

The Evening Mail

AN EVANGELICAL FAMILY NEWSPAPER FOR NEW BRUNSWICK AND NOVA SCOTIA.

Rev. J. McLeod,

Vol. XXI—No. 30.

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

SAINT JOHN, NEW BRUNSWICK, FRIDAY, JULY 24, 1874.

Editor and Proprietor.

Whole No. 1070.

THOS. LOGAN

The Intelligencer.

Summer Goods.

NEW GOODS.

CARPETINGS.

WINDOW DAMASKS.

CORNICES, FRINGES.

HOLDERS AND TASSELS.

GIMPS.

LACE CURTAINS AND

LAMBREQUINS.

AND EVERY DESCRIPTION OF

Window Trimmings.

AND

HOUSE FURNISHING GOODS.

DRESS GOODS.

Shawls, Ribbons, Laces.

Parasols, Hats, Corsets, Gloves, and Hosiery, &c.

Prints, Cambrics, Muslins, Cottons and Shirtings.

Table Linens, Towels, and Handkerchiefs, with a full line of

STAPLE AND FANCY

Dry Goods.

SMALL WARES, &c.

FREDERICTON, JUNE 20, 1874.

ALBION HOUSE,

FREDERICTON, N. B.

SEPTEMBER 19th, 1874.

NEW FALL GOODS

Per Steamships "LADY DARLING," "SIDON,"

IAN," "AUSTRIAN," and "ISMAILIA."

MILLER & EDGECOMBE,

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 Inspe-

Mon:

DRESS GOODS, PRINTS,

Shawls, Towels,

Cloth Jackets, Grey & White Cottons,

For Muffs, Felt Skirts,

and Collars, &c. Yarns, &c.

CAMP BLANKETING.

Grey & White Blankets,

BLACK GOODS.

ALPACAS,

QUILTS,

MERINOS,

GRAPE CLOTHS,

PERSIAN CORDS,

SATEEN CLOTH, &c.

All at our usual Low Prices.

Balance of STOCK by following Steamers.

MOUNT SINAI.

BY THE REV. DR. H. B. HIGGINS.

From the place of our encampment at the

foot of Mount Sinai, we have a view of the

mountain, and the sea, and the land, and the

people, and the things, and the words, and the

actions, and the feelings, and the thoughts, and the

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The right hand peak seemed to me the more

likely, but he decided to almost instant.

Taking a stand on the rock he indicated, the

command of Rahab and some of its adjoining

Wadies was perfect. It must be remembered

that while there is ample standing room in

the one half of plain Rahab nearest the

mount for 2,000,000, there could have been

seen the top of the mountain, the crowd, the fire,

and heard the trumpet's blast, there is also

ample room in the remainder of the plain, and

the adjoining Wadies de Dair, de Sheik, and

Seil Teja for all the camps and animals. The

plain running square up to the foot of the

mount shows this to be the mountain that might

be touched, and rendering bounds necessary

to keep off the people and animals from a too

near approach to the majesty of Jehovah.

Descending from the top to the intermediate

willow, we descended to the left and

passed down a little Waddy on the south

side of Salsafah. We had nothing all day

more difficult than this slipping and sliding

descent. To keep one's feet all the time was

quite out of the question. On our way down

we passed a grove of palm trees, and a spring

of clear ice-cold water. This is the cave of

St. Calistratus, a noted monk of early Chris-

tian times. From this position as Moses and

Joshua were coming down the mountain, they

heard the noise in the camp. "And when

Joshua heard the noise of the people as they

shouted, he said unto Moses, There is a noise

of war in the camp. And he said it is not

the voice of them that shout for mastery,

neither is it the voice of them that cry for

being overcome; but the noise of them that

sing to the Lord. It proved that the cause of

the noise was the worship of the Lord.

At the foot of the pass, a little beyond, is

the hill called Haron, or Hill of Aaron. Our

company not only had proof that afternoon of

the distinctness of the transmission of sounds,

but on another occasion I was heard at a

great distance from the mountain, and was

plainly understood by two of my companions;

and that, too, when we looked like pugmies

to one another.

GRACE FOR PETTY CARES.

In woman's work, more notably than in

man's, there are a multitude of details, un-

interesting in themselves, which occasion

much anxiety in their relations. They are

called "petty cares," but they are by no

means petty in their influence upon the well-

being of the household.

To begin with, it requires great stock of

patience to keep a home simply neat. Dirt,

like sin, is all-pervasive. Hard work will

more suffice for the cleansing of the sitting

parlour, than for the purifying of the

human heart. You can keep your house

things by liberal soap-suds and divers scrub-

bing, beatings, and lustrations; but the

shortest indulgence in easy go-

ings, will mark your housekeeping as

unredeemed. If you never walked—cripples

from their mother's house, like the scound-

rel at Lystra. God's voice to them is, "Stand

upright on your feet!" He commands them

to repent. He offers to them grace. Hold-

ing on to sin keeps them crippled. But the

other way, they look to Jesus! In simple

faith, their feet and ankle-bones will receive

strength.

Reader, if you are one of these gilly-gin-

gled, the voice is to you; and when you

God, you will be on your feet, healed and

happy.—Presbyterian.

A FINE SERMON SPOILED.

The Christian, of Quincy, Illinois, relates

how effectually a fine "sermon" of a smart

young preacher was spoiled by an unpre-

paring father in the ministry who endured

the discourse with much long-suffering. The

minister fairly illustrates the modern prac-

tice of spiritualizing the text of Scripture, and

giving them a meaning foreign to that intended

by the inspired writer. Any judicious hearer

is able to apply privately the same method of

explanation, and no opportunity of doing it should

be neglected.

Said the young preacher: "The ship repre-

sents the church. The four anchors are faith,

hope, love, and prayer. Christians are the

crew. The sea represents the great ocean of

life. The storm that prevailed is the trials

we are by incident here, and the island

of Melita, where 'they' are, is the land of

land, means heaven." The preacher dwelt

with becoming fervency on the importance of

casting out the anchors—faith, hope, love,

and prayer, the necessity of abiding in the

word, and the necessity of abiding in the

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