

### Rev. J. McLEOD,

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

Editor and Proprietor.

# OF h, German, Ameri-ian merchandize, Parlor, Chamber Furniture, China, henware, Lamps, -Plated Ware and imported direct t manufacturers. sed facilities for t-class Goods Vol. XXI.-No. 26.

N. B.

Both.]

AKER,

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N, Jr.,

UP. psia, Croup, tuy. e public, as edies now in n combined) seases men-persons are cents; two a child, tea water three letor, mpobello. John, N. B. es will meet t made to the orders. yeral parties

JRNS

CHURN

SAINT JOHN, NEW BRUNSWICK, FRIDAY, JUNE 26, 1874.

Whole No. 1066.

HOW IS THIS, PROF. TYNDAL.

The Second German Church in New Orleans

I would ends and by Goods Ore mak- I Goods NEW GOODS	The Intelligencer.	the Cave." A sharp ascent brought us into these excavations, which were originally made for mining, and afterward, since the	On the heart of Jesus the woes of all the	TH
icitéd. ALLY.	The INTELLIGENCER is sent to new sub- scribers from the present time till December	Christian era, likely tenanted by the monks, who resorted to these wilds by hundreds. The sculptures on them are mostly Egyptian.	griefs and carried our sorrows." His identity with us is real, personal, practical. It is the	on horse was alor
Fall and Winter.	31st next, for ONE DOLLAR; or from the pre- sent time till July 1st, 1875, for TWO DOL- LARS. Those who subscribe under this offer	such as are seen on the Egyptian temples. I noticed such as the King having the heads of his enemies in his fist as one head and cutting	to us, because love is strange As we rise	The r was pas and h
Thomas Logan,	will receive the paper several weeks for nothing, therefore now is the time to sub- scribe Will each present subscriber en-	From Wady Magarah we entered Wady Ma- atteb-"Valley of the Writing." For my part, I was not at all impressed with the writ- ings. They were very indistinct, so much so	in our spiritual apprehensions we shall over- come this surprise. God is love; Christ is God on love's mission; "the Lord hath laid on him the iniquity of us all." It was no ar-	beast, o ed sava set him. He knew
FREDERICTON,	deavour to send us one new name? THROUGH THE DESERT OF SINAI.	that some of our company passed them with- out seeing them at all. They may belong to a remote time, but I would prefer to regard them more as the idle marks of chance tra-	bitrary imposition, no judicial decree, no legal necessity, no exaction of justice which did it, but love, the purest, highest, sweetest possi- ble love. The burden was spontaneously as-	For h who wo him aw
AS new Opened a large and well assorted Stock of NEW	9th by half-past seven o'clock, we broke camp	vellers or pilgrims. As we struck Wady Feiran, and about noon took refuge under a great rock to eat our	that we might know his love and be saved	the Chr
Dry Goods,	at Ain Musa, and were off on the march by eight. The lading of the pack camels to the uninitiated would seem a hopeless job; but the Arabs are as skilful with tents as sailors are	ture similie, "As the shadow of a great rock in a weary land." It took ho stretch of the imagination to appreciate this figure as, ex- hausted, I throw myself into the deep shadow.	Slowly do men believe in this work of love. A religion of works, law, penalties, sufferings, deserts, they readily receive, but doubt this	of the E by argu
S uITABLE to the wants of Purchasers, which he offers at such prices as will defy competition.	with ropes. Under the hands the several parts promptly took their places, and the ships of the desert moved off with a delibera- tion much like that with which the prow of a	Pushing on through the heat, an indescribable thirst seized upon us. About sunset we came to what the Arabe claim to be the rock which	doctrine of boundless love. Believers even hesitate, they in part cling to legalism, make love secondary to justice and subject to law. Nearly all theories of the atonement, pardon,	claim w revelati was a p
DRESS GOODS, SHAWLS,	vessel moves out of port. The morning was cool and bracing, so most of us preferred to start ahead on foot, the hard, gravelly surface	Moses smote in Rephidim. A large boulder cut from the mountain lies prostrate by the way. Here I supposed we would encamp, but we pushed on till dark, and camped several	holiness, and salvation are more or less dilut- ed by these low conceptions. Many seem to fear that by exalting love, justice will suffer	serted h insuffici
Flannels, Rlankets, Tweeds,	affording most delightful walking. In the soil, the camel tracks, worn by the travel of ages, appeared at every step—sometimes as	miles beyond, at a palm grove and village near Mount Serbal. Here was by far the		reins do allowed
COTTONS, PRINTS, OSNABURGS,	many as eight or ten running parallel, show- ing that camels do not always go in single	most fertile and beautiful valley we had found in the desert. A perennial stream flows through the valley, bordered on either side	for sinners will save in sin without condition, and that has caused many to limit love itself.	patientl
and every description of	file, but often two or three or four abreast, the Bedowin liking to talk as they journey. For two days our way was quite monotonous,	by little patches of wheat, gardens, palm- trees and other trees. Here are villages, and	From every quarter doubt is cast upon the full, broad, glorious truth, that God makes our cause his own, bears our sins and griefs,	the man At las
COTTON AND WOOLLEN GOODS.	the eye alternating at a distance between the white lime-stone hills at Rahah and the sea,	remains of an ancient city, with a church sup- posed to have been Paran. These remains indicate a much higher civilization than any	because he loves us. How can we realize Christ's identity with	persuad
was done that could be by MoKehrie and others to wis the support at the Bard'st body, but all failed	and near at hand entertained with the com- position of the barren desert, the movements	place at present inhabited. This Paran was once an episcopal see, being the centre of a	us? We have something like it in the pur- est, most spiritual, and unselfish relations of	for the apparen

### THE SKEPTIC AND THE BIBLE.

, turn back, or go on.

an could not tell.

BY MATTIE W. TORREY.

region of country through which he assing was in a rude and unsettled state.

ed before, the only text-book necessary for these lessons is a harmony of the Gospels. It elebrated skeptic was once travelling groups the different accounts under one head, rseback through a trackless forest. He and gives each event in historical order. Will lone; and night coming on he found he you try it ?- Reformed Church Messenger.

# DAINTY CHRISTIANS.

the Bible story without the map. As remark-

he knew not what moment he There are certain Christians, so-called, procome upon the lair of a ferocious nounced to be "in good standing" as church or the haunt of still more to be dreadmembers, who, by their actions seem to have ages. His heart failed him. Fears besomething to sustain, which the Christian in ordinary knows nothing at all about. They were not meant for common uses; indeed, m. Dangers lay thick on every hand. ew not which way to go, or whether to e, turn back, or go on. or him there was no kind heavenly father would gently take his hand and lead away from darkness and danger, into and safety. He had always scoffed at Christian's God, and, in his estimation, no God existed. He had been wise in his conceit, much too wise to admit the truth he Bible, and he had done his best, both were not meant for common uses; indeed, they seem set apart rather, for special work. They are punctual at the means of grace, highly devotional in spirit—and critical in judgment. They have given themselves to the service of the Lord, but with the under-standing that the Lord will not use them as He uses others, and that He will demand of them nothing disagreeable. When the time access the meant for common uses; indeed, they seem set apart rather, for special work. They are punctual at the means of grace, highly devotional in spirit—and critical in judgment. They have given themselves to the service of the Lord, but with the under-standing that the Lord will not use them as He uses others, and that He will demand of them nothing disagreeable.

e Bible, and he had done his best, both gument and example, to instil into the s of those with whom he came in contact When the time comes, they work ; and how, pray? They become "presidents" of socie-are not converted. They even go so far in iency as he had never done before. the exercise of conviction as to wonder what down upon the neck of his horse, and ed the animal to go wheresoever he d. For hours his noble steed bore him have been so long allowed to take the place of the true God ! itly on, but whether forward or back-

These Christians believe in other Christians toward hope or further into despair, to a certain extent. That is, they believe there are some good, humble souls, of lilast be was electrified by what he thought limmer of a light, and presently he was inded that, whether friend or foe, some an being was in his immediate vicinity, he light grew brighter, and proceeded, rently, from a watchfire. There are some good, number sours, of the sounds, who have no nerves, and who have good vulgar constitutions. If an epidemic were to break out, the former class think the sounds. ast be was electrified by what he thought

is small in membership and possessed of but is small in membership and possessed of but little financial strength. A note of \$800 fell due on the 12th of April, and the holder of the obligation gave the church to understand that the money must be forthcoming. No extra time would be allowed. In sore dis-tress the good pastor, Rev. J. L. J. Barth, and his faithful official board met to consider what could be done. By "contine in the

what could be done. By "casting in their all" they provided for \$200, but no way open-ed for the balance. In their extremity the pastor said; "Brethren, I have a friend who has promised me that if I should get into trouble in my work, he would help me out if I asked him; and now I am going to that friend, and I want you to go with me." It was suggested that the hour was late, and they had better wait until morning. "No, we had better go now," said the pastor. It was agreed to go at once. "Now" said the pastor, "that friend is my Heavenly Father; and if you are in earnest let us kneel around market, supplying his customers with meat, a gentleman came up to him with whom he had had only a slight acquaintance, and who was no professor of religion, and knowing nothing of the church matters in question, and asking if he knew any one who wanted to borrow \$600, as he had that much to loan. Bro. Troesher said : "Yes; our church wants it."

INE SHOP Carpetings AND DAMASKS CURTAIN Peroprtoir RIGHT, maker and Land "Variable and Ladies' Furs per cent. of fue TINGS In MINK, NG STOVES. ERMINE, HULBERT'S GREBE, ptly, on liberal [Jan. 6 FITCH, ZERLAND. ALASKA ELLINK, he annual meet-he 28rd current, MUSQUASH, &c. ssure, and are eresting report, lustrial section, tress upon the manufacture of ltuted with the decision of chro-urers, and none dmitted. They at the Observa-A FEW PAIRS OF Men's Fur Gloves. deal possible to lass. The jury question as to Co. This firm biting a chro-Good Goods and Fair Prices. ree every con-Fredericton, October 1873. eters. The alth enthusiastic nt of the Fine and humorous ALBION HOUSE, WATCHES, of cturers above FREDERICTON, N. B. OTHERS. King Street atch and Chro-id. [aug 28 SEPTEMBER 19th, 1873. ON, NEW FALL GOODS was a spot to rest. With some of my com-panions I strolled down to the beach and eller, &o. am Street. Per Steamships "LADY DARLING," "SIDON- | was a sunset of rare spiendor. It was really | viends and the Workmen by IAN," "AUSTRIAN," and "ISMAILIA." ERLAND, agen. MILLER & EDGECOMBE, a luminous wheel, the spokes of which centred in the sun as their hub. The sea and shore from Dr. Vail on "The Law of the Lord is Lord is my helper." "The Lord is my Shep-ELLER. BEG to announce that they have received by the above upon much such a sunset; if so a strange home sickness may have crept over them as AGEN, STAPLE AND FANCY

sibly the children of Israel may have looked

home-sickness may have crept over them as

they thought of the land over there, with its

of the strange animals and their singular large population inclusive of the anchorites shame, griefs, and troubles of others as if they ed to go forward, since he could not perish if drivers, with which we were yet to become who lived in the caves round about. better acquainted. The afternoon of the second day, at four

o'clock, we reached Ain Howarah, supposed to be the "Marah" of the Scriptures. "The waters were bitter." There is a single well, partially filled with sand, and at present without water, and close by it a few palm trees. We pushed on two and a half hours more, and camped at Wady Ghurundel. This answers to Elim. Israel journeyed this was the occasion of the first smiting of this was the occasion of the first smiting of this was the occasion of the first smiting of this was the occasion of the first smiting of this was the occasion of the first smiting of this was the occasion of the first smiting of this was the occasion of the first smiting of this was the occasion of the first smiting of this was the occasion of the first smiting of this was the occasion of the first smiting of more, and camped at Wady Ghurundel. three days from Ain Musa and "came to the rock, mentioned Exodus xvii. There are There is a deep and gracious wealth in that His first impression was that he had fallen now two or three slender streams of water, and the whole valley looks as though of a springy nature. I counted near our camp forty-five palms, and there are likely more than a day's march to the wilderness of Sinai, from the mouth of Wady Ghurundel around Gebel (mountain) Humam is impassible to end difficult for men, which considera-tion determines what must have been the route of Israel from Wady Ghurundel. De-

route of Israel from Wady Ghurundel. De-clining a view of the traditional Pharaoh's baths and of Israel's passage of the Red Sea baths and of Israel's passage of the Red Sea baths and of Israel's passage of the Red Sea baths and of Israel's passage of the Red Sea baths and of Israel's passage of the Red Sea baths and sore then ature of its baths and men. We say "took" because baths and of Israel's passage of the Red Sea at this point, we followed the plain caravan adjacent valleys justify any such opinion. I do not think its nature, or the nature of its adjacent valleys justify any such opinion. I do not think its nature, or the nature of its adjacent valleys justify any such opinion. I do not think its nature, or the nature of its adjacent valleys justify any such opinion. I do not think its nature, or the nature of its adjacent valleys justify any such opinion. I do not think its nature, or the nature of its adjacent valleys justify any such opinion. I do not think its nature, or the nature of its adjacent valleys justify any such opinion. I do not think its nature, or the nature of its adjacent valleys justify any such opinion. I do not think its nature, or the nature of its angels and men. We say "took," because our language is imperfect; "we speak as those wild looking men.

given, Numbers xxxiii., 10, but omitted in the account in Exodus. From my own feelings I can well imagine how grateful such a place must have been to them, especially if it was snuff-colored bird with notes combining those the assumed burdens of love, reached at the end of a hot day. The mo-

gravelly beach, the bold dark mountains in the background, combine to give a landscape every way soothing. To them as to us it panions I strolled down to the beach and bathed. The water was as warm as with us in midsummer. While we were bathing there gorgeous, but very different from the sunsets of the Nile, which I had been enjoying so recently. Those of the Nile are distinctively clear, of a greenish yellow hue, the different colors melting into one another as delicately as can be conceived; but this was golden and crimson, more like such as we have in America. An irradiated cloud gave the effect of emanated from it and to keep the Sabbath ding to the riches of his grace."

DEVOTION TO CHRIST.

perfect, converting the soul,"-Methodist.

river of life and green fields, in contrast with

of a life. There are hearts which hear the sins, Taking an instant for reflection, he decid-

ves between Israel in the dry Wady below As the gospel elevates us, this burden-bearing which streamed the ruddy light of a fire. and this stream, and so cut off God's people, well nigh famished, from this water. Israel As the gospel elevates us, this burden-bearing milt degradation shame and mineres the To his shout, and demand for help and shel-

wings, but with notes unlike our black-birds; heart. They are never sooken of as expi-jine us;" and the hard hand reached down dove is heard in the land, these Christians realso some water-birds like our plovers, also a ations of wrath, but as fruits, the sacrifices, a well-worn Biblo.

It is more properly a tree, though at times eve and reciprocate. The sorrows, sympathies, strangers before morning. scarcely rising beyond the dimensions and and desires of the Lord avail nothing to us For the first time in his life he listened to use; they find themselves unnoticed and unmarks of a thorn bush. The bark of the tree until we trust and love in return. In propor- the reading of God's Word. Skeptic as he leans upon their profession or lives. From is light brown, its branches gnarled, its twigs tion to our trust, does the power of love was, he honored the men as they gathered fuil of sharp thorns of about one and a half flood, penetrate and move our souls; the about the fire, reverently intent upon catchinches in length, its leaves small. It usually might of God takes our burdens, bears our ing each word as it fell from the lips of their And grows low, spreading along the ground, but sometimes becomes a large tree. It is the gives infinite consolation. "Faith that works mounted to his bed, and slept soundly until Shittim wood of which the ark of the cove- by love" is receptive, opens the door to the morning, first having made a firm resolve that, nant was made. Saturday evening found us soul, hoists the gate that the river of God from that day forward, he would never again at the end of Wady Solaff, a half day's journey north of Sinai, at the foot of the set all the wheels of the soul to moving in great range which forms the outer wall of sweet accord with the Father's will. Then come a believing Christian, had entered the Sinai. Much as we wished to spend the Sab- we can work out our salvation, for God work- ministry, and like Saul of Tarsus, had learnbath under the shadow of the Holy Mount we in us to will and to do; the strength of Christ ed to love that which once he hated and tried preferred to reverence the law which had is perfected in our weakness, he saves accor- to destroy, he told this story as I have told it to you.

herd, I shall not want;" "Thou hast laid As the earth is but a point compared with most blessed to know that Jesus is working and ministry of Christ, and the best map to distant.

latter class best suited to become nurses and ministering angels; they believe the Lord dewere their own. The bond of union is close, the party proved to be, as he feared, a body of labor, and they withdraw into an aromatic On the presumption that this spot was al-ways very desirable because so well watered, ways very desirable because so well watered, ways to rotain the every pang which pierces the loved bulls that every pang which pierces the loved the spine of the child the sympathy strong; souls are so joined to hunger if no help came to him in that wide safety. They suddenly find that they have a it is maintained by some that it was to retain possession of it that the Amalekites met and fought against Israel. They threw themsel-ves between Israel in the dry Wady below

Then again, if there is work to be done among the poor and depraved, they once more complained, and Moses cried unto God, and guilt, degradation, shame and miseries of our ter. a gruff voice bade him enter, and he found in faeling that they are so tender in feeling, that they positively cannot look upon the sufferings of the destitute; and as Elim, where there were twelve wells of water and three score and ten palm trees and the palm trees and they encamped there by the waters." There are vii., 3-1-7), and further, that when Israel left (xvii., 3-1and three score and ten pain free so it they encamped there by the waters." There are now two or three slender streams of water, now two or three slender streams of streams of streams of the new life within, the essence of confessed the thought came to him that he thing that is not "shocking in the extreme."

at this point, we followed the plain caravan road passing to the east of the Mount Humann, through Wadies Usseit and Thal, till we struck Wady Thayibeh. With the beginning of the day the country grew more precipitons, Mount Serbal even looking up in the remote distance. After winding through the narrow, ibeh, we emerged between two high moun-tains almost instantly upon the shore of the Red Sea (Gulf of Snez). There our camp ings, tears and pardons, sufferings and pray-passed up this upper end of the Wady Feiran. I walked quite alone through its groves, de-lighting in the shade and in the songs of birds. I noticed some black birds with red wings, but with notes unlike our black-birds;

reached at the end of a hot day. The mo-ment the sea shore is struck a refreshing breeze fans the cheek. The sight of the sea, breeze fans the cheek. The sight of the sea, Bush " of Moses, becomes very numerous. fruits of love only to the degree that we beli- before going to bed don't murder defenceless then the special Christians are good, then the special Christians seem of no special

And alas for such when the great congrega-

tions of the earth are assembled and men shall be judged according to the deeds done in the body; when Christ shall put Himself in the place of the lowest who have suffered, and

shall say to the special Christians: "Inasmuch as ye did it not unto the least of these, ye did it not unto Me."- Christian at Work.

> THE NIGHT IS COMING ON, AND I AM A STRANGER."

HOW TO STUDY THE BIBLE. As we were passing down the street from One of the most interesting and profitable our home on the hill, to the little village be- ligion of others, who is at heart censorious, help upon one that is mighty." "Thou hast methods of teaching the four Gospels is by low, in the gloaming, we were met by a man look well at the inside of his cup and of his destroyed thyself, but in me is thy help," are means of the map of Palestine. The four of foreign birth, who stopped suddenly, and look well at the inside of his cup and of his sweet words to those who believe. It is Gospels are but different accounts of the life inquired of us the way to a village four miles

STAPLE AND FANCY In the and green heids, in contrast with the and waste in which they were now jour-ptimes of sile waste in which they were now jour-the mean over the becautes of nature a relief for the sadness of the heart. It was really home-like to turn to our camp under the mean they found they found they found they found they in a twinking he taraed full upon us, and with a source of the sadness of the terms of the taraed full upon us, and which the terms of the taraed full upon us, and with a source of the taraed full upon us, and which the terms of the taraed full upon us, and which the terms of the taraed full upon us, and which the terms of the taraed full upon us, and which the terms of the taraed full upon us, and which the terms of the taraed full upon us, and which the terms of the taraed full upon us, and which the terms of the taraed full upon us, and which the terms of the terms

# RANDOM READINGS.

In my pursuits of whatever kind, let this come to mind, "How much shall I value this on my death-bed ?"-President Edwards.

A LITTLE HELP .- A company of men were ushing a boat into the water ; but it stuck so fast that they couldn't move it. "Another pound," said one, " and it will go." " I can push a pound," answered a little boy. He did, and she was soon afloat.

POETRY has been to me its "own exceeding great reward"; it has multiplied and refined my enjoyments; it has soothed my afflictions; it has endeared solitude; it has given me the habit of wishing to discover the good and the beautiful in all that meets and surrounds me. -Coleridge.

THE TENDER FATHER values his child's kiss, because it is a gush of love from the child's heart. Thus God approves even of the simple wish when nothing is done, because he sees the heart that desires to do it .- Norman McLeod.

SPURGEON very earnestly says: "I pray the Church of God to think much of the Sunday-schools. I beseech all lovers of the nation to pray for Sunday-schools. I entreat all

How LONG does it take to be converted ?" said a young man to his father.

a minute."

"When a sinner is convinced that he is a sinner, and is sorry for it, when he desires forgiveness and deliverance from sin, and believes leans upon their profession or lives. From | that Christ is able and willing to save him, he the highest rank they suddenly sink to the can be discharged by the judge. It does not take God a long time to discharge a penitent soul from the condemnation and power of

> THE SINS OF THE PHARISEES have their analogies in every-day life among us now. The man who is intolerant towards those that differ from him in opinion and practice, who is harsh in his judgment of the erring, who believes no good of such as do not come up to his own peculiar standard, who is more exacting in regard to others than in regard to himself, who takes secret pleasure in the short comings of others, whose religious observances lead him to unfavorable thoughts and the replatter. Holiness of heart has indeed its natural outgrowth in holiness of living. But that eternal sancity is to be doubted which has not its root in a principle of love within.

PERSONAL INFLUENCE .- Upon the higher Alps the snow is sometimes piled so high, and so evenly balanced, that the crack of a

xe-	RAMMER'S VIZZ RUN ZI	standing around us meekly, the turkeys peet- so-they sold themselves into bondage, never good. "Thine is the power," is a constant of the with a countenance expressive of the most in-	whip or the shout of a voice may give suffi-
	tion :	I CUMPORTING TO THE TAKE A LARGE THE TAK	cient vibration to the air to bring down the
10.00	Philos Marcus has been deputed and the Heaters	the presentation in the temple: the flight into 14 Malam dall	whole mass upon the travelers below
	DRESS GOODS, PRINTS,	in the stand of a harmon down to have the stand of the st	So in our moral world there are sonly just
	Shawls, Tweeds,	custom to turn all the poultry loose at lazar-house, that they might save the souls sustain thee."-Baptist Union.	novering over the abyss of ruin a word on
p,		With the doctors in the temple of twolvel Whe ment	even a look, from us may cause them to
85	Cloth Jackets, Grey & White Cottons,	The next morning our route lay along the world never be permitted to come out sea-shore for two hours, till we crossed the again; they went there to take the leprosy	plunge down into the depths of which there is
in	Fur Muffs, Felt Skirts,	sea-shore for two hours, till we crossed the again; they went there to take the leprosy, Bichard Baytor has given this striking the life and ministry of Christ in making the	them in the moment of peril may lead them
·	and Collars &c. Vous to	rocky point Zelima, and reached the open and to die if by so doing they might save at the moment	had then a point may read them
re		plain of Murkhab. The limestone ledges in souls. I have read of one, Thomas de personal testimony to the blessing of a liberal really regretted that we had not noted every	peace,
70	Manage and a house a		
al	an environmental friends an allow have been the section of	The plain of Muriphah of triangular share in handage that he will be the stranger hasted on me line that is and handage that he will be the stranger hasted on me line the stranger hasted on the stranger has	we not numbly pray, "Lead us not into temp-
ce		may be received as the beginning of the been big brothen and means of the been big brothen and means to the been big brothen and the been big brothen and means to the been big brothen and means to the been big brothen and the been big brothe	tation, but deliver us from evil ?"-London
		Wilderboss of Sin The abildron of Isvael Brothron we have never be and the second to s	S. S. Times.
		indoubtedly followed the sea shore till they water is a shore they water is a shore till they water is a shore they water is a shore till they water is a shore tis a shore till they water is a shore till they w	MORAL COURAGE Have the conrage to
et		waahad the month of Wady Fairant hat as sources We give Hire little, meaning II was het erected as	speak to a friend in a seedy coat, even though
to	THE THEY AN AVAILABLE INTO ESTONTATE	there is nothing of special interest glong the would sound the what we are ashamed not to give the	you are in company with a rich one and rich-
5. 15	· · · · · · · · · · · · · · · · · · ·	agast we supposed to strike agrees the plain we give him one year to a strike agrees the plain we give him one year to a strike a strike agrees the plain we give him one year to a strike a strike agrees the plain we give him one year to a strike agrees the plain we give him one year to a strike agrees the plain we give him one year to a strike agrees to	ly attired.
		and onfor the montains easin through Wady then grow old, we wake an all the	Have the courage to own you are poor, and
1		Sholal As we necessary the stranger of the str	LDUS UISSPIN DOVOPIN OF HA ADAMAAAA
	BEACK GOODS.	Shelal and Bareira, the cuts became deeper. Immense cliffs rose over us, while our way and to-morrow we scarce keep our lamp trim-	Have the courage to cut the most agree-
•	ALPACAS,	Immense cliffs rose over us, while our way was dry, hard, and utterly waste, except here is we vow at one time that we will push is and to-morrow we scarce keep our lamptrim- in the second on the day, that dread- the second on the day, that dread- is and to-morrow we scarce keep our lamptrim- is the second on the day, that dread- the day, the day, the day, that dread- the day, the day, the day, that dread- the day, the day the day, the d	able acquaintance you have, when you are convinced he lacks principle; a friend should
2		and there a shrah tiny flower or a street the aburch before us and dreaths had been be a street the second the	
		adding of inning huer in words of least in the region least in words of least in the region leas	his vices.
ý	SPUTTING OF	murmined for want of food Humaniv changes taken of and here it is a second to fall the se	Have the course to show means and
		appaking it is no wondor with such a country falong mont heavily the bosone recencil 1 + 0.1	nonesiv in whotoyon anigo it and
2	CID I TATI CIY O MATERIA	around them and heleve the they should have of Christ in the sould have of Christ in the sould have of Christ in the sould have of the sould have been sould h	VOIL CONTAMNT OF dishamaster 1 1
		have turned back in the star in some in the star in th	DV Whomeoovor orbitited
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1. See .	Fredericton, Oct 3, 1873.	After a quiet night we examined some of the caves in Wady Magarah—"Valley of through His precious bloed."—Spurgeon. I wonthing and fost nothing.	book a popularly known as the Pible on I the
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