is withered and fruitless may know that it no longer abides in the vine. If ye abide in me, and my words abide in you. To abide in Christ means to keep up a habit of constant and close communion with him. To have his word abiding in us is to keep his bookkeeping, though but few housesayings and precepts continually before our minds, and to make them There should be a place for everyguide our actions. Ye shall ask thing, to begin with. A great deal what ye will and it shall be done unto of vexation, of loss of time and extra you. Because such are so imbued labor results from not having things with God's will that they will ask where they belong. If you are in a what is God's will to give for God's hurry to find anything, it generally glory, in submission to bis wisdom happens that it can't be found ; or, and love. ye bear much fruit. In the fruitful- the babit of putting each article in ness of the vine lies the joy and glory its proper place and keeping it there of the husbandman. Christians are when not in use. It is an easy mat-God's representatives on earth ; the ter to do this when once the habit larger and more perfect their suc- is formed. Do not allow yourself cess in saving men from sin the more to "lay anything down wherever it God is honored. So shall ye be (be- becomes handy to do so." If your come) my disciples. Much fruit kitchen has not conveniences of the shows that they are like Christ, that kind required, make them or get they abide in him. That they have them made. Insist on having a set learned of him, that they obey him. of small drawers in which to keep As the Father hath loved me, so have I loved you. This is a marvellous statement of the measure and the quality of Christ's love for us. Continue ye in my love. " My love," is Christ's love for us, not ours to him. To abide in his love is to rest our souls continually on it-to live and labor under a constant sense of it. If ye keep my commandments. This is the way to abide in his love, it is. and the proof that we are abiding in Even as I have kept my Father's it. commandments. Jesus does not ask his disciples to do what he himself does not do. These things have I spoken. That my joy might remain in you. The purpose of his teachings was, and the effect, if they obeyed them, would be, a joy in them like the joy he felt. THE JOY OF CHRIST. Is (1) the joy of a free activity in doing right, like the joy of motion in health, like the song of a bird in the morning. (2) The joy of entire consecration and submission to God. (3) The joy of doing good, ot self-denial for others, (6) The joy of perfect faith in a wise and loving God, committing everything to his care. (5) In the conscious love of God to us, comfliction. God also removes such munion and friendship with him. (6) The joy of loving others. (7 The joy of seeing others saved. (8) The joy of victory. (Gal. v. 22-23). He purgeth (clean- mine. Might be full, or fulfilled ; knowing just what is to be done at seth) it, that it may bring forth more grow more perfect; have every a particular time, you can economize fruit. Everything is removed from quality of true joy; increase in time and labor to a great extent. the branch which tends to divert quality and abundance, till you are Some women make a half dozen the vital power from the production full of joy. of fruit. Christ cleanseth the soul This is my commandment, the be sufficient if they worked as well (1) by the operation of the law that great universal law of his kingdom. with their heads as they do with right doing develops right feeling, That ye love one another. Being all their hands. They do not take the and opens the heart to higher in- branches of the same vine, the same trouble to think, before going to the

Christ and the fruit is sure. For you ove me. And this is the high choen you. Pupils among the

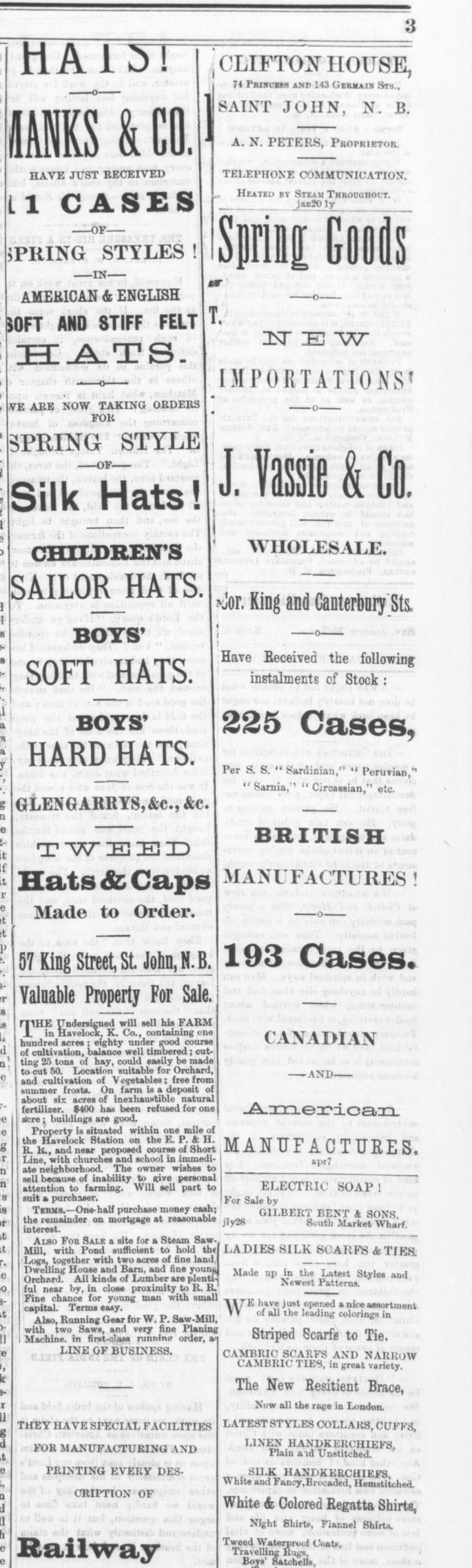
fruitful branch is not "withered" first loves us, and choose him because WE ARE NOW TAKING ORDERS SPRING

SYSTEMATIC HOUSEKEEPING.

Housekeeping should be conducted on system. No business is well conducted without systematic rules which are strictly adhered to. Housekeeping is as much a business as keepers ever look at it in that light. if found, it has to be hunted for. Herein is my Father glorified, that This can all be avoided by forming GLENGARRYS, &c., &c. spices, etc., near your mixing table. Have these drawers labeled plainly. Have a place by itself for such vessels as you use for baking and other cooking. Never let these vessels get into any other department. This concentrates your labor ; there will be no necessity for running here and there for what is wanted. When you want anything you know where Let the idea of a place for everything and everything in its place be carried out in all departments of the household. To reduce house keeping to a system, you must arrange your work after a plan, and let this plan be adhered to. Take it up in an orderly way-not, as so many others do, in a jumble, doing a little of this now, and then a little of that, or trying to do half a dozen things at the same time. Get one thing out of the way before you begin another. Think your work over and decide the order in which it can be done to the best advantage, and, having ascertained from experiment what that order is, make it the daily programme. In a short time you will see household matters moving like clockwork. There will be no clash, no confusion. In doing housework it should be the aim of the housekeeper to save time and labor as far as possible. When one step will answer never take two. By having And that your joy. The joy like things in their proper place, and trips to the cellar where one would

suit a purchaser.

interest.



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Prof. N. Land

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