Rev. J. McLEOD.

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

Editor and Proprietor.

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READERS OF THE "INTELLIGENCER

The Intelligencer.

A SERMON BY REV. T. DeWITT TALMAGE.

BROOKLYN TABERNACLE PULPIT.

WHEN they visit FREDERICTON, they should not fail to call into the

AND SEE THE GRAND DISPLAY:

THEY HAVE NOW COMPLETED THEIR STOCK AND OPENED FOR INSPECTION,

92 Packages

OF STAPLE AND FANCY DRY GCODS,

COMPRISING ALL THE NOVELTIES OF THE SEASON IN

BLACK SILKS, Colored Silks, DRESS GOODS, SHAWLS, Mantles,

Hats, Flowers, Feathers, Ribbons, SILK SCARFS, Prints, Cambrics, BRILLIANTS, UMBRELLAS, &c.

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ARE ALL SPLENDID VALUE.

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THOMAS LOGAN,

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is now showing a large and well assorted Stock of Dry Goods,

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DRESS LINENS, with trimmings to match.

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PRINTS AND CAMBRICS, GREY AND WHITE COTTONS,

PARKS' COTTON WARPS LACE CURTAINS AND LAMBREGUINS,

ARPETING OIL CLOTHS and every description of

Fredericton, June 11, 1875.

DRY COODS. THOMAS LOGAN.

SAINT JOHN, NEW BRUNSWICK, FRIDAY, SEPTEMBER 10, 1875.

me, for I am a man of unclean lips." What er's voice, and we would have to pause mid- we come down to the dark vale ourselves. and his language clearly is, If there is no redid Ezra say? "My transgressions have way in the service. O, my brother, it is be- The parting of friends in this world is a sad surrection, why did we, in the act of being sider that you are of greater value in God's gone over my head, and my trespass grown up into the heavens." Of all the millions who have gone into glory, not one got there "Mercy! mercy."

Way in the service. O, my brother, it is but the last partial of the water, and being raised out of you are not this very moment crying out, who have gone into glory, not one got there "Mercy! mercy."

Sight than hundreds of these. They that thing, though both parties remain in this buried in the water, and being raised out of you are not this very moment crying out, and our resurrection from the grave? If and all who work wisely will doubtless be

THE CRY THAT OPENS HEAVEN.

"God me meretful to me a sinner."—St. Luke xviii. 13.

No mountain ever had a brighter coronet than Mount Moriah. The glories of the ancient temple blazed there. Originally the top of the mountain was not large enough to hold so large a building, and, therefore, a wall was reared six hundred feet high and the mountain was built out unto it; and it was at that the mountain was built out unto it; and it was at that the mountain was built out unto it; and it was at that the mountain was built out unto it; and it was at that the mountain was built out unto it; and it was at that the mountain was built out unto it; and it was at that the mountain was built out unto it; and it was at that the mountain was built out unto it; and it was at that the mountain was built out unto it; and it was at that the mountain was built out unto it; and it was at that the mountain was built out unto it; and it was at that the mountain was built out unto it; and it was at that the mountain was built out unto it; and it was at that the mountain was built out unto it; and it was at that the first confessed. And are there any intil he first confessed. And are there any intil he first confessed. And are there any in this house who have an idea that their onto only earnest, but it was humble. The glories of the act of bacteria, the dark river, he is gone from the grave? If there be no resurrection, the declaration of the dark of the Lord tendeth to means of letters and telegrams, but when one by the dark river, he is gone from our knowledge and light. He enters a world down. You cannot be saved as a metaphysis of the act of bacteria, the dark river, he is gone from the grave? If the chother by the dark river, he is gone from our knowledge and light. He enters a world from which no traveller returns. No letters and telegrams, but when one or the dark river, he is gone from our knowledge and light. He enters a world from which no traveller returns. No letters and telegrams, but we can of betters and telegrams pass tain was built out unto it; and it was at that great elevation that Christ was accosted of great elevation that Christ was accosted of can in the text, crying out in as anxious a line of death lighted up by his pres-

was then as it is now; and I suppose some has come, and while he was yet washing the 'God be merciful to me a sinner,' but I felt former acquaintance. And we often in our ical act? doubt was worthy of trust. He proved him- white in the fountain of God's mercy. The It was darker than it was before. And then, in glory. selt honorable, and there were a great many lost one of the street has come back from the massa, I threw myself down on my face and We near the gate of the bright city; we fed with Christ by baptism."

ters this cry of self-abnegation. What was home, and put her arms around his neck, her and I kept on crying that until after a while notes come to our ears, wafted on the gentle be as his Lord?" son? Had some low, contemptible coward Mary Magdalene. Is there any man in the nearer to me, and it got all nearer; we hear the mingled voices of thou he followed him."-Baptist Union. ice seized upon him? O, no. For the first house who tells me not to open the door too bright, and I am very happy, and I thought sands; they come in one harmonious sound time in all his life he saw himself. He saw wide? Then I will open it wider, for I have the next time I saw you coming down the over the towers and battlements of heaven. A WORD OF ADVICE TO THOSE WHO ARE he was a sinner before God, utterly helpless and undone. At what moment that discovery stretched out side by side, you might march I would stand out of your way, and I would with the glorious vision. Half has never been

I shall rather point you to the forces which cursing; though your body be festering and er? Will you make it now? I halt at this Preston. BLACK AND WHITE STRIPED SILKS, God has brought out for your salvation, and putrid with unnameable lusts; though your moment to see it you will make it now, everyin the winter time you were a little distance worm that never dies;" to you I offer mercy, ful to me a sinner." I do not ask that you from the beach, and you saw the wreckers mercy. O, there is no line long enough to make it audibly; I ask that you make it in hastening down to the beach, putting on measure it. There is no arithmetic facile silence. Have you all uttered that prayer? their rough jackets, launching their life- enough to calculate it. No ladders can seale Ah, there is one in this house who has not striped and Plain black grenadines, and shooting rockets with ropes clear over the breakers—you would immediately cry out: "A shipwreck!" And when I see the Son of God putting aside his crown and the Son of God putting aside his crown and his robe and launching out on the rough sea mony. Mercy! Mercy! It sounds in the have you all uttered it? Then I strike upon mony. Mercy! Mercy! It sounds in the have you all uttered it? Then I strike upon mony. Mercy! Mercy! It peals in mony are been and say, "God be merciful to me a sinner."

heaven to watch and to help, I know there is and wall and gate and crown to sit unexbe desperate sinners by nature to make Geth- less he prayed for it. He did not say: "If I being comforted, but the right one. sharp stroke across your bare heart? If you Mark you, it was an earnest prayer, and if a mourning heart? have had none of these feelings, if you you look through this Bible you will see that This letter of condolence shows us what resurrection of Christ.

New Orleans, or Cincinnati, and you paid his ner." If you come up to the door of God's "Why mourn?" says the Roman friend to bath no power." salary regularly, and you found out at the mercy, and give a small tap with the ends of the great hature, not to put before our people, if we end of the year that he had been taking your fugers, you will not get in. You must your country enslaved, your heart should be baptized in- number of wealthy invalids that are there, are priests, doctrines which are unpalatable, salary he had been giving nine-tenths of his come with the earnestness of a warrior who indifferent to so small a matter as the loss of to his death?" strength, and he has paid us our wages. He ness as the man has who wakes up at mid- the single virtue to which my friend is a ness of life." strength, and he has paid us our wages. He has fed us, and clothed us, and clo of us have given nine-tenths of our time to rushes to the front window, and calls out to ent from the consolation presented in the likeness of his resurrection." (Rom. vi., his own soul?"

GOODS, and the devil tried to persuade the devil, and the devil tried to persuade the devi

their worship. The Pharisee goes to the gate nearest the holy of holies. He feels he is fit to stand there. He says in substance:

"O, God, there are two days in the week "O, God, there are two days in the am one of the best of men. I have nothing ness? Come and see if you can do it. Add God and want a blessed future, to them I been led to do, by the wicked tempter; per- should I be afraid?" come up the stairs the same time I did." The publican goes clear off to the other side. He the loaves you have given to the hungry, all stand before the people to declare it; and I will first show when you think of the shining form of them up at the last day!"

censer that morning was not so sweet as this to be saved? Is there no balm for this mor- pavement, took his hat off, and bowed very that would do it? When I come to analyze this prayer of the and all expression of height and depth and listen, and I put down my burguish which impelled to wild despair some of shed for you?" publican, I find in it, in the first place, an length and breadth and magnitude and listened, and I heard you say, 'God those who sorrowed without hope. To think And is not the significance of the other or-

"Weep not for your dead." Jer. 29; 10

some great undertaking on foot. I know some pressed and undescribed on a throne that You will remember that beautiful letter great disaster must have smitten God's uni- overtops all heaven—the throne of mercy. | which Cicero the Roman statesman and oraverse. I know that your sin and mine is so I push this analysis of my text one step tor received from his friend Sulpicins, on his werse. I know that your sin and mine is so I push this analysis of my text one step tor received from his friend Sulpicius, on his appalling that all heaven has turned out to further, and I find that this man saw that daughter's death, which presents in language to him up. I have been for us. Poured wine declaring that seemeth right to a man, the daughter's death. Broken bread telling of his thereof are the ways of death."

Throw we must be provided in the same of the seemeth right to a man, the same of the seemeth right to a man, the same of the seemeth right to a man, the same of the seemeth right to a man, the same of the seemeth right to a man, the same of the seemeth right to a man, the same of the seemeth right to a man, the same of the seemeth right to a man, the same of the seemeth right to a man, the same of the same of the seemeth right to a man, the same of the seemeth right to a man, the same of the same of the seemeth right to a man, the same of the s snatch us away from it. I know we must mercy would be of no advantage to him un- few writers can command, every reason for

semane and Golgotha possible. O, has this am to be saved, I will be saved, and if I am Before Christianity opened the eye of faith thought ever shot an arrow through your to be lost, I will be lost. There is nothing and showed a blissful world beyond the grave, soul, my brother, my sister? Has any night for me to do." He knew that a thing worth where no shadows ever fall, and cheered the chapter of Ecclesiastes, and hear one who has been made blacker with such a shadow? Has having is worth asking for, and, therefore, heart with bright anticipations of a happy conscience just twisted one throng and cut a he makes the agonizing cry of my text. | meeting there, what could you say to comfort

is full of confessions. What did David say? for me to command silence in the auditory, because your outery would drown the preach-shall probably find no stronger pressure until the saints. He here refers to their baptism, haps for their breakfast, without knowing

main enclosure, and they are about to begin Are there any in this house who propose by pel for you, no life for the mortal tenement, to put on the shining my hands in one of his Almighty hands, and

wants to get as far away from that gate into all the medicine you have given to the sick, you where to kneel, and then I will tell you your departed one, how holy, how happy, the holy of holies as possible. He does not |-add up the whole line, get a great aggre- what to say. You want to know where to how safe and sure, and the risk of eternal

prove in that way you are sinners. Suppose soul be swollen with the viper sting of "the one saying within himself: "God be merci- A PLAIN TALK ON THE SYMBOLICAL LAN. body's feelings by doing this, neither will intercourse; nay, even more directly, what GUAGE OF BAPTISM.

BY REV. J. HYATT SMITH. The Jewish ritual was the voice of God in ficance, and man has no right, by any change it be meddled with." or variation, to alter its language.

speaking in the voice of symbols. tablished two ordinances-The Supper to

I. The language of the Holy Supper showhis blood shed for us.

DINANCE OF BAPTISM.

It is Historical, Declarative, Prophetic. I. Historical.—It publishes the burial and do not propose to have any of them, I teli all the prayers that were answered were ear- gould be said by sympathy, kindness and in- II. Declarative. —It declares the Christian's who are ill, or insane, or suffering the pangs think it is; when, on the other hand, we are you plainly that you must go down and nest prayers. The blind man's "Lord, that genuity, without the light and knowledge of burial from the world, and his resurrection of poverty, and blush with shame for com- wood softly to surrender, and to retain our

time to some other commercial house? Your has been pursued and defeated, and dis- a poor, weak, tender woman! Do not forget "Therefore we are buried with him by selves wearily along, wrapped in innumeraindignation would know no bounds. Well mounts from his lathered steed, and then that you are Cicero, the wise, the philosophi- baptism into death: that like as Christ was ble folds of flannel, and suffering from every the temptation is to surrender a little truth now, God has sent us into this world to more and to give advice to serve him, and to serve him, and to serve him with all our lace gate. You must have as much earnests others. Let it not be said that fortitude is Father, even so we also should walk in new-have been runed by wealth and fame. Do men—what must our answer be? The ans-

incts of architecture made it a half mile in girenmference. I look off upon that splendid building. What is the matter? Fire? It looks like a mansion just kindled with flame. Why, it is the hour of morning sacrifice, and the smoke bursting out through the doors and the crevices of the building wreathes are the coast of eternal sorrow is streem who feels that he has sinned day in June. I was batized in the Hudson of the times of bereavement are two ones that the has in the times of bereavement are two ones that the has sinned and priver. The hillside was covered by labor away his day of grace? Is there any one fort in times of bereavement are two ones the church stood down on the shore, and they were singing hymns. Rev. Charles to ourselves. Now here is a test of faith. If the ween God's mercy and bis wrath? Let me the coast of eternal sources and the value and those was not the church stood down on the shore and priver. The hillside in the

A FEW WORES TO THE CANDID READER,

stood afar off, and then—as the people of the ening his knife, and he will come and slash want to know what to say? "God be mer- and pain of this world, tell me Christian men, is it not your honest, deliberate judg- They value a character for gentleness; they East to this very day do when they have any up all that aggregate as he cries out: "By ciful to me a sinner." great trouble, smiting themselves he bowed the deeds of the law shall no flesh be justi- My uncle, the Rev. Dr. Samuel K. Tal- lies, even with the darts of sorrow piercing water, and the raising of the body out of the lies, but they add untruly that love predown, striking his breast; and crying out: fied." O, my friends, is there nothing in the mage, of Augusta, Georgia, was passing along your heart, would you wish him to live here water, are we able to declare the burial and cludes definiteness, sternness, severity. They Grey & White Cottons, "God be merciful to me a sinner." The in- justice of God, is there nothing in our own the street one day and he met a black man, again? If God would give you the power to the world and his resurrection into the line. cense that went up from the high priest's exertions, to save us? Where then are we who stepped out into the street, leaving the without having ever mastered the doctrines publican's prayer wafted into the opening tal wound of my soul? Is there no light for lowly in the presence of my uncle. My unheavens, while the exhilarant prayer of the this Arctic night! Is there no hope for a cle said to him: "My dear fellow, why do and know that we should never meet him of him who is the resurrection and the life? sense it is a disastrous error. They wish to

the joys of heaven glowing in his cheek and ing impudence to crime for you to expect the street the other night, and I had a heavy been an overwhelming thought to take the bread and wine, whether, or not, the bread be life and eternal prospects. They boast of a

appreciation of his sinfulness. He had an nity had dropped down dead at the feet of be merciful to me a sinner.' And you said that time would continue to roll on and on, dinance equally binding? May we say, It people did not like to pay their taxes. It refuge and was destroyed. The murderer down, and I folded my hands, and I said, will not only meet there, but will renew their it be baptism in the absence of that symbol- who at present hold them; or, with more as-

their takes, despise the publican or tax gath- up for God's forgiveness, and before his down on my knees, and I said it again, God shall near the celestial gate, to receive a hearerer. But notwithstanding this, the man no hands were washed clean his soul was made be merciful to me a sincer.' I felt no better. ty welcome from those dear ones who are now resurrection, as the Apostle Paul, speaking of transaction because it is necessary for reasons himself and the Church, says, " We were bur- of state.

admirable things about him, and yet he ut- very gates of hell to her long-rejected father's cried out, 'God be merciful to me a sinner,' hear the sound of heavenly voices; their soft | Is it not "enough for the disciple that he | Barnabas, the gentle, offers a striking testi-

flashed upon him I know not; but standing into the gate of eternal life -- so wide is this tell you how much I owed to you." O, is told. We enter; we are met by a bright form; Although I am not an M. D., I have at were come to teach, as to accept it? How, there in the court of the temple, surrounded door of mercy. "O," says some one in the hand a few capital recipes for the prevention indeed, except on the principle of expedienby all the demonstrations of holiness and audience, "you do not know where I came humble enough, carnest enoug

SUBJECT TO FITS.

to weigh your motives, to scan your desires, the garments of hell; though your feet have divine allegiance. Does not your pride be- youth. Our dear friend that has fallen asleep these with the additional advice: "Prove themselves on this broad platform, how they to search down in the depths of your soul to walked every unclean place; though your gin to bow? Does not your soul begin to in Christ has just crossed a little before you, all things; hold fast that which is good." might have conciliated a hearing for the see if there is any hydra-headed iniquity mouth has spoken blasphemies until lip and breathe out the prayer, "God be merciful to and is now waiting to welcome you home. For a fit of rage, walk out into the mea- great Christian doctrine. Then again, by there? O, no; I shall not do it in that way. tongue and tooth are foul with a lifetime's me a sinner?" Weep not then for the dead."-R. L. D. dows or into the woods, and tell freely and keeping the people in good humor, how great without fear your opinion of everybedy and | an influence they might have retained over everything to the wind. You will hurt no- them, and led them to a willing and pleasant you show yourself to everybody as a foolish influence they might have held over them, abuser of others. The exact centre of the and ordered them to receive the new docfield is the best for this purpose. "The be- trines and practice the new rites of worship.

has been an awful shipwreck. When God girds himself for the work, and calls on all and then comes back from the failure of harp be at once convinced that he was over the work of the truth. The temptation was wind reaps the whirlwind, and that he who just to accept for the moment a little offering. "show his death," Baptism to proclaim his makes his bed of brambles and briers must What should be our answer when the strife lie upon them afterward. "There is a way of tongues is fierce; when the glare of infithat seemeth right to a man, but the end | delity fixes its glance of hate upon the Cross;

For a fit of haughtiness and pride, walk saulted, and men's hearts wax cold in love, II. The language of baptism declaring his into the graveyard and study the inscriptions and the voice of popular opinion speaks of upon the tomb-stones; they will show what | universal brotherhood at the expense of the proved these things say that greatness and is positive enough to make a bulwark or a happiness are not always hand in hand. | bond; when we are told we dare not speak of

fortunates who are lame and blind, visit those | every one of the millions of men chooses to spend eternity with the Pharisee, for his living truth leaps from every chapter of
God's word: You are a sinner. Suppose
you had a commercial agent in Charleston, or

The leper's "Lord, the broken-hearted into the Kingdom of Christ.

Christianity to comfort the broken-hearted into the Kingdom of Christ.

The publican's "God be merciful to me a sinvon had a commercial agent in Charleston, or

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The publican's "Lord, and the thick the will have the thick the provent to the Kingdom of Christ.

The publican's "Lord, and the thick the will have the thick the provent to the

For a fit of envy and covetousness, go to forfeit our character for liberality and good some in carriages, and some dragging them- and not to practice, if we are laymen, obser-

God," Is there any man in the audience who thinks to escape from that? The Bible you to earnestness, but it would be necessary for me to urge and to the dead?" to your share, walk into the fields one summer day and listen to the birds as they sing them.—Rev. G. C. Harris.

and the crevices of the building wreathes the mountain top in folds of smoke through the mountain top in folds of smoke through the first depth, the passible with high contraction of the white tangled foam of through the smoke two men going up the steps of the building. They go side by side, and yet they have nothing in common, have now with utter contempt upon the pharisee, erect, arrogant, pompous, looking down with utter contempt upon the pharisee, erect, arrogant, pompous, looking down with utter contempt upon the pharisee, erect, arrogant, pompous, looking down with utter contempt upon the pharisee, receptance of the white accordance of the white tangled foam of the reached the right depth, the passing out of the were accorded the right depth, the passing out of the were accorded the right depth, the possing out of the were accorded the right depth, the possing out of the were accorded the right depth, the possing out of the were accorded the right depth, the possing out of the were accorded the right depth, the possing out of the were accorded the right depth, the possing out of the were accorded the right depth, the possing out of the were accorded the right depth, the possing out of the were accorded the right depth, the possing out of the were accorded the right depth, the possing out of the were accorded the right depth, the possing out of the were accorded the right depth, the possing out of the wise secketh knowledge. When we reached the right depth, the possing out of the wise secketh knowledge. When we reached the right depth, the possing out of the wise secketh knowledge. When we reached the right depth, the possing out of the wise secketh knowledge. When we reached the right depth, the possing out of the wise secketh knowledge. When we reached the right depth, the possing out of the wise secketh knowledge. When the triver, and I find in this publican's p

when I eat absolutely nothing, and I give a the disease rankling within. Are there those if there are those here who are weary with know not, however good and amiable they church triumphant singing on the hills of are a numerous class, and with many subdigreat deal of money to good objects, and I who propose to pay their spiritual indebted the world, and weary with sin, and who want may have been here, what they might have heaven. O, no; I am not afraid! Why visions. Some are indolent, and their favorite application of their doctrine is "Let well to do with the common rabble—certainly nothing to do with that poor publican who
thing to do with that poor publican who
the stein the common rabble—certainly noall the good deeds you ever accomplished, all
the poor publican who have failed to reach
the beautifully the dying woman foretold
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haps at last they might have failed to reach
haps at last they might have failed to re teaching of her baptism. "And I will raise up to unsettle men's minds and cause divisions now?" Others are more active .-They recognize the existence of many evils, and they wish to deal with them, but at the feel fit to stand there. The Bible says he gate of good works, and then hear Paul sharp- kneel? Kneel at the foot of Mercy. You ruin here, and then think of all the care, sin dom of Christ, and the Christian's burial in of the church sufficiently to know in what Pharisee dies on his contemptuous lip and lost sinner? Yes; and that is what I came you stand there and make such a low bow again, would bring a thought of sadness. They we any right to change the symbol-to me? You stand there and make such a low bow again, would bring a thought of sadness. They we any right to change the symbol-to me? You stand there and make such a low bow again, would bring a thought of sadness. They are afraid of the name of bigotry; with the said to him. They wish to the said to him. They see them again on the stairs. They are going down side by side. The Pharisee cross, and, wretched; the publican glad hearted, wretched; the publican glad hearted, ing mercy. Suffering mercy. Infinity of the fine of block of the fine of the fin the joys of heaven glowing in his cheek and flaming from his eye. "For i tell you this man went down to his house justified rather than the other."

They boast of a burden on my back, and I was hungry and last farewell of a dear friend, to those who out the Bible it seems as if the language of him who said, "This is been the language of him who said, "This is been the language of him who said, "This is been the language of him who said, "This is been the language of him who said, "This is been the language of him who said, "This is been the language of him who said, "This is been the language of him who said, "This is been the language of him who said, "This is would make all the burden on my back, and I saw your church was lighted, and the wine poured? Would it have been the language of him who said, "This is been the language of him who said, "This is would make all the burden on my back, and I saw your church was lighted, and I saw your church was lighted, and I thought I would just stand at the door a shed for you?" it ignores the principles which the Bible has

There are yet again others who go further; tounding audacity, whilst they still profess people, because they do not like to pay blood of his victim from his hands he looked no better; I felt worse. And then I got meditations, contemplate the time when we

Against all these, in all their variety, St.

mony. After healing the lame man, he and the matter with him? Had he lost his rea- soul radiant with the mercy that pardoned I saw a light a good ways off, and it came breeze of that fair clime. We draw a little "And he said unto him, Follow me; and St. Paul were to be worshipped as gods by the populace. They refused the homage; they rejected it with horror. Of course they did, we are told; how could they do otherwise! How could they commit such a sin against God, against the very principle they power, his soul has extorted from it the angular bitter cry of my text.

By what process shall I persuade myself that I likewise am a sinner, and persuade you that I likewise am a sinner, and persuade you that I likewise am a sinner, shall I ask you to me the power metrics to not have dear friend that I likewise to such attacks. I have they might have gained by accepting it. How on the principle of seemond that I likewise am a sinner and persuade what I have they might have gained by accepting it. How on the principle of seemond that I likewise am a sinner, and persuade what process shall I persuade myself the mourner. Yes, we shall me they might have gained by accepting it. How on the principle of seemond that subject to such attacks. I have they might have gained by accepting it. How much they might have gained by accepting it. How much they might have gained by accepting it. How on the principle of seemond that likewise and accepting it. How on the principle of seemond that subject to such attacks. I have they might have gained by accepting it. How much they might have gained by accepting it. How on the waiting for a good many of you. He is lookthat I likewise am a sinner and persuade what subject to such attacks. I have dear reader, reasonably accepting it. How on the waiting for a good in things evil, they might have come what I have the mought accepting it. How much they might have gained by accepting it. How on the window of their price. We are all some that they might have gained by accepting it. How on the window of their price. We are all some to their price. We are all some to their price. We are all some to the window of the principle of seemond in the subject to such attacks. I have the mough to say that same prayer? God is thought accepting it. How on the window of the principle of the enough, connected the subject to such attacks. I have the mough to say that same cannot have the mough to say that same cannot have the mough to say that same cannot have the mough to say that same the mough to sa symbols. Every act had its spiritual signi-ficance, and man has no right, by any change worship, or pleaded that it was only accepted For a fit of idleness count carefully the by them representatively for the God whom In the new dispensation God again appears ticks of the clock for two hours, and you will they served. How easy, in fact, to argue that Two great events sum up the errand of probably be glad to take off your coat and to do a great right, they might do a little his robe and launching out on the rough sea of human suffering and satanic hate, braving all storms, wading down into the surges of iniquity, I immediately come to the conclusion that somewhere in God's universe there sion that somewhere in God's universe there to the celestial towers. It flash the chiming of the celestial towers. It flash the chim

when friends seem few and the faith is as-For a fit of grumbling, look upon the un- orthodoxy, and that truth is exactly what "the world, the flesh and the devil." Is it honest? What does the Bible say? "All have sinned and come short of the glory of the

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