AN EVANGELICAL FAMILY NEWSPAPER FOR NEW TRUNSWICK AND NOVA SCOTIA.

Rev. J. McLEOD,]

"THAT COD IN ALL THINGS MAY BE GLORIFIED THROUGH JESUS CHRIST." Peter.

[Editor and Proprietor.

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SAINT JOHN, NEW BRUNSWICK, FRIDAY, JULY 2, 1869.

Whole No. 807.

ALBION HOUSE.

JULY 1, 1869.

NEW GOODS,

PER STEAMSHIPS "DORIAN,"

FROM GLASGOW,

AND "UNITED KINGDOM,"

FROM LIVERPOOL.

into which we the righteous run and are safe.' One hundred cases and bales of DRY GOODS, being received, which com- You are a sinner, for 'sin is the transgression of the law,' the voice of which proclaims, in notes of pletes the Stock for this season, comthunder, ' Cursed is every one that continueth not prising,in all things written in the Book of the Law to do

death, and there beneath that rocky mass, lay his believe concerning Jesus Christ? ' Why,' he re- at all disposed to hear the church, and let me tell endure the punishment of so long a life spent in ramains to this day, for no man can move it. Thus suddenly may death come to us, and with that he was a very good and a perfectly sincere infallibly vous irez aux enfirs' [you will go to thine hands be strong (asks Jehovah) in the day what a crushing power will that event overwhelm | man; but that is all.

the unsaved. Christ is a rock, and if you fall not It was a principle with Dr. Fletcher, when priest for the warm interest he took in my welfare, on Him in penitence and brokenness of heart, He reasoning with unbelievers, if they acknowledged and so we departed.' will fall on you in judgement, for thus has He the smallest portion of truth, to make this a posispoken, 'Whosoever shall fall on this stone shall tion-a starting point, from which to go on and

be broken ; but on whomsoever it shall fall, it will argue with them. So he said, 'You believe then made our ears to tingle and our hearts to quake | grind him to powder,' (Matt. xxi. 44.) that Jesus Christ was a truly good, a perfectly

There is yet another storm of which the ungod- sincere man. Now, do you think a good man have come to an end; having shared the fate of ly are in danger, 'The wrath to come !' Then would wish to deceive others, or that a sincere the national civilization of which each was a part. shall be brought to pass the saying that is written, man would use language that must mislead, and The religions of China, Islam, Buddha, and Judea We may never be engulphed in the roaring waves, 'Thou shalt be visited by the Lord of hosts, with that in things of the highest importance?' 'Cer- have all been arrested, and remain unchanged and nor swallowed in the gaping earth, nor buried in thunder, and with earthquake, and great noise, tainly not,' he replied, ' how do you reconcile seemingly unchangeable. Like great vessels the ruins of our habitations, but there is a storm with storm and tempest, and the flame of devour- your admission, that he was a good man, with his anchored in a stream, the current of time flows to which we are all exposed as sinners; for thus ing fire,' (Isa. xxix). But 'now is the accepted saying, 'I and my Father are one !' And when past them, and each year they are further behind saith the Scripture, 'Upon the wicked He shall time, now is the day of salvation.' Remain in they took up stones to kill him, he did not unde- the spirit of the age, and less in harmony with its rain snares, and fire, and a horrible tempest' (Psa. your sins and you will perish. Flee to the cross ceive them, but still asserted the fact of his divini- demands. Christianity alone, of all human xi. 6). But it is also written, 'A man shall be as and you are saved, and will never come into con- ty, adding, 'My sheep hear my voice, and they religions, possesses the power of keeping abreast a hiding place from the wind and a covert from demnation.

And oh, what an everlasting refuge from every Could any mere man say this, or even an angel, the child's soul grows with his body so that when cious Bible reveals our danger and our refuge too. storm will the believer find in heaven ! No ene- or the highest archangel ?' 'Stop,' cried the becomes a man, it is a man's soul, and not a Come, then, dear reader, and let us reason together my will ever scale these jasper walls, no storm of dving man, with an excited voice : 'stop, sir, 1 child's, so the gospel of Jesus continues the soul of on a subject which involves your eternal destiny. temptation will ever disturb the everlasting calm, never saw this before; a new light breaks in upon all human culture. It continually drops its old while we speak to you of Jesus as the 'stronghold no wave of trouble will ever roll aeross the peace- me; stop, sir ! let me think !'

> "But pure, immortal, sinless, freed, We through the Lamb shall be decreed, Shall meet the Father face to face, And need no more a hiding place. -Bury St. Edmund's.

hell.] Mr. Drummond said, 'I thanked the irate | that I shall deal with thee ?'-Good News.

PROGRESSIVE RELIGION.

The religions of Persia, Egypt, Greece, Rome follow me, and I give unto them eternal life.' with the advancing civilization of the world. As forms and takes new ones. It passed out of its ful breast of the glorified saint, no cloud will ever Holding up his emaciated hand, as if fearing Jewish body under the guidance of Paul. In a He is the only shelter from the curse of the law. for a moment obscure the Sun of Righteousness- that even a breath might obscure the new light speculative age it unfolded into creeds and systems. breaking in upon his darkened soul, and with an In a worshiping age it developed cermonies and a indescribable expression of mingled wonder and ritual. When the fall of Rome left Europe without joy, but with eyes intently fixed on Dr. Fletcher, unity or center, it gave it an organization and he exclaimed after a short pause, and while the order through the papacy. When the papacy be-

out into the various sects, each taking hold of

THE LEPERS OF JERUSALEM.

and eyebrows had fallen off; the faces were livid,

bloated, and covered with festering ulcers, and

the eyes bloodshot or blind. The nose of one was

half eaten off, the upper lip of another entirely

gone. The hands of one were fingerless, the arms

of another handless. As we passed them they

extended their diseased hands towards us, and in

name of God, money." O how vividly did those

pitiable objects bring to mind the expression

"the leprosy of sin;" and what an illustration

This malady is beyond the reach of medical

skili. Some years since a French physician, sup-

dreadful disease and died within three months.

gious, but is transmitted from parent to child. It

were they of the power of that Jesus who could

say to a leper, "I will; be thou clean."

MY ROCK.

BY REV. E. G. TAYLOR.

My Saviour is my rock ! When on the scorching sands, The desert heats my spirit mock, A SHADE to me he stands: And waters flow from him, to bless My soul while in the wilderness.

My Saviour is my Rock! A strong DEFENSE, and sure! Though enemies assail his flock. Here are his saints secure ; My shelter in temptation's hour; My refuge, fortress, and high tower !

My Saviour is my Rock ! On him my house I build. And 'mid the tempest's wildest shock, My soul with peace is filled ; No cloud can risc, save he approve ; No storm can my Foundation move,

My Saviour is my rock; My SEPULCHRE is he; In him I'll sleep till he unlock The gates of death for me ;

A LARGE AND WELL-SELECTED

STOCK OF

NEW AND FASHIONABLE

GOODS

DIRECT FROM THE MANUFACTURERS.

FANCY STAPLE DRY GOODS,

TO WHICH

WE RESPECTFULLY INVITE

THE

ATTENTION OF PURCHASERS,

JOHN THOMAS. Fredericton, July 1, 1869.

MAY 1869.

THOMAS LOGAN,

Successor to

SHERATON & Co.,

FREDERICTON,

HAS NOW COMPLETED HIS SPRING STOCK OF

DRY GOODS, CONSISTING OF

DRESS GOODS

Prints, Cottons,

them;' and that none may vainly hope to escape the impending storm, it is also written, ' Whosoever offendeth in one point, he is guilty of all." Whatever, then, may be your character among men, whatever your self-estimation, the curse of

The Intelligencer.

SHELTER FROM THE STORM.

BY REV. C. ELVEN.

The recent disasters both by sea and land-the

wreck, the earthquake and the hurricane-have

for fear, and surely we have exclaimed, 'When

the judgments of God are in the earth, the in-

habitants of the world will learn righteousness.'

the tempest' (Isa. xxxii. 2). It is thus the pre-

but in the person and work of the Lord Jesus Christ. Flee, therefore, for your life, leave alike your sins and your righteousness behind you; abandon all your refuge of lies, and cast yourself | rank he may be in worldly wealth as a perfect wreck on the shore of mercy. Trust only in that ' blood which cleanseth from all sin.' In a word, 'Believe in the Lord Jesus Christ and thou shalt be saved.'

Think also of Jesus as a shelter from the storm of temptation. Satan is a powerful, subtle, unrelenting foc, sometimes with the cunning of the serpent, he will lie in wait to deceive, at others, ' like a roaring lion he will seek whom he may devour;' and if you are an awakened sinner crying for mercy, if you are fleeing to the cross of Christ, marvel not if as he cast down the poor maniac as he was coming to the Saviour, he should also throw you down and tear you.

"For Satan trembles when he sees, The weakest saint upon his knees."

He may tempt you to atheism, unbelief, blasdarts at your soul, for he hath his quiver full of first mother Eve was depraved before she fell, for them. But in Jesus you have a shelter from this she believed the very first lie she ever heard. storm also; only Christian reader, be careful you was in all points tempted like as we are, yet with- with them. out sin.' Nor have we safety only in Him, but comfort ; not only defence, but consolation. 'He is like unto a wall of crystal, which, while it is a defence against the storm, is no obstruction to the beams of the sun. Such a crystal wall is Christ, He shelters us from God's fiery indignation, but at the same time conveys to us the reviving influ-

ences of his love. Then there are storms of outward trial, from these none can claim exemption, however propitious their circumstances; none are so high as to be beyond the tempest's reach. Naaman was a great man, but he was a leper. David a king, but his house was not right with God. Paul was an eminent apostle, but he had a thorn in the flesh. There is some cloud on every landscape, some weeds in every garden, some bitter in every cup. Had we the choice of our own lot, we should choose to our damage; we should prefer always to feed in the green pastures, and be led by the still waters, but we need also the rod, and even that shall comfort us, by leading us to Christ, whose blood and righteousnes are our only shelter from the storm. Beneath the shadow of his cross we dwell secure. Like Job, our friends may fail us in the dark and cloudy day, and give us neither word nor deed of kindness to heal the wounded spirit, but still we know that 'our Redeemer TRUTHFULNESS.

habit of truthfulness. Whatever faults a boy may senger. God's broken law hangs like a storm cloud over have, there is always hope for him if his word your head, the most distant rumblings of which | can only be depended on. There is a conservaare warning you to flee from the wrath to come. | tive influence in the veracity; it will surely lead And be it known unto you, there is no shelter to the correction of faults; but when truth is gone in youth and respectable in age, however low in the cruelties, and the result :

Lying is not a natural fault; but truthfulness is a natural virtue. Is that true, O Mr. Total Depravity? Lying is not natural because it has to be acquired, and it is extremely doubted whether any child would ever tell a lie, if it never heard one. But there are many teachers who show them how to practice it, and when they have fully learned, attribute it all to natural depravity. At a railway station the other day, a little girl was trying to form an acquaintance with a stran- The torture was applied in every case in which That man will carry you off.' Shall this be called lesson number one, in the art and mystery of lying? To judge from the effect produced upon the little child, it was by no means the first lie she had listened to, for she evidently did not believe it. Little children, generally, if not always, believe the first lie they hear, and if this proves phemy, or self-righteousness, and hurl all his fiery their natural depravity ; it also proves that our

It is very common, however, to speak untruthdo not by unwatchfulness, or parleying with sin, fully in fun. This error cannot be too carefully give him a handful for his temptations, for as one avoided. Would you make use of profane or has truly said, 'The haft of Satan's hatchet is obscene language in fun? Why not? Would commonly made of the Christian's wood.' Temp- it be likely to lead to the reality? So it is in ted then, you may be, but here is the way of es-cape, for what Zoar was to Lot, that Christ is to should be responsible for sowing the seeds of deyou. 'We have not an High Priest who cannot ception in its young heart. If we would have be touched with the feeling of our infirmities; but our children truthful, we must be strictly truthful

INDIVIDUAL WORK.

its existence as to suppose that its main business work, Histoire Abregce de l' Inquisition d' Esis to keep itself warm and comfortable by the en- pagne (par M. Llorente) par L. Gallois, Troiseme deceitful cordials to men who will not work the year 1481 to 1820: work of God. The warmth which once they From found in the services of the Lord's house, will die 1481 to 1498, under the administraout of them, and professors will shiver, even in the midst of them, as we sometimes shiver before 1498 to 1507, under the administraa fire, when we seek for that heat without which fire, when we seek for that heat without which he signal to be seen to be seen to be signal to be seen to ous exercise to accelerate the circulation. It surely is not an extravagant demand to make 1523 to 1538, under Manricus..... when we say that no man ought to be a member 1538 to 1547, under Tabera..... of a Christian church, who is not able to point definitely to some work he is doing for Christ, or 1556 to 1597, under Philip II. to assign some sufficient reason why he is doing 1697 to 1621, under Philip IV..... none at all. In many instances it may be almost 1665 to 1700, under Charles II wholly restricted to the home circle. This must 1700 to 1766, under Ferdinand VI. be the case with many christian mothers, who 1759 to 1788, under Charles III ... have families demanding all their available time 1788 to 1820, under Charles IV and energy. It is not for these to climb into

garrets, and dive into cellars, to visit and relieve | the victims of sickness and poverty. Christ has * Burnt alive. found them work in their own house. They are Condemned to the galleys or imprisoned. to make their children the daily witnesses of their piety; they are to convince them that Christianity has not spoiled, but sanctified, and even gloried their motherhood. But there are thousands in our churches who of Ferdinand VII., the number of which is very fied their motherhood. are environed by no such narrow limits. Home considerable. does not present a sphere sufficiently wide to exact and exhaust all their time and energy, and these cannot secure an acquittal either from their conscience or their God, unless they have else-The late Henry Drummond, the wealthy where some well-defined work, to which they English banker, was a disciple of Edward Irving, and having adopted extreme views of the have given themselves as by vow and consecration. There is no slight criminalty attaching to sacraments' was thought to be in danger of that man or that woman, who if the great Husthe Jesuit head of the Propaganda undertook to bandman were to come at any moment of the day or night, would be unable to show him where is his post of labor in the vineyard. If he be the following conversation occurred : neither planting, nor watering, nor gathering out doctrine of the church' that natural bread and stones, nor burning destructive roots, nor mending the fences, what advantage does the vineyard wine were so changed by the act of consecration or its owner reap from his presence at all? And as to become what they were not before. The how will he face the hour of reckoning when only General of the Jesuits replied, ' Beyond all doubt.' those who have toiled will receive wages .- Rev. 'Then' said Mr. Drummond, ' suppose that some

big tears were rolling his cheeks, 'Sir, you are a came a tyranny, and the Renaissance called for messenger of mercy, sent by God himself, to save free thought, it suddenly put forth Protestantism, my poor soul! Yes, Christ is God; and he died as the tree by the water-side sends forth its shoots The ground work of a manly character is the to save sinuers ! yes, even me !' - American Mes- in due season. Protestantism, free as air, opens

THE INQUISITION IN SPAIN.

Religions Intelligencer,

Here the reader may get an idea of the Inquicredit, honor, respect, and reliance, all are gone. sition-the work of the Romish church-the The child that nevers tells a lie, will be reliable grounds on which the accused were submitted to

> The Roman Catholics, not only in Spain but in ther countries, since the turn of affairs in the ome of the Inquisition, have been striving to get rid of the odium of that infernal species of persecution, by asserting that it was the work of the civil authorities and not of the Romish Church ; but the facts are too well established in history, even on Roman Catholic testimony, to be denied at this day. The Church was the directing brain, suspicion was entertained of a man's opinions and sentiments, nor is it possible indeed, to compute to better.-Atlantic Monthly. with any certainty the number that perished beneath this ghastly tyranny. They are to be reckoned, not by thousands, but by myriads on myriads. ' If the accusers,' says the historian, ' were ever so infamous, the accusation was deemed valid; and even anonymous informations, sent by letter, were thought sufficient evidence. The dearest friends and kindred could not, without danger, serve any one who was imprisoned on account of religion; to convey to those who were thus confined a little to "dwell alone," they are not confined to their So it is when believers die. They come to the voring the heretics; no lawyer dared to plead even for his own brother.' The Pope gave the Kings vii. 3; Luke Xvii. 12, 13. nquisitors unlimited powers as judges delegated by him, and immediately representing his person; lepers sitting in a row by the wayside as we enthey were permitted to excommunicate, or sentered the Jaffa gate. More disgusting objects in tence to death, whom they thought proper, upon

continued obstinate were to be burnt, and those The Edinburgh Spanish Evangelization Society Whenever a church so far mistakes the end of has just published a table translated from a French

joyment of its ordinances, it is certain to discover Edition, Paris, 1824, giving a recapitulation of its error sooner or later. Ordinances will prove the victims of the Spanish Inquisition, from the Allah, bucksheesh;" that is, "Traveller, in the

> tion of the Inquisitor-General, 10,220 6,840 97,311 2,592 829 32,952 8,564 2,232 48,096 517 to 1521, under that of Adrian 560 21,885 1521 to 1523, Interregum 112 4,481 324 2,260 1,125 11,250 840 420 6,520 1.820 660 3,900 1,845 18,45 1,840 662 10,716 It is not, however, generally considered conta-8,862 1,428 14,080 1,632

36,168 18,049 281,250 † Burnt in effigy.

1,600

760

6,600

2,120

A noble Prussian lady, who visited Jerusalem in 1865, was so affected at the sight of thes afflicted ones, that she purchased a house and Thus the number of victims in Spain alone, grounds outside the walls of the city for the purfrom 1481 1820, amounts to 335,467, not including those who had suffered imprisonment or conbose of founding a "Lepers' Home;" and May 20, 1867, a Moravian missionary and his wife arrived at the Holy City and took charge of the THE ONLY ROCK .--- I once knew a poor, ignorant W. Brown. TRANSUBSTANTIATION.

them is not prohibited.

Then with his saints shall I arise, And reign with Jesus in the skies. -National Baptist.

BEAUTIFUL SIMILE .- An Alpine hunter, ascendsome human need; Lutheranism, Calvanism, ing the Mont Blanc, in passing over the Mer de Methodism, and various other 'isms.'-Chris- Glace, lost his hold and slipped into one of those tianity blossoms out into modern science, liter- frightful crevasses by which the sea of ice is cleft ature, art; children, who indeed often forget their to its foundations. By catching himself in his mother, and are ignorant of their source, but which swift descent against the points of rocks and proare still fed from her breast and partake of her jecting spurs of ice, he broke his fall, so that he life. Christianity, the spirit of faith, hope and reached the bottom alive, but only to face death love, is the deep fountain of modern civilization. in a more terrible form. On either hand the icy Its inventions are for the many, not for the few. walls rose up to heaven, above which he saw only Its science is not hoarded, but diffused. It clevates a strip of blue sky. At his feet trickled a little the masses, who every where else have been stream, formed from the slowly melting glacier. trampled down. The friend of the people, it tends There was but one possible chance of escape-to to free schools, a free government, the abolition of follow this rivulet, which might lead to some unslavery, war, vice, and the melioration of society. known crevice or passage. In silence and terror We cannot, indeed, here prove that Christianity is he picked his way down the mountain side, till the cause of these features peculiar to modern life. his farther advance was stopped by a giant chiff But we find it every where associated with them; that rose up before him, while the river rolled and, so we can say that it only, of all the religions darkly below. He heard the roaring of the of mankind, has been capable of accompanying waters which seemed to wait for him. What man in his progress from evil to good, from good | should he do? Death was beside him and behind him-and he might fear, before him. There was no time for reflection or delay. He

paused but an instant, and plunged into the stream. One minute of breathless suspense-a sense of Just within Zion's gate, and close to the wall darkness and coldness, and yet of swift motion, as of the city, we saw a row of wretched hovels, if he were gliding through the shades belowcalled "houses of the miserable ones," because and then a light began to glimmer faintly in the occupied by a colony of men, women and children | waters, and the next instant he was amid the suffering from the terrible malady of leprosy. green fields and the showers and the summer Though, as in ancient, times, they are compelled sunshine of the vale of Chamouny.

houses, but are permitted to sit "at the entering bank of the river, and it is cold and dark. Nature in at the gate" to ask alms. Lev. xiii. 45, 46; 2 shrinks from the fatal plunge. Yet one chilling moment, and all fear is left behind, and the Never can we forget a company of miserable | Christian is amid the fields of the paradise of God.

ARE MINISTERS HIRELINGS ?- " Are you the human flesh can hardly be imagined. The hair man we've hired to preach for us?'

' No, sir; I am not.'

"I beg pardon; are you not the minister ?" 'Yes, sir; I am pastor of the church here; but do you really think I have been hired to preach for you?"

"Why, yes, sir; I was at the meeting when the vote was taken to raise the money. Did you not come here expecting to receive a salary ?'

'Certainly; and so does the Governor of this State enter upon his duties expecting to receive a salary, but would you say that he is hired to govern the State ?'

'Not exactly.'

" And the reason is exactly this; the Governor is elected to fill a certain office, and when you speak of him you think more of his office than you do of his salary. You do not hire him to do posing he had found a cure, went to Jerusalem to try the value of his discovery; but instead of whatever you wish to set him at, but you elect him to an office, fixed beforehand and expressly helping the lepers, he became a victim of the defined in the Constitution, and then you fix a salary that he may attend to his duties without embarrassment. The same is true of a pastor. You do not hire him to do a job of preaching for is common to see a frightfully diseased mother you. You elect him to an office, ordained by with a bright, healthy child in her arms; but the little one inherits the curse, and in a few years is Christ and defined in the constitution of the church, sure to be a leper. Strange that marriages among and then you affix a salary that he may give himself wholly to the duties of his office.'

'Your theory appears very well ; but what practical difference does it make?' 'Just this. When you hire a man you expect him to do as you say. When you elect a man to an office you expect him to do what the Constitution says.'- Tidings.

the slightest information of heresy; heretics who who repented were to be imprisoned for life.

Sheetings, Table Linens,

CARPETINGS,

Lace Curtains, Oil Cloths, **CLOVES**,

HOSIERY, RIBBONS,

Silks and Velvets,

LACE GOODS,

Parasols,

Ste., Ste., Ste.

NEW BRUNSWICK WARPS.

licted.

THOMAS LOGAN,

Queen Street. Fredericton, May 27, 1869.

weth,' and that from Him, as our head, a sympathetic nerve extends to every member of his mysitcal body, for, ' In all their afflictions He is afflicted.'

We may further contemplate Christ as a shelter from the storm of death. It cannot be denied that many a true Christian anticipates a stormy passage through the dark valley, and are all their life in boudage for fear of death. Yet when the appointed time arrives, the faithful promiser will make his word good. 'As thy days so shall thy strength be.' This the writer has witnessed in in many death-bed scenes. To one just on the verge of heaven (and she was one of the feeblest of Christ's fold) he said, 'You are now passing through the dark valley.' 'No,' she replied, 'it is not dark now, Jesus is here.' To another who had been much exercised in life with the fear of death, on reading that hymn, ' On Jordan's stormy banks I stand,' etc. 'Oh, no,' she said with an exultant smile, 'it is not stormy now, but calm and beautiful.' And so with a gentle sigh she glided into heaven. To some reader the very mention of death may be unw lcome. It must be E. Mellor, England. so to you who have no shelter from that impending and inevitable storm. Oh, what will you do in the swelling of Jordan ? Prayerless, Christless, sinner, whither will you fly ? While the universe

"I DON'T BELIEVE THAT."

taken place?' The General paused, and then ner !' The well known Di. Fletcher, of Stepney, was said, 'Sir, if such impiety were to take place, 1 b - Regret, wonder, love, and gratitude, made up and should fearlessly place himself in its way, does not present a spectacle of greater moral sub- once requested to visit a man who professed to be lieve the elements would be found restored to that old man's feelings. But how narrowly he could you calmly stand by and watch the result? limity than the death-bed of a believer, it can wit- a skeptic. Speaking to him of his need of salva- their natural state.' Mr. Drummond rejoined, escaped hell! Over a century of rebellion against Would his believing there was no danger make ness no more terrific scene than the passing away tion, he pointed him kindly and earnestly to then I understand that in this case the elements Christ! Surely he was a brand snatched from his peril any less? With what frantic haste you of an unregenerate soul from time to eternity! Christ, as the only and all-sufficient Saviour, who would be the subject of two miracles. By the the burning. Think forever, how suddenly this may come upon gave himself a ransom for sinners, that they, act of consecration one miracle would be performed, Aged man ! how long have you lived in oppo- away by violence if need be ! An inspection is respectfully so- you. Upon a high-land valley beneath a tall cliff, through him, might obtain forgiveness, and be by which they would be transubstantiated into sition to Christ? You are at the mouth of the And is the safety of a soul any less precious?

foot a huge mass of rock, that has fallen from the Hearing this, the dying man said, 'Sir, I don't by the act of desceration a second miracle would your guilt upon your head? If not, you surely this fearful danger-resting calmly upon the very face of the cliff. A shepherd was passing by be- believe that: I wish I could, as my dear wife be performed, whereby the elements would be ought to begin at once-ay, this instant-to seek pillow of this fatal doctrine. It may answer to neath the over hanging crag, when suddenly, as if by the finger of God, it was rent away from the ing.' 'But,' said Dr. Fletcher, 'you say you wish ing.' 'But,' said Dr. Fletcher, 'you say you wish in the Jesuits could bear this no longer. His face in the Jesuits could bear this no longer. His face in the pardoning blood of Jesus is the only rock in the pardoning blood of Jesus is the only rock rock, and came down leaping and bounding, fall- you could; and that if you are sincere, is a great reddened, and he rose in wrath, saving, 'Sir, I Jesus, you will eternally regret having hated him for a poor sinner to rest his hope upon. "They ing upon the heedless shepherd, crushing him to point towards attaining it. Now, what do you perceive that you are only a speculator, and not so long. If you die in your sins how shall you are safe who trust in him."-S. S. Times.

AN OLD MAN'S REGRET .- A poor old man, who tion. carried the weight of one hundred and four years . . . Would you wish,' she said, with much warmth, upon his bowed shoulders, once tottered ten miles 'so deprive a part of the human family of eternal to a special religious service.

"How long have you walked in the way of Akin to her folly in reasoning, is that of a perversion to Romanism. When visiting Rome truth ?' inquired the minister.

convert him to a belief in transubstantiation, when hundred and three years and six months in total would coldly steer on alone into the heavenly har-Mr. Drummond asked whether it was the blind and ignorant.

"And now what is your hope ?"

'My hope, sir, is in the Lamb of God, who glory. taketh away the sin of the world. O, to think It is so easy to believe what we wish to believe. of our great chemists, say Raspail or Faraday, were allowed to analyse the elements after con- burst upon me. How can I praise him enough your little child in his blindness should fancy that secrations, would they find any change to have for his wondrous love toward such a poor sin- the approaching railway train would not injure

the body and blood of our Lord Jesus Christ; but pit. Do you intend to go into eternity with all Oh! haste to the rescue, if you have a friend in

lepers in their more comfortable quarters .- S. old lady, who resented as a personal offence the efforts of one who desired to convince her of the unsoundness of the doctrine of universal salva-

happiness ?'

brilliant and talented writer, who speaks of the The old man sighed and said, 'I lived one selfishness of the old ship, Orthodoxy, which darkness, knowing nothing of the way to heaven, bor while the noble Broad-church brothers were willing to cast out a line to all the ship wrecked and perishing, and give them a free passage to

that I should have gone on so long, not caring But when we have woven out the finest web of for my soul, when Jesus was ready to lead me to sophistry, we have not changed matters at all. himself! but it was he at last who made the tinth God's eternal decrees roll on just the same. If

would go out after him, and seize and bear him