

A Wife To Her Husband.

One of us, dear—
But one—
Will sit by a bed with a marvellous fear,
And clasp a hand,
Growing cold as it feels the spirit land—
Darling, which one?

One of us, dear—
But one—
Will stand by the other's coffin bier,
And look and weep,
While those marble lips strange silence keep—
Darling, which one?

One of us, dear—
But one—
By an open grave will drop a tear,
And homeward go,
The anguish of an unshared grief to know—
Darling, which one?

One of us, darling, it must be,
It may be you will slip from me;
Or perhaps my life may first be done—
Which one?

—Selected.

For The Mothers.

As boys grow up, make companions for them; then they will not seek companionship elsewhere.
Let the children make a noise sometimes; their happiness is as important as your nerves.
Respect their little secrets, if they have concealments; worrying them will never make them tell, and patience will probably do the work.
Allow them as they grow older to have opinions of their own; make them individuals, and not mere echoes.

Remember that without physical health mental attainment is worthless; let them lead free, happy lives, which will strengthen both mind and body.

Bear in mind that you are largely responsible for your child's inherited character, and have patience with faults and failings.

Talk hopefully to your children of life and its possibilities; you have no right to depress them because you have suffered.

Teach boys and girls the actual facts of life as soon as they are old enough to understand them, and give them the sense of responsibility without saddening them.

Find out what their special tastes are, and develop them, instead of spending time, money and patience in forcing them into studies which are repugnant to them.

As long as it is possible, kiss them good-night after they are in bed; they do like it so, and it keeps them very close.

If you have lost a child, remember that for the one that is gone there is no more to do; for those remaining, everything; hide your grief for their sakes.

Impress upon them from early infancy that actions have results, and they cannot escape consequences, even by being sorry when they have acted wrongly.

As your daughters grow up, teach them at least the true merits of house-keeping and cookery; they will thank you for it in later life a great deal more than for accomplishments.

Try and sympathize with girlish flights of fancy, even if they seem absurd to you; by so doing you will retain your influence over your daughters, and not teach them to seek sympathy elsewhere.

Remember that, although they are all your children, each one has an individual character, and that tastes and qualities vary indefinitely.

Cultivate them separately, and not as if you were turning them out by machinery.

Encourage them to take good walking exercise. Young ladies in this country are rarely walkers. They can dance all night, but they are tired out if they walk a mile. Girls ought to be able to walk as easily as boys. Half the nervous diseases which afflict young ladies would disappear if the habit of regular exercise were encouraged.

Keep up a high standard of principles; your children will be your keenest judges in the future. Do be honest with them in small things as well as in great. If you cannot tell what they wish to know, say so rather than deceive them.

Reprove your children for tale-bearing; a child taught to carry reports from the kitchen to the parlor is detestable.

Send the youngest to bed early; decide upon the proper time, and adhere to it.

Remember that visitors praise the children as much to please you as because they deserve it, and that their presence is oftener an affliction than not.—Selected.

The Roll of Cloth.

The Island of Madagascar, one of the largest in the world, is 930 miles long and 300 broad, being considerably more than double the size of New York State. It contains nearly 5,000,000 of people.

A few years ago a very wicked queen sat on the throne, and those who loved the Bible were persecuted, and many of them killed by the spear or thrown from a high rock and dashed in pieces, and their

bodies eaten by the wild dogs. This persecution lasted seventeen years. Still the Christians clung to the Bible, and used to meet at night on mountains and in caves and woods to read its precious truths; but copies of the Scriptures were scarce in those days, and consequently highly prized.

One night two men came to Mr. Ellis, the missionary, and told him that they had walked a hundred miles to visit him. 'Have you the Bible?' asked Mr. Ellis. 'We have seen it, and heard it read,' one man said; 'but we have only some of the words of David, and they do not belong to us; they belong to the whole family.' 'Have you the words of David with you now?' asked Mr. Ellis. They looked at each other and would not answer; they were afraid. Mr. Ellis spoke kindly to them. Then one of the men put his hand into his bosom and took out what seemed to be only a roll of cloth. He unrolled the cloth, and behold, there were a few old, torn, dingy leaves of the psalms which had been read, passed round, lent, and re-read until they were almost worn out. Tears came to Mr. Ellis's eyes when he saw them. 'Have you ever seen the words of Jesus, or John, or Paul, or Peter?' asked the missionary. 'Yes,' they said, 'we have seen and heard them, but we never owned them.'

Mr. Ellis then went and brought out a Testament, with the Book of Psalms bound up with it, and showed it to them. 'Now,' said he, 'if you will give me your few words of David I will give you all his words, and all the words of Jesus, and John, and Paul, and Peter besides.'

The men were amazed and delighted, but they wanted to see if the words of David were the same in Mr. Ellis's book, and when they found they were, and thousands more of the same sort, their joy knew no bounds. They willingly gave up their poor tattered leaves, seized the volume, bade the missionary good bye, and started off on their long journey home, rejoicing like those who had found a great spoil.

At the coronation of the present queen, the Rev. W. E. Cousins, a missionary, who was present, tells us that on a broad platform, raised for the occasion, the queen directed a small table to be placed in the center of which she occupied in the center of her court, and on this table was placed the handsome Bible presented to her predecessor by the British and Foreign Bible Society. On the canopy raised over the royal seat, on the west side, were inscribed the words, 'Glory be unto God;' on the north side, 'Peace on earth;' on the south side, 'Good will among men;' and on the east side, 'God shall be with us.'—The Dayspring.

A Quiet Worker.

Miss Beck was one of the most shrinking and quiet of women. Her friends called her 'Mousie' because of these characteristics. But for all her unpretentious ways she was an earnest and diligent worker, and accomplished a great deal in whatever she set herself to do. She had a way when she sat down alone with a friend of getting right into that friend's heart and life, of winning confidence and confidence's that surprised even herself.

A mission school was opened by the church of which Miss Beck was a member, and she became a teacher in this school. The half-dozen little girls committed to her care she visited in their homes, and soon got acquainted with their mothers. These she found to be very hard-working women, whose home cares and whose destitution of suitable clothing kept them from going to religious services in the chapel used for that purpose in this mission field.

A bright idea dawned on Miss Beck. If these mothers could not go away from home to hear the Gospel, she could carry it to them and be a messenger from Christ to them. They liked her, they knew she was really interested in the little girls she taught; that was easy to see, and soon she had access to the hearts of all their mothers. She would go to their homes at hours when they were most likely to be at leisure (never immediately before or at or after meal time), and enter at once into the condition of the family, as she perceived it, with genuine sympathy and sincere interest.

Was the baby sick? Poor little thing! She was sorry, and talked gently to it. Had Johnnie bruised his finger, or had an attack of croup? she pitied him, and told him a story about a bear or a monkey, or a Bible story. So she won the hearts of those she visited, and when she talked to them of the love of Christ, the promises of the word of God, they gladly listened to all she said.

Little by little the circle of her ministrations widened, and she began to reap the fruit of her labors in the conversion of the mothers she visited, and the beneficent change wrought thereby in their families. The good work is still going on, and this quiet messenger is preparing a great harvest for the reapers that shall come after her.

Pay Your Debts.

REV. JOHN THOMPSON.

This is a difficult subject to write on. It is difficult to say what should be said, without adding to the affliction of innocent and honest persons who should have our prayers and sympathies. To fail to speak out on this subject is to encourage wrong and great injustice. The first we should not do; and the latter we must not fail to do.

WHY SHOULD I?

Is there any good reason why I should pay my debts? May I not neglect this duty and still retain the favor of God?

I. GOD COMMANDS IT.—This should be enough. No other person should be required. Whatever God commands should be done. Not to do this is an act of disobedience.

II. JUSTICE REQUIRES IT.—To fail to make every possible effort to pay our debts is to be dishonest. I say every possible effort, because I want this to apply only to those who could pay their debts if they would. I am not referring to those who have strained every point and have failed. All such have our sympathies.

III. OUR USEFULNESS REQUIRES IT.—To be useful, people must have confidence in our piety. We should not expect people to have confidence in our piety if we are indifferent about paying our debts. I served one church where this was the greatest barrier in the way of my success. There was a general want of confidence in those who were most prominent in the church.

IV. THE CAUSE OF HOLINESS REQUIRES IT.—I have known a few (I am glad to say not many) whose profession of holiness has been sadly discounted by their indifference about the payment of their debts. If we would 'spread scriptural holiness over these lands,' we must have a clear record on this subject.

V. OUR OWN HAPPINESS REQUIRES IT.—No man can have a good conscience who does not put forth every possible effort to pay his debts. No man can in any proper sense be a happy man who has a guilty conscience. People who fail to do their best to pay their honest debts should never apply for a license to shout, nor should they expect to be made prominent in the church. They necessarily damage every cause in which they become prominent. Think of this, and be modest.

VI. THE HAPPINESS OF OUR CREDITORS REQUIRES IT.—There are many who are bearing heavy burdens because they cannot get what is due them. I have not only known others who are bearing heavy burdens on this account, but this is now a matter of personal experience. The greatest difficulty I have in my present position is to make prompt collections. If all of our subscribers who owe us \$1.50, or more, would promptly send us the money, they would relieve me of a great burden. When we get what is due us, and what we should have without delay, we will have a prolonged praise service in our office.

Praise God, from whom all blessings flow, will be sung over, and over, and over again. Excuse this seeming digression, and we will proceed with our subject.

EXCUSES.

We must not be impatient even with poor excuses; for even the children are erroneously taught to believe that 'a poor excuse is better than none.'

I. 'I FORGOT IT.'—What a mortification to an honest man to go into a restaurant and eat a hearty meal, and have to be reminded, as he is about to leave the room, that he has not paid the bill! But honest men have again and again been thus mortified. It is no sin to have a weak memory, but a great pity that this weakness should show itself just at this point. Let us not forget to pay our debts.

II. 'I WANTED THE MONEY FOR OTHER PURPOSES.'—We should keep in our minds a clear distinction between our wants and our needs. It is possible to want many things that we do not really need. Let us consider that those to whom we owe money may have pressing needs. Our wants should be made to give place to their needs. Let us, as far as possible, consider the necessities of others, and, if need be, make great sacrifices to pay our debts.

III. 'I CAN'T.'—If a man is not lazy, works hard, makes sacrifices, does his best, and fails to pay his debts, let us learn to be merciful and charitable. But to all we would say, *Make a desperate effort to pay your debts.* Let us not go to the bar of God owing any one anything if we can help it.

Let us pray for all who are struggling hard to pay their debts.—Chris. Standard (Phil.)

A Marked Youth.

Years ago there lived in the interior of New York a boy, who also worked at the trade of a potter. The boy was a marked youth, because he would do with might whatever he undertook. He was a leader in the ordinary sports of boyhood,

and whenever the farm or pottery relaxed their hold upon him, he would be found repairing some damaged article, or devising a new implement.

His father was poor. The farm was small and could only be enlarged by clearing up the primeval forest. The boy was anxious to acquire knowledge, but his services were so necessary to his father that he could not be spared to attend the winter term of the common school.

The boy was in earnest. With the aid of his brother, one year his junior, he chopped and cleared four acres of birch and maple woodland, ploughed it, planted it with corn, harvested the crops, and then asked, as his compensation, to be allowed to attend school during the winter. Of course, the father granted the wish.

When the boy was seventeen the father's pottery business had so increased as to demand a more extensive factory. A carpenter was hired to build the new building, and the boy assisted him. So familiar did he become with the tools and the trade that he determined, with the aid of his younger brother, to erect a two-story frame dwelling-house for his father's family.

The two boys cut the timber from the forest, planned and framed the structure, and then invited the neighbors to assist at the "raising." They came from far and near to see what a lad of seventeen had done. When every mortise and tenon was formed to fit its place, and the frame was seen to stand perfect and secure, the veterans cheered the young architect and builder. From that day he was in demand as a master carpenter.

The boy was Ezra Cornell, the founder of Cornell University. "Seest thou a man diligent in his business? he shall stand before kings; he shall not stand before mean men."

The meaning of this old proverb is that the man who has done well in little things shall be advanced so that he shall not waste himself on work to which obscure men are adequate. Ezra Cornell illustrated the truth of the Oriental saying.

A Cure for Laziness.

It is said that a farmer who worked his boys eighteen hours out of the twenty-four, and made them work hard too, heard them complain of being tired when he called them at three in the morning. To their complaints his only reply was: "Come, boys, get to work and shake off this tired feeling." Work may not be a very good cure for a tired feeling which has been caused by too much work; but there are people who will not work and yet are tired all the time. This sort of tired feeling is called laziness, and this is the way they took to cure it in Amsterdam.

During a morning walk a merchant, who was detained by business in Amsterdam, came to a group of men who were standing round a well, into which a strongly-built man had just been let down. A pipe, whose mouth was at the top of the well had been opened and a stream of water from it was flowing down into the well and beginning gradually to fill it. The fellow below had quite enough to do, if he did not want to be drowned, to keep the water out by means of a pump which was at the bottom of the well.

The merchant, pitying the man, asked for an explanation of what seemed a heartless, cruel joke. "Sir," replied an old man standing near, "that man is healthy and strong; I have myself offered him work twenty times, nevertheless, he always allows laziness to get the better of him, and will make any excuse to beg his bread from door to door, though he might easily earn it himself by work if he liked. We are now trying to make him feel that he can work. If he uses the strength which is in his arms he will be saved; if he lets them hang idle he will be drowned. But look," continued the old Dutchman, as he went to the edge of the well, "the fellow finds out that he has got muscles; in an hour we shall let him out with better resolutions for the future." Such was the case, and the cure was effectual.

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1876.....	102,822.14.	715,944.64.	2,214,093.43
1878.....	127,505.87.	773,895.71.	3,374,683.14
1880.....	141,402.81.	911,132.93.	3,881,478.09
1882.....	254,841.73.	1,073,577.94.	5,849,889.1
1884.....	278,378.65.	1,274,397.24.	6,844,404.04
1885.....	319,987.05.	1,411,004.38.	7,030,878.77
1886.....	373,600.31.	1,573,027.10.	9,413,358.07
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