

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]

Vol. XX.—No. 47.

SAINT JOHN, NEW BRUNSWICK, FRIDAY, NOVEMBER 21, 1873

Whole No. 1035.

ALBION HOUSE,

FREDERICTON, N. B.

SEPTEMBER 19th, 1873.

NEW FALL GOODS

Per Steamships "LADY DARLING," "SIDONIAN," "AUSTRALIAN," and "ISMAILIA."

MILLER & EDGECOMBE,

BEG to announce that they have received by the above Steamships a large Importation of

STAPLE AND FANCY

Dry Goods,

For the Fall and Winter Trade. Now ready for Inspection:

DRESS GOODS, PRINTS, Shawls, Tweeds, Cloth Jackets, Grey & White Cottons, Fur Mufts, Felt Skirts, and Collars, &c. Yarns, &c.

CAMP BLANKETING.

Grey & White Blankets, BLACK GOODS.

ALPACAS, QUILTS, MERINOS, CRAPE CLOTHS, PERSIAN CORDS, SATENE CLOTH, &c.

Balance of STOCK by following Steamers.

MILLER & EDGECOMBE,

Fredericton, Oct 3, 1873.

NEW GOODS

FOR

Fall and Winter.

Thomas Logan,

FREDERICTON,

HAS now Opened a large and well assorted Stock of NEW

Dry Goods,

SUITABLE to the wants of Purchasers, which he offers at such prices as will defy competition.

DRESS GOODS, SHAWLS,

Flannels, Blankets, Tweeds,

COTTONS, PRINTS, OSNABURGS,

and every description of

COTTON AND WOOLLEN GOODS,

Carpetings

AND DAMASKS CURTAIN.

Ladies' Furs

In MIK, ERMBRE, GREBE, FIT H, ALASKA ELLINK, MUSQUASH, &c.

A FEW PAIRS OF

Men's Fur Gloves.

Good Goods and Fair Prices.

Fredericton, October 1873.

The Intelligencer.

Prospectus for 1874.

THE "INTELLIGENCER" TO BE ENLARGED!

Since the first number of the INTELLIGENCER was issued, it has been enlarged four times: in July 1853, January 1854, January 1856, and Sept. 1862. Those who remember the size of the first number will agree that it has now reached a somewhat vigorous manhood. It was then "less than the least." It is now as large as its neighbors. . . . But we are not satisfied with its present size. Long ago we resolved that just as soon as possible we would enlarge and otherwise improve it. For several months we have been negotiating to this end with our publishers, but only within a few days have we been able to see our way even partially clear in the direction of enlargement. But at length arrangements have been made, and the INTELLIGENCER's arrival at the full age of twenty-one years will be celebrated by a considerable increase in its size.

A NEW SERIES

will be commenced on the 1st of January, 1874, from which date the size of the paper will be increased, so as to give twenty-eight columns instead of twenty-four as now. The length of the paper will be increased in proportion, so that there will be at least one-fourth more reading matter than at present!

It will be seen at a glance that the proposed enlargement will involve a considerable increase in the expenses of publication; hence in taking this step we take no small risk.

THE PRICE

of the paper will be the same as at present (\$2.00 a year) with this exception—that the subscribers pay the postage. We do not anticipate that any of our subscribers will object to this in view of the large additional amount of reading they will have in the new paper. For six years we have paid the postage on our whole issue, a course which has not been pursued by any other paper, though their subscription price was the same as the INTELLIGENCER's. But now that we are about giving our patrons a greatly enlarged paper, we are not able any longer to prepay the postage. The case stands thus: We will give one-fourth more value, i.e., a paper worth (at the present rate) fifty cents more than now; and in return the subscribers will have to pay one-tenth more than now, i.e., twenty cents a year postage. And we are sure that none will think it too much to pay, on the first of January, April, July and October, *five cents* each to the post office from which they receive the paper. . . . Of course all will understand that the postage on all papers will be paid by us up to the first of January next.

THE GENERAL TONE

of the paper will be the same in the future as in the past. What it has been is the guarantee of what it will continue to be. It will continue to be the uncompromising enemy of evil of every kind, and will unmask and condemn it wherever found to exist.

Of every good work—every benevolent enterprise, it is and will be the fast friend and advocate. On all matters touching the public weal it will, as heretofore, be outspoken and fearless. . . . On the

TEMPERANCE QUESTION

its attitude is well known. It believes in no compromise with an enemy that will utterly ruin our country, if allowed to go on unchecked. In every form and on all occasions the INTELLIGENCER will oppose the run traffic with all its power, and to the death. It regards the trade in intoxicants as opposed to God's law, and as the monster curse of the age and country. All the strength of this paper shall be given to weaken and eventually to overthrow its power. We believe in the entire prohibition of the importation and sale of the thing which is the parent of so much wretchedness and woe and death. We are in sympathy with every organization and movement which aims at this much to be desired end, and shall assist them all in our power to accomplish their purpose.

Those who know the INTELLIGENCER know the ground it has always taken in this matter; and they may be assured that its opposition to the evil, and advocacy of measures that will annihilate it, will not be less earnest or persistent.

Under some appropriate heading we shall give from time to time extracts from religious contemporaries, touching current religious topics, and concerning modes of Christian work. In this way we will give our readers a good idea of public opinion on all matters of interest.

OF RELIGIOUS NEWS

from all parts of the world it will every week furnish a summary that will be found fresh, readable and interesting. The news from and of the churches with which we are immediately connected will receive due prominence; while facts concerning the work of the Lord as carried on by other branches of the Christian Church will be carefully collated for the information and encouragement of our readers. . . . The work of God in Foreign lands will be duly and regularly chronicled; and the claims of that work on home Christians intelligently urged. Readers of the INTELLIGENCER may confidently count on knowing each week just what is being done for the spread of saving truth throughout the world.

THE GENERAL READING

always acknowledged good—will not only not be inferior to that heretofore furnished, but will be improved in quantity certainly, and in quality if possible. There will be an occasional sermon by some eminent preacher; Church History; Devotional Reading; Scriptural lessons; articles descriptive of Bible scenes and persons; Sketches of foreign travel; Articles on Church work; Sketches of Christian experience; Random paragraphs, &c., &c. . . . The wants of the younger members of the family will not be forgotten, and there will be each week a certain amount of space devoted to reading adapted to them. . . . There will also be an Agricultural Department, in which we will furnish facts interesting to farmers, who are the majority of the supporters of any paper. . . .

The Market Reports, which are prepared weekly expressly for this paper, are important to farmers, as furnishing reliable information up to the date of each report. They will be continued. . . . Space will also be given to Scientific facts and discoveries; matters which all feel anxious to have information concerning. . . . Sabbath school interests will receive careful attention, and everything done that can aid in so important a work.

THE SECULAR DEPARTMENT

will be full and reliable. A weekly summary of all local and Dominion news will be furnished; and the Foreign news column will be full and accurate. During the session of the Local Legislature a correct report of proceedings will be published; and the doings of the Dominion Parliament will also be chronicled. In a word, a clear and comprehensive synopsis of all events transpiring both at home and abroad—the cream of all that is contained in papers exclusively secular—will from week to week be carefully prepared for the readers of the INTELLIGENCER.

When occasion has demanded we have candidly expressed our views of questions agitating the political and commercial world. So we will continue to do, believing it to be our duty to do what we can to conserve the public welfare in every respect. And as in the past, so in the future, our opinions shall be from a non-partisan and honest standpoint.

We shall also, when it seems necessary, give extracts from speeches of leading politicians, and from articles of leading political and commercial journals bearing on questions of general interest.

Thus we have indicated something of what we purpose doing in the INTELLIGENCER of 1874. The arrangement of the matter will be so that each class will be found under a proper heading; and the general make up of the paper will be improved. In short we purpose doing our best to make it second to none in these Provinces as a religious and family newspaper.

(For other announcements see third page.)

RIGHT SEEKING.

BY THEODORE L. CUYLER, D. D.

Every Christian has need of Christ, and Christ has need of every Christian. We have need of Jesus for strength and salvation; he has need of us for service. How are our necessities for the Christian life to be supplied? And how, in turn, are we to know what Christ would have us to do for him, and how are we to be equipped for the service? The ready answer is: "Seek, and ye shall find." As there are vague ideas in many minds about spiritual seeking, let us note down a few things which are often overlooked.

(1). Our Lord is a free giver; but he puts his best gifts at the end of our searchings. If a Christian farmer needs bread for his household, it would be possible for God to repeat the miracle of the five loaves, and to fill his granary by a single act of the divine power. But this is not his way. The farmer must seek—first with a plow, and then with a harrow, and then with the reaper, and then with the thrasher and the fanning mill; and lo! at the end of several months of busy seeking he finds the heap of golden grain. Agriculture and commerce are but systems of seeking by circuitous methods; and only he who seeketh industriously and skilfully shall ever find. The spiritual life is ruled by the same laws as the secular. God is a rewarder; but it is to those who *diligently* seek him.

I have known a minister to pray for a revival in his church, and then neglect the very methods of preaching and labor which are most requisite to bring about a spiritual awakening. I have heard church members repeat the same hackneyed request in their public prayers, and yet live on in the most careless inconsistency of conduct, and never open their lips to persuade a sinner to come to Jesus. Such prayer simply condemns the utterer. There are foolish fathers who pray for the conversion of their sons, and then come home from church and "make game" of the preaching, and through the subsequent week they play off the most repulsive unworthiness of conduct. How much of such praying will it require to neutralize the effects of such an exhibition of Christianity? It would not be more absurd for a parent to pray that his son be kept sober, while he was offering him the wine-glass every day; or that he might not fall into temptation, while he was buying him licentious books or taking him to see lewd theatricals. The lazy farmer who should kneel down in the midst of his weeds and the thistles of his neglected, unplowed field and pray to God for a harvest, would be a fair illustration of multitudes of Christian professors who ask God to give what they do not lift their fingers to obtain. Must not this type of prayer often be an abomination to the Lord?

Successful seeking of spiritual blessings requires more than faith and more than the utterance of prayer. It requires the earnest use of methods and means to bring about the desired result. It requires co-operation with God. We must work, too, most readily on God's plan, and let God have his own holy and all-wise way. The right kind of seeking, in the right spirit and with the right use of practical methods, *purify faith*. Heaven will reveal innumerable proofs that "he that seeketh findeth." If the skeptic scientist could peep into Heaven to-day, he might find it filled to the gates with a countless cloud of witnesses to attest the glorious fact that God hears prayer and is the rewarder of every soul who diligently sought for him.

(2). Right seeking not only implies an earnest, persistent working with the Lord, in order to secure the coveted gifts; but the right things must be sought; and there are some things that are most essential to healthy, wholesome, effective piety. One thing we need in these days is more of thorough Bible knowledge. If a sea-captain is worthless who is ignorant of his charts, a Christian is ill-equipped who is ignorant of God's Word. It is the soul's compass. The more thoroughly it is ground and baked and eaten and digested the

more you will grow thereby. It is the sword of the spirit. The more it is scoured the brighter it shineth; the more it is wielded the safer you are against the adversary. A vital need of the hour is *more Bible*. The key to the possession of the treasure is one word—search. "Search the Scriptures." Ministers have no monopoly here, although even many of them might profitably give larger doses of God's word, instead of their own thin gruels or flashy syllabubs. But God's book is every man's book. And when we see the happy skill with which such studious laymen as Ralph Wells, and Wanamaker, and Moody, and Sarah Smiley, and Brownlow North handle the Word of God, we realize what is within the reach of thousands of private Christians. We discover how the Sunday school and the prayer-meeting and the home circle might be fertilized by deep delving into the Book of books.

(3). Every church is full of weaklings. They count on the church register; but they count almost nothing in the pulling force or the practicing of Christ's flock. How shall these weak hands and feeble knees be strengthened? We answer: "Seek and ye shall find" strength. Seek it by fervent, contrite praying and seek it by practicing Christ's injunctions. There is no magic in being a healthy and happy Christian. Every growing baby grows by prayer and practice. It prays its mother for milk and bread and then uses its limbs. Constant prayer, constant seeking commands the blessing. If you will search your Bible, you will find twelve texts in which the duty of prayer is coupled with such words as "always," "continuing," and "without ceasing." The Lord says to the farmer: "Seek." "How long, Lord?" The answer is: Every day until the crop is in the barn.

With prayer must be coupled the exercise of every power and possibility of the soul. God has given them to you. Use them. Seek strength by self-denying work. A pull of uphill work upon some "hard case" or in some discouraging labor of love will stiffen your spiritual muscle amazingly. There is only one cure for indolence, and that is effort. There is only one cure for selfishness, and that is sacrifice. The only cure for timidity is to plunge into duty before the shiver comes. The only cure for unbelief is, trust Christ. When you resolutely undertake all these, your strength will become equal to the day. Such practical seeking always finds.

(4). One thought more. Do you wish to know what your Master would have you to do to serve him? A young man of splendid talents once asked Jesus this question, as he lay on the earth overwhelmed with his first view of the Crucified. The answer came quick and it was: "Arise and go into the city, and it shall be told thee what thou must do." Saul the seeker became Paul the finder. Do you wish to serve Christ? Then the man who wants Jesus is the man that Jesus wants. Would you save souls? Seek for them, and ye shall find. And, to sum up all in one line: "Whatsoever He saith to you, do it."

FORWARD.

It is the first step that costs. When the Israelites came up to the Red Sea, the command was, "Speak to the children of Israel that they may go forward." But how? The Jewish leader might well cry out, "We have no fleet to bear us over." "Go forward!" But, Lord, we cannot ford the gulf before us. "Go forward!" Wouldst thou have us, Lord, to perish in the billows? Still the same answer comes, "Speak to the children of Israel that they go forward." The command is peremptory. It admits of no delay. And just as soon as Israel goes forth in obedience to Jehovah's voice, lo! the waves part asunder, and the mighty cavalcade marches through, dryshod! Unhesitating obedience to God always insures a blessing.

Here is a lesson for troubled inquirers. To you comes the command of God, "Go forward." Death is behind you. Hell followeth hard after you. There is no salvation in retreat. Heaven lies before you, not behind. No man ever saved his soul by relapsing into indifference. If you give up you are lost.

1. Perhaps you say, "I have prayed many a time already, and no blessing has yet come." Will you cease to pray then? Yet that brings an answer? As well might a voyager to Liverpool, when one hundred miles from port, put about his helm and steer back to New York; he is almost there; why does the foolish man retreat? How many a soul has quit prayer when the door of mercy was just about opening to them! Go forward.

2. Another one is kept back for fear of ridicule. He cannot stand a laugh. There is a sneer waiting for him at his father's table, or a cutting sarcasm in his counting-room. He wavers before it; he winces under the slightest word, and imagines terrible things in store for himself. Go forward! the sea will open for you, and so will many a heart to cheer you on. You will inspire respect from the very quarter from which you now expect opposition. He is a weakling who is pushed back by a straw.

3. A third person complains, "I am in the dark; I cannot see my way." Then go forward, and get out of the dark. The determination to do your duty will be attended by a luminous discernment in the path of duty. God will show you the way; only go forward, looking for the cross.

4. Unbelief draws back a fourth. There is only one way to conquer doubt. It is to be *bold*. Then, instead of halting, and shivering in an ague-fit of indecision, take a bold, decisive step. End the tottering uncertainty by going forward, "looking to Jesus."

The only way to do a thing is to do it. God gives strength to the obedient. He has no promises for cowards, or double-minded, vacillating doubters. He bestows grace on those who try to do their duty. His grace is all-sufficient for you. The deepest sea of difficulties will divide its waters for your advancing footsteps, just as soon as you determine to obey that voice which says to you, *Go forward*.—Christian Banner.

DO-NOTHING CHRISTIANS.

Spurgeon is famous for holding up a glass for people to see themselves in. Many take a look and don't like it. Others rather enjoy the sight, supposing all the while they are seeing somebody else. Here is a chance for some "to see what they can see":—

Our churches have a vast host of people in them that do nothing at all. We have a large number of people in communion with us who have names might as well be struck out of the church book, for all the good they do. It is true they subscribe to the minister's support, and so they serve God by proxy. They have paid their pew rents; and that is all they intend to do. They sit under the Gospel ministry; they do sit under it, and that is all they do. They neither walk nor live nor act under it, but sit there like dead things, although they be alive. "Nay," says another large portion of the church, "we do not like people who are lazy and idle. We serve God, but you do not expect us to serve Him to so preposterous an extent as some enthusiasts would wish. We, sir, are for doing things according to rule and role. We find out our duty, and do it, but take care never to do any more." Ay, and that is another staff of men, the use of which I never could see. And there is another class who say, "O, every man ought to serve God as much as he can; I used to do so and so," and they are continually delighting you with the story of what they used to do. That kind of tale is current everywhere. The minister says, "Ah, I used to do so and so." The Sunday-school teacher used to be at his class early, and he used to be so attentive to the scholars; but he thinks he has done so much that it is now time for him to lie still and retire from the business a little, and let some one else take a turn. And so a large part of our troops are lost in the day of battle, some of them because they have fought so well in other battles that they think they have no need to fight again; others, because they will not fight at all, and others because they do not see that the commanding officer commands them to rush to the battle; and therefore they tarry behind, whilst those who delight in the law of the Lord bear all the brunt of the fight.

WHY THE RED SEA IS CALLED RED.

A question that has puzzled scholars found a solution some time since in the observation of a submarine diver. Smith's Bible Dictionary discusses learnedly the name of the Red Sea written *he erythra thalassa* in the Septuagint. The dictionary surmises that the name was derived from the red western mountains, red coral zoophytes, etc., and appears to give little weight to the real and natural reason which came under our American's notice. On one occasion the diver observed, while under the sea, that the curious wavering shadows, which cross the lustrous, golden floor like Fraunhofer's lines on the spectrum, began to change and lose themselves. A purple glory of intermingled colors darkened the violet curtains of the sea chambers, reddening all glints and tinges with angry fire. Instead of that lustrous, golden firmament, the thalassphere darkened to crimson and opal. The walls grew purple, the floor as red as blood; the deep itself was purpled with the venous hue of deoxidized life currents.

The view on the surface was even more magnificent. The sea at first assumed the light tawny or yellowish red of sherrywine. Along this wine colour grew instinct with richer radiance; as far as eye could see, and flashing in the crystalline splendor of the Arabian sun, was a glorious sea of rose. The dusky red and sandstone hills, with a border of white sand and green and flowery foliage, like an elaborately wrought cup of Bohemian glass, sparkling with brilliant flowers, held the sparkling liquid petals of that rosy sea. The surface examination, proved to be covered with a thin brickdust layer of infusoria slightly tinged with orange. Placed in a white glass bottle, this changed into a deep violet, but the wide surface of the external sea was of that magnificent and brilliant rose-color. It was a new and pleasing example of the lustrous, every-varying beauty of the ocean world. It was caused by diatomace, minute algae, which under the microscope revealed delicate threads gathered in tiny bundles, and containing rings, like blood-disks, of that curious coloring matter in tiny tubes.

This miracle of beauty is not without its analogies in other seas.—Lippincott's Magazine.

THE UNSEEN INHERITANCE.

An aged Christian man was on his death-bed, and was happy in his prospect of soon entering into the joy of the Lord. He had a brother who had made the world the great object of his life, and who, of course, was very poor toward God, and with all his worldly shrewdness was so short-sighted as to have made no provisions for the world to come, and had no idea of enjoying an inheritance beyond the grave.

His dying brother had given greater attention to the acquirement of true riches than to the realization of worldly wealth; and in his infirmities and sickness he required that Christian friends should minister to his necessities, as the holy women ministered of their substance to the Lord.

When his rich brother came to see him, he upbraided him for giving so much attention to the things of God, and giving so much of his substance for religious purposes, and subjecting himself to poverty, when, if he had followed his advice and example, he might now have been in the enjoyment of plenty, instead of being, as he termed it, a burden to his friends.

With great calmness and earnestness the dying saint replied—waving his hands toward his poor, self-deceived brother,—"Quiet! quiet! Whist, whist, Tom! I have a kingdom as begun upon and an inheritance that I have as yet seen."

Who was the richer of the two brothers? The one who had his good things here in this perishing world, or the one who was begotten

again to a lively hope by the resurrection of Jesus Christ from the dead, and knew that he was heir to an inheritance which is incorruptible and undefiled, and that fadeth not away, reserved in heaven?

Dear reader, while you provide for things honest in the sight of all men, let your chief care be, not to be rich in the world's estimation, but to be rich in the estimation of God—to have a good hope through grace of enjoying the everlasting inheritance which is laid up in heaven for all believers.

Supposing that you have "much goods laid up for many years," and have no hope for eternity—and God should say at this moment to you, "Thou fool, this night shall thy soul be required of thee; then whose shall those things be which thou hast provided?" "So is he," says Jesus, "who layeth up treasures for himself, and is not rich toward God."

RANDOM READINGS.

No MAN was ever so much deceived by another as by himself.

CUSTOM may lead a man into many errors; but it justifies none.

THE USUAL FORTUNE of complaint is to excite contempt more than pity.

WE CAN HARDLY learn humility and tenderness except by suffering.

MAN judges our motives by our actions. God judges of our actions by our motives.

No MAN is so thoroughly our creditor as he who makes us think.—Frederic R. Morrin.

God is fashioning the human heart for future joy. He only sounds a string here and there, to see how far his work has progressed.

SECRET KINDNESSES done to mankind are as beautiful as secret injuries are detestable. To be invisibly good is as god-like as to be invisibly evil is diabolical.

BE NOT ANGRY that you cannot make others as you wish them to be, since you cannot make yourself what you wish to be.—Thomas G. Kempis.

AS OUR SUFFERINGS are ordered by a Father, 'tis the portion our Father gives us to drink; and whatever bitter ingredient there is in it, still it is of a Father's procuring, and why should it be to poison, and be afraid of it?

ANGER is like the waves of a troubled sea; when it is corrected with a soft reply, as with a little strand, it retires and leaves nothing behind but froth and shells—no permanent mischief.—Jeremy Taylor.

MEASURED by the true standard of things, intellectual progress is of little account compared to advance in the power of unselfish love. The lowest of human beings is, not the dullest and most ignorant, but the most unloving; and the highest is, not the cleverest or most learned, but he who hath the warmest sympathies.

PRAYER is the peace of our spirit, the stillness of our thoughts, the evenness of recollection, the seat of meditation, the rest of care and the calm of our temper. Prayer is the issue of a great mind of untroubled thoughts; it is the daughter of Charity and the sister of meekness.

ONE may live as a conqueror, or a king, or a magistrate, but he must die a man. The bed of death brings every human being to his pure individuality, to the intense contemplation of that deepest and most solemn of all relations, the relations between the creature and his Creator.—Webster.

DEATH is the harmless thing that a poor shepherd suffered yesterday, or a maid-servant to-day; and at the same time in which you die, in that very night a thousand creatures die with you, some wise men and many fools; and the wisdom of the first does not quiet him, and the folly of the latter does not enable him to die.—Jeremy Taylor.

VAIN REGRETS.—Oh, the anguish of that thought that we can never atone to our dead for the stunted affection we gave them, for the light answer we returned to their plaints or their pleadings, for the little reverence we showed to that sacred human soul that lived so close to us, and was the divinest thing God had given us to know.

THE LILY.—In all Buddhist temples is a tall and broad-leaved lily, which stands directly on the front of the altar. Its idea is as beautiful as its workmanship; it represents that just as the pure white flower may grow out of the mire and filth, and blossom into loveliness, so may the heart of man raise itself above the wickedness and corruption of the world unto a state of spotless purity.

KING PHILIP, of Spain, calling queen Elizabeth's ambassador to him, pulling a small map of the world out of his pocket; and covering the spot designed to represent England, with his little finger, jeeringly asked the ambassador: "where was England?" On comparing the pomp of the present world, with the glory that shall be revealed: we may justly ask: "where and what is the present life, when set in competition with the bliss that flows at God's right hand?"

WORKING AND WAITING.—There are two things that always pay—working and waiting. Either is useless without the other. Both united are inevitably and inevitably triumphant. He who waits without working is simply a man yielding to sloth and despair. He who works without waiting is ever fatal in his strivings, and misses results by impatience. He who works steadily and waits patiently may have a long journey before him, but at its close he will find his reward.

THE AUTUMN OF LIFE.—It is the solemn thought connected with middle life, that life's last business is begun in earnest, and it is then midway between the cradle and the grave, that a man begins to marvel that he let the days of his youth go by so half enjoyed. It is the pensive autumn feeling, it is the sensation of half-sadness that we experience when the longest day of the year is passed, and every day that follows is shorter, and the light fainter, and the feeble shadows tell that nature is hastening with gigantic footsteps to her winter grave.—F. W. Robertson.