

### 'The Greatest of These.'

Look not thou dimly through hot tears,  
Down the dark vistas of the years,  
Nor break thy heart with weary sighs,  
For all that dies!

But turn thy back upon the night,  
Thou hast three friends, with faces bright,  
Who yet shall lead them into light.

Some needs must go. Speak thy farewell  
To him who, in his hermit cell,  
Searches the depths for mysteries  
And prophecies.

Nor cling to him, who gives thee pain,  
With showers of words that beat like rain.  
Dismiss him; better friends remain.

Walk by his side, whose brow thought-  
lined,  
Bends to thee ever, sternly kind,  
Things wonderful has he to show

And make thee know  
But Knowledge, though he lead thee far,  
From height to height, and star to star,  
Is not thy friend, as others are!

They shall all vanish—these abide.  
Faith, lofty browed, and eagle-eyed.  
Looks into the invisible

Where deep things dwell.  
Open thy heart, and give her place!  
She sees, through mists, God's shining face,  
And crowns thee with an angel's grace.

And Hope, fair Hope, has ever been  
A comforter with voice serene,  
Who holds thee close, and in the storm  
Keeps thy heart warm.

Wouldst thou be strong, and brave, and  
free?  
In weal or woe, keep her with thee,  
The very light of day is she!

But greatest, loveliest of the three,  
Is tender, grand-eyed Charity.  
The heart that finds her ends its quest  
In perfect rest.

Oh! hold her, keep her in thy care,  
For earth like heaven is rich and fair,  
If love be with thee everywhere!

—MARIANNE FARNINGHAM.

### Preaching so as to Convert Nobody.

The design of this article is to pro-  
pound several rules, by a steady con-  
formity to any one of which a man  
may preach so as not to convert any  
body. It is generally conceded at the  
present day that the Holy Spirit con-  
verts souls to Christ by means of truth  
adapted to that end.

Aim at pleasing, rather than at con-  
verting your hearers. Let your ser-  
mons be written with a high degree of  
literary finish. Let them be short  
occupying from twenty to twenty-five  
minutes. Let your sermons should  
make a saving impression, announce  
no distinct propositions or heads, that  
will be remembered, to disturb the  
consciences of your hearers. Make  
no distinct points, and raise no dis-  
turbance issues with the consciences  
of your hearers, lest they remember these  
issues, and become alarmed about their  
souls. Avoid a logical diversion and  
sub-division of your subject, lest you  
should too thoroughly instruct your  
people. Avoid preaching doctrines  
that are offensive to the carnal mind,  
lest they should say of you, as they  
said of Christ: "This is a hard saying  
who can hear it?" and also that you  
are injuring your influence.

Denounce sin in the abstract, but  
make no allusion to the sins of your  
present audience. Keep the spirituality  
of God's holy law, by which is the  
knowledge of sin, out of sight, lest the  
sinner should see his lost condition, and  
flee from the wrath to come! Preach  
the Gospel as a remedy, but conceal or  
ignore the fatal disease of the sinner.  
Preach salvation by grace, but ignore  
the condemned and lost condition of  
the sinner, lest he should understand  
what you mean by grace, and feel his  
need of it. Preach Christ as an in-  
finitely amiable and good-natured be-  
ing, but ignore those scathing rebukes  
of sinners and hypocrites which so  
often made His hearers tremble.

Do not make the impression that  
God commands your hearers now and  
here to obey the truth. Do not make  
the impression that you expect your  
hearers to commit themselves upon  
the spot and give their hearts to God.  
Leave the impression that they are ex-  
pected to go away in their sins, and to  
consider the matter at their con-  
venience.

Make no appeals to the fears of sin-  
ners; but leave the impression that  
they have no reason to fear. Say so  
little of hell that your people will in-  
fer that you do not believe in its ex-  
istence. Make the impression that, if  
God is as good as you are, He will  
send no one to hell. Preach the love  
of God, but ignore the holiness of His  
love, that will by no means clear the  
impenitent sinner. Often present God  
in His parental love and relations; but  
ignore His governmental and legal re-  
lations to His subjects, lest the sinner  
should find himself condemned already  
and the wrath of God abiding on him.  
Preach God as all mercy, lest a fuller  
representation of His character should  
alarm the consciences of your hearers.  
Preach the love of Christ, not as en-  
lightened benevolence, that is holy,  
just and sin-hating, but as a sentiment  
—an involuntary and indiscriminating  
fondness.

Try to convert sinners to Christ  
without producing any uncomfortable  
convictions of sin. Make no disagree-

able allusions to the doctrines of self-  
denial, cross-bearing, and crucifixion  
to the world, lest you should convict  
and convert some of your church mem-  
bers.

Be sure not to represent religion as  
a state of loving self-sacrifice for God  
and souls; but rather as a free and easy  
state of self-indulgence. By thus do-  
ing you will prevent sound conversions  
to Christ, and convert your hearers to  
yourself. So select your themes, and  
so present them, as to attract and  
flatter the self-indulgent, extravagant,  
pleasure-seeking classes, and you will  
not convert any of them to the cross-  
bearing religion of Christ. Be time-  
serving, or you will endanger your  
salary; and, besides, if you speak out  
and are faithful, you may convert  
somebody.

Ridicule solemn earnestness in pul-  
ping sinners out of the fire, and recom-  
mend by precept and example a jovial  
fun-loving religion, and sinners will  
have little respect for your serious  
preaching. Cultivate a fastidious taste  
in your people by avoiding all disa-  
greeable allusions to the last judgment  
and final retribution. Treat such un-  
comfortable doctrines as obsolete and  
out of place in these days of Christian  
refinement.

Do not commit yourself to much-  
needed reform lest you should com-  
promise your popularity and injure  
your influence; or you may make some  
branch of outward reform a hobby,  
and dwell so much upon it as to divert  
attention from the great work of con-  
verting souls to Christ. So exhibit re-  
ligion as to encourage the selfish pur-  
suit of it. Make the impression upon  
sinners that their own safety and happi-  
ness is the supreme motive for being  
religious. Do not lay much stress  
upon the efficacy and necessity of  
prayer, lest the Holy Spirit should be  
poured out upon you, and the congrega-  
tion and sinners should be converted.

Be careful not to testify from your  
own personal experience of the power  
of the Gospel, lest you should produce  
the conviction upon your hearers that  
you have something which they need.  
See that you say nothing that will ap-  
pear to any of your hearers to mean  
him or her, unless it be something  
flattering.

The experience of ministers who  
have steadily adhered to any of the  
above rules will attest the soul-destroy-  
ing efficacy of such a course, and  
churches whose ministers have steadily  
conformed to any of these rules can  
testify that their preaching does not  
convert souls to Christ.—*The Rev. C.  
G. Finney.*

### The Selfish Side of Grief.

The removal from a family of one  
of its dearly loved members, whether  
that member be a little child or a man  
in his prime, alters for a time the  
whole course of feeling, and takes  
color and flavor out of every incident  
in the daily life. Zest is gone. If it  
be a parent whose counsel and power  
to comfort and soothe are missed in  
the experiences which fall day by day  
into every lot, the younger people  
walk, as it were, with head bowed to  
the storm; a bulwark that stood be-  
tween them and the buffets of adver-  
sity is removed. They stand face to  
face in the front rank with eternity;  
the generation that preceded them and  
kept the chill wind away, has passed  
into the great silence. The sense of  
orphanhood is sorely felt by many a  
middle-aged man and woman when a  
gray-haired and tottering parent is  
taken home; felt as keenly and sharp-  
ly as ever by a child, whose helplessness  
and immaturity are left undefended  
at the mercy of a parent's loss.

If wife and husband are separated,  
the two that were one sundered, the  
broken half of a union that was well-  
nigh perfect remaining with rough  
and jagged edges, sensitive to each rude  
touch, and aching day and night, the  
grief is beyond human aid for awhile.  
Into that sanctuary no profane foot  
may enter. The heart knoweth its  
own bitterness, with which a stranger  
intermeddles not. That such wounds  
are healed by time, and that in time  
new associations and companionships  
may take the place of those that death  
destroyed, argues nothing against the  
poignancy of the first desolation. I  
question whether any new relation  
ever establishes itself in the precise  
place of the old. The heart has its  
locked doors, inscribed "In Memo-  
riam," though so wise and tender is  
God, and so elastic and many-sided is  
humanity, that grief wears itself out  
by degrees, and they who thought to  
spend their years in the house of  
mourning do, at last, find themselves  
again in the house of feasting.

The most difficult stroke to bear is  
often the loss of a child. Infinite pos-  
sibilities are bound up in the baby's  
little bundle of life. So much of hope,  
so much of joy, so much of investment,  
is in the nature of things included in  
our love for sons and daughters that  
we go heavily for long, long days, and

water with our tears the mound that  
covers our lost darlings. One never  
grows used to the loss of the little  
creature who was so vital, so essential,  
to the home happiness, so truly a part  
of the daily round; for whom the  
father worked and planned, and the  
mother cared with a constant self-  
denial that knew no cessation, and  
was its own full reward. One wakens  
in the night at the thought of the  
baby's call, and breaks one's heart all  
day at the sight of the empty crib, and  
the pathetic, unused toys and picture-  
books. I never see the white ribbon  
on the door-bell, or the little stone in  
the cemetery, without a throb of sym-  
pathy with the stab of anguish that  
some heart has felt when it kept its  
vigil beside the dying bed of a child.

But, dear friends in the shadow, be-  
ware of the selfish side of grief. After  
the first interval, when tears must have  
their way, it behooves you to be up  
and doing, lest your brooding over  
loss and loneliness make your home  
and your presence a torture-chamber  
to those who remain to love you, a  
sphere to be avoided by the young and  
the happy, who derive from your ab-  
sorption in regrets and your morbid  
self-pity a wholly wrong conception of  
the power of the Christian religion to  
uplift and console in hours of dark-  
ness. I have seen a mother's grief  
drive a youthful son into haunts of  
temptation in one instance, and in  
another have known to work almost  
fatal injury to the health of a delicate  
daughter. Indeed, there are those  
who always mourn in such fashion  
that their tones, looks and words—  
their whole behavior—reproach the  
living as well as lament the dead. Al-  
ways we need to guard against this  
subtle form of selfishness. To gather  
up the fragments, and go on with what  
is left of life, bravely, trustfully,  
thankfully, may be a weary task, and  
full of sadness, but it is God-appointed  
to every grieving heart, and God Him-  
self assists him or her who attempts it  
in faith and with prayer.

All is seldom taken at once. We  
owe duties, we have responsibilities,  
to those who are still with us, and the  
only noble way, the only Christian  
way, of meeting and bearing grief is,  
with God's help, to do this cheerfully.  
Pillow the aching head on the thought,  
"God knows." Rest the tired eyes on  
His starry words of promise. Gird up  
the loins, take the staff in hand, and  
go forward; for ever beside thee, poor  
sorrowing one, even in the hottest fire  
of pain, if thou love and trust Him, I  
see a form like unto the Son of God.  
There is the scar of the wounds in His  
hands, in His feet, and he who strength-  
ens thee to-day was once nailed to the  
cross.

Another reason against a selfish in-  
dulgence in grief, the sort of indulgence  
that by and by half insensibly finds  
itself an enjoyment and an occupation,  
is that this kind of grief is pagan. If  
we accept our Lord's positive state-  
ment that "in My Father's house are  
many mansions," and if we expect to  
meet our dear ones in the Father's  
house, in the Father's own good time,  
we cannot wait with patient hope for  
the hour of reunion? We can spare  
our children for a journey across the  
Atlantic, or for a long period at col-  
lege; we can give them in marriage to  
those with whom they go to dwell in  
other lands and other homes. Is  
heaven the only spot which seems to  
our hearts an abode of exile? Is the  
Lord's bright angel, who beckons them  
to immortality, the only messenger  
whom we cannot receive with faith  
when he comes in the Lord's name? Dearly beloved, we are to blame if we  
cultivate the selfishness of grief.—*Mrs.  
MARGARET E. SANGSTER, in Congrega-  
tionalist.*

### The Loss of Unfaith.

We often speak of the losses that  
come to men through lack of judgment,  
capacity or knowledge, but we do not  
so often speak of the losses sustained  
through lack of faith. When the He-  
brews refused to follow the report of  
Caleb and Joshua, and accepted the  
timid policy of the ten spies who said,  
"We are not able to go up against the  
people; for they are stronger than we,"  
they were turned back into the wilder-  
ness for thirty-eight years. When at  
the end of that time the children of  
these faint-hearted men came again to  
the borders of Canaan, they found that  
to go up and possess the land was no  
such impossible task as their fathers  
had imagined. The way kept opening  
as they advanced. They walked across  
Jordan dry, Jericho fell, the Lord did  
for them what they could not do for  
themselves when they were willing to  
act upon His word. He had been just  
as ready to lead the Fathers to Canaan  
as His children. The want of faith  
at Kadesh Barnea was enormously ex-  
pensive for Israel.

A very large part of the lives of most  
men to-day is wasted from lack of faith.  
We keep going over the experience of  
the Hebrews. Some command comes

to us: the promised land is just before  
us, and we take counsel of our fears,  
we judge simply from what we can see;  
we think that faith in God is visionary;  
then we go back to the wilderness, and  
after years of wandering we come back  
to about where we were before. There  
is the swift Jordan, there are the walled  
cities and the giants, but now we say,  
"I will obey God," and lo, Jordan di-  
vides, Jericho falls and the giants are  
but men. We enter Canaan. But  
the waste of it! We might have reached  
happier conditions, a larger and richer  
life years before if our lack of faith had  
not kept us out. We "were not able  
to enter in because of unbelief." Heb.  
3: 19.

There are many in our congregations  
who come to their Kadesh Barnea in  
the public confession of Christ. That  
seems to many a man like a walled  
city and a giant, and he turns back in-  
to the wilderness. Years after, in a  
long zigzag of unfaith he comes back  
to it. He boldly confesses Christ, and  
he finds that with that act of faith he  
has entered upon a richer, fuller, deeper  
spiritual life. There are many con-  
fessed Christians in all our churches—  
who of us is not numbered among  
them?—who have taken counsel of  
their own resources and their own fears  
when some plain but hard duty has  
confronted them, and the same long  
wasted years have followed. At last  
God has brought them back to the same  
place, the difficulties have been  
just as great as they ever were, but be-  
cause they have obeyed now they have  
entered the promised land. They have  
exchanged the manna for the milk and  
honey, the wilderness for the garden  
of Canaan. Christian experience  
through that act of faith has become  
rich and happy and fruitful.

There are whole churches to-day  
whose unfaith keeps them in the wilder-  
ness when they might just as well be  
living and working in the promised  
land. The Lord has called them to go  
forward to some new enterprise of re-  
ligious service, to take some bold and  
valiant stand in their community for  
honesty, for purity, for temperance,  
for carrying the Gospel into the houses  
and directly to the hearts of the un-  
churched about them. And because that  
call has been declined, they find that  
they have missed their "day of visita-  
tion," the tone of Christian life has  
been lowered and murmurings at God  
take the place of songs of gladness.

At the beginning of the new year,  
which, according to the prevailing  
customs of American life, is devoted  
to special religious work in our churches  
it is certain that to many a pastor and  
people will come the command to "go  
forward." It will need faith to obey  
that command. It will be risking  
something, we think, to obey it. But  
years afterward, if we do not obey it,  
we shall look back with keenest sorrow  
that we threw away such opportunities  
as came to us in that command. If  
we had walked through that dark door  
we should have found ourselves right  
in Canaan.

We think of God's commands as hard  
and burdensome, but a divine command  
is the most precious thing that can  
come to us. It is only burdensome  
when we draw back from it. It is  
always a gate opening into the blessed-  
ness of a promised land. The best  
thing in life is that God will command  
us. No man ever turned back from  
obeying a clear command of God who  
did not find that he was turning his  
back upon his Canaan, and choosing  
instead the wandering and the sorrow  
of the wilderness.—*Watchman.*

### Too Busy to Pray.

Jesus appears to have devoted him-  
self especially to prayer at times when  
his life was unusually full of work and  
excitement. His was a very busy life;  
there was nearly always "many coming  
and going" about him. Sometimes,  
however, there was such a congestion  
of thronging objects that he had  
scarcely time to eat. But even then  
he found time to pray. Indeed, these  
appear to have been with him seasons  
of more prolonged prayer than usual.  
Thus we read: "So much the more  
went there a fame abroad of him, and  
great multitudes came together to hear  
and to be healed by him of their in-  
firmities, but he withdrew himself into  
the wilderness and prayed."

Many in our day know what this  
congestion of occupations is—they are  
swept off their feet with their engage-  
ments, and can scarcely find time to  
eat. We make this a reason for not  
praying; Jesus made it a reason for  
praying. Is there any doubt which is  
the better course? Many of the wisest  
have in this respect done as Jesus did.  
When Luther had a specially busy and  
exciting day, he allowed himself longer  
time than usual for prayer before-  
hand. A wise man once said that he  
was too busy to be in a hurry; he  
meant that, if he allowed himself to  
become hurried, he could not do all  
that he had to do. There is nothing  
like prayer for producing this calm

self-possession. When the dust of  
business so fills your room that it  
threatens to choke you, sprinkle it  
with the water of prayer, and then  
you can cleanse it out with comfort  
and expedition.—*Rev. James Stalker.*

### Proofs of Christian Discipleship.

What proof can we give that our life  
is hid with Christ in God? How can  
we best show that our Christianity is  
not merely a name, but a life?

1. By confessing Christ before the  
world. As we profess, so must we act.  
It is no task to profess Christ before  
men. Not all professors of Christian-  
ity are confessors of Christ. Not all  
dare to own the Master in the midst  
of a faithless and unbelieving age. But  
be sure of it, that no battle was ever  
won by hiding our colors or placing  
our light under a bushel. In these  
days, when sin stalks in the streets and  
meets us at every corner, it is impera-  
tive that all around us should know  
whom we are and whom we serve. He  
who bravely glorifies in the Cross, and  
openly confesses his faith to be the  
faith of all ages, who proves his words  
by his deeds, etc.—is giving a real  
proof that he is living for and in Christ.

2. To assume the attitude of Christ  
towards the world. It is easy enough  
to say that we are Christians, but not  
so easy to put on the meek, humble,  
forgiving Christ. The meekness of  
Christianity is now, as ever, a stum-  
bling block. The world still hesitates  
to forgive, etc. A man, therefore,  
who shows himself vigorous in restrain-  
ing his carnal self, who battles  
bravely with the rising tide of carnal  
impulses, who is ready to return good  
for evil, etc., proves that Christ is  
living and speaking to him. Such a  
man will have unbounded influence for  
good. His meekness, charity, sympathy  
etc., will prove that he has taken Christ  
for his model. He will be an apostle  
for Christ, and Christ will live and  
speak in him to all around.—*House  
Magazine.*

### Random Readings.

An acre of performance is worth the  
whole world of promise.—*Hovells.*

Exactness in little duties is a won-  
derful source of cheerfulness.—*F. W.  
Fabar.*

It is a good thing every little while  
to stop and look at the why of our  
doing.

The claims of habit are generally too  
small to be felt till they are too strong  
to be broken.—*Johnson.*

Many men owe the grandeur of their  
lives to their tremendous difficulties.—  
*Spurgeon.*

The Lord tells us to carry our cross  
and cast our care, but we often try to  
cast our cross and carry our care.

If we would begin by thanking God  
for all the joys we owe him, we should  
have little time left to complain of our  
vexations.

Every to-morrow has two handles.  
We take hold of it by the handle of  
anxiety or the handle of faith.—*Herald  
and Presbyterian.*

Be such a man, live such a life, that  
if every man were such as you, and  
every life a life like yours, this earth  
would be God's paradise.—*Phillips  
Brooks.*

Sympathy is one of the most vital  
forces of Christianity. Cold men sel-  
dom win. To reach a human soul in  
darkness and lift him up into the light,  
we must be touched deeply with a  
sense of that soul's danger and need.  
Heart power is real power.

If we would do good in this world  
we must do it as we have the "oppor-  
tunity," and when we have it. The  
art of seeing the "opportunity" when  
present and the heart promptly to  
improve it at the moment, constitute  
the great secret of living a useful life.  
—*Religious Herald.*

"Good nature disarms enmity,  
allays irritation, stops even the gar-  
gery of fault-finding. It more than  
half overcomes envy. A real good-  
natured man is the most troublesome  
morsel that the malign passions ever  
attempted to feed upon. He is the  
natural superior of irritable persons."

### Minard's Liniment cures Burns, etc.

A CASH PRIZE.  
The proprietors of Burdock Blood  
Bitters for the cleverest and best essay, (not  
to exceed 100 words), upon the merits  
of B. B. B. as a cure for disease. The  
competition will close Jan. 1st, '91,  
after which the successful essay will be  
published, (with the author's name if  
desired). They will also pay \$1 each  
for any of the essays they may select  
and publish. No restrictions. Try  
your skill, and address.

T. MILBURN & Co.,  
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USE ONLY the best Condition  
Powders for live stock. Ask for  
"Maud S." price 25 cents.

Harsh purgative remedies are fast  
giving way to the gentle action and  
mild effects of Carter's Little Liver  
Pills. If you try them, they will  
certainly please you.



### INTERCOLONIAL RAILWAY.

18.0. WINTER ARRANGEMENT. 1891.

On and after MONDAY, 24th Nov.,  
1890, the trains of this Railway  
will run daily (Sunday excepted), as  
follows:—

#### TRAINS WILL LEAVE ST. JOHN.

Day Express for Halifax and Camp- bellton .....	7.10
Accommodation for Point du Chene 10.40	
Fast Express for Halifax .....	12.30
Express for Sussex .....	12.30
Fast Express for Quebec & Montreal 12.55	

A parlor car runs each way on  
express trains leaving St. John at 7.10  
o'clock, and Halifax at 7.15. Passengers  
from St. John for Quebec and Montreal  
leave St. John at 12.55 and take sleeping  
car at Moncton.

The train leaving St. John for Quebec  
and Montreal on Saturday at 12.55 o'clock  
will run to destination, arriving at Mon-  
real at 12.05 Sunday evening.

#### TRAINS WILL ARRIVE AT ST. JOHN.

Express from Sussex .....	8.30
Fast express from Quebec and Mon- treal (Monday excepted) .....	9.35
Accommodation from Point du Chene .....	12.55
Day Express from Halifax .....	12.55
Fast Express from Halifax .....	22.35

The trains of the Intercolonial Railway  
to and from Montreal and Quebec, are  
lighted by electricity and heated by steam  
from the locomotive.

All trains are run by Eastern Stand-  
ard Time.

D. POTTINGER,  
Chief Superintendent  
Railway Office, Moncton, N. B.  
20th Nov., 1890.

### Canadian Pacific Railway.

#### NEW BRUNSWICK DIVISION.

All Rail Line to Boston, &c. The  
Short Line to Montreal, &c.

#### ARRANGEMENT OF TRAINS

In Effect October 12th, 1890.

#### Eastern Standard Time.

##### LEAVE FREDERICTON.

3.20 A. M.—Express for Fredericton  
Junction St. John and intermediate  
points. Vancouver, Bangor, Port-  
land, Boston, and point West. St.  
Stephen, St. Andrews, Houlton, and  
Woodstock.  
10.30 A. M.—For Fredericton Junction, St.  
John and all points east.  
3.15 P. M.—For Fredericton Junction, St.  
John, etc.

##### RETURNING TO FREDERICTON.

From St. John 6.30, 7.35, A. M.; 4.40 P. M.;  
Fredericton Junction, 8.10, A. M.,  
12.10 A. M., 6.25 P. M.; McAdam Junc-  
tion, 10.45 A. M.; 2.15 P. M.; Van-  
couver, 12.25 A. M., 12.45 P. M.; St.  
Stephen, 7.45, 10.15 A. M.; St. An-  
drews, 6.15 A. M.

##### ARRIVING IN FREDERICTON.

9.20 A. M., 1.20, 7.20 P. M.

##### LEAVE GIBSON.

6.20 A. M.—Mixed for Woodstock and  
points north.

##### ARRIVE AT GIBSON.

5.10 P. M.—Mixed from Woodstock, and  
points north.

H. P. TIMMERMAN,  
C. E. McPHERSON, Gen. Supt.  
Dist. Pass. Agent.

**WORMS**  
For the removal of  
all kinds of worms from  
children and adults  
use DR. SMITH'S  
GERMAN WORM  
LOZENGES. Always  
prompt, reliable, safe  
and pleasant, requiring no after medicine. Never  
failing. Leave no bad after effects.  
Price, 25 cents per box.

### 1888 UNIVERSITY 1888

New Brunswick  
And all COLLEGES in the Mari-  
time Provinces.

The Plays of Moliere, at Hall's Book Store  
The Works of Racine, " "  
The Works of Corneille, " "  
The Works of Chateaubriand, " "  
Turrell's Lecons Francaise, " "  
Fujols French Class Book, " "  
Gammare Francaise par F. P. B. A., " "  
Le Luthier De Cremona par Coppée, " "  
La Joie Fait Bien, by De Girardin, " "  
Causeries Avec Mes Elèves par  
Sauvay, " "  
Saintsbury's Primer of French  
Literature, " "  
Spier and Sorensen French and  
English Dictionary, " "  
French Treasor by De Porquet, " "  
Sequel to French Treasor by De  
Porquet, " "  
Elementary French Grammar,  
Duval, " "  
**M. S. HALL**  
Next door to Staples' drug store, Fisher's  
Building, Fredericton.

#### GUNS AND SPORTING GOODS

Just received (Direct Importation).

4 CASES Guns and Rifles, as fol-  
lows: Winchester Magazine and  
Single Shot; The Marlin Rifle, full  
and half magazine, Double Barrel Break  
Loading, price from \$10 to \$40; Single  
Shot; Muzzle Loading Guns, double  
and single, price from \$4 to \$10. The  
above are the best value that ever came  
in my store, and an intending purchaser  
would do well to call and examine the  
above named stock before purchasing else-  
where.

Also a full and complete stock Sporting  
and Rifle Powder, Shot, Shell and Cape,  
Pouches, Belts and Cartridges, Primers,  
Gunlocks, Revolvers, Gun Cases, Covers  
and bags, Shells loaded to order.

Wholesale and retail, at  
NEILL'S Hardware Store.  
**BLACKSMITHS' COAL.**  
JUST received one woodboat load Green's  
Blacksmith's Coal. For sale by the  
barrel, chaldron or car load, at  
NEILL'S Hardware Store.