

## MORNING.

This is the day which the Lord hath made. We will rejoice and be glad in it. Blessed are the pure in heart; for they

Worship the Lord in the beauty of holiness; tear before Him all the earth. The Eternal God is our refuge, and underneath are the everlasting arms.

#### A Prayer.

Almighty God, we worship Thee as our slave who, in ancient Athens, led boys to Creator and Father, our Redeemer and Juge. By searching we cannot find Thee out unto perfection. Yet we bless Thee that we know enough of Thee to fill our hearts with the strength and peace of trust; enough to comfort and sustain us when life seems going against us, and its crosses are heavy, and its griefs bitter. Thou art just, and merciful, and good, far beyond our highest thought and largest hope.

#### HYMN.

Not what these hands have done Can save this guilty soul; Not what this toiling flesh has borne Can make my spirit whole.

Not what I feel or do Can give me peace with God; Not all my prayers, and sighs and tears Can bear my awful load.

Thy work alone, O Christ, Can ease this weight of sin: Thy blood alone, O Lamb of God, Can give me peace within.

Thy love to me, O God, Not mine, O Lord, to Thee, Can rid me of this dark unrest. And set my spirit free.

To me can pardon speak: Thy power alone, O Son of God, Can this sore bondage break.

I bless the Christ of God: And, with unfaltering lip and soul, I call this Saviour mine. Rev. Horatius Bonar, D. D.

thyself, and meditate often upon God's thing which they are meant to teach us said," He laid the axe to the root of this

suitable for meditation on good things.

men, I returned home less a man than I

titude and press of people.

No man doth safely speak but he that is glad to hold his peace.

No man doth safely rule but he that hath learned gladly to obey.

within him the testimony of a good con- shalt not covet." Now, as they thus stand, ment as a part of a man's general

from pride and presumption, and in the end it deceiveth them.

have fallen into the greatest danger by not only passivity but energy, not only ab- extension from the acts of the body to the overmuch self-confidence. O, what great peace and quietness would

anxiety, and think only upon divine things, and such as are profitable for his soul, and would place all his confidence in God Whoso therefore withdraweth himself

from his acquaintance and triend, God will uncleanness. They are defective, thirdly, in one of them will you find a single law draw near unto him with His holy angels. and to have regard to himself, than to stance, formally forbid such sins as drunkneglect his soul, though he could work wonders in the world.

So all carnal joy enters gently, but in the end bites and stings to death. Lift up thine eyes to God in the high est,

and pray Him to pardon thy sins and Leave vain things to the vain: but be thou intent upon those things which God

hath commanded thee.

thee Jesus, thy beloved. If thou hadst not gone abroad and hearkened to idle rumors, thou wouldst the better have preserved a happy peace

### SERMON.

The Training of the Law. BY VEN. F. W. FARRAR, D.D., F.R.S., ARCHDEACON

Preached in Westminster Abbey.

"Wherefore the law was our schoolmaster bring us unto Christ."—Gal. iii., 24. so fair. A life lived in purity and honor is the calm and happy tone there is the Son and yet, alas, to his own deep misery, his the lowest glory possible to any human of Man, the gracious Human Presence, own abiding peril, his heart may be a very

## Free Tickets

OF ADMISSION to the Exhibition (or a present) will be given away to our Kid Glove Customers during exhibition week. "Call and get

One." The presents are given by the maker of the Glove;

with our small commission profit as agents we could not do it. Our Gloves will also be sold at Our Kid Clove Stall in the building. A consignment of ten thousand pairs (10 000) will meet this demand. "The presents have come:" when you see them you'll wonder at the thought-altogether unlikely birds to associate with a delicate Kid Glove, it surely must be a Frenchman's idea—but, no matter, you'll find them useful all the same; it will require a strong arm to carry one home and a stronger one still to use it. "No, its not Ex-act-ly a barrel of flour but it comes near it, and yet you get it for nothing if you buy the Gloves.

#### Kid Gloves Store, 18 KING STREET, ST. JOHN, N. B.

which, for you, the real significance may have been worn away by careless famili-First, let us see what the words of the text mean. "The law became our schoolmaster to bring us to Christ." If you will turn to the revised version, you will see that for the word "schoolmaster" it substituted the word "tutor"; but neither schoolmaster nor tutor express the meaning of the original Greek word of St. Paul, naidaywyos, indeed there is no English word which does. The naidaywyos was the and watchful for the sake of the boys them- whole. Like the haughty and insolent selves, so, too, is God's law, which comes lady in ancient Rome, they would welcome tinually Seek a convenient time of leisure for their significance, of every essential Now, "When God spake these words and Let us consider for a moment their struc- despicable selfishness. The ten command- of the second table is that life is service.

human law only forbids that of which it

heart, but God, when He gives a law, can

with awful rapidity the trickling driblet

If thou wilt withdraw thyself from speak- ture. They occur in the books of Moses ments have no single word of recognition ing vainly, and from gadding idly, as also in five or six different forms, and the form for self. They only recognize life as a from hearkening after novelties and in which we have them in the book of exo- worship and service, and no one can be rumors, thou shalt find leisure enough and dus, with which we are so familiar is prob- further from their fulfilment than the selfably one of the later and expanded edi- adoring Pharisee, who, content to hug his One said, "As oft as I have been among tions. As engraved by Moses on the two own fancied plank of safety amid the whirl tables of stone, they were undoubtedly in of the universal surge, had no better word their briefest form on the first table, "Thou for the multitudes for whom Christ had He therefore that intends to attain to the shalt have none other god but me. Thou compassion, than to say that this people more inward and spiritual things of reli- shalt not make to thyself any graven image. which knoweth not the law-which meant gion, must with Jesus depart from the mul- Thou shalt not take my name in vain. that they paid no attention to his own Thou shalt keep my Sabbaths and rever- trumpery practices and opinions-this ence my sanctuary. Honor thy father and people, he said, are accursed. But the thy mother." And on the second table, ten commandments, obliterating selfishness "Thou shalt do no murder. Thou shalt altogether, and regarding even the tempernot commit adultery. Thou shalt not ance, soberness, and chastity which No man rejoiceth safely unless he hath steal. Thou shalt not slander. Thou are included in the seventh commandapart from further explanation, they are duty to God and to the world, recognize But the security of bad men ariseth trebly defective. Trebly defective as a all human obligations as involved in man's code of morals, first because they are love and worship to his Creator, and in mostly prohibitions, "Thou shalt not," and | man's love and service to his fellow-man. Oftentimes those who have been in the therefore, taken alone, involve only a neg- And notice, further, that the Ten Comgreatest esteem and account among men ative virtue, whereas virtue demands of us mandments themselves imply their own stinence but action. They are defective, thoughts of the heart. For, alike, the secondly, because they deal with outward first and the last commandments forbid he possess, that would cut off all vain acts alone, and it is quite possible to be nothing more or less than an evil thought, correct in outward acts and yet for the and herein this code bears conspicuous heart to be abominably wicked. Like a testimony to its own Divine origin. Search whitened sepulchre, glistening without, all the codes of the nations through, in but within full of dead men's bones and all every age since the world began, and not raw near unto him with His holy angels. because taken alone they are not sufficiIt is better for a man to live privately ently comprehensive, and do not, for inshalt not covet." Why is this? Because enness, or as gambling. It was such defectiveness which made the young ruler rather | take no cognizance of the thoughts of the despise them as too elementary for him, fancying that he had kept them all from take such cognizance. Naked and open his youth up, while yet at the same time to Him are the most secret thoughts of he was only too sadly conscious that, your heart. The Divine code, therefore, whether he had kept them or not, he had

from the awfulness of Sinai, with the men- thought?" The black damning catalogue I spoke to you last Sunday of the moral ace of its burning and tempest-smitten of abominable sins, murders, adulteries, law, of that ideal of virtue respecting crags. There are no thundering clouds, deceit, pride and lasciviousness proceed from which even the heathen moralist said that | no palpable and enkindled fire, no scorch- evil thoughts. Thus the prohibition of evil chanting song and a bewildering loveliness, danger of the judgment. Ye have heard less unconsciousness, is the terrible answer but when men have even for a moment | that it was said, "Thou shalt not commit | to the question of Solomon, "Who can say, listened to her, she then shrivels into adultery," but I say that whosoever looketh I have made my heart clean?" And loathliness, and appears only in her revolt-ing lair, amid the fragments of shipwreck mitted adultery with her already in his as they stand, since they regard thoughts on the beaches of bone-strewn isles. Now, own heart. From these and other teach- as criminal transgressions, are eternal 

shalt." We see again that in each com- | slave, has led us to Christ's school for mand there was an all-inclusive compre- His instructions, we are now in a position hensiveness intended to cover every cog- to understand more clearly what these ten nate duty, so that, for instance, the seventh | commandments mean. We see that as the commandment is a prohibition of drunken- first table taught us our duty towards ness, impurity, and every form of sensual God, and the second our duty towards our sin, and the sixth commandment prohibits | neighbor, so midway between the two pride and malice and every form of mental stands on the first table the solemn, and in passion. We see thirdly, from Christ's this age much neglected, law of duty to teaching, that in God's intention the ten our parents, and to all just authority. commandments were meant to pierce even Because almost every sin has its root in the school, and, slave though he was he was to the dividing of the soul and spirit, the insolence of self-assertion, and all just generally an experienced and honored joints and marrow, sharper than any two- rulers, whether our parents or others, slave, and to him was entrusted the care, edged sword, and quick to discern the weild over us a power of more than the discipline, the moral guardianship of the boys of the family. Now, the uses of the moral law are exactly analogous to this.

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our life is but the childhood of our eternity, the school days preparatory for the im- shown it to us. For, first, observe there against God in thought, the mortal years beyond. And to the law, as is no self in them. Every tinge of selfish- in word, the fourth in deed, it were the ruler, stern yet beneficient, has ness is excluded from them. With most and on the second table, the sixth, seventh been entrusted by God the discipline of our men and women self is everything; their and eighth forbid sins against our neighbor souls until we have been built up into whole life is a room lined with looking in deed, the ninth in word, and the tenth Christ. When that is done the end of life glasses presenting to them in all in thought. So that as the table runs in is attained. Then love is an unerring light and joy its own security. Then the "thou shalt" of the law has melted into the rapt-tirous "I ought," "I can," "I will" of the disciplined character and of the content of t disciplined character and of the perfect was made for them and everybody was love. Now, as the slave who led boys to looking at them and thinking of them, they thought before they are guilty in deed, and school in ancient Greece had to be stern make themselves, their own low selves, the that God forbids the thoughts of the heart, which, unless we are watched, are evil con-

mighty sanction, "God spake these words and said."

even a pestilence if it made more room for themselves in the crowded streets. They of God, we see that, in all their breadth, What Are the Commandments?

What are the ten commandments, and but do the manufacture of shoes. They would be spiritually the third, "reverence Him in the manufacture of the manufactur what do they mean? No doubt multitudes accursed source of gain, no matter how all your language;" the fourth, "reverence ETC. of you think that you know all about them. many souls were tempted or even ruined Him in His house and on His day;" the Lot 1-28 pairs, worth \$3.00, reduced to \$1.95. Alas, it is only too possible for a man constantly to imagine, as the young ruler did, that he knows all about them, and even to say, with offended self-complacency: "All these have I kept from my youth up," and yet be in reality absolutely and childishly ignorant of their structure of the their structure of the the structure of the structure o ignorant of their structure, of to their sated and yet insatiable desires. of purity, the eighth the law of honesty, the Lot 1-19, worth \$2.25, for \$1.35. ninth the law of truthfulness, the tenth the law of contentment; so that the summary

Despair Without the Gospel. The commandments being thus understood, do we not all see how lotty, how beautiful, how comprehensive is this high ideal? What nobler rule for his life can anyone of you, young or old, rich or poor, possess than this, "Love God, give up self, be orderly, be kind, be pure, be just, be truthful, be content?" All virtue, all religion, all holiness is in this: "Do this and thou shalt live." He hath shown thee what is God-what doth the Lord require of thee but to do justice, and to love mercy, and to walk humbly with the God?" That is one side of the question, and that would have been admirable if man had never tallen: but how is it with us now? Is it not that that law is holy, and the commandment holy, and just and good, but that we are carnal, sold under sin? You know very well that when we have all tried to keep God's commandments, not to any one of us has that path of faithfulness in duty been an easy path: it is no primrose path of dalliance trodden to the sound of dance music, where now and then we can rest on some mossy pillow blue with violets. No. But in proportion to your sincerity you have known that is a path craggy and uphillward, and often strewn with thorns to be trodden sometimes with bleeding feet and aching brow. Only you will then have learned that if you persevere in it the thorns turn to flowers, not poisonous, no serpents hidden among them, like those on the path of vice, and that at last can take cognizance. Human law can The toppling crags of duty scaled

Lie close upon those shining tablelands, To which our God Himself is moon and sun.

But, meanwhile, till we have attained this -and we cannot do it, not one of us, of our own strength, but only by the aid of proves its Divine origin by forbidding that God's holy spirit—until we have attained mine eye seeth Thee; wherefore I abhor calm, any happiness, any rest, anything not entered into eternal life. It is such a crime of guilty thoughts, which are to this, how menacing and how deathful God's myself, and repent in dust and ashes." worth living for at all. When you have purely external view of them which makes human judges impalpable. To it thoughts laws become: "We hear in the "Night's And what made Isaiah cry, "Woe is me, come to Him, when you have fell in utter many a man regard himself as a highly are as real as acts. It says, therefore, Dream" of Raphael, "They carry in one for I am a man of unclean lips;" and what penitence before His cross and tomb, then Shut thy door upon thee, and call unto moral, respectable, worthy and even reli- amid the thunderings of Sinai, "Seeing hand the book of duty—this do and thou made even St. Paul cry, "Wretched man you will experience, like the balm in gious personage, when in reality he is that thou hast to do with God and not shall live; and in the other the drawn that I am, who shall deliver me from the Gilead, the diffusion of His infinite comutterly self-deceived, and needs the reveal- with man, go, weed thy thoughts, for sword—do it not and thou shalt perish." body of this death?" And now you can passion. He will take away the curse of ing flesh of God's eternity to show him that thoughts are heard in heaven." And how How exceptionless, how inexorable is the understand what St. Paul meant by the the law; He will take away the handwritin his worthlessness he is wretched, and awfully necessary it is that we should do menace of the law without the gospel; how curse of the law worketh ing which is against you, which is contrary miserable and poor, and blind and naked. so. Every sin that man can commit be- vain the effort to win salvation by any wrath, and that by the law is the knowledge to you, which now justly terrifies you. He times to hear new things, it is but fit thou suffer for it some disquietude of soul.

That beginning of sin in the salvation by any without taken alone, is the lightning flash which the grace of Christ in the suffer for it some disquietude of soul.

The self-revelation of the law, will rend it as under and nail its torn fragteness you. He will rend it as under and nail its torn fragteness you. He will rend it as under and nail its torn fragteness you. He will rend it as under and nail its torn fragteness you. He will rend it as under and nail its torn fragteness you. He will rend it as under and nail its torn fragteness you. He will rend it as under and nail its torn fragteness you. He will rend it as under and nail its torn fragteness you. He will rend it as under and nail its torn fragteness you. He will rend it as under and nail its torn fragteness you. He will rend it as under and nail its torn fragteness you. He will rend it as under and nail its torn fragteness you. He will rend it as under and nail its torn fragteness you. The self-revealation of the law, will rend it as under and nail its torn fragteness you. He will rend it as under and nail its torn fragteness you. He will rend it as under and nail its torn fragteness you. He will rend it as under and nail its torn fragteness you. He will rend it as under and nail its torn fragteness you. He will not have the definition of the law, will rend it as under and nail its torn fragteness you. He will not have the definition of the law, will rend it as under and nail its torn fragteness you. very far from thinking them too easy of evil thought is as the letting out of water, any way render the obligation less obsolute reveals the perils and that may send every- menace you, to the cross on which he -nay, He fearfully increases its stringency one to Christ from this meeting of the sea died to save your souls. Turn ye: "Why swells into the overwhelming flood. Out when He extends the murder to fierce of calamity and the sea of crime which will ye die, oh house of Israel? for I have planation of them. Let us arise and take of the heart proceed evil thoughts, at first thought and adultery to a lascivious look. sooner or later every sinner has to experi- no pleasure in the death of him that dieth, our seat amongst those poor multitudes and listen with them to His Sermon on the yourselves with the devil's whisper, "What James, "whosoever shall keep the whole with the load of misery, cometh the mid-Mount. Far different indeed is that scene possible harm can there be in an evil law, and yet offend in one point, he is night; then the furies take their seats upon depth of iniquity, let it lead, let it even guilty of all." Why? Because he violates the pillow. The man has no power to drive you as with scourges from its terror the sacred principle of obedience, because escape; iniquity hath played its part, and he is defying the eternal decree of God. If | now vengeance leaps upon the stage. Have | you will find not menace, but mercy; not you are in an enclosure and, are forbidden none of you ever felt it, this blighting wrath, but forgiveness; not death and hell, it was the supreme of manliness, and that | ing wilderness, no gathering of the dark- thoughts is further most necessary because | to leave it, it matters not in the least | consciousness of guilt and personal vile- but everlasting life. not the morning nor the evening star was ness about the trembling hill. No; but in a man may be outwardly decent and moral, whether you break out of it at one spot or ness, this abhorrence of God, this horror another; so that if you are dishonest, it of shame, of which one has said "thought will not avail you that you are not unclean, | calleth to fear, and fear whispers to horbeing, and, like the delusive and often His lips full of grace, seated on the verdant sink and sewer of iniquity and all unclean- and if you are not impure, it will not ror, and horror whispers to despair and ruinous ambitions of worldly success, it is grass, with the scarlet anemones bursting ness. I have known men who seemed and avail you are not a mur- says, "Help me to torment this sinner?" open to the lowliest as to the most richly into flower about His feet, like clear silver who, I believe, were good and innocent, derer or a liar, and if you are none of One cometh from one sin and another from endowed. Every moral obedience, that is water in a cup of gold, the waves He loved, and yet, as though the house of their life these, it will not avail you if you are still a another, and all of them say, "We come to say, virtue under every form, and every the waves that had kissed His feet, so had been built over undrained and ma- covetous man, which is an idolator. So now to punish thee," and the man dies a to say, virtue under every form, and every sinful indulgence, that is, every form of vice, has two interchanging aspects. Virtue has an aspect at first stern, and, it may appear to some loose minds, even menacappear to some loose minds, even menacappear to some loose minds, even menacappear to the said? It is floating out most gently in words and thoughts of blashing but to those who loved to the man described in the waves that had kissed His leet, so many blessed days, and in that fair, smiling would reduce every one of us to abject and absolute despair, for taken alone it reveals to us three terrible things. It shows that to the man dolator. So now many which is an idolator. So now the waves that nad kissed His leet, so many blessed days, and in that fair, smiling would reduce every one of us to abject and absolute despair, for taken alone it reveals to us three terrible things. It shows that the said? It have fled to my refuge, and breathed out my would reduce every one of us to abject and absolute despair, for taken alone it reveals to us three terrible things. It shows that the said? This is what is meant in many blessed days, and in that fair, smiling would reduce every one of us to abject and absolute despair, for taken alone it reveals to us three terrible things. It shows that the said? This is what is meant in many blessed days, and in that fair, smiling would reduce every one of us to abject and absolute despair, for taken alone it reveals to the waves that nad kissed His leet, so had deaths, and irons are laid upon the temptation casts o'er me its power that the said upon had been built over undrained and matitue waves that nad kissed His leet, so had the man in these, and the man dies a threat the man in the man dies a threat the man desta that nad kissed His leet, so had upon the interventable in the man in the man in the man dies a threat the man in the man dies a threat the man dies a threat the man in the man dies a threat the man in the man in the man dies a threat the man dies a threat the ing, but to those who follow her she re- was said to them of old time "Thou shalt than wrong if in such cases we condemn God is of awful purity, of inexorable holi- This is what is meant in many a case by veals her eternal and heavenly beauty. On not kill," but I say unto you that everyone them as being utter hypocrites, but yet ness, of purer eyes than to behold iniquity, the ravings of the lunatic, of the felon on the other hand, vice at first has an en- who is angry with his brother shall be in this self-revelation so ghastly in its help- and in whose sight the very heavens are not the scaffold, and in the wards of the clean-a jealous God-a God who sees you hospital, where lie the self-made victims of not as you would like to be thought, but as | lust and drunkenness, and the head shatyou are, and whose eye, ten thousand times tered by the pistol shot, and the dull brighter than the sun, is at this very mo-splash in the black midnight river. All ment reading the utmost imaginations of these and other forms of mental anguish Holy Spirit, be with us all evermore. your hearts. And, again, the law shows are the cause of the remorse which issues Amen. your sin in all its hideous seductiveness, in from the death of sin, which comes from let me try to show you these two aspects of the moral law as they are represented of the moral law as they are represented to show you these two aspects all its dark malignity, in all its overwhelmten commandments were never meant to appeal, "My son, give Me thy heart," and all its dark malignity, in all its overwhelmten commandments were never meant to appeal, "My son, give Me thy heart," and all its dark malignity, in all its overwhelmten commandments were never meant to appeal, "My son, give Me thy heart," and all its dark malignity, in all its overwhelmten commandments were never meant to appeal, "My son, give Me thy heart," and all its dark malignity, in all its overwhelmten commandments were never meant to appeal, "My son, give Me thy heart," and all its dark malignity it all its dark malignity it all its dark malignity. in the Ten Commandments, and let this be taken only in the letter. We see that to the awful necessity of the prayer, ing peril. And then, thirdly, it shows us We come by law to the knowledge of sin.

# Grand Dry Goods Clearing Out Sale

#### EVERY ARTICLE IN STOCK, AT 12 KING STREET.

TRUSTEES' SALE OF THE TURNER & FINLAY STOCK. TODAY, SATURDAY, 15TH AUG. AND ON MONDAY, 8.30 A. M. SHARP.

NOTE SPECIALS we shall offer for MONDAY, Aug. 17, at 8.30 and all that week: DRESS GOODS CENTRE COUNTER.

TAKE ADVANTAGE of the early morning hours and secure some of the FOLLOWING BARGAINS in LIGHT SUMMER DRESS GOODS, 15c. reduced to 8c.; 20c. reduced to 10c.; 25c. reduced to 15c. Col'd. Cashmeres, 75c. reduced to 50c. Col'd. Serges, 85c. reduced to 55c. FANCY AND STRIPED SILK GAUZES, for Evening Dresses, \$1.00 reduced to 35c. Lace Flourings, in cream, white, and coffee colors, 80c. reduced to 50c.; 90c. reduced to 65c.; \$1.00 reduced to 75c.; \$1.40 reduced to \$1.00; \$1.70 reduced to \$1.10; \$1.90 reduced to \$1.25; \$2.25 reduced to \$1.50; \$3.00 reduced to \$1.85. LADIES' FULL FASHIONED BLACK COTTON HOSIERY (Fast Dye), regular price 45c., reduced to 25c. pair. Ladies' Black Cashmere Hose, 45c., reduced to 25c. Boys' AND GIRLS' No. 137 RIBBED COTTON HOSIERY, from No. 1 to Ladies' sizes, selling now from 8c. to 17c Boys' RIBBED HEAVY KNICKERBOCKER Hose, No. 150, sizes from 5 to 10 inch. selling now from 10c. to 25c. Boys' and Girls' Ribbed BLACK COTTON HOSIERY, from 5 to 9 inch, 15c. to 25c. LADIES' CREAM UNDER VESTS (high neck and long sleeves), former price 50c. now 35c.; 65c. now 45c.; 75c. now

PRINTS AND SATEENS (STYLISH PATTERNS). SATEENS, worth 25c., your choice for 9c. PRINTS, elegant styles, 18c., your choice for 101/2c. Ulster Cloths—Plain Habit Cloths—Mantle Cloths, in novelties for the early tall; clearing out at a bargain. Scotch Huck, and German Bordered

Towels, at special prices. Scotch Table Linens (very cheap); Tickings, Sheetings, BOYS' BLACK SUITS. Lot 1-23, \$6.50, now \$3.50. " 2-4, \$10.00, " \$6.50. NOTTINGHAM LACE CURTAINS BOYS' TWEED SUITS. Lot 1—12, worth \$3.75, now \$1.95.

" 2— 8, " 5.75, " 3.00.

" 3—14, " 6.50, " 3.75.

" 4—12, " 8.00, " 4.50. LADIES' BLACK J. R. GOSSAMERS. BOYS' OVERCOATS. LADIES' BLACK CAPE GOSSAMERS. Lot 1—13, worth \$4.00, now \$1.95. LADIES' COL'D. GOSSAMERS. A handsome bat given with each suit or overcoat. I.ot 1-20, worth \$3.00, reduced to \$1.50. '2-10, '6.50, '4.00. '3-8, '9.00, '6.25. LADIES' JERSEYS. Lot 1-20, worth \$1.45, now 75c.

" 2-10, " 2.00, " \$1.00.

" 3-20, " 3.00, " 1.85.

" 4-22, " 5.00, " 2.50. " 4- 6, " 12.00, BOYS' SAILOR SUITS. Lot 1-14, worth \$7.00, now \$4.00.

No one should buy a dollar's worth of Dry Goods before visiting our "Goingout-of-business-Sale."

The Store is let the moment we can give it up. We have never humbugged the people in the past, and now we state the truth as usual. The Store is to be closed SAMUEL C. PORTER, JAMES T. GILCHRIST, Trustees.

awful contrast with God. It shows us the | My friends, in conclusion, every sinner- | without robbing his neighbor.-Berthold

less caverns, their unclean imaginary, heard in his conscience at some time or their leprous stains; it points to other this terrible voice of most just judgsome guilty, impure, abject, shrinking ment, and has felt something of this burcreature, who perhaps may stand well den and sense of the wrath of God: and before the world, and tears off his mask, flings | those of you who are past guilty with unaside his coverings, and says, "Look at that repented sins have felt it the most. Now, vileness—it is thyself." In this lies the the law cannot help you any further—you awfulness of the law which worketh death. have broken it: it has nothing to offer Its very perfections reveal to us the dis- you but threats and retribution. Repentcords of our being, the unfathomable gult ance, even if it can save you for the that seems to yawn between us and God. future, cannot atone for the past. Have And now you can understand why Bunyan, you not then felt the cruelty of in The Pilgrim's Progress, represents Satan, and will you not accept Moses as so furious, knocking Christian | the deliverance of Christ? Will you down with a word and with a blow, and not let this menacing, this watchful, this dragging him under the awful crags of deathful law be your tutor to lead you to Sinai, where he is terrified for his life; and | Christ? Even the punishments, even the now you can understand why Michael menaces, even the unpitying sternness of Angelo invests the great lawgiver in the the law have no object for any one of you shaggy fall of his vast beard with so men- but to bring you to Christ. With Him is acing and so repellant a majesty. And mercy, and with Him is plenteous redempnow you can understand the despair and tion. What else but mercy, what else but self-loathing which have so often beaten deliverance, what else but the bestowal of down and drowned the souls of men; you | blessedness and consolation here, and etercan understand what made David cry out, nal peace hereafter, was the object of His "Behold, I was shapen in iniquity, and in incarnation, of His teaching, of His death, sin did my mother conceive me, but, Lord, of His resurrection, of His ascension, of Thou requirest truth in the inward parts." His eternal session at the right hand of And what made Job cry, "I have heard of God? Till you have come to Him, till Thee by the hearing of the ear, but now you have found Him, you will not find any to kneel before your Saviour. With Him HYMN.

Oh, safe to the Rock that is higher than I, My soul in its conflicts and sorrows would fly; So sinful, so weary, Thine, Thine would I be; Thou blest "Rock of Ages" I'm hiding in Thee.

In the calm of the noontide, in sorrow's line hour,

I have fled to my refuge, and breathed out my woe; How often, when trials, like sea-billows roll, Have I hidden in Thee, O thou Rock of my soul.

#### -From Sacred Songs and Solos. Benediction.

The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the

The Word of God is like music; every hearer-though there should be hundreds and hundreds of them-takes the whole