

New Year Bells.

Now from every tower and steeple
Clang the bells with a glad sound,
Showering down on the hearts of the people
The tidings glad of a year new found.
Ring away sorrow and pain and care,
Demons that brood o'er the lives of men;
Let not the sound of a world's despair
Fill our hearts with a deeper pain.
Welcome and greetings, O new-born year,
With thy fair white page on which to write
The manifold changes that greet us here,
Which our hearts in sorrow or joy invite!
Write them down with a golden pen—
Blessings many and joys a few!
Seek thy thoughts from the hearts of men
Who have dared to do right and lived to
be true!
Set thy hand to redress each wrong,
And never falter in doing right—
If to help a fallen comrade along,
Or do each duty with all thy might!
Duties will come with every day;
I scorn them not if they seem but small.
From God no action is hid away,
And he a recompense finds for all.
So write thy deeds with a golden pen,
Write them down for the book of life.
Write them down in the heart of men,
And be a hero in every strife.

The INTELLIGENCER is the pastor's friend and helper. Pastors testify that where it is read their work is easier. This we are glad. Will all the pastors give the paper the help of their good words just now? Public mention of it, its character and claims, followed by a personal canvass cannot fail and have good effect. Let us be mutual helpers.

"Lacked Ye Anything?"

When the Lord Jesus sent forth the Twelve on their mission to proclaim the coming of the kingdom, they were implicitly to trust God's ever-watchful providence for the supply of all their needs. They must take no purse for money, no scrip for provisions, no superfluous clothing. "The workman," said He, "is worthy of his meat." And now, when He is about to be taken in bodily presence from them, He makes to them the appeal, the challenge, "Lacked ye anything?" They had gratefully to answer, "Nothing."

We have just passed another landmark of our earthly pilgrimage. As we look back on the way in which our Lord hath led us, and recount the experiences of the past year, of our past lives, have not we to make a similar acknowledgment? We reverently and thankfully own that we have lacked no good thing.

We entered on the last year, staying ourselves on the exceeding great precious promises. They met our every condition. They were adapted to all our varied exigencies. They guaranteed to us whatever of guidance, strength, succor, consolation, we might need. Shining out from the firmament of Scripture on our devious path, they often directed our faltering steps and cheered our hearts. Did we lack anything which we were thus led to expect? Were we ever forsaken when we had been bidden to believe that our almighty Helper would be at our side? Have we been put to shame in having indulged a vain confidence? Nay, rather, we know in all our hearts and in all our souls that not one thing hath failed of all the good things which the Lord our God spake concerning us.

How cheerfully, then, may we go forward to all that awaits us in this new year! We need not, even if we could, provide beforehand for the journey, the toil, the warfare. Our heavenly Father knoweth our every want, and he assures us that all shall be supplied. "As the days, so shall thy strength be," are the words He speaks to us; and they are the keynote of a hundred others similarly helpful. There can be no need which this one celestial fountain will not yield. There is no blessing which is not inscribed in the covenant that is ordered in all things and sure, no help but is pledged to us there. And will not our gracious God remember unto us the word on which He has caused us to hope. Can He who is love fail us? Will not He who cannot lie keep His word?

"Lacked ye anything?" Were there not always seasonable and suitable supplies? Bread for our strengthening, living water to refresh, robes of righteousness for our adorning, the panoply divine when the fight has thickened round us? When our feet well-nigh slipped, God in mercy held us up. He was our sun in the dark and cloudy day, our shield against the fiery darts. He was for a spirit of judgment when we were called to sit in judgment, for strength when we had to turn the battle to the gate. Just as we were sinking in the waves, His strong and loving hand was stretched out to us. When our heart was almost overwhelmed within us we were led to the rock higher than ourselves. For every heart-sickness there was a solace, a sovereign balm for every wound, a present help in trouble.

Because of His perfect knowledge of us, and the infinity of His resources, He has imparted to us at the proper juncture the blessing most adapted to our state. If, therefore, there should in this year be especial and hitherto unknown emergencies, may we not assure ourselves that timely aid will be given? "He knoweth the way that I take," and if it lie over mountains of difficulty, vigor to mount and pass them will be given; if it go through the valley of terror and gloom, the fiery pillar shall ever be before and above me; if it bring me into the water-floods, not the margin shall be touched but Jesus will be at my side to cheer my heart and sustain my step.

"Lacked ye anything," even in seasons of sorest need, in unforseen exigencies, in greatest danger and utter helplessness? God sometimes wisely allows us to be brought into seemingly inextricable embarrassment and difficulty before He interposes for our relief and deliverance. Thus our proneness to look no higher than second causes is corrected, our tendency to lean on an arm of flesh is cured. We are made to say, "This is God!" When the crooked things are made straight and the rough places plain, we own His working. When the prison doors are thrown open and our chains fall off, we awaken to the conviction. God hath sent His angel. When the storm suddenly subsides, we are sure that Jesus has spoken. It is worth while to suffer much in order that these lessons may be engraven on our hearts. In the darkness light has arisen. Deliverance has been sent through a channel, the very existence of which was unknown. From the flinty rock water has gushed forth.

"His arm hath safely brought us
A way no more expected,
That when His sheep
Passed through the deep,
By crystal walls protected."

If, therefore, we enter on another year in utter perplexity, enveloped in darkness, borne completely down by life's burdens, we need not, must not give up our trust that our almighty Friend will bring us through and set us in a large room. It is when by the removal of all other support we are forced on the naked arm of our God, we discover how strong it is. And often does He wait for our extremity that He may effectually intervene. "When the poor and needy seek water, and there is none, and their tongue faileth for thirst," then, not till then, "the Lord will hear them, the God of Israel will not forsake them." If the darkness has become of the deep, and you vainly strain your eyes to catch the first ray of light, yet doubt not that the day is about to dawn.—*The King's Highway.*

A Promise For The New Year.

"I will go before thee, and make the crooked places straight." (Isa. xlv. 2)

Man must go. It is not a question of whether we will go or not go. That is determined for us. We must go. The only question is, *How?* Man go either with God or without him. Here comes in the danger of what is called liberty. Man has in his power to say that he will lean to his own understanding, and endeavor to have all his own way. God does not force himself upon us, but he says, "I offer thee all this blessing; I extend to thee this care; I will give thee of my sufficiency for thy day." We can deliberately take up our pen and strike his name out of the page on which we intend to record our life; or on the other hand we can say, "We are of yesterday and know nothing; we are so wise as not to be able to tell what will occur to-morrow; Lord, lead, and we shall follow; we accept thy mercy; we will go where thou goest." But whether we go with God or without him, we shall find crooked places. We had better clearly understand this. Life is crooked; we ourselves are crooked; there is nothing in all human experience of which we can say, "This is perfectly straight." God himself often inserts a crook in the lot. The curve is God's as well as the straight line; and what if, for reasons too deep for us, he should sometimes lead us along a strange course, and seek by those very perplexities and knotty places to work in us a purer simplicity and a tenderer gentleness? Set it down, then, as a fact that we shall have crooked places. But having taken God as our leader, we come to know what is the meaning of having these crooked places made straight for us. There are many ways of straightening a man's course—many ways of showing him what he ought to do without setting it before him in exact geometrical lines. I call upon all good men to witness that in proportion as you have trusted in God, made him your shield and buckler, he has taken your enemies out of your path one by one. In proportion as you have taken coun-

sel of him and said, "Not my will, but thine be done," you have been enabled to run through a troop and leap over a wall. So that you have not found straight places as the world calls straight; and yet amid all the curvature and intricacy you have been brought through upon a course that, for all high purposes, for spiritual culture and strength, have been practically straight before your face.

It would be something if we could teach all young persons this great fact, that there are crooked places in life, and that the mere buoyancy of youth can not overcome them. There are, as you may too soon find, places so crooked that only God can thread his way out of them. Oh, the folly, the madness, of atheistic wisdom! Shall we lovingly and thankfully take this promise to our heart of hearts—"I will go before thee." We are to regard this passage as a scheme, a method, a special way of doing things—a plan. God going before every man as if he were the only man in the world does not dwarf God, but rather exalts him exceedingly. "My Father and your Father, my God, and your God," are Christ's own words; and it is in his spirit that we come to the highest realization of things that appear to be contradictory and impossible. And now, what is it we wait for but for the Leader of our souls and the Saviour of our life? And if he lead, every opposing force shall be crushed by his great power.—*Rev. Joseph Parker, D. D.*

Ten Ways How To Treat A Wife.

When a man marries he is no longer a free agent. He is no longer an individual, sole and singular. He is a partner in the firm; one of two making a unity of interests, of hopes, and aspirations.

How many think of marriage in this way? Unfortunately there are many men who expect that the wife shall have no voice in the management of the household's affairs.

A woman who is not fit to be a counsellor, friend, companion, and equal of her husband, has no business to be a wife.

On the other hand, many women at once assume the headship. The husband must give up everything in which he feels an interest, must sink even his principles, must neglect politics, and, in fact, fall into the position of a useful machine, working all day to provide money for the household expenses.

Both these positions are wrong. No man should neglect his home, but it is just as bad to be slavishly bound to the house that he neglects his duty to his country. The evil of our society to-day is that so many of the respectable citizens hold aloof from politics; they never attend primaries, but they do grumble pretty considerably if bad nominations are made.

We believe a good citizen makes a better husband and a father than the one who allows things to drift into the hands of the loafers—the run-shop politicians and the heeled of political parties. Theodore Parker, the distinguished divine, when he got married, wrote out ten resolutions to guide him in the treatment of his wife. If it is a good thing to let a wife have all the say, and her own way, the resolutions are good ones; but to render the happiness perfect, the wife should have adopted similar resolutions. But as our paper is read by so many thousands of husbands, we think the publication of the resolves will be timely and instructive.

Theodore Parker wrote:

1. Never except for the best of causes, to oppose my wife's will.
2. To discharge all services, for her sake, freely.
3. Never to scold.
4. Never to weary her with commands.
5. Never to look cross at her.
6. To promote her piety.
7. To bear her burdens.
8. To overlook her foibles.
9. To love, cherish, and ever defend her.
10. To remember her always most affectionately in my prayers; thus, God willing, we shall both be blessed.

—*Exchange.*

A Happy New Year.

It is right and manly to desire happiness here and hereafter. Such a desire is planted in the breast of every human being. The evil and the good, the saint and the sinner, the educated and the savage, the young and the old, all alike, in one way or another, seek happiness. In one case, it is sought in the broad way which leadeth to disappointment, sorrow and final destruction; in the other way it is sought and found in the narrow way which giveth peace, courage and cheerful resignation here, and a good hope that perpetual joy and happiness awaiteth as hereafter.

If we really wish to be happy and to

have a happy New Year, we can surely be gratified if we seek God's way in obtaining such a great blessing. Let us each go to our Heavenly Father and devoutly say to him, "Teach me thy way, O Lord." His loving voice in answer to such a prayer will be:

Happy is he that has the God of Jacob for his help, whose hope is in the Lord his God.

Happy is the man that findeth wisdom and the man that getteth understanding.

He that hath mercy on the poor, happy is he.

Behold, happy is the man whom God correcteth: therefore despise not thou the chastening of the Almighty.

But, and if ye suffer for righteousness sake, happy are ye; and be not afraid of their terror, neither be troubled.

If ye be reproached for the name of Christ, happy are ye: for the Spirit of glory and of God resteth upon you.

Happy is he that condemneth not himself in that thing which he alloweth.

Whose trusteth in the Lord, happy is he.

Happy is the man that feareth always.

Behold, we count them happy which endure.

Seek ye first the Kingdom of God and his righteousness, and all these things shall be added unto you.

Seek the Lord, and his strength; seek his face evermore.

Now set your heart and your soul to seek the Lord your God.

He that keepeth the law, happy is he.

Ye shall observe to do therefore as the Lord your God hath commanded you: ye shall not turn aside to the right hand or to the left.

Ye shall walk in all the ways which the Lord your God hath commanded you, that ye may live and that it may be well with you.

If ye know these things, happy are ye if ye do them.

Happy is that people whose God is the Lord.

The Duty of Giving.

The word of God declares, and Christians generally admit, that it is the duty of all to give of their means for the support of the Gospel and the poor, yet a large number manage, on some frivolous pretext, to excuse themselves from the performance of this duty, and live in open disobedience and palpable neglect of the plain and positive precepts of the gospel.

Some there are who, while they admit the propriety of giving, conclude that it ought to be by the rich, and excuse themselves on the ground of poverty. Such ought to let the Word of God decide the question. The apostle makes no difference when he says, "let each lay by in store," etc.; from which the only reasonable and proper conclusion is, that the poor are as much bound to give as the rich.

The case of the widow's mite is conclusive on this question; and if there are those who are too poor to give, they are themselves proper objects of Christian charity. The apostle does not state, nor have we the right to fix the amount to be given by either rich or poor; this is left to the determination of each conscience in solemn communication with God.

Others refuse to give because they imagine it may be misapplied in the payment of fat salaries to lazy agents, etc., forgetting that God loves, watches over and keeps the cheerful giver as well as his offering. Such will, almost in ecstasy, sing "rejoice for the Lord brings back his own," and at the same time fear to trust Him with a penny; while even if there was danger of misapplication, the donor is entitled to the promised reward without the responsibility.

Another class, from pure covetousness, "give sparingly." No wonder if this is a poor class, for the Lord has expressly declared that they shall "reap sparingly." They not only manifest a covetous disposition but a want of faith in the Divine promises, for if they believed, they would give in view of the promise that "the liberal soul shall be made fat," and would "sow bountifully" that they might "reap bountifully."

Come and let us reason together, and as far as in us lies, lay aside prejudice, and consider the following precepts: "The Lord loves the cheerful giver," "The liberal soul shall be made fat," "He that giveth to the poor, lendeth to the Lord," "How shall they preach except they be sent?" "They that preach the gospel shall live of the gospel," etc. Is it any wonder that so many of us are poor in this world's goods? that the Lord, seeing the poor application we make of what He has given us, does not entrust us with much? Nor is it strange that the most liberal among us live in the enjoyment of wealth, health and happiness; their prosperity is but the legitimate effect of proper cause.—*Christian Index.*

RANDOM READINGS.

Every alley leads to an avenue.

God places the golden age before every one of us.—*Rev. C. L. Guild.*

He who can take advice is sometimes superior to him who can give it.—*Von Knebel.*

Calumny would soon starve and die of itself if nobody took it and gave it lodging.

Always remember that the happiness of to-day is worth as much as the happiness of any other day.

We only know ourselves and what we really are when the force of circumstances brings us out.

True greatness consists not in doing extraordinary things, but in doing extraordinary things in an extraordinary way.

The past is a volume we read over and over. Each has his own volume.—*Prof. A. S. Hardy.*

God is saying to you and to me, You may be angels in my presence forever.—*Rev. C. L. Guild.*

We can set a watch over our affections and our constancy as we can over other treasures.—*George Eliot.*

Failure, after long perseverance, is much grander than never having a striving good enough to be called a failure.—*George Eliot.*

A Persian philosopher being asked by what method he had acquired so much knowledge, answered, "By not being prevented by shame from asking questions when I was ignorant."

A man may as well be expected to grow stronger by always eating, as by always reading. Too much overcharges nature and turns more into disease than nourishment.—*Jeremy Collier Agassiz.*

When we know God, we have not to travel far to find him. He is found even as the light is found when the eye is opened to its beams.—*MacLeod.*

If this world were our abiding-place, we might complain that it makes our bed so hard. But it is only our night-quarters on a journey; and who can expect home comforts?—*Persian.*

Go on in your journey to heaven and be content with such fare by the way as Christ and his followers have had before you, for they had always the wind on their faces; and the Lord hath not changed the way to us for our ease, but will have us follow our sweet guide.—*S. Rutherford.*

KEEP ON PRAYING.—"Do you think," I asked, "that the Lord will let me see in this life, the salvation of the souls for whom I pray?"

"I can not say as to that. When I was a child in the old country," she continued, "my faithful teacher used to say:

"I have prayed too much for my class for any of them to be lost."

"I was a thoughtless girl at the time, and remember wondering at it, and thinking it a very self-confident remark. She is so sure.

"I shall have them all," she would say; 'I shall say to Christ at the judgment:

"Here am I and the class thou hast given me."

"And were they all converted?"

"Yes; she did not live to see it, but my eyes have seen it—the last sixteen gathered into the fold."

BEAR THE CROSS CHEERFULLY.

Christ never commanded us to take up our cross and lug it mournfully along on Sundays, bend painfully beneath it in prayer meeting, struggle around with it occasionally when we are asked to pay our just share of the church expenses, and then lay it carefully away while we attend to our every-day duties. If Christianity has not made a man kinder to his wife, more patient with his children, more honest with his neighbor, more cheerful in his work, more liberal with his money, purer, better, more Christlike any day and every day, that man had better begin again, accept Christ as a little child, and enter into the glad enjoyment of every-day religion.—*Central Christian.*

How To Do A Great Deal.

An old lady was asked how she did so much work and yet knit so many stockings. "I knit when I'm not doing anything else. I do something else when I'm not knitting."

Still God never intended us to be slaves. A few work too much. Most work too little. Change about is often rest.

A busy man said, "When I can't write with a pen without fatigue, I use a soft pencil. When that tires me, I try the type-writer. If that tires me, I dictate. When that fails I read. If still stupid, I go out or, a walk. If, on coming back, I am still dull, then I give it up and go to sleep."

Perfect Hair

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I have used Ayer's Hair Vigor for a long time, and am convinced of its value. When I, as it were, of age my hair began to turn gray. I commenced using the Vigor, and was surprised at the good effects it produced. It not only restored the color to my hair, but so stimulated its growth that I have now more hair than I ever before.—*J. W. Edwards, Coldwater, Mass.*

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P. M.—For Fredericton Junction and for St. John and all points East.

ARRIVE AT FREDERICTON.

11.35 A. M.—From Fredericton Junction and from St. John and all points East.

3.35 P. M.—From Fredericton Junction, and from Vancor, Bangor, Portland, Boston, and all points West. St. Andrews, St. Stephen, Houlton, Woodstock, Presque Isle, Grand Falls and points north.

6.40 P. M.—Express from St. John and intermediate points.

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