

Comfort One Another.

Comfort one another:
For the way is growing dreary,
The feet are often weary,
And the heart is very sad,
There is heavy burden-bearing,
When it seems that none are caring,
And we half forget that ever we were glad.

Comfort one another:
With the hand-clasp close and tender,
With the sweetness love can render,
And looks of friendly eyes,
Do not wait with grace unspoken
While life's daily bread is broken;
Gentle speech is oft like manna from the skies.

Comfort one another:
There are words of music ringing
Down the ages, sweet as singing
Of the happy choir above,
Ransomed saint and mighty angel,
Lift the grand deep-voiced evangel,
Where forever they are praising the eternal love.

Comfort one another:
By the hope of Him who sought us,
In our peril—Him who bought us,
Paying with His precious blood;
By the faith that will not alter,
Trusting strength that will not falter,
Leaning on the One divinely good.

Comfort one another:
Let the grave-gloom lie beyond you,
While the Spirit's words remind you
Of the home beyond the tomb;
Where no more is pain or parting,
Fever's flush to tear-drop starting,
But the presence of the Lord, and for all his people room.

Economy in Beginnings.

How great and pernicious the blunder of young men and young married couples in underestimating the advantages of small savings. FRANKLIN tried to teach his countrymen true wisdom, and so great was the influence of his instruction that our early prosperity was traceable almost entirely to the practice of economy. Young lawyers, ministers, and teachers are too prone not to save because the amount that they can lay by is so small; yet it is that which lays the foundation. A hundred dollars may seem a small sum, but in fourteen years at five per cent. it is two hundred; in twenty-eight, four hundred; and in forty-two years, eight hundred dollars. "It is easier to make ten thousand dollars by the investment of one thousand, than to accumulate one thousand without capital."

Two things keep men poor—extravagance, and haste to be rich. Whatever may be said of a few particular instances, prosperity results from economy; and the wise not the speculative, use of what is saved will make a man moderately well off.

Extravagance will keep most men poor all their lives. Speculation may make a few very rich, but will dissipate the savings of the great majority. "He never saved, or he had not sense enough to take care of what he saved," will account for the indigence or absolute poverty of many. A thousand dollars locked up in a safe place will be a thousand dollars in a dozen years; safely invested at six per cent., it will be two thousand in the same length of time. Hazard, it may be lost in a year; invested at a large rate, and lost in six years, even if the interest be saved, the amount on hand may still be less than it would have been if locked up, to say nothing of the anxiety and disappointment.

Many are always intending to economize when their wages, salary, or income increases. Unless paid less than subsisting wages, if they do not economize when in health and strength, they never will learn to do so afterward. A minister who in the country, upon a salary of \$900, is running behind, will not be likely to save money in the city at three times nine hundred. "Get all you can, save all you can, give all you can," said JOHN WESLEY. "Take no thought for the morrow" means, take no anxious thought. Calm Christian thought includes not only the morrow, but all eternity. "Seek first the kingdom of God," which requires work, prudence, carefulness, together with true philanthropy and devotion to the church, "and all things shall be added unto you," not miraculously, but as the consequence of seeking first the kingdom of God and living under its laws.

"I trust in the Lord and save nothing," said a Bishop not now living. He had a guaranteed salary of about \$4,500 per annum, with the certainty that his children would be taken care of. He who has nothing guaranteed, and says that misunderstands the nature of trusting in God. Even the apostles, when CHRIST was with them, kept a treasurer, and though that treasurer is charged by St JOHN with being a defaulter, the principle is plain. He who gives away all he has to relieve paupers simply makes another pauper for some one else to relieve. He who gives away nothing robs God and dwarfs his soul—he "with-holdeth more than is meet, but it tendeth to poverty."

We give this counsel to young men: Economize, save; do not be niggardly. To the mechanic and the young business man we say:

Deny yourself everything not necessary to health and decency until you get well started, but be certain to give something; don't postpone that or you will not be trusting in God, but yourself, and you will be confounded. The man who is prosperous is in great danger from one of two extremes, either lest the habits of economy continue, or prodigality to himself and his family become a snare, while he is practicing only the same course toward God which he did when he was poor. Over his head hangs the sword of DAMOCLES.

The history of the life and the death and the doom of such a one is written by JESUS in these words: "So is he that is rich toward himself and not toward God."—*Chris. Advocate.*

Strange Ideas.

Strange ideas some people have of the design of church organizations. Having made a profession of faith in Christ, they are very anxious to become identified with some body of believers. The decision is made as to their future religious home, membership is requested, they are cordially received into the church, and a field of usefulness at once opens before them. But the fact is soon revealed that facilities for work were not the object sought by the new members who have settled down happy in the thought that they are now safe within the fold, entitled to all the safeguards that a watchful brotherhood can throw around them; and privileged to share the counsels and benefit by the instructions of a wise pastor and the fathers in the church of their connection. Judging from their actions the church was made for them, and may be depended upon them to bring them safely through life's perilous wilderness and into the promised land. But, says an inquirer, was not the church designed to strengthen the weak and guard the feeble? Undoubtedly, just as the military camp make every soldier in it more safe, and gives to each individual the strength of the entire body. Incidentally the church has many designs all of which are commendable and useful in their place; but overshadowing all the rest is its primary object, the firm establishment and rapid advancement of Christ's kingdom upon the earth.

The church was organized for work; to carry out the latest instructions of the ascending Lord. The world must have the gospel. Acting independently, what could the few disciples hope to accomplish? How could they withstand the fierce persecution already kindled against the new faith? What methods of work must be adopted, and how successfully prosecuted? These and many other questions suggested the advantage and necessity of a thorough organization, and the church came into existence to meet the demand. From that day to this it has been the great executive power in promoting religious enterprises the world over, and in the most of them its agency gives a ten-fold strength and experience, which task he must cheerfully perform. To summon an ambulance or make application for a berth in the hospital, the moment one enlists in the Lord's army is sad evidence of decrepitude and disease. Better far the wounds received in honorable warfare. Be a healthy Christian. Enlist for service. Unite with the church to be a help to it, and depend upon it, it will be a tower of strength to you.—*Free Baptist.*

Save The Boys.

The influence of a bold man is limitless. Bismarck stands before the German nation, and when all hearts are trembling, speaks emphatically, "Germans, trust in God and fear nothing." At once fear gives place to enthusiasm. Gladstone, on the floor of the British Parliament pleads for the rights of oppressed Irishmen, and his words echo over all the world. Think of these peerless men and the vast influence they wield—men who only a few years ago were in unnoticed childhood—and then consider if it is not worth while to try to save the boys of this generation.

Some persons can see no use. Their plea is, "Let the boys help themselves." It is well to look back and ask, how many of us would have risen above the twilight of early days if it had not been for the care of some patient teacher or the love of a tender mother? There are a few, reckless and self-confident, who do not care to be saved. They are like those venturesome travelers in California, who push on heedless of all warnings into the Death Valley. They never emerge from it. Even thoughtless and careless sinners find the way of transgressors hard.

There are, however, boys who would set a high value on a kind word, if they ever heard it. They may be seen in our great cities, in the early morning, issuing from the alleys of large tenement houses. Sometimes the night is passed in a

dry goods box. They may be found at the railroad depots and ferries, with their blacking brushes or their bundle of newspapers. Four thousand boys have been arrested on the streets of Chicago within the last five years. Such boys are growing up into manhood without sympathy and without moral training. They will soon be voting citizens. "The boy is the father of the man." If society and church people care nothing for them, the time is near when they will return the compliment, and try to break up church and society.

We do not measure the worth of the boys. Think of their enthusiasm, their heroism, their courage! They enter with cheerfulness upon a required undertaking which others decline. If the government calls for volunteers against a foreign foe, the young men are the first to respond. Seven-tenths of the best work of the world is done by young men. Edwin P. Whipple says: "The world moves by the impulses of young men." When Lord Bacon was only sixteen, he was thinking out his plan for refuting the philosophy of Aristotle. The worst boy in a large Massachusetts town, by kind treatment, became fitted for the governorship of New York. Henry M. Stanley was a poor waif of the almshouse. He is now astonishing the world by his explorations in Africa.

But the main point is, how can we save the boys? Some would threaten, some would close the saloons, some would force them to be educated. Education can help them greatly. For "knowledge is power," when one knows how to use it. But God does not save people from vice by education only. Of fifteen hundred prisoners at Joliet in Illinois, ten hundred were well educated, and one hundred and twenty-nine were college graduates. There is one sufficient means to save, and that is the grace of God. But if we are to bring the boys under the influence of the sanctuary, we must treat them with respect. There is no sense in finding fault just because they sincerely differ in opinion. Treat them in a Christian way, treat them with politeness, give them a kind greeting. Then implant a sense of duty. A gentle hint will often set their consciences at work. Welcome them to the churches and social gatherings. Make the home the most inviting place. Let mothers bear in mind that no one has so much influence over their boys as they. A boy usually thinks his mother is an incarnate angel. She is nearest to an angel that a boy ever knows. Angels are ministering spirits. That is exactly what a good mother is.—*Congregationalist.*

The Worth of A Good Mother.

It is as strange as it is true, that a vast number of young people, having good mothers—excellent Christian mothers—do not half appreciate the real worth of them. Many of them are verily ashamed to confess, before their ungodly associates, that they have such mothers. But such young people ought to be ashamed of themselves for manifesting a sense of shame because of the fact that they have mothers who are thoroughly sincere and truly devoted Christians. Many a young man owes his conspicuous success in life to the prayers and moulding influence of his godly mother; and he ought to be very thankful to God for such a mother, and prize her very highly. A certain chaplain related this story, some years ago:—

It was just after the battle of Williamsburg, where hundreds of brave men had fallen, never to bear arms again, that a soldier came to my tent, and said, "Chaplain, one of your own boys is badly wounded, and wants to see you, right away." Hurriedly following the soldier, I was taken to the hospital, and found, on a bed, a fine-looking young man, pale and blood-stained from a wound above the temple. I saw, at a glance, that he had but a few hours to live on earth. Taking his hand, I said to him, "Well, my brother, what can I do for you?" The dying soldier looked up in my face and, placing his finger where his hair was stained with blood, he said, "Chaplain, cut a big lock, from here, for mother; for mother, mind, chaplain." I hesitated to disfigure him so. He said, "Don't be afraid, Chaplain, it's for mother, and nobody will see me in the dead-house to-morrow." I did as he requested. "Now, Chaplain," said the dying man, "I want you to kneel down by me, and return thanks to God." "For what?" I asked. "For giving me such a mother. Oh! chaplain, she is a good mother; she taught me to look to Jesus; her teachings comfort and console me now. And Chaplain, thank God that, by his grace, I am a Christian. Oh! what should I do now if I were not a Christian? I know that my Redeemer liveth. I feel that his finished work has saved me. And, Chaplain, thank God for giving me a dying grace." I knelt by the dying

man, and thanked God for the blessings he had bestowed on him—the gift of a good mother, a believer's hope, and dying grace to bear testimony to God's faithfulness. Shortly after the prayer, he said, "Good-bye, chaplain; if you ever see mother, tell her it was all well."

That young man had a large appreciation of the worth of a good mother, and thankfully recognized her blessed influence in leading him to accept her God as his God, even unto death. O, young man, if you have a Christian mother, set a high value upon her, as God's choice gift to you, and allow her prayers to be answered in your conversion and consecration to Christ!—*Rev. C. H. Wetherbe.*

Don't Laugh at Religion.

Never laugh at religion. Never make a jest of sacred things. Never mock those who are serious and in earnest about their souls. The time may come when you will count those happy whom you laughed at—a time when your laughter will be turned into sorrow, and your mockery into heaviness. Whatever else you please to laugh at, don't laugh at religion.

Contempt of holy things is the high road to infidelity. Once let a man begin to make jest and joke of any part of Christianity, and I am never surprised to hear that he has turned out a downright unbeliever.

Have you really made up your mind to this? Have you fairly looked into the gulf which is before you, if you persist in despising religion? Call to mind the words of David: "The fool hath said in his heart, there is no God." Psal. ix. 1. The fool, and none but the fool! He has said it, but he has never proved it! Remember, if ever there was a book which has proved true from beginning to end, by every kind of evidence, that book is the Bible. It has defied the attacks of all enemies and fault-finders. "The word of the Lord is indeed tried." Psal. xviii. 30. It has been tried in every way, and the more evidently has it been shown to be the very handiwork of God Himself.

Matthew Henry tells a story of a great statesman in Queen Elizabeth's time, who retired from public life in his latter days and gave himself up to serious thought. His former gay companions came to visit him, and told him he was becoming melancholy. "No," he replied, "I am serious; for all are serious round me. God is serious in observing us, Christ is serious in interceding for us, the Spirit is striving with us, the truths of God are serious, our spiritual enemies are serious in their endeavour to ruin us, and why, then, should not you and I be serious too?" Don't laugh at religion.

She Found Them.

Some gentlemen of a Bible Association, calling upon an old woman to see if she had a Bible, were severely reproved with the spiritual reply, "Do you think, gentlemen, that I am a heathen, that you should ask me such a question?" Then, addressing a little girl, she said: Run and fetch the Bible out of my drawer, that I may show it to the gentlemen." The gentlemen declined giving her the trouble, but she insisted on giving them ocular demonstration. Accordingly, the Bible was brought, nicely covered, and, on opening it, the old woman exclaimed: "Well, how glad I am you have come! Here are my spectacles, that I have been looking for these three years, and didn't know where to find 'em."

DYSPEPSIA—Many church members are suffering religious dyspepsia. They are surfeited with choice viands; their appetite is tickled with all kinds of dainties in the shape of fine music, fine preaching, and fine service. But their digestive apparatus doesn't work right, and they are continually out of sorts. They don't relish their fare. They sit at a bountiful table, and partake of the best of the feast, but are weak and lean, because they do not masticate their soul food, and do not exercise their powers in Christian activity. They go to church regularly but do not practice what they hear. They do not go out and work. Exercise is as necessary to spiritual health as to bodily.—*Presbyterian Observer.*

A CURE FOR TATTLERS.—Miss Hannah More, a celebrated writer who died about fifty years ago, had a good way of managing tale-bearers. It is said that whenever she was told anything bad about another, her reply was: "Come, we will go and ask if it be true." The effect was sometimes ludicrously painful. The tale-bearer was taken aback, and begged that no notice might be taken of the statement. But the good lady was firm; off she took the scandal-monger to the scandalized, to make inquiry and compare accounts. It is not likely that anybody ever a second time ventured to repeat a gossip story to Hannah More. One would think her method of treatment would be a sure cure for scandal.—*Selected.*

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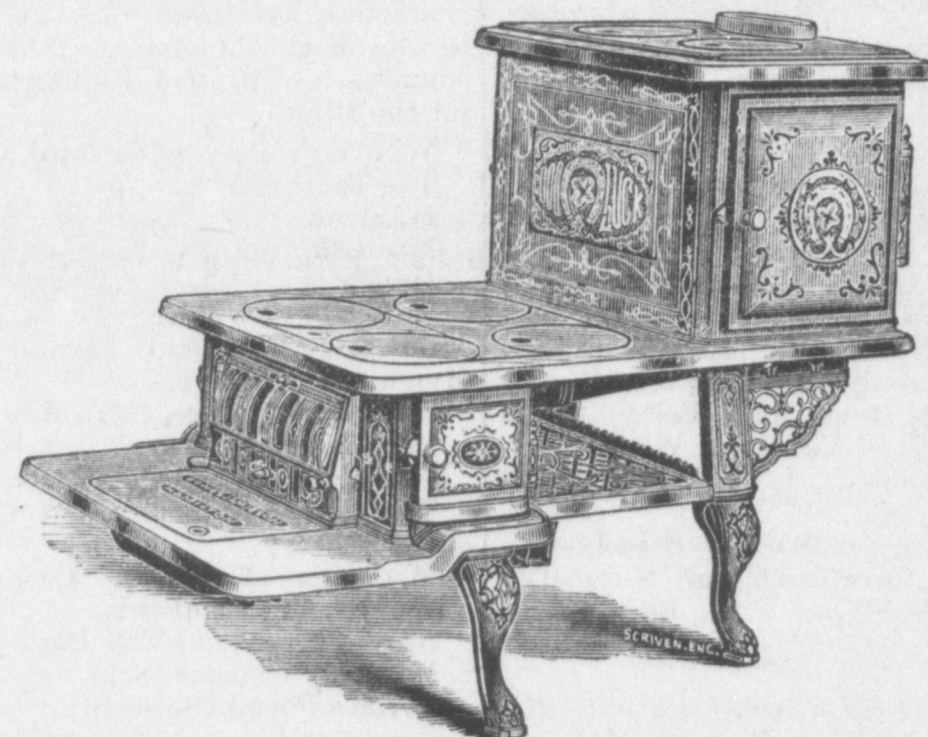
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