September 1, 1886.

RELIGIOUS INTELLIGENCER.

AMES PYLE'S THE BEST THING KNOWN FOR WASHINGANDBLEACHING IN HARD OR SOFT, HOT OR COLD WATER.

SAVES LABOR, TIME and SOAP AMAZ-INGLY, and gives universal satisfaction. No family, rich or poor should be without it. Sold by all Grocers. BEWARE of imitations well designed to mislead. PEARLINE is the ONLY SAFE labor-saving compound, and always bears the above symbol, and name of JAMES PYLE, NEW YORK.

> **Family Groceries!** W. H. VANWART,

QUEEN ST., FREDERICTON,

KEEPS always on hand a large and well-selected stock of everything that should be found in a First Class

Grocery. He invites country trade, feeling sure that he can sell Groceries of as good qual-ity and at prices as low as any establishment in the city. All kinds of Country Produce taken in

trade.

QUEEN STREET, (WEST END) 22-tf FREDERICTON. sept22-tf

New Store, Stock, and Prices.

DURNITURE, Carpets and Crockery, H all at lower prices. 650 doz. Meakin's White Granite, reduced 10 per cent. 100 doz. Milk Pans and Flower Pots, 20 per cent lower. 2 doz. Library Lamps, (Pol-ished Brass), from \$3.25 upwards. 2 cases Silver Plated Ware, (Toronto Silver Plate Co., standard goods). Every article guar-anteed. Prices reduced. Four large ware anteed. Prices reduced. Four large ware-rooms full of Parlour. Chamber, Dining Room, Office and Kitchen Furniture, Carpets, Linoleums, Oil-Cloths, Bedding, Towels, Table Linen, Curtains, Curtain Poles, Table and Piano Covers, Upholstery Coods, La fact almost even this for Goods. In fact almost every thing for housekeeping.

J. G. MCNALLY. Fourth Door above People's Bank, Queen Street, Fredericton.

did you say? The price of men's souls in the market to 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

A license to poison, a crime oft retold-Fix a price on the years and the manhood

THE LIQUOR LICENSE.

EY MRS. S. A. GORDON.

What's the price of a license? How much

of man; Take that is not yours, to destroy if you

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

gave When you voted a license that made man

a slave. What price was to pay?

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

Whom your children called mother, and whom you called wife; And died of her grief, heart-broken alway That her home must be taxed for its bread

day by day, The license to pay.

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

as it your vote that licensed your own som 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 the gold But the price to be paid time never has All have claims on your soul whom your vote caused to sin : Though your name men call white, as scarlet your sins, The atonement must pay. The Sabbath-School. INTERNATIONAL LESSONS. [FROM PELOUBET'S NOTES.] Third Quarter. - Lesson 10.-Sep't. JESUS THE TRUE VINE .- JOHN XV. 1-16. GOLDEN TEXT. - I am the vine, ye are the branches.-JOHN XV. 5. THE VINE AND ITS BRANCAES .-Vers. 1-3. THE VINE. 1. I (Jesus) am the true vine. He is the one who can fulfil to them the perfect relation of a vine to its branches. Throughout this last discourse with self not as a man about to die, but as a living Christ, forever incarnate in the hearts and lives of his own, living on in the world with mightier and wider influence, and in more intimate communion and companionship with his disciples after his crucifixion than before. THE HUSBANDMAN. My Father is the husbandman. Not the hired laborer, the vine-dresser, but the he felt. owner of the vineyard. The Saviour speaks of himself as the subject of his Father's care and cultivation. THE BRANCHES. 2. Every branch in me. Every disciple is a branch every true church is a branch. There are many branches, but there is one life flowing through them all. PRUNING. Every branch in me that beareth not fruit. These are the external professors. He taketh away. In various ways. By trial and affliction. God also removes such from the Church, by its lawful discipline and by death. And every branch that beareth fruit. The fruits. of the Spirit,-love, joy, peace, etc. (Gal. v. 22-23). He purgeth (cleanthe 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

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 the means of grace. 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; Huceforth 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 not 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 flowing in us. bis naster's will; he is expected He that abideth in me, bringing simpy to execute his commands forth much fruit. To be fruitfal we without 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 Teach Christ, live Christ, abide in plan, and you serve me, because Christ and the fruit is sure. For you ove me. And this is the high without me. Better, "apart from privilege of Christ's disciples.

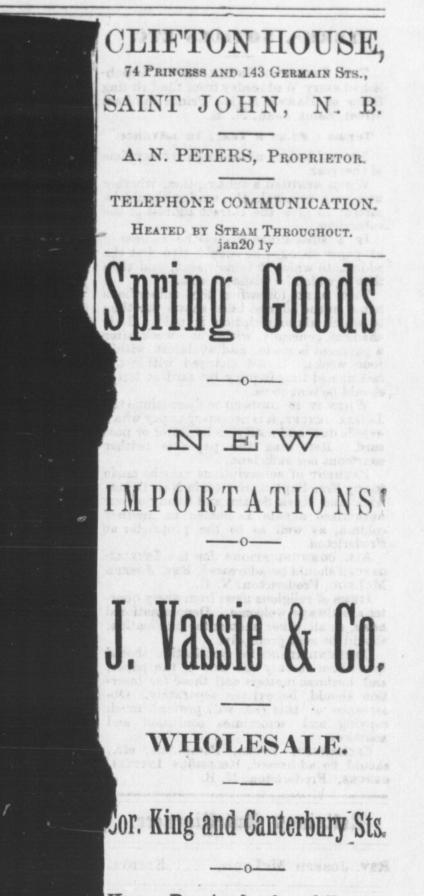
me." Ye can do nothing. There Je have not chosen me, but I have will be no true success. choen you. Pupils among the 6. He is cast forth as a branch, Jevs generally selected their own that cut off and thrown outside the rabi on teacher; Jesus reverses the vineyard into the bush-heaps for order and calls his disciples. The burning. And is withered, loses its vine 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- bratches. We love him because he fruitful branch is not "withered" first loves us, and choose him because 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 awhile the show and semblance of remain. Your work shall endure. life; but sooner or later they come That whatsoever ye thall ask of the 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 is eventually destroyed. 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 sayings and precepts continually beand love. is Christ's love for us, not ours to him. To abide in his love is to rest 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 it. Even as I have kept my Father's commandments. Jesus does not ask

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 his word abiding in us is to keep his bookkeeping, though but few housekeepers ever look at it in that light. fore 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, if found, it has to be hunted for. Herein is my Father glorified, that This can all be avoided by forming ye bear much fruit. In the fruitful- the habit 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 spices, etc., near your mixing table. have I loved you. This is a marvel- Have these drawers labeled plainly. lous statement of the measure and Have a place by itself for such vesthe quality of Christ's love for us. sels as you use for baking and other Continue ye in my love. " My love," cooking. Never let these vessels get into any other department. This concentrates your labor ; there will our souls continually on it-to live 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 his disciples to do what he himself household. To reduce house keeping to a system, you must arrange your These things have I spoken. That 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 JOY OF CHRIST. Is (1) the the same time. Get one thing out joy of a free activity in doing right, of the way before you begin another. like the joy of motion in health, like Think your work over and decide the song of a bird in the morning. the order in which it can be done to the best advantage, and, having ascertained from experiment what that joy of doing good, ot self-denial for order is, make it the daily programme. In a short time you will in a wise and loving God, committing see household matters moving like everything to his care. (5) In the 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 The joy of victory. answer never take two. By having And that your joy. The joy like things in their proper place, and 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 trips to the cellar where one would



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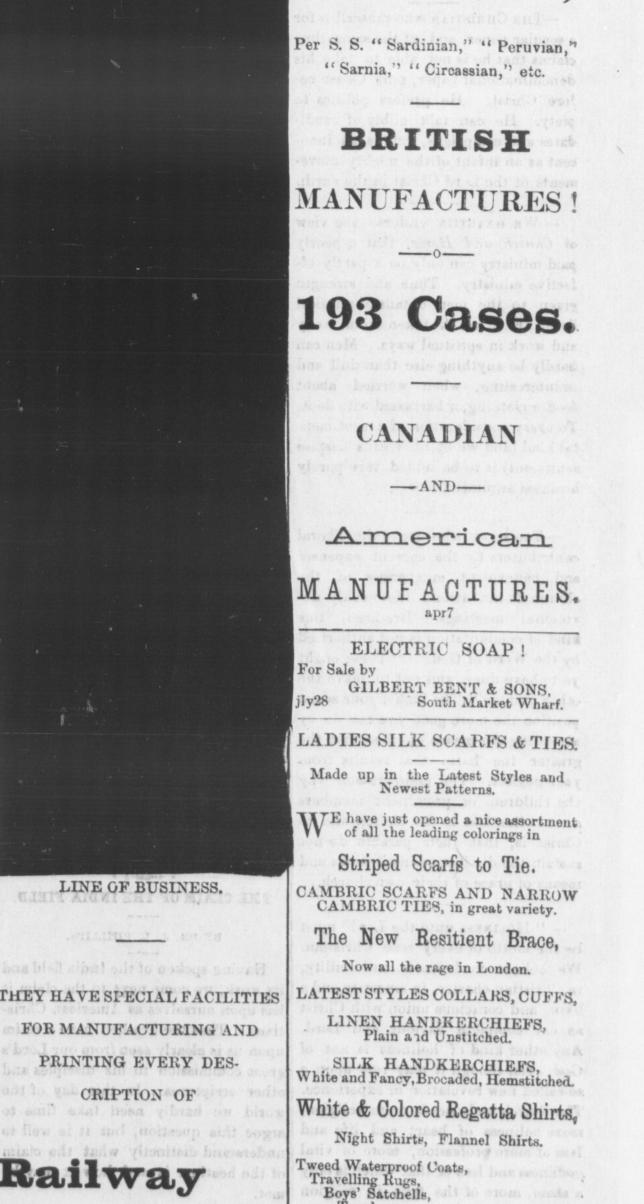
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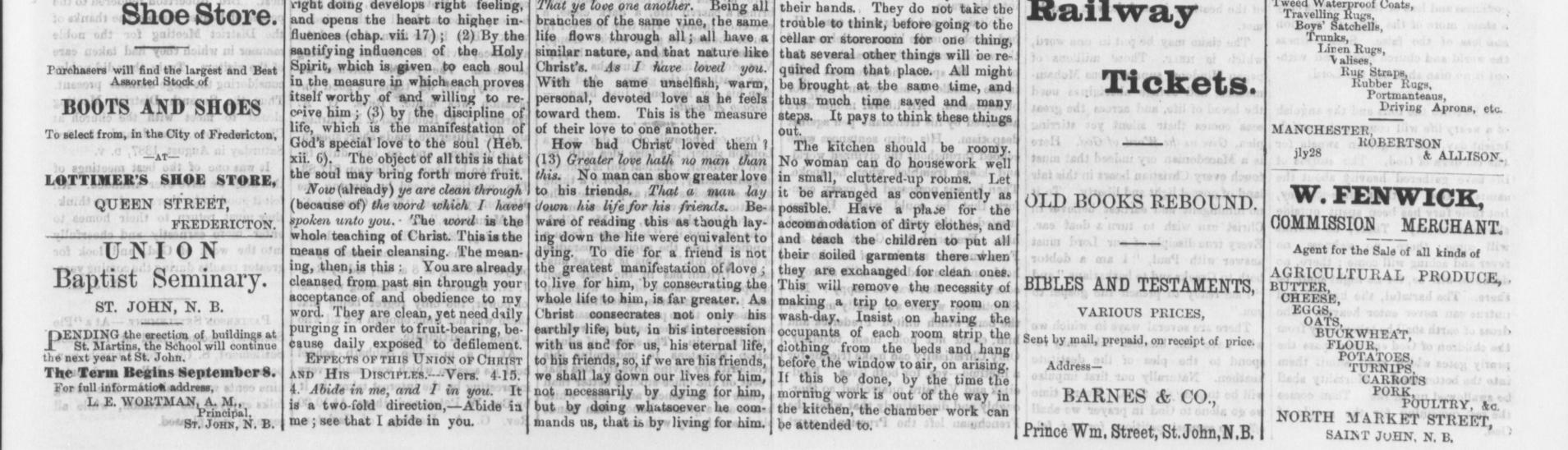


does not do. my joy might remain in you. The purpose of his teachings was, and the effect, if they obeyed them, would be, a joy in them like the joy

(2) The joy of entire consecration and submission to God. (3) The others, (6) The joy of perfect faith conscious love of God to us, communion and friendship with him. (6) The joy of loving others. (7) The joy of seeing others saved. (8)

right doing develops right feeling, That ye love one another. Being all their hands. They do not take the





LINE OF BUSINESS

CRIPTION OF

Railway