RELIGIOUS INTELLIGENCER.

In Summer Time.

BY REV. JOSEPH MOUNTAIN.

I love to walk in quiet ways As Jesus did when here below; I love to think that even now A-field with me he cares to go.

I hear his voice in every breeze, I feel his breath upon my brow, He is not very far away Where, in his name, my head I bow.

I see him in the brook's glad smile, I hear him in the songs of birds, And o'er my heart like sunshine, falls His ne'er. to-be-forgotten words.

And while my heart sings joyful praise I hear a rippling in the grass And know that even as I wait I've heard his silent footsteps pass.

Dear Lord, I give thee hearty thanks For building me this leafy wood, And coming from thine own bright home To bless me in my solitude.

I thank thee thou didst not forget, When coming from that sunny clime, To bring and leave, dear Lord, with me, There golden days of summer time. Wauconda, Ill.

> The Lord's Prayer. BY REV. C. J. POPE.

The Lord's prayer is rightly named. Who that has thought of its simplicity, yet its greatness; its brevity, yet its comprehensiveness; its purity, yet its power, but must say: "These are not the words of man!" The character of Christ's utterances are among the many evidences for his divinity. They are remarkable for their elegance their beauty, their simplicity, their power. When he uttered his sayings men said : "Never man spoke like this man;" and so they say to-day. When he was on earth men "were astonished at his doctrine;" and so they are to-day. No, these are not man's words. Their equal, or shadow of an equal, has never been found. Books of devotion are not wanting, in which lofty emotions of eminent how to pray. saints are beautifully expressed. The prayers of many noted, holy men, have been written. But nothing comparable with this is to be found in all their utterances. Probably no words, either human In general history men are often lost The psalmist bad a keen ense of they began to realize the truth of that but just giving way to it as more easy or divine, have been repeated so often in events. In this, every event lifts his need when he prayed, "Leep me oriental proverb, "In the desert no to fight than to conquer it-these as these of the Saviour. They are the one great central personage into as the apple of thine eye." "Keep me one meets a friend." the first words which infants' lips are a more solitary grandeur. If we look from presumptuous sins." "h, keep How much each one of us might do dig the grave of their married peace; taught at mother's knee. Though at the mighty men and the true men my soul and deliver me." Even our to nullify that proverb, if we only and some day poor, pale, fainting time's hand shall whiten our hair, who have adorned the ages, we see Lord in his great intercessary prayer would with thoughtful kindness strive love will fall into it, stark and plumeand enfeeble our steps, and weaken manhood elevated and ennobled; but besought the Father in behal of his to brighten the lives of those whose less, and will never rise to life again. our memories, we will not forget if we turn to read the nature of the disciples, whom he knew woull be a surroundings are dreary. whose In the beginning, these little tiffs and these words of him who taught his Christ of the Gospels, the human is posed to great and trying evils, that farthermost outlook seems barren of discomforts are made up with a kiss disciples how to pray. They are continually losing itself in the light of he would keep chem, saying, "Keep in 1- planner, and so by our reat from him, and a faw toars from her, to universal words. All feel their sacred- a majestic Divinity. Matthew, Mark, through thine own name those whom friendship make their desert bloom add cement to the reconciliation. By ness. All can utter them with the and Luke, with their fellow-disciples, thou hast given me. * * * Keep and blossom as the rose. same reality and the same application. Peter, James and John, are men with them from the evil." ed them all.

words the most simple. Read it over silent contempt. So mighty was his Not a word but is in common use. power as he dealt giant blows at their Not a word but we are liable to use false traditions and philosophies, every day of our lives. Not a word that their united and profoundest for the meaning of which we need hate followed him, and did not rest turn to the dictionary. Yet into these when it had consigned him to a felon's fifty-five common words are crowded death. All classes felt his power, the riches of earth and heaven. and multitudes thronged him wher-Where else can we find anything like ever he went. The poor came by it? Choose your author, the most thousands to listen to his words. The renowned that has ever contributed a rich left their palaces to swell these line to enrich the literature of the vast assemblies, while the hating world, and set him at work upon Pharisees could not stay away. fifty-five words of his own choosing. |"Never man spake like this man, Let him construct them as he will. | was their testimony to the power of Then compare his work after weeks his speech, while the power of his of revision and rewriting with the personal presence was no less great. words which the Master spoke with- When he had spoken the truth in the out preparation or premeditation. teeth of sins and prejudices, and an "Never man spoke like this man !" engaged mob was thirsting for his This jewel, this pearl of great price, blood, he walked calmly through its which must ever be regarded as a midst unharmed. Awed by his godmarvel and a model, we are wont to like presence, hateful, fiendish pashandle with hands too ruthless. A sions sunk back into cowardly breasts, Kohinoor placed in the hands of sava- and "no man dare lay hands on him. ges might be cast to the ground and When a rich unbeliever sought to trodden under foot. But that would gaze upon him, it needed but a word be far less reprehensive than the man- and a look, and Nicodemus was ner in which we treat the Lord's disciple. He entered the temple, and Prayer. We mumble it monotonous- unaided, expelled all its desecritors. ly in concert. We repeat it listlessly | His touch was healing, and his word in secret. By making it common our life from the dead! The Gospels, eyes see not its beauty. By skim- throughout, show us the human ming over it slightingly we stay not nature of Christ; but it is to hep our to explore its depths. By making it weakness, and through the human to bring his Godhead within the limits a mold we have become ritualistic. And thus he taught his disciples of our conception. If they do not how to pray; and so he teaches us. teach his Godhead, they certaily do If we learn from this model that not teach his humanity. They do "Prayer is the simplest form of unmistakably teach both, and one is speech that infant lips can try," the occasion for the other to appear.

expressing to God, without profusion of utterance, our love for him, our desire for his glory, and the daily ueeds of our souls and bodies, we shall do well. He has taught us, by his example, many things. He taught us how to live. He taught us how to sacrifice. He taught

An Oriental Proverb.

Human experience is much the same the world over, and that ancient oriental proverb, "In the desert no one meets a friend," finds its counterpart among all peoples and in all lands. Doubtless the traveler over the Great Desert and its wide, dreary, monotonous waste of sand, experienced, if

possible, a greater sense of loneliness than does the voyager over the boundess sea with its waste of waters ; that "Vast, ever-sounding sea

The symbol of a dread immensity!' And so it came about that from the experiences of these lonely desert ravelers this proverb was evolved ' In the desert no one meets a friend. Could we picture a more dreary simile of the loneliness of one deserted by his friends, and, as he journeyed on through life, with its many weary, monotonous marches, when the blinding sands of trouble sweep across his pathway, with no friendly voice or kindly word to cheer him on his way. How often is it true that with many o-called friends one yet feels utterly alone in the world; and to such the world becomes a dreary waste. The comfort of the companionship of one true friend would change the dreary desert experience to bright, green oases; would carry the traveler from the scorching rays of the sands on which no green or pleasant thing refreshes the sight, and where no cooling water quenches the thirst, to the shade of the palms, by cool springs.

where sweet refreshment could be

depend so much on our own keeping and whether discovered early or late, as upon God's keeping. Indeel, his makes when found, the utmost bless keeping is all essential, for without | ing of life."

When we are told that God is the Redeemer of the world, we know that love dwells in the bosom of the Most High ; but if we want to know that God feels for us individually and this syllable of endearment, " M_{y} Redeemer."

Child of God, if you would have your thought of God something beyond a cold feeling of his presence. let faith appropriate Christ. You are

as much the object of God's solicitude as if none lived but yourself. He has counted the hairs of your head In Old Testament language, "He has put your tears into his bot-

tle." He has numbered your sighs and your smiles. He has interpreted the desires for which you have not which I am acquainted, that affords such found a name nor an utterance yourself. If you have not learned to say, "My Redeemer," then just so far as there is anything tender or affectionate in your disposition, you will tread the path of your pilgrimage with a darkened and a lonely heart ; and when the day of trouble comes there will be none of that triumphant elasticity which enabled Job to look down, as from a rock, upon the surges which were curling their crests of fury at his feet, but could only reach his bosom with their spent spray. - Rev. F. W. Robert

Advice To Young Married People.

Young wives and husbands cannot be too strongly reminded of the probable shipwreck they will make of found. George Eliot claimed that one their happiness if they yield to that was blessed indeed did he possess even ill-temper which expresses itself in Pianos, Organs and one true friend, and another author discourtesy, want of compliance, unwrites of "that comfort of companion- necessary opposition, and, above all, Success in Christian living does not ship, which, be it friendship or love, that most disastrous amusement of "nagging." Hundreds of households have gone wrong for the mere want of checking in time the habit of annov-

Creaking Hinge

Is dry and turns hard, until oil is applied, after which it moves easily. When the joints, or hinges, of the body are stiffened separately, we must learn by heart and inflamed by Rheumatism, they cannot be moved without causing the most excruciating pains. Aver's Sarsaparilla, by its action on the blood, relieves this condition, and restores the joints to good working order.

> Ayer's Sarsaparilla has effected, in our city, many most remarkable cures, a number of which baffled the efforts of the most experienced physicians. Were it necessary, I could give the names of many dividuals who have been cured by taking this medicine. In my own case it has certainly worked wonders, relieving me of

Rheumatism,

after being troubled with it for years. In this, and all other diseases arising from impure blood, there is no remedy with relief as Ayer's Sarsaparilla.-R. H. Lawrence, M. D., Baltimore, Md.

Ayer's Sarsaparilla cured me of Gout Rheumatism, when nothing else would. It has eradicated every trace of disease from my system. - R. H. Short, Manager Hotel Belmont, Lowell, Mass.

I was, during many months, a sufferer om chronic Rheumatism. The disease afflicted me grievously, in spite of all the remedies I could find, until I commenced using Ayer's Sarsaparilla. I took several bottles of this preparation, and was speedily restored to health. - J. Fream, Independence, Va.

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Dr.I Assista was be and re niscen be ind Agenta TERM derand Hartfo

richly compact. Can you find crowd- asleep in the ship upon the sea, but But "faith without works is dea ed into fifty-five common, simple he arises from this human slumber There must be obedience. W words, anywhere in literature, so to still wind and wave with the man- there is real faith there will be a ke much? Take it up, phase by phase, date of a God. Is he penniless? ing of the commandments- God and you will begin to unfold its un. The fish of the sea under his direction not promise to keep, only in confoldable fullness. There is more in render him tribute. He stands weep- ance with his appointed condit the one first expression than we ing at the grave of one he loved, and "Who so keepeth his word, in would be able to discover by weeks differing naught in this from the verily, is the love of God perfect of continuous contemplation. In those weeping men and women around him, God's keeping, absolute and co.apl two words are the Fatherhood of God and then with a word as powerful as depends on our keeping of his word to co-perate inteaching their children Even for the poor it is economical

how to do good. He taught us how to love our enemies. He taught us how to love God; and he taught us ----

The Christ of the New Testament

The New Testament history stands strength and security, is a sureprecur give pleasure, friends were not want- fault-finding; perhaps neither side alone. It is totally unlike all others. sør of a fall.

-Methodist Family.

God's Keeping.

Not a superfluous request is made, the infirmities of men, and become, In answer to such prayers, we have not a need unneeded by any heart. if possible, more human as we be- the promise of God that he will cet-The old and the young, the rich and come acquainted with them. We tainly keep his people from all dange the poor, the white and the black may | can come near to fathoming the | and in the ways of all truth. "An begin with "Our Father," and go loving spirit of John, we can sympa- the peace of God, which passeth under through to "Amen," and encounter thize with the doubting Thomas, and standing, shall keep your hearts an no word which they cannot make their we know a great deal about the im- minds through Christ Jesus." "F own. It was spoken by. One who petuous and too inconstant Peter. that keepth thee will not slumber. "knew what was in man." There- All is human-purely human. The "The Lord is thy keeper." "T fore he knew the duty of man, the marvel is just here. While this his- Lord shall preserve thee from evil. wants of man, the dependence of tory makes all other men that figure | This keeping, however, so comple man, the sins of man, the daily needs in it appear more and more like men in all its provisions, is conditiona of man, and so he, and he alone, as we read it-it at the same time God will keep absolutely, but only could word prayer which comprehend- makes the Christ who walks amid accordance with the conditions its scenes appear more and more faith and obedience. "Without fai

It is a prayer which all can under- divine. It is a singular fact, too, that it is impossible to please God." stand, though none can exhaust. the divinity of Christ stands out in by faith that we are saved, and i You knew its meaning as long ago bold relief on the back ground of his by faith that the saved relation as when you could not yet talk plain. | weakness and humanity. We are | maintained. The apostle says You will still find depths in it though everywhere startled by this sharp Christians, "They are kept by you grow wise with the wisdom of the contrast. Is his humanity discovered power of God, through faith.' philosophers. It is simple yet pre- in his hunger as he seeks fruit on a Faith means reliance upon God found. It is like a bottomless lake fig-tree, it is but an occasion for the full and hearty committing of upon whose surface a child may delight display of his power, and the tree selves to him. "Commit thy to ride, yet to whose depth no one can withers away. Overcome with weari- unto the Lord: trust also in him. drop the lines. It is wonderfully and ness, like any other mortal, he falls he will bring it to pass."

him we can do nothing. We have no It is sadly true that oftentimes those ing, as a relief to a momentary feeling Price and Terms.

withstand the powers of evil abut us. life has become a desert, are the most who gets into the way of contradicting, Without God's keeping grace vouch- neglected and forgotten. When they of "checking" her husband, of oppossafed to us, we shall fail-ye shall were in happier circumstances, and ing him in small things and standing utterly fail. Our own fancied srength, all about them was fair and beautiful, out in large ones; the husband who is ever instead of being a guarnty of when they could dispense favors and sneering, contemptuous, tyrannical,

ing, but in the days of their adversity knowing the whole extent of its folly,

young people are doing their best to

Parents should be the chief teachers and things get into that chronic state of children in all that relates to moral where there is never a formal healing, ning by the magnet along the Cross Creek conduct and the things that concern but an ever-widening rift and a neverthe Kingdom of God. It is extremely ending coldness. Then the two lives wrong to delegate this work of leading jar and grind like rusty hinges-locks and teaching to ministers, teachers of which misfit the slots; wheels where Sunday schools, or teachers of day the axle is stiff-or anything else schools. If the parent neglects the which should work together in harchild, the loss is well nigh if not al- mony and smoothness but which, for together irreparable. The home, the want of care to keep the adjustment church, the school are required. Not exact (perhaps for want of oil to the one of the three, not even two of the joints), crook and chafe and hang and three will suffice. It is a privilege to do not fit, to the annoyance, and more, attend the public services of the of all the by-standers. - Home Journal.

sanctuary, and children begin early to profit by it. It is a privilege to be under good teachers in the day school and the Sabbath school. But to be brought up at home under ungodly influences will go far to undo any good done elsewhere.

The Work of Parents

Happily the Church does not neglect dish, if properly made, should form the Sabbath school. She cannot do a part of every dinner, if fruit is without it. But much less can she do not to be served. Even with fruit, without parental teaching. It was the some people require sugar. When the earnest effort of the church of the no dessert is provided, a greater to teach and train parents so that they quantity of meat and vegetables might teach and train their children. must be eaten to satisfy the demands WHOLESALE AND RETAIL In order to help parents in this duty of nature. For some this is all Cate hisms were prepared and publish- right, but for the majority of folks ed aid the duty of committing the a certain amount of sugar and starch "Qustions "to memory was insisted is necessary. Children should not upon. Parents then must be careful be deprived of this kind of food.

strength of our own with which to who are the loneliest, those to whom of irritation or discomfort. The wife

reconciliation is less warm. By still further time this never comes at all,

Many housekeepers look upon all Sheriff's Office, F'ton, N. B., } desserts in the light of luxuries others draw the line at dishes that call for eggs. Now, some dessert LAND

and even to take the lead in the work, to provide a simple dessert.

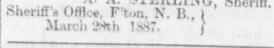
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TO be sold by Public Auction on SATUR L DAY, the sixteenth day of July next, etween the hours of Twelve o'clock noon and five o'clock in the afternoon, in front of the County Court House in the City of Fredericton, in the County of York, all the right, title, interest, property, possession, Equity of Henry Braithwaite, which he had on the Fifteenth day of February, time the tiffs are more acrid and the A. D. 1887 of in to or out of the following described premises, to wit; All that certain lot, piece or parcel of land situate, lying and being in the Parish of Stanley, County of York and Province of New Brunswick, and bounded as follows:-Runroad south fifty-four degrees and fifteen minutes west one chain and sixty-two and one-half links to a post; thence north fortytwo degrees and fifteen minutes west six chains and twenty-five links to a post, thence north fifty-four degrees and fifteen ninutes east one chain and sixty-two and one half links to a post, thence south forty two degrees and fifteen minutes east six chains and twenty-five links to the place of beginning, being part of number seven on Cross Creek road, located to one Ed ward Speer, and containing one acre, together with all the buildings and improvements, privileges and appurtenances to the same belonging or appertaining, the same having been seized under and by virtue of several executions issued out of the County Court of the County of York, at the suit of William T. McLeod against the said Henry Braithwaite.

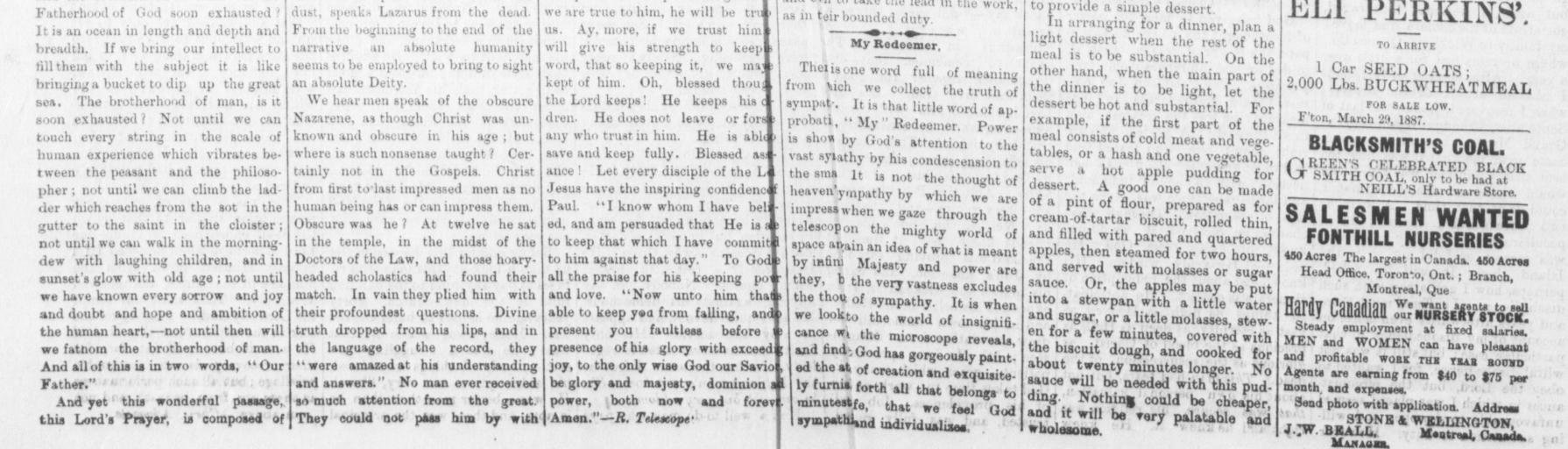




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