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AUGUST 24, 1887.

RELIGIOUS INTELLIGENCER.

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1887 — 1887 —

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ADVICE TO MOTHERS.—Are you disturbed at night and broken of your rest by a sick child suffering and crying with pain of Cutting Teeth? If so send at once and get a bottle of "Mrs. Winslow's Soothing Syrup" for Children Teething. Its value is incalculable. It will relieve the poor little sufferer immediately. Depend upon it; there is no mistake about it. It cures Dysentery and Diarrhoea, soothes Wind Colic, softens the Gums, reduces Inflammation, and gives tone and energy to the whole system. "Mrs. Winslow's Soothing Syrup" for children teething is pleasant to the taste and is the prescription of one of the oldest and best female physicians and nurses in the United States, and is for sale by all druggists throughout the world. Price twenty-five cents a bottle. Be sure and ask for "Mrs. Winslow's Soothing Syrup," and you will get no other kind.

Faith—Hope—Charity;
Faith lifts her telescope on high,
And brings the heavenly glories nigh.

Hope trims her taper with a prayer,
That she may find an entrance there.

Love stoops to earth in service sweet,
And foremost treads the golden street.

—H. M. G., in "New York Evangelist."

The Sabbath-School.

INTERNATIONAL LESSONS.

Third Quarter—Lesson 9.—August 28.

PIETY WITHOUT DISPLAY.—Matt. 6: 1-15.

GOLDEN TEXT.—Man looketh on the outward appearance, but the Lord looketh on the heart.—1 Sam. 16: 7.

THE GENERAL STATEMENT.—Ver. 1.

Take heed. The danger of ostentation in religion is one that must be watched against. That ye do not your alms. The better Mss. give righteousness, and obviously with a far truer meaning. Righteousness means all right actions, both moral and religious. Before men, to be seen of them. It is needful to be righteous before men. But it is not needful to make an exhibition of our righteousness for the purpose of winning the applause of men. "We are to be seen to do good, but not to do good to be seen." Other wise * * No reward of your father. They who do righteousness for public applause receive public applause, but no reward from God.

The principle is that it is the motive which gives value to the deed. The reward must be according to the motive and purpose, not according to the outward act. It is the motive which fulfils the deed.

THE PRINCIPLE APPLIED TO GIVING.—Vers. 2-4. When thou doest thine alms. Acts of kindness to the poor. Do not sound a trumpet before thee. A figurative expression, meaning to make a great display to attract attention. As the hypocrites do. The hypocrisy in this case consisted in pretending to act from kindness and generosity, while really acting from a selfish desire of applause. In the synagogues. The Jewish churches, where the poor would flock. And in the streets, that they may have glory of men. Calling the attention of the crowds to their good deed. They have their reward. The reward they sought, the reputation of being charitable, very good, very pious.

But when thou doest alms, let not thy left hand know what thy right hand doeth. Not only without any desire that others should know and praise, but without any self-praise.

That. The mode should be chosen with a view to secrecy. In secret. Here we have a principle, rather than a rule. Publicity may be a duty (but seeking publicity never is), especially in public work. And thy Father. He will reward thee as thy Father. Which seeth in secret. Who knows everything, even the most secret deed or hidden motive. Himself shall reward thee. Give thee the true and proper recompense. It is not a money reward, but a nobler spirit, a higher life, a more peaceful conscience. Openly. This has but slight authority. It is omitted in the Rev. The reward will appear in the character, in the spirit, in the life.

THE PRINCIPLE APPLIED TO PRAYING.—Vers. 5-8. And when thou prayest. Jesus here takes it for granted that they will pray. "Prayer is the Christian's vital breath." For they love to pray standing in the synagogues. The usual posture among the Jews; Jesus does not object to the posture, but to the spirit of the seeming worshippers. In the synagogues. Proper places of devotion, but used by the hypocrites for displaying formal devotion. The corners of the streets. The Jews observed stated hours of prayer (9 o'clock, 12 o'clock, and 3 o'clock are mentioned in the Scriptures). The hypocrites probably took care to be in the synagogues or on the corners of the streets at the hours of prayer, so as to perform their devotions in the most public manner. In many Oriental cities it is still quite common, as I have often noticed, to see devotees engaging openly in their secret prayers in the midst of the streets. That they may be seen of men. This was the wind that set the windmill a-work. They have their reward, i. e., the reward they sought. They were seen of men, and praised (to their faces) for their piety.

But thou, when thou prayest, enter into thy closet. Thine inner chamber. Pray to thy father. Present your sincere petitions and praises. Do not merely go through a formal prayer. Which is in secret. The invisible spiritual God. Which seeth in secret. Who is omnipresent, and knows every secret place, every hidden desire. Shall reward thee openly. Answer your prayers. The answer will appear openly in the results.

This does not forbid sincere prayer in the presence of others, for Jesus and the Apostles prayed before others; but only formal prayers, made for the sake of appearing to pray. We all need places and times for retirement, when we can commune alone with God. What is condemned is the imitation of prayer, the mere form; what is desired is real prayer from the heart.

But when ye pray, use not vain repetitions. The repeating over and over of set forms. Illustrated by the conduct of the priests of Baal (1 Kings 18: 26), and of the mob at Ephesus (Acts 19: 34).

For your father knoweth what things ye have need of. Ye do not need, therefore, to pray in order to give God information.

What, then, is the use of prayer? God has commanded it. Prayer is the natural expression of need. It tends to make us realize that God is our Father. It fits us to receive and rightly use the blessings God would give.

THE LORD'S PRAYER.—Ver. 9-13.

After this manner therefore pray ye. Because vain repetitions are forbidden, a pattern or specimen of the true form of Christian prayer is given.

This prayer embodies all essential desires of a praying heart. It expresses and combines in the best order, every Divine promise, every human sorrow and want, and every Christian aspiration for the good of others.

Our. Implying that all men are children of the same Father. Our Father. The most endearing name under which God can be addressed. Which art in heaven. We need to think of God to whom we pray, as infinite in wisdom and power, that we be inspired with reverence and worship, and with confidence in his power to help in every time of need.

The seven petitions. Each of these petitions implies an obligation to carry out on our own part what we pray God to accomplish.

Hallowed. Held in reverence, regarded and treated as holy. Be thy name. God's name means "himself as revealed and manifested."

Thy kingdom come. The kingdom or reign of God through Christ. Thy will be done in earth, as it is in heaven. Through the Holy Spirit working in men "both to will and to do of his good pleasure."

Now begins the second division of the petitions, in which "thy" is changed to "our" and "us." We are to pray for the general good first, and then for ourselves. Give us this day our daily bread. The food we need for to-day. It implies the satisfaction of all our daily wants.

And forgive us our debts. Two parts: first, a prayer for forgiveness; second, a standard of forgiveness. Sins are debts. Sinners are debtors. To forgive a debt is to free the debtor from payment. God forgives the debts or sins of his people, by blotting them out. As we forgive (better, have forgiven) our debtors, or, as in Luke, for we also forgive. We cannot sincerely ask God to forgive us, if we do not forgive those who have sinned against us.

And lead us not into temptation. Into those severe trials which test and try us more than we can easily bear. God may bring us into trials, and then we are to count it all joy; but the prayer of conscious weakness and humility is to escape these trials lest we fall.

But deliver us from evil. Every evil, temporal and spiritual. The great evil of the world is sin, the source and fountain of nearly all the other evils in the world.

For. Here is the reason why God can answer all this prayer; why we can come to him in confidence. Thine. Belonging to thee. The kingdom. The right to reign, and actual dominion. The power. The ability to answer these petitions. Glory. The acknowledged merit of inherent excellence. Forever. Denoting infinite duration. Amen. So be it.

A COMMENT ON THE FIFTH PETITION.—Vers. 14, 15. For if ye forgive men their trespasses. Offences against you. Your heavenly Father will also forgive you. Because it shows that you recognize your own weakness and sin. But if ye forgive not men. Then God will not forgive you because to forgive under such circumstances would be to forgive the unrepentant.

The Power of Habit.

The passer by on a country road used to pause sometimes and wonder to see an old white horse in the pasture travelling round and round in a circle. Hour after hour he kept up his tramp, though entirely free to go and come as he pleased. This shows the power of habit. For twenty years he had been daily harnessed to the end of a long sweep, and travelled in just such a circuit, until too stiff and blind for further service; then a kind master gave him his time and a good pasture. Twenty years of steady industry had made work a necessity. When

life was all holiday, there was no holiday; so he kept on, from choice, in his old round.

Habits, good or bad, cling to us. I remember what a blustering winter morning it was when Allen resolutely buttoned his overcoat up to his chin and drew on his fleecy gloves.

"You are not going to church such a morning as this, Allen?" said a brother medical student.

"To be sure I am," said the other decidedly. "I was brought up to attend church, and I should as soon think of going without my breakfast as of staying at home."

It is one of the best habits a youth can form, and a great safeguard amidst the temptations of a city, to attend the house of God.

The habit of patient industry is a grand one to form very early, for all of one's success in life must hinge upon it. "The idle soul shall suffer hunger."

There are bad habits, too, which seem to blend into one another as naturally as the waters of the brook mingle with those of the river. Idlers love the saloon and the shady porches of old tavern-stands, and the company they meet there. They fall an easy prey to the rum-seller; and when the habit of tasting his samples is once formed, it is not often broken. All manhood goes down with it as into an awful whirlpool.

How happy a boy should be who finds a good habit of any kind growing stronger every day! It is easy for one to tell for himself just how he stands, if he will only look sharply at his goings and comings, and see with what feelings he goes about his daily duties. "He that hath clean hands shall be stronger and stronger." One cannot have his hands clean from sin unless the thoughts flow in right channels. They do make channels for themselves, in which they habitually flow just as surely as the water-courses. —Youth's World.

Whiskey Did

At the Tombs one morning, says the N. Y. World, John Hardy, a comparatively young man, was a prisoner. His young wife, and a pretty, flaxen-haired girl of four years, stood by his side. The little one seized the young man's hand and said pleadingly:

"O papa! please papa, come home."

"What a wretch I am to bring my wife and child to such a place as this," said the man in a choking voice. "Go home, Jennie, and leave me. I am only disgracing you and you can get along without me."

"I couldn't go home if I tried," faltered the wife, for I am a prisoner like yourself."

"Is this more of my work? said the man, bitterly.

"I was using persuasion to get you home, and so was baby. You tried to push us away to go back to the saloon, but I held your arms and screamed, and we were both arrested."

"Judge," said the husband, "please give me six months and discharge my wife. Drink gets the better of me at times and I make a brute of myself."

"I want six months too, if he gets it," spoke up the wife, "for it's more my fault than his that we stand before you to-day."

"Your fault? gasped the husband. "No, no, Jennie, it's mine, it's mine."

"I say it's mine," remarked the wife. "Don't you remember, John, what you said to me yesterday morning as you started for your work? 'Jennie be sure now, was what you said, 'and be at the shop at six o'clock and inducement to come home, or else it will be like other Saturday nights, and I will come home drunk and penniless.' I met a woman and we got to talking, and before I knew it, it was ten minutes past six. I hurried to the shop, but I was too late."

He was discharged.

It was whiskey did it, and whiskey keeps doing it; and politicians license men to sell the whiskey, and so set traps for the souls of the unwary, and lead them down to death and hell. Woe to the men who lay stumbling-blocks in the path of the weak! Woe to the world because of offences. When God maketh inquisition for blood men will find that it were better that millstones be hanged around their necks, and they cast into the depths of the sea, than that they bear the guilt of stumbling and destroying souls for whom Jesus shed his blood!

Especially in Cholera Infantum is the use of Ridge's Food invaluable. Many cases could be cited where everything else had failed and Ridge's Food has been tried and retained. By the strength imparted and its neutral action on the bowels, the physician has been able to use such remedies as to effect perfect restoration of the patient to health. Send to Woolrich & Co., Palmer, Mass., for pamphlet "Healthful Hints" sent free to any address. It is of great value.



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THE GREAT SELF WASHER TRY IT

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COLDEN SYRUP 50 cents per gallon.

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P. S.—Reference, by permission, to the Editor of this Paper, who has two of our Organs in his Church. McM. & Co. Fredericton. mar10 17

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Just received:

30 GALLONS, in one gallon tins, "Nobles & Hoare's" celebrated coach varnishes; Nobles & Hoare's varnishes have for the last thirty years been used in this country for all the best work in coach painting.

25 gallons Canadian Varnishes;
1 barrel Furniture
1 " Walnut Stain;
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No family should be without it.

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