

NEW BRUNSWICK AND NOVA SCOTIA.

"THAT COD IN ALL THINCS MAY BE CLORIFIED THROUGH JESUS CHRIST." Peter.

SAINT JOHN, NEW BRUNSWICK, FRIDAY, NOVEMBER 15, 1867.

Vol. XIV.-No. 46.

JOSEPH McLEOD,

SEPTEMBER 20, 1867.

NEW GOODS.

Just received per Steamship Pantheon,

A large stock of Goods

for the present season.

DRESS GOODS. in newest styles.

Wincies and Tweeds,

in all colors and quality.

Red, White & Grey Flannels, CRIMEAN AND

The Intelligencer.

THE CHRISTIAN HERO IN HUMBLE LIFE. ROBERT ANNAN OF DUNDEE.

The great bell of the old steeple of Dundee was heard tolling slowly on the afternoon of Saturday, the 3rd of August last, as a long procession wound its way through a mass of saddened spectators to the resting-place of the dead. The chief magis-trate of the city had ordered this honour to the memory of the deceased; he himself, with many other distinguished citizens, walked in the procession; and groups, both of ladies and workingwomen, dressed in mourning, were among the multitude of lookers-on. "Doubtless the funeral of one of the old and rich inhabitants," a stranger might say; " or possibly of some eminent public person like a minister of the gospel."

No; it was only that of Robert Annan, a working-man, who had been drowned three days before at the age of thirty-six. Never within the memory of the living had such honor been accorded to any working-man in Dundee. Was it because he had prematurely lost his life in saving that of, a little boy? Partly, doubtless; but the complete reason was, that this heroic death was the crowning act of a life that for several years had been one of rare self-devotion to the service of Christ and to his fellow-men. Once an open slave to sin, the Lord Jesus had found and saved him : and for the honor of that blessed Lord we desire to aid in spreading abroad his servant's name and history, in order that the unbelieving world may learn how truly Jesus is a Saviour ; and that his believing people may have their faith strengthened, and their love and zeal inflamed. Robert Annan was born in Dundee about thirtysix years ago. He was, says one who knew him intimately, in many respects a remarkable character. To himself the most notable thing that ever occurred was the change effected upon his conl during the revival services in Dandee in 1860. That change was most strikingly manifest to all that knew him. Previous to these revival meetings he had lived a wild life. His was a lawless, Clouds, Scarjs, Wool Gloves, fierce, and unmanageable nature, intensified by the vice of intemperance, to which he was addict ed. At last he had gone to the United States of America, in the hope of being able to turn over a new leaf, in a new land, among new associates. In this he had been disappointed. On one occasion he had made a narrow escape there. He was found lying drank across a railway; and the moment he was lifted from the rails an engine passed the spot. He then went over to Canada and enlisted in a Highland regiment. He had not been long a soldier when he deserted. He entered the Royal Navy, but had not been long aboard a manof war when he deserted that service too. He afterwards gave himself up and was punished. His relatives then bought him off and he returned to Dundec. On his return he was induced to attend the revival meetfogs carried on in the Barrack Park and Kinnaird Hall by Rev. John M'Pherson, Rev. W. B. Borwick, Mr. Duncan Matheson, and other earnest Christians. The arrows of conviction, on one of these occasions, penetrated deep into his soul, filling him with such terror, that at one o'clock in the morning he repaired to the house of the Rev. John M Pherson, of Hiltown Free Church, to ask the question, " What must I do to be saved ?" Mr. M. at first thought, from the man's desperate looks, as well as from his previous knowledge of his character, that he was come to do him some personal injury. But soon he saw that the iron frame before him quivered-that the strong man was bowed to the dust under the ter rors of the wrath of God. For three days Robert Annan continued in this state, unable either to eat or drink. "No man," he himself afterwards said, " could have the faintest idea of the tortures which my guilty soul en dured during that terrible time of darkness and despair." "With him," says Mr. M'Pherson, "a it is with many who become signally useful in the service of Christ, a deep and overwhelming conviction of sin preceded the dawn of peace and joy in believing. I went to see him, and found him alone in a darkened chamber and on his knees crying with a piteous voice to Heaven for mercy. I am a lost sinner,' he would say again and again ; 'I am a lost sinner deserving hell, but is there not salvation for even such as me?' A ray of hope seemed just then to be dawning upon his soul. touched him on the shoulder, and when he turned round, I said to him, " Robert, are you looking for a sign from heaven? Ought you not to rest on the Word of God, which says, * Believe on the Lord Jesus Christ, and thou shalt be saved ;' and Hun that cometh unto me I will in no wise cast out?" Sometime after, he went back to inform the minister that the light had broken forth, and the hour of dehverance come. The lion was now become a lamb-the slave of sin the devoted servant of the Lord. Immediately he sought to devote his talents to his new Master's cause. " I wish," he said to the minister, " to do something for Christ; give me some tracts." On receiving some, he proceeded to the door of Bell Street Hall, where a sceptic was lecturing, and offered a tract to every entraut. This was his first work ; and from that very hour he never ceased to labor for the salvation of sinners. "Naturally warm of temperament and resolute of will-impulsive, vehement, and impetuors -on his conversion all this force of character was consecrated to the service of God; and in this. service he seemed never to weary or falter. " Underlying all his zeal was a genuine and deep-toned piety. He studied the Word of Godincessantly; his Bible was his constant companion. He spent much of his time in prayer; lorg watch- to the town; but many hundreds lingered to who he is, where he came from, what he did, es of the night often passed whilst he tarried at whisper, and weep, and sing, by the grave of where he now is, and what he is doing. They the mercy-seat, pleading for himself and others. Robert Annan, the Christian hero in humble life, all know he has a living church, always has had, When special religions services were being held He will be missed by many. "There is nobody and always will have. They all know that his in the church or in the town, he would sometimes now to care for my sorl," said a poor woman as church is sending out missionaries at home and spend a whole night alone with God." His zeal she wept and looked on his dead body. Not a few abroad ; that she has ministers at home (and very for God was thus a steady flame, his love to men's attribute their conversion to his instrumentality. anxious are they to have a Christian minister at souls intensely fervent. "In his praying he seem- "Another light is quenched on earth ; another all their funerals) ; that this church has tracts, and Bible in hand, addressing in a loud and terrible which one could have counted upon, but the sym- Christ. They see where the light is, but will not it go.

the good of others were in a great degree self- some sinners are finding Jesus." mying. Instead of resting after his day's toil Many Christians will, we believe, be interested and with streaming eyes plead with men to turn Annan. to the Lord and live.

His progress in the Christian life was constant thou too shalt be saved.

and marked. He longed to be holy. Once when his minister took occasion to point to what he deemed an error, he thanked him with tears in his eyes, and warmly grasping his hand, said,

His intense earnestness and manly style rivetted | true servant of Jesus : so that several hundred | don't you ?" their attention. " His zeal was something terrible, pounds have been already collected in the town } Growing rapidly in grace, he gave himself to may say too that there is every appearance that Foreign Missions."-Sunday Mogazine. the roughest part of the missionary work connect- his will prove a Samson-death, for not only are ed with Hiltown Church. "He had strong faith, God's people stirred to work, but the very chief of and never seemed to despair of the recovery of sinners are become anxious about their souls. I the worst. His courage was never daunted. He have been conducting some of the meetings he would stand calm and unmoved amidst the crowds, used to hold in the lowest localities, and find that exposed to all manner of insult and abuse. He there is a deep impression and great earnestness id not weary in well-doing, though his efforts for in these places. We have reason to believe that

e would go away out to the exhausting but de- and benefited by reading the foregoing particulars, ightful work of seeking to save the lost. Almost -specimens of the career of one who (in the every right, and several times every Sabbath, he words of a correspondent) " was for Christ so inwould go to speak or pray somewhere. Often in tensely." Christ will be all the dearer to them

And for the slave of sin what blessed tidings, if Whilst thus employed he did not neglect he will hear ! Robert Annan, the drunkard, whose other duties. He was a faithful servant, an obli- drunkenness followed him across the Atlantic ing neighbar, and he cared for his family's wel- Ocean, into the army and the navy, and out of fare. Sometimes he spoke with tears about his both-whom all other means had failed to reform children. In his house he might be found with -found the moral strength he needed when he his Bible on one knee and his babe on the other, found JESUS CHRIST ; -- another added to the many elping his wife. When wearied beyond measure illustrations of the words of the Holy Ghost, that he would he down with the cradle string in his "to them that believe Christ is the power of God." hand resting himself while he rocked the child. Slave of sin! believe in the Lord Jesus Christ and

NO HEATHEN AT HOME.

voice the poor creatures that gathered round him. pathy of all classes is greatly stirred towards this come to it. You see the difference, Mr. Oldtimes,

and led him to say many startling things which for his widow and children, and a monument is to strong light. I never looked at the thing in that go; means, privileges, sermons, move them finical people would have condemned." But be raised over his grave at the public expense. way. 1 will think it over; and if I see it to-mor-many tears have been shed by young and old How strikingly that passage is fulfilled in regard row as it looks to-day, you need nt wonder if, after a Sabbath tide, and again they sink; but no onaround the place where Robert Annan stood. to him, 'Them that honour me I will honour.' I kall, I send you over a little something to go to ward, heavenward movement. They are as re-

THE USES OF ADVERSITY.

The following sad story from Dr. Smith's Physicianary Journal was related by a patient, whom he found blind, in poverty, and dependent on the earnings of his wife for his daily bread, yet who thanked God for his mercies, which were very great :

" In my travels, long ago, it was once my lot to fall among Mexican robbers, who stripped me of all I had with me; and yet the event, I believe, made, a good, as well as a very permanent, imwinter did he stand with the snow to his knees, when they remember what he was to Robert pression on my mind. Once I was detained as a spy, and came near being bung for my supposed crime ; then, it is true, I was careless of my fate. Twice have I been ship-wrecked, once in the version. They conclude that they will make the it would appear, Providence designed them.

Doctor, when you first saw me; and now that, upon a voyage. But still they say, "I have got too, is all gone. But, through circumstances my ticket, and if no accident occur, it will carry which I need not stop to relate, my houses, horses, me to my destination safely; and all I have to do carriages, and all, have been swept from me as by is to have patience and faith." And they are like a whirlwind. Yet none of these things brought a man that is riding in the cars, who, every time

Mr. Oldtimes was a good neighbor, a good citi- will, and lay so for four months, often near to death's They say, "I was awakened, I saw that I was a

Now, stationary Christians, see here your state the state of thousands. Sabbaths come and go. "Well, I will say you have put it in a pretty but leave them as before. Ordinances come and mote as ever from the haven of rest-this Sabbath as the last, this year as the past. Some one sin enslaves, enchains the soul, and will not let it go. Some secret indulgence drags down the soul, and keeps it fast to earth. Olsnap it asunder; make one desperate effort, in the strength of God. Take the Bible as your chart, and Christ as your pilot, to steer you safely amid the dangerousrocks, and pray for the Spirit of grace to fill out every sail and waft you onward over the ocean of life to the haven of everlasting rest .- British Messenger

Editor and Proprietor.

Whole No. 722.

" TICKETTED" CHURCH MEMBERS.

Many men seem to think that religion consists of buying a ticket at the little ticket-office of con. Mediterranean, and once on the Atlantic-losing voyage to Leaven. They understand that a man all, and escaping a thousand deaths by exposure must be convicted and converted, and join the and starvation. But none of these events were church ; and when they have done that, they think remembered by me in such spirit and to such as, they have a ticket which, under ordinary circumstances, will carry them through. Their salvation "I was worth one hundred thousand dollars, is not altogether sure. A man may be cast away me to my senses. My dear wife was then taken the conductor comes around, shows his ticket. zen, and a pretty good Christian, though not a goor. During this time my little son also fell sinner, and trusted my soul in the hands of Christ." carried home, in a nearly exhausted state. Then perseverance and patience-they say, "I bave a I was invself for some time confined to my room ; hope"-as a sleepy traveller, when the conductor but though I lost my eyes, the strength of a con- comes along, and wakes him and says," What are stitution that had been, in fact, improved by my you doing here?" replies, "I have a ticket, sir." should exite in them alarm as to their owni con-" In the mean time, my wife recovered from her | dition, they say, " Sermons do not apply to me,

FANCY FLANNELS, PRINTS, GINGHAMS,

Stripe Shirtings, Balmoral Skirtings, WOOL SHAWLS,

Osnaburgh Towels,

Bed Ticks and Hollands. Grey and White Cottons, very Cheap.

COTTON WARPS,

ingoral and best imported. Our Motto is :--QUICK SALES and SMALL PROFITS. Your inspection is respectfully solicited.

JOHN THOMAS. Fredericton, Oct 18, 1867.

SHERATON & CO.,

Queen Street, Fredericton, Have much pleasure in announcing that they have received per Steamship "Pantheon," part of their Fall Stock of

NEW

Consisting of-Plain and Striped Winceys, 3-4 Fancy Dress Goods, Coburgs, Lustres, &c., FRENCH MERINOES, PAISLEY and WOOL SHAWLS, Red, White and Grey

That is the very thing that has been hindering my growth in grace."

"He was," writes another friend, "very humble, and exceedingly averse to speaking about his abours. His sympathies became deeper, and his spirit more softened, generous, and tender-hearted, even to effeminacy. To look at his strong, resolute, and manly form and dogged-like aspect, one would have naturally been atraid of him. To one that had insulted him very much he said, 'If it ad not been for the grace of God, I would have struck your head off; but, thank God, I can forgive you-I will pray for you."

Among the fishermen on the coast of Aberdeen and Kincardine shires, among the railway navvies system at Banchory, among the roughs and prostitutes o! Dundee, and in the encampments of the gipsies, Robert Annan laboured until the end. "God is able," he said, on the Sabbath evening before his leath, when some triends said to him it was of no use going to these last, "God is able to save all the gipsies." On the very day before his death, he found means of sending to a Christian retreat a poor girl who had strayed from virtue, and whom he found wandering about the docks with the thought of drowning herself.

His instinctive sympathy for suffering of every kind led to his heroic efforts to rescue lives in danger of drowning. "Can I stand aside," he said, " and see a fellow-creature perish, while I have the power to save them ?" And his consuming zeal for souls was never more strikingly manifest than, when swimming with a boy he had saved, at the very same spot where he was afterwards drowned, he appealed to the little fellow to " Look to Christ," " Take a hold of Christ-He will save you, He will save you."

The morning before his death he retired after breakfast for secret prayer; and, on leaving the house, he took a piece of chalk and wrote the word ETERNITY on the pavement at the door. Two hours afterwards he was there. His last act on earth was to save the life of a little boy. At least five other lives he had saved from drowning within a single year; but the sixth cost him his own. "He died the death of a hero."

His death was felt in Dundee as a public calamity. This was strikingly indicated by the scenes presented ou the day of his funeral at his own house, on the way to the place of interment, and beside the grave. " Never," says an eye-witness, ' did tears fall more fast and freely than on that day in the 'but and ben' which had been the numble, happy home of Robert Annan. . . The procession to the grave began with great difficulty owing to the pressure of the crowd. . . As the hearse passed along the streets, every head was bared, and many were affected to tears. . . . In the Eastern Necropolis groups of thirties and fifties of women, all in mourning, were seen awaiting the funeral. . . . When the coffin was lowered into the grave, his minister read the greater portion of the fifteenth chapter of 1st Corinthians, and then engaged in prayer. The first clods had scarcely been heard falling on the coffin, when several manly voices. behind the crowd were heard singing one of Richard Weaver's hymns. The singing was in-

times seemed as it his conscience gave him twinges, for after the collection was made he always wanted to talk about it, and prove that it was all a wrong

"Neighbor Hamilton," said he one day, just after such a collection had been taken up, " now what's the use, or the propriety, of sending our money to convert the heathen, when we have so many heathen at home ?"

"Heathen at home? Where are they ?" "Where are they ? Why, everywhere! the

of the country." "Yes, I know, but how long shall we have to

wait? When will these go to the house of God? wait a great while. Have you ever tried to persuade them to attend !"

"Tried? Yes, over and over again. They heathen."

"Yes, but they are not heathen." "Why not? Why don't they need the gospel as much as the heathen?"

"They do; but the difference is, that they have the gospel, and the heathen have not. The difference is, they have and reject it ; but the heathen have not the offer of life. Look at your own neighborhood, for example. Just see what light they have !

"In the first place every family has a Bible. They would think you insulted them should you ask if they have the Scriptures in their housesthe Bible, containing God's own teaching to a lost world, full, complete, given by inspiration of God. holy men speaking as they were moved by the Holy Ghost. This Bible carries light enough to save every soul of them all, if they would read and obey it.

In the second place, they have the Sabbath. There is not one of them who does not know that this is the Lord's day, appointed for rest and for worship. There is not one of them who may not hear the church-bells every Sabbath; and they know these are so many sweet invitations to go up to the house of the Lord, to worship with God's people, and hear the message of salvation. They can all go, and would be welcomed if they would, by Christ and his people.

stantly taken up by more than a thousand voices, family going to church every Sabbath. Your example is an invitation and a reproof to them; for

very enlightened one. He lived out of the village Fsick. Day by day I, with others, watched in turn Yes, you have trusted it there, and there you have some three miles, but very seldom was he absent by both their bedsides-hope and tear for each left it ever since you thought you were converted. from the house of God on the Sabbath. It must falternating in my mind. Still I did not yield to Are there not hundreds and thousands who are be a very powerful rain or a very deep snow that the chastening-no change came in me. Well, living in just the same way? Instead of feeling prevented his being early in his pew. He would during this time it coming "Fourth of July," I sthat conversion is the introduction of a man into contribute to some objects, but others he would went abroad a little while to relieve my mind, and a state of apprenticeship and journey-work on the turn his back upon. The very contribution-box to enjoy, as much as my circumstances permitted, temple of the soul, and he is to build on right seemed to know when to stop at his pew, and the glory of our great Liberty day; and it was in foundations, and carry up its completion with its when to go past. The cause of Foreign Missions that walk the accident took place by which the various apartments-instead of feeling that they was one to which he never gave ; and yet it some- sight of both my eyes was destroyed. I was have entered upon a work which will task their

former rough mode of life enabled me steadily to And when sermons are preached to them that regain my general health.

long illness; but our dear boy died. When he for I have a ticket through." was dead, I begged to be permitted to feel his ; In other words, is there not this kind of convenlifeless person - for his fine form and his lovely tional feeling that the church is a mode of conface I could now no longer behold ! They carried veyance, and is responsible for every parcel that town is full of them. Take my own neighborhood, me to the little room where he lay in his shroud, is put into its charge, and is bound to deliver that and there is not more than one family in seven and placed me close to his little coffin. They put [parcel where it is directed ? Hundreds and thouthat pretends to go to church as a stated thing. my hand on his cold and marble brow-I knelt | sands of men seem to have such an ider. It used When these are all converted, or even go to meet- down by his side. My head rested on his : I to be believed, that when a man was once soundly ing, it will be soon enough to send the gospel out felt his cold face, kissed his lips, and handled his converted, he could not fall from grace-that he little cuils! Then I exclaimed : "O God! it is was converted forever. There were various arguenough ! Stricken, smitten, and afflicted, the ments by which men defended this doctrine. Not wandering child of pious parents, who have long | many reason so now, because we are passing out There are churches of almost all shades of opinion, since goue to heaven, will yield. I will kiss, the of the age of mere techinal and disputative theonone of them full, and yet to none of these will rod that smites me; and though I cannot now logy; but many live as though they supposed that they go. It was just so with their fathers. It see Thee in all nature, as once I might have done, by some means or other their Christian life would has been so for three generations. If we wait for yet I do and will hear Thee in the silence of my end asit began, and they would be saved .- Betcher. these to become church-going people, we must heart." They came to remove me, but I said : "Oh no! not yet-not until here audibly, in your presence, and, above all, in the presence of the all-seeing God, I make my vows. Samuel ! deardon't want to go, and they won't go. I call them | est Samuel! thou wilt never come to me, but I will go to thee, in that world where the wicked cease from troubling and the weary are at rest."

HEARTILY.

It is really wonderful how much expression can be thrown into the simple act of hand-shaking. The lifeless, listless touch, that has no more resemblance to the real article than a painted bird to the winged and graceful warbler, leaves but a faint impression on the mind-a cold formality, ; before, he began to serve Christ ; and during these without the suggestion of a soul in it.

"A hearty laugh" not only "helps digestion," but is the outward manifestation of inward health. How much we enjoy it.

The literal definition of the word is " From the oul." We have come to consider the heart such an uneducated, unsatisfactory, and unreliable piece of mechanism-" deceitful above all things, and desperately wicked"--that the possibility of a oul being in it is really encouraging.

every day expression : but "With all my soul" has | new found hope, the minister said : "Mr. Wa deeper significance.

certain to succeed-and the same is true of that will first lead in prayer, and you will follow," which is evil. It is hope alone that puts the iron I This was the very first act of Christian service ; in our nerves. If we saw no prospect of a suc- and to use Mr. W---'s own words, the fire has cessful issue to our undertakings, how could we plurned brighter and brighter on that altar to this In the third place, they all see you and your have any spirit, any soul in our work? When Columbus was on his way to this coun- live." the of ald and ald another one on your

try, the long journey, the discouraging prospect, the ever-increasing distance between them and

BEGIN RIGHT .--- Many a Christian is of little service to the church, because he did not begin right. Having started wrong, it is hard to get back on the right track, and make a new beginning. How much better when one enters on an immediate discharge of duty, as in the following from the American Messenger : 11 201 10 320 oban

Our union prayer-meeting last Sunday evening was conducted by a member of the Young Men's Christian Association, a young married man, and an earnest Christian. After the opening exercises, the leader prefaced a few remarks by a modest allusion to his own experience. Just three years years he had been greatly favored with the conscious presence of the Lord. He ascribed much of his freedom from the darkness and embarrassments which many suffer to the fact that he " started right."

On the very day in which he made a deliberate choice of God's salvation and service, he was joined by a clergyman who had addressed the meeting from which they were returning, and who walked home with him, After some conversation "With all my heart" is merely conventional, 1 with Mr. W----and his wife, who was also in a having chosen the Lord's service, it is your first A good work, engaged in heartily, is almost duty to erect a family altar. Let us all kneel. I day, as I trust it will continue to do so long as we

"YOU HAVE COME TOO LATE."-English papers not long ago sketched a thrilling scene witnessed their loved ones had a depressing influence on at a public excention. As nearly as we can rcthe sailors, and they attempted to mutiny. All call them now, the circumstances were these: On at once, a dark speck rose upon the horizon, and testimony supposed to be reliable, a man was conthe cry of " Land !" was an elixir to every faintvicted of murder and doomed to die. Before the time fixed for carrying the sentence out, facts came to light making it well nigh certain that he was the victim of a conspiracy-that the evidence on which he had been condemned was talse. Efforts were immediately made to obtain a respite, that the proot might have a through sifting, and the uttermost of the case be known. For this it was supposed ample time remained. But somewhere or somehow there was a fatal delay. The day, ily in the work of salvation, or attested more the hour named in the warrant, had been reached; no message ordering a stay had come. But one course remained for the sheriff- to carry his instructions out. To the last allowable moment, however, the officer waited, then led the doomed man to the scaffold. The preliminaries were soon complete, and still no word of any kind. There can be no farther hesitancy ; the signal is given ; THE ONE CHERISHED SIN .- Often from my the trap falls ; the shrouded form quivers in the

Flannels, **GLOVESAND HOSIERY** GREY AND WHITE

SHIRTINGS.

DIAPERS, Osnaburgs and Ducks,

Also-Another lot of

OAT BAGS,

cheaper than ever.

OUR MOTTO IS :--

Good Goods and Fair Prices.

Balance of Stock arriving daily.

SHERATON & CO.,

Queen Street. ' Fredericton, Oct 18, 1867.

forgotten. The singing of the third verse was be wilderingly thrilling. The hymn is as follows :-

My Jesus, I love Thee, I know Thou art mine, For Thee all the pleasures of sin 1 resign; My gracious Redeemer, my Savionr, art Thou, If ever I loved Tt ee, my Jesus, 'tis now. =

I love Thee, because Thou hast first loved me. And purchased my pardon on Calvary's tree; I love fluee for wearing the thorns on thy brow, If ever I loved Thee, my Jesus, 'tis now.

1 will love Thee in life, I will love Thee in death, And praise Thee as long as Thou lendest me breath ; And say, when the death dew lies cold on my brow, It ever I loved Thee, my Jesus, 'tis now.

In mansions of glory and endless delight, I'll ever adore Thee in the heaven of light; I'll sing with the glittering crown on my brow, If ever I loved Thee, my Jesus, 'tis now.

they know that you are a better man, your family is better educated, and every way more respectable, for your habit of keeping the Sabbath. Every time you ride past their houses your example preaches a sermon to them.

ing heart. Back they went with new courage to In the next place, they know that there is a Sabbath school in every church in town, where their tasks, and heartily they labored until the keel of their vessel grated on the shore of the they have large and valuable libraries, where the best men and women instruct and labor for the new continent. good of the children; they know that your chil-Paul understood the true meaning of the word

of which his life was a faithful epitome. What dren show the advantages of the Sabbath school, ever he did, he did it heartily. No man had and that their prospects for life are altogether betabused the Saviour more heartily than he; and, ter, to say nothing about the salvation of the soul, after his conversion, no man engaged more heartin consequence of their having been brought up in such a school.

The assembly then broke up, and most returned | Then, again, they all know there is a Saviour, Teacher, have you pledged your soul to your work? Are you honoring your Master and yourself, by giving your whole heart to his service? "Whatever ye do, do it heartily as to the Lord and not unto men."-Sunday School Times.

window on the sea shore I have observed a little agonies of death. As the last convulsions swept ed to be taking the kingdom of heaven by violence; star shines in glory. Another voice is hushed in religious papers, and magazines, and books, and boat at anchor. Day after day, month after over it there is a cry on the outskirts of the crowd ; and in his addresses you would have thought that, brooking no denial, he would then and there have brook and flow, yet it scarcely moves. While many a brook are a wild messenger rushes, and throws earth; there is one more to serve in heaven." them might enjoy every blessing which the church gallant vessel spreads its sails, and catching the upon the scaffold a document, with the words, Especially did he pity and care for those whom Such were some of the concluding words of the scatters. Now the heathen have no one thing of favouring breeze has reached the haven, this little "A pardon, a pardon." The pallid-faced executno man cared for. "I know how it is," he said, funeral sermon preached by Robert Annan's minis-no man cared for. "I know how it is," he said, funeral sermon preached by Robert Annan's minis-no man cared for. "I know how it is," he said, funeral sermon preached by Robert Annan's minis-no man cared for. "I know how it is," he said, funeral sermon preached by Robert Annan's minis-is all this. They have no Bible, no Sabbath, no bark moves not from its accustomed spot. True ioner only points to the daughing body, and husk-"but I feel a constant hunger and thirst for saving ter on the text, "Enoch walked with God; and solemn worship, no Sabbath schools, no Christian it is, that when the tide rises, it rises; and when ily replies, "You have come too late." "bat I feel a constant hunger and harlots." He preferred ac-poor drunkards and harlots." He preferred ac-poor drunkards and harlots." He was not, for God took him." "He was the be was not, for God took him." "He was the be was not, for God took him." "He was the be be again it sinks, -- but advances not. Why Blessed be God, so justice could not say when cordingly addressing meetings in the open air, in most heroic, devoted servant of Jesus I ever knew," they know nothing of Christ. They can't become is this? approach nearer and you will see. It to doomed offenders Christ brought salvation. places where he was likeliest to meet the class he writes another friend, the Rev. R. White. "It is Christians. But your neighbors-they are not is fastened to the earth by a rope. A cord, Blessed be God, so none can say as the gospel her-

wanted. The coldest nights of winter found him, remarkable that not only Christian sympathies heathen. They are rejecters of the gospel of scarcely visible, enchains it, and will not let aid from Sabbath to Sabbath holds patdon out. But let the condemned sinner beware, lest falling