

The Religious Intelligencer.

AN EVANGELICAL FAMILY NEWSPAPER FOR NEW BRUNSWICK AND NOVA SCOTIA.

Rev. J. McLEOD,

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

[Editor and Proprietor.]

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SAINT JOHN, NEW BRUNSWICK, FRIDAY, AUGUST 5, 1870.

Whole No. 863.

SPRING, 1870.

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30 CASES AND BALES OF

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Dry Goods,

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Parasols,

a large stock, varied in styles;

COTTON HOSE,

in every price and quality;

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Fredericton, June 3, 1870.

The Intelligencer.

THE BETTER WAY.

BY BISHOP J. WHAYER.

Earnest and persevering efforts are being made to induce men and women to turn away from the vanities and sinful pleasures of this world; yet the vast majority go right on, as if wrong-doing would as certainly end well as right-doing. Now, while I would not call in question the honesty of any man, yet I am well convinced that a vast amount of labor is lost by being misdirected, or in not fully comprehending the nature of man. Now, whilst it is certainly lawful to expose to view, at proper times and in a proper spirit, the evil tendency of any and every evil practice, I am sure it is not the better way to be continually dwelling on that side of a question. We seldom, by a law in our nature, let go an existing attachment, except by the superinduced force of a higher and a stronger one. "It is the lower attachment that is dissolved by the higher." If I were preaching to Chinamen I would not expect to win them from paganism by heaping abuse upon Confucius and Fo, but by letting them see what Christ is; show them a more excellent way—dissolve the lower attachments by the higher. "He that winneth souls is wise."

If we carefully study our own nature we shall be convinced that he who points out to us a better way will be more likely to win us to that way than he who anathematizes any folly to which we may have been attached. The poor drunkard sees a pleasure in the bowl; he sees nothing better. Now, you may denounce it bitterly, but he will cling the tighter to it. But show him a better way, and he will listen to you. Tell him of fountains of pleasures where he may drink, and he will hear you patiently.

What effect does the scoffings and deridings of infidels have upon the Christian's heart? Why, they drive him nearer to Christ. The Christian says: "If you have anything better to offer I will hear you. I will hold to what I have until you can show me a better way." Hence preaching against evil practices may, and does, have a relative value. So long as men take pleasure in drunkenness, gambling, and the like, and know of nothing better, they will fight to the death in order to retain it. The most successful way to turn a Roman Catholic from the worship of the Virgin Mary, is to let him see Christ—what Christ is and what he has promised. Moses said to a friend, "Come thou with us, &c., for the Lord hath spoken good concerning Israel."

Men sometimes fail to consult their own nature. There are some things we possess in common. What will have the greatest influence over me is a question we would do well to ask and answer. Suppose you call upon a man that owns a poor farm, and commence by pointing out all the poor qualities of his farm. He says: "Well, I know all that." Then you try to persuade him to leave it at once. He says: "No; I can not do that; I have nothing better." Now he will only hold it the faster, because you lay siege to all he has. Suppose you change tactics and commence by telling him of a better country not far away, describe to him the excellent quality of the soil, &c., and he will listen to you. You may incidentally, by contrast, refer to the poverty of his farm, but keep before his mind prominently the better country. So in winning men from sin in any of its multiplied forms, whilst it is proper to refer to the evil tendency of their course, the better way is to keep prominently before their minds the fact that there is a better way to travel in. To rightly divide the word of truth requires no ordinary amount of skill.

Herein, I conceive, lies the real power of the Church of Christ; not in constant denunciations of the practices of wicked men, but by such a life as shall demonstrate that wisdom and ways are ways of pleasantness. Herein also lies a great advantage, growing out of open-door experience meetings. Let Christians whose every-day deportment is consistent with their profession, relate, in the hearing of those who take pleasure in sin, something about the better way. They have tried both roads, and are prepared to report. Wicked men will listen, and not a few of them have been won to Christ in this way.

"Glorious things are spoken of thee, O city of God!" "A day in thy courts is better than a thousand. I had rather be a doer-keeper in the house of my God than dwell in the tents of wickedness. For the Lord God is a sun and shield. The Lord will give grace and glory. No good thing will be withheld from them that walk uprightly."

HOW TO PREACH.

The following extract contains very valuable suggestions:

Did you ever hear of an infidel being cured by Butler's Analogy? I never did, though I have often made inquiry; but scores upon scores of them were cured by Whitefield's preaching—not merely of infidelity, but they were converted to a living faith in Jesus. Nor was it the rude and illiterate only who thus surrendered at discretion. Bellingbrooke and Hume stole in among the assemblies, and though they were not converted, they ceased from their scoffs, and trembled like Felix when the preacher reasoned of righteousness and judgment to come; and yet Whitefield could no more have been the author of the Analogy than of the Paradise Lost or of the Great Eastern.

Suppose the work of making a Christian out of a sinner—say Prof. Huxley—were to be undertaken. How would you begin? Would you look out for an athlete trained for the encounter by a perfectly scientific method, who should entangle and capture him in his own diagrams? You might; but I would send after him a second Whitefield, or one out of scores of lesser lights than he, as the likeliest chance. We are admirers of science, taking the word in the sense of absolute knowledge. Let institutions for its culture give themselves

to experiment, speculation and inquiry, and then let the "physicists" strive with the "physicists" of the earth. But some tell us we must have a "learned clergy;" and by "learned" they mean a clergy who shall be trained to cope with the critical "scientist," and confound him by discourse from the pulpit about "periods," "formations," "arrow-heads and bones."

Bishop Lavington once thought that nothing could stand before preaching the *moral* of Christianity. But he changed his voice, and implored the clergy to change theirs. "We have long been attempting to evangelize the nation by discourses of this kind. And with what success? None at all. On the contrary, we have dexterously preached the people into downright infidelity. . . . We must preach Christ, and Him crucified. . . . Jesus, and salvation by His name." Again, not to be too much cast down, we remember how much has been paraded as "modern science" incompatible with Scripture, the proofs of which we were laughed at for considering inconclusive, but which has since been shown to have no foundation at all, and shall our clergy spend their lives in researches and studies to keep ahead of these men in their endless theories and speculations? How long would religion last with its clergy thus occupied? How long the church? What would become of the people? And the last hope of salvation for the "scientist" among them—where will it be?

And how could the devil be better pleased than that the rest of the clergy should busy themselves in writing notes on the classics, disquisitions on the dative case, and the flow of the subjunctive mood; or in adjusting the grandeur of lines to that of modern music; or in studying chronology, anthropology, paleontology and the "pre-historic races," fragments of byres found in Egypt, the true conclusion to be drawn from trilobites found in pliocene sand; and especially in taking the facial angles of apes, and the triangulation of skulls, and estimating the probable ages of bones? Yet we are given to understand that a learned infidelity would flee apace before a learned church thus occupied.—*Prot. Churchman.*

WINNING CONFIDENCE.

It requires but a few grains of common sense to know that a teacher, especially a teacher of religion, is powerless for good without the confidence of his pupils. How to get and retain this vantage ground are the great questions. Such general platitudes as "Love them," "Be what you profess," etc., do not meet the case. Many a teacher who does love his pupils with a strength of affection which would lead him to do anything in his power for them, and who is no hypocrite, nevertheless fails to win that confidence which is essential to effective teaching. On the other hand, declaim as much as we will about the wonder, full sagacity of the little ones in reading character, it is the easiest conceivable thing to deceive them, and they are continually giving their confidence to those utterly unworthy of it.

It would be well for the teacher who is conscious of a lack of this power, to ask himself the question, "In just what respect do I want my pupils to have confidence in me? Do I want them to believe that I am learned? Do I want them to think I am smart? Do I want them to acknowledge and respect me for social position or influence? Or do I want them to feel that I am a devoted, earnest, and intelligent disciple of Jesus?" It is even possible for the teacher to feel that he is settling, the direction of effort is settled.

Assuming the truth of what has been said, I wish to make a few practical suggestions. They are so simple that I am almost ashamed to write them; but as they are constantly disregarded by many well-meaning teachers, I can but think them worth repeating:

1. Remember that what you seek is not gotten of a sense of duty. You cannot lecture it into your pupils. It is, in this respect, like some other things, "the less said about them the better." The more you talk to them about giving you their confidence, the more they won't do it. It is even possible for you to make them feel that they ought to do it, while they know they don't, and believe they can't.

2. Do not be too demonstrative and direct in your efforts to secure what you desire. Not long ago I was at a friend's, and while conversing with him, I noticed a bright, sensitive, nervous little girl of two or three years, playing with her picture-books, and occasionally eyeing the stranger. She was one of those little ones that you feel at once an irresistible desire to "get hold of." I looked over towards her, and said something to papa about her books, but so that she could understand it. Every now and then I threw in something—not about her, but about what I knew she was deeply interested in. She was soon describing a sort of irregular curve around my chair, but at a respectful distance. I talked on to papa. By-and-by I extended the hand a little towards her. We talked on, and the coy little creature kept steadily to her work of getting into my arms over the bulwarks of her innate modesty and infantile timidity. But she kept at it, and conquered. "Well," said her father, "that is the first time any stranger ever got hold of her." What my little girl at eight, with the ejaculation, "O darling little sweet, how I love you," anybody can imagine. You cannot force the flower into bloom; but supply it with nourishment, warmth and light, and it will unfold of itself. Make a direct effort upon it, and you destroy it.

3. Labor continually, and this you may do directly, to strengthen and increase their confidence in others. Small, mean souls make a fatal mistake just at this point. They seem to think that by just as much as they undermine our confidence in others, they win it for themselves. Nothing is farther from the truth. In all proper ways seek to increase the respect and love of your pupils for worthy persons around them, for the superintendent, the pastor, and other members of the school, and of the church—and, above all, for the sinner's best and wisest friend, the Divine Redeemer. In doing this, you are cultivating the very

plant whose tendrils you would have twine around yourself; and in addition to this, you are exhibiting just those attributes of character which are best calculated to win esteem. Do the opposite, and you simply destroy the very possibility of what you seek, by undermining their confidence in everybody.—*National S. S. Teacher.*

THE APPROACH OF DEATH.

I make the preliminary remark, that in most cases where consciousness exists, there is a distinct impression on the part of the patient that a change, the change of death, has come over him. It cannot be described, but there is something in the experience which infallibly conveys this truth to the mind. The expressions which we often hear, lead to this belief, such as, "I am going," "This is death," "This is the last of earth," &c.; or, without words, the hurried and anxious look, or, as frequently, the more calm and silent farewell tokens, reveal to those around, the new and inward experience of death.

A state of perfect consciousness very often exists down to the very last moment of life, and long after both the eye and the tongue have ceased to perform their office. A gentleman whose wife was about to die of an exhausting disease, said to her that he would hold her hand when she was dying, and when she became unable to return his demonstration of affection by the usual mode, he would press her hand and desire her to return the pressure, as a token still of recognition. Long after speech was gone, and every faculty seemed shaded in death, and down to the last moment of respiration, she feebly responded to the pressure of his hand.

A mental condition sometimes exists, and it is of the deepest interest, where there seems to be a quickening of the intellect, or may I not say of the immortal part, to the appreciation of something beyond the boundaries of this world. I think that every one who has been observant of the process of dying, has been sometimes impressed by these manifestations. The martyr Stephen, just before his death, said, "I see the heavens opened," etc. This, we may say, was a miraculous vision, but in this view it demonstrates the fact that while in the body, the eye of the mind may penetrate into scenes beyond the natural. The death-scenes of many subsequent martyrs and men of holy living are on record, whose experiences, somewhat similar, are described. Senator Foot, who died in 1866, after lying quiet for half an hour before his death, suddenly lifted his hands, and with eyes now open and full of unearthly light, exclaimed, "I see it, I see it; the gates are wide open. Beautiful! Beautiful!" and almost immediately expired.

I once stood by the couch of a young woman of intelligence, who was dying of dysentery. A little before her death, the Psalm was read to her containing the passage, "Though I walk through the valley of the shadow of death," etc. When life was almost extinct, her mother asked her if her mind was at peace. She faintly replied, "Yes, I see my way through."

Such cases as the above are, however, the exception to the general rule that even in the full possession of the mental faculties, calmness and resignation are the usual mental characteristics of the death hour. It is generally believed that a religious or irreligious life modifies the manifested experiences of the hour of death. It has not usually proved to be so in my observation. As a rule men die in the same moral and mental state in which they lived. Blessed are they whose life has been cheered by the presence of Jesus. His felt shadow gives a calm and quiet confidence, and every now and then I threw in something—not about her, but about what I knew she was deeply interested in. She was soon describing a sort of irregular curve around my chair, but at a respectful distance. I talked on to papa. By-and-by I extended the hand a little towards her. We talked on, and the coy little creature kept steadily to her work of getting into my arms over the bulwarks of her innate modesty and infantile timidity. But she kept at it, and conquered. "Well," said her father, "that is the first time any stranger ever got hold of her." What my little girl at eight, with the ejaculation, "O darling little sweet, how I love you," anybody can imagine. You cannot force the flower into bloom; but supply it with nourishment, warmth and light, and it will unfold of itself. Make a direct effort upon it, and you destroy it.

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PROMISES TO CHILDREN.

Parents ought to realize, when making promises to their children, that failing to keep them, unless good and sufficient reason is given, is a grievous wrong. Children lose courage under repeated promises that lack fulfillment. Especially is this the case with farmers' boys. They are often promised if they will bring up some calf or lamb by hand, that it shall be theirs; their own to do with as they please. The child, flushed and eager, takes the promise in good faith, runs and tends and feeds his pet until there springs up a mutual affection between the child and the animal. Sooner or later, the farmer disposes of the animal to the butcher, or trades it off as a cow, as if it was his own, which it right fully is not. This is done again and again; and by and by the boy, discouraged with hopes proving false, goes off into the world to labor, and the man never ceases to wonder why none of his boys will remain with him.

This matter was brought up in full force a little time since, by the conversation of an old and respected citizen of B. Said he: "I lost all confidence in my father before I

was fifteen years old, and he a minister, too. We lived on a farm, and every spring there was a lamb or two that would have died only for extra tending; and a calf too handsome to be vealed; and it was, 'There is a job for you, Hiram; you take hold and raise them and they shall be your own.' So I would work and sweat and tend upon the handsome creatures, until I had a number of animals virtually mine. Then the first I knew he got pinched for money and sold them every one. At my indignant protest at this proceeding the answer was, 'Pooh! did you think I should winter all that young trash and be short of hay?'"

No explanation to soften the disappointment. The man continued: "I made up my mind to leave home as soon as I was old enough."

If you want your boys to stay at home and respect you, keep their faith in you strong and unflinching.—*Rural New Yorker.*

HINTS TO YOUNG CONVERTS.

So the writer heads the following practical Christian counsel. But we do not see that it is not applicable to older Christians as well:

1. Consecrate yourself to Christ completely. Time, talents, opportunities, power of body and mind, are all to be given to Him.

2. The grand daily question of life is to be, "Lord, what wilt Thou have me to do?" The smallest as well as the greatest matters are to be settled by it.

3. Never pick and choose among the commandments of God.
4. To learn duty, read the precepts of the Bible in the light of an earnest piety.

5. Never let mere want of feeling hinder you from following out a plain path of duty. If duty calls, follow and let feeling alone.
6. Never be afraid to say "No."

7. Hold up your light bravely, though it be a rushlight.
8. Let nothing hinder daily reading of the Bible with prayer.

9. Do not examine your own heart and motives too closely. It is like a child pulling up a plant by the roots to see whether it is growing. Rather place your soul where the beams of the Sun of Righteousness and the dew of the Holy Spirit may fall upon it daily, and you will grow in grace inevitably.
10. Speak to the impenitent of Christ and His salvation. Remember the care, and the prayers, and the effort bestowed upon you. But remember, too, that the life is more powerful than mere words. "This ought ye to have done, and not to leave the other undone." Let the two—words and life—agree; so shall your influence be great.

11. See to it that your religion makes you a better son or daughter, a better clerk, a better student, a better friend, a better workman. "By their fruits ye shall know them." 12. Strive to show forth the "beauty of holiness," by sympathy, by courtesy, by a delicate appreciation of other's feelings, by forgetfulness of self.
13. Do not set yourself up as a standard. Shun all censoriousness, especially towards elder Christians who may not look at things just as you do, remembering that each one "to his own Master standeth or falleth," and not to you.

14. Let nothing keep you from the Saviour. Never be tempted to stay away from Him by coldness, by unbelieving doubts, by past neglect, by present fear, by anything, for remember that it is "a faithful saying, that Jesus Christ came into the world to save sinners." Be more intimate with Him than with your dearest earthly friend.
15. Never resolve in your own strength. Resolutions are of no avail simply as such. A child, looking to Christ, is stronger than a strong man armed. Be resolute in looking to Him for strength—this is all the resolution you need to make, for

16. "Without me, ye can do nothing." Let this be the settled conviction of your soul, for without this, all else is unavailing, and all effort to grow in grace will be as useless as to build a house on the shifting sand.
- Finally. Do not be discouraged if you fail greatly in everything. If you were perfect, what need would you have of a Saviour? "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you; for whosoever asketh receiveth," &c. "If ye, then, being evil, know how to give good gifts to your children, how much more shall your Heavenly Father give the Holy Spirit to them that ask Him?"—*Advocate.*

SAGE COUNSEL.

A minister, somewhat in years, a while ago sent the following quaint epistle to a younger brother in the ministry. It may be good for others:—

DEAR BROTHER:—I sometimes write to young men because they are strong. Remember,—

1. That human happiness, like Hebrew verbs, have no present tense.
2. That human friendship, like glass, is easily broken; not easily mended.
3. When you know not what to do, never do you know not what.

4. Never covet high places, where 'tis difficult to stand and dangerous to fall. We find the Saviour on the pinnacle of the temple but once. What company had he there?
5. Be no respecter of great personages as such. Remember the figure 9, though the highest number, owes its consequence not to its head, but to its curved appendage. Without that it would be 0.
6. Desire no rapid growth. When the clock has struck 12, it does not strike 13 next. The full moon grows no larger.

7. Never scare off a fly with a club when a feather will do as well, and remember that you can take more flies with a gill of molasses than with a gallon of vinegar.
8. Avoid debt. He that pays down will not be called to pay up.
9. Ministers must not only eat their bread by the sweat of their brow, but by the sweat of their brains.

10. Let not your sermons be like a serpent, smallest at the last end, but rather as a scorpion, whose sting is in his tail.

12. Have special care of those members who were born in a storm, as they are prone to wait a storm to live in.

14. I began with a verb; I will conclude with a case. May you never be found in the *accusative*, and never come out in the *vocative*.—*Religious Herald.*

PROFANITY.

One of the most common, and yet a most disgusting vice of the day, is the use of profane language. The good Lord says: "What comes out of the mouth defileth the man." Then some men are terribly defiled within. Some love to hear themselves talk, and are yet so barren of ideas that they try to render emphatic their commonplace utterances by senseless oaths in every sentence they utter. Few profane swearers have an idea of the terrible nature of their sin, or of its effect upon themselves. If the consequences of this terrible vice only resulted in the intense disgust of those who are unwillingly forced to hear it, the sin would not be so dangerous; but when the influence of the swearer's oaths is considered, the effect of this heart-hardening sin of blasphemy, upon the swearer himself, the matter becomes of terrible importance, and deeply alarming. In the assumption of the power of God, in damning his own soul, the swearer commits the sin of blasphemy, the most blighting to the soul of any of the sins prescribed in the word of God. From a moral and social point of view it is a low, vulgar and senseless habit, that no one with a particle of respect for himself or others should engage in.

A correspondent writes to the *Standard* of an interview held in Madrid with a converted Spanish Priest who is now preaching a free gospel. Says the writer:—

"Next to Madrid, Seville is the most flourishing mission station. In the latter city a great cathedral holding ten thousand people, has been purchased of Government, and a seminary, with three professors and seven students, at present, has been established. One of these professors is another Simon, who has long been waiting for the day of the Lord's coming, not waiting, but working and suffering. In the principal square of the city, a bible-stand is open every evening, where the Scriptures are sold at prices just high enough to insure honest purchasers. In the beginning of the reformation these stands, raised in every important city of the peninsula, were thronged with eager buyers, so that during the first fifteen months 130,000 volumes were shovelled on the thirty land. Last month, with ten cohorts labouring in the different provinces, 7,700 portions of the word of God were sold, a decreasing average, but sufficient to make the lovers of truth rejoice. As Mr. Corfield, the venerable missionary and agent of the British and Foreign Bible Society, says, though our stores may be closed, and ourselves driven away by some sudden, unfavorable turn in the revolution, we are certain that the Bible can never be shut out of Spain again."

Young's *Advocate* says:—One of our excellent religious exchanges publishes an advertisement of California wine, and editorially says of it: "We insert it in the interest of temperance and good morals." Another comments upon it as follows:

"That's just what the manufacturers of California wine in Chicago, from whiskey and drugs, say. That's what the dealers say in California; but the fact is there is more drunkenness in that State of pure wines than in any other in the Union. A Baptist minister, writing us from the wine-growing districts, a short time since, said: 'I came here with the old opinion that plenty of wine would promote the temperance cause. I am cured. When I see whole families, father and mother, boys and girls, made drunkards by the produce of their own vineyards, I am convinced that wine-making is a curse. California is becoming a State of drunkards. The people are not satisfied with their wine. It creates an appetite which brandy and other stronger drinks alone can satisfy. You have no idea of the terrible drunkenness which exists in the wine-producing districts.' The idea of making, or using, or advertising wine in the interest of temperance and good morals, in the light of facts, is simply absurd. Wine and beer-drinking are the recruiting-stations at which drunkards are made."

Once a Sabbath-school teacher remarked that he no longer buys the truth, makes a bargain; and inquired if any scholar recollects an instance in Scripture of a bad bargain.

"I do," replied a boy. "Esau made a bad bargain when he sold his birthright for a mess of pottage."

A second said: "Judas made a bad bargain when he sold his Lord for thirty pieces of silver."

A third boy observed: "Our Lord tells us that he makes a bad bargain who to gain the whole world loses his own soul."

I have seen a good many boys in my time who have made bad bargains. Some change the Sabbath-school for the street; and home for wicked company; and the Bible for bad books; and health for tobacco. They always get the worst of it. Boys, look out for these bad bargains.

THE FIRE OF LIFE.—Rev. T. Dewitt Talmege, of Brooklyn, recently closed a sermon as follows:—

Seated at a country fireside, the other day, I saw the fire kindle, blaze, and go out, and I gathered up from the hearth enough for many reflections. Our mortal life is just like the fire on that hearth. We put on fresh faggots, and the flame bursts through and up, and out, gay of sparks, gay of flash, gay of crackle—emblems of boyhood. Then the fire reddens into coals. The heat is fiercer, and the more it is stirred the more it reddens. With sweep of flame it clears its way till all the hearth grows with intensity—emblem of full manhood. Then comes a whiteness in the coals. The heat lessens. The flickering shadows have died along the walls. The faggots drop