

# The Dominion

AN EVANGELICAL FAMILY NEWSPAPER FOR NEW BRUNSWICK AND NOVA SCOTIA.

Rev. J. McLeod,

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

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

Editor and Proprietor.

Whole No. 1142.

## FALL AND WINTER.

## THOMAS LOGAN,

FREDERICTON,

has now complete his FALL STOCK OF

DRY GOODS,

In many cases 20 cents on the dollar

CHEAPER THAN LAST YEAR.

DRESS GOODS,

SHAWLS,

FELT SKIRTS,

LADIES FURS,

MUFFS, TIES, CAPS,

In Mink, Grebe, Seal, and Musquash. They have

not been as cheap for years—now is the time to

buy.

GREY MUFFS worth \$3.50 last winter,

are now selling for \$6.50.

BLANKETS,

FLANNELS,

SWANSOWNS,

Clothes and Frownsing.

DRESS TWEEDS,

The best value ever offered.

Carpetings and Furnishing Goods.

1 Case Best Quality

"JOSEPHINE" KID GLOVES,

Together with our usual assortment of

GLOVES,

ROSIERY,

CLOUTS,

SOUTAGE,

BERLIN WOOLS

AND SCOTCH FINGERINGS.

See, etc. etc. etc.

Parks Cotton Warps

Always on hand, at a slight advance on Cost Price.

THOMAS LOGAN,

FREDERICTON, N. B.

October, 1875.

Special Notice.

ALBION HOUSE,

FREDERICTON, N. B.

October, 1875.

Miller & Edgcombe

Respectfully draw the attention of their friends

and the public to their very large and Beautiful

stock of

STAPLE AND FANCY

DRY GOODS.

Imported direct from the EUROPEAN MARKETS

for the

FALL AND WINTER TRADE,

which for EXCELLENCE, QUANTITY and LOW PRICES

cannot be surpassed by any house in the

trade. The whole importation is

now ready for inspection,

comprising in part

as follows:

DRESS GOODS,

PLAIN AND FANCY.

Black Goods,

IN GREAT VARIETY.

WINTER SHAWLS AND SACQUES.

TWEEDS AND WINCEYS,

GLOVES, VELVETS,

RIBBONS, FLOWERS,

Flannels,

IN ALL COLOURS.

SCOTCH YARNS AND FINGERINGS.

WOOL SCARFS, CLOUTS,

SOUTAGE, etc. etc.

Grey & White Cottons, Tuckings,

OSNABRUGS, etc. etc. etc.

BROWN & WHITE COTTON DUCK,

COTTON BATTING, etc.

Silk Ties, Lace and Muslin Frillings, etc.

ALL GOODS SOLD AT THE LOWEST LIVING PRICES.

MILLER & EDGCOMBE.

Now you see peace on your countenance.

Now that man says: "What a fool I was to

## The Intelligencer.

A SERMON BY REV. T. D. TALMAGE.

THE DIVISION OF SPOILS.

"In the morning he shall devour the prey, and at night

shall divide the spoil."—Genesis xlii. 27.

There is in this chapter such an affluence

of simile and allegory, such a mingling of

metaphors, that there are a thousand things

in it not on the surface. Old Jacob, dying,

is telling the fortunes of his children. He

prophecies the devouring propensities of Ben-

jamin and his descendants. With his dim old

eyes he looks off and sees the hunters going

out to the fields, rearing them all day, and

at nightfall coming home, the game along

over the shoulder, and reaching the door of

the tent, the hunters begin to distribute the

game, and one takes a cone, and another a

horn, and another a roe. "In the morning

he shall devour the prey, and at night he

shall divide the spoil." Or it may be a refer-

ence to the habits of wild beasts that slay

their prey, and then drag it back to the cave

or lair, and divide it among the young.

There is nothing more certain than the

life of a hunter. On a certain day in all Eng-

land you can hear the crack of the sportsman's

gun, because grouse hunting has begun; and

every man that can afford the time and am-

munition, and can draw a bead, starts for the

woods. On the 10th of October, our woods

and forests will resound with the crack of

fire-arms, and will be tracked of pointers and

setters, because the quail will then be a law-

ful prize for the sportsman. Xenophon grew

elegant in regard to the art of hunting. In

the far East people, elephant-mounted, chase

the tiger. The American Indian darts his

arrow at the buffalo until the frightened herd

tumble over the rocks. European nobles are

often found in the fox chase and at the stag

hunt. Francis I. was called the father of

hunting. Moses declared of Nimrod: "He

was a mighty hunter before the Lord." There-

fore, in all ages of the world, the imagery of

my text ought to be suggestive, whether it

means a wolf after a fox, or a man after a

lion. "In the morning he shall devour the

prey, and at night he shall divide the spoil."

I take my text, in the first place, as des-

criptive of those people who in the morning

gave themselves up to hunting the world,

but afterward, by the grace of God, in the

evening of their life divide among themselves

the spoils of Christian character. There are

many such men and women in this house

of prayer. They were once hunters of the

world, but they have now become hunters

of the world in the morning of their life they

are hunters of the world as a bound after a

hare or a falcon swoops upon a gazelle. They

wanted the world's plaudits and the world's

praise. They wanted the world's love. They

wanted the world's admiration. They wanted

the world's approval. They wanted the world's

praise. They wanted the world's love. They

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wanted the world's admiration. They wanted

the world's approval. They wanted the world's

be enchanted with this world. Why, I have

more satisfaction in five minutes in the service

of God than I had in all the first years of my

life while I was gaining getting. I like this even-

ing of my day's great deal better than I did

the morning. In the morning I greedily de-

voured the prey; but now it is evening, and

I am gloriously dividing the spoil."

My friends, this world is a poor thing to

hunt. It is healthy to go out in the woods

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first become serious about your soul?" and

they told me: "To-night." And I said to

others: "When did you give your heart to

God?" and they said: "To-night." And I

said to others: "When did you resolve

to serve the Lord the day of your life?"

and they said: "To-night." I saw by the

gayety of their apparel that when the grace

of God struck them they were devoting the

body, and I saw also, in the flood of joyful

tears, and in the kindling raptures on their

brow, and in their kind and transporting

utterances, that they were dividing the spoil.

If any of you were in this building when these

lights were struck to-night, you know that

with one touch of electricity they all blazed.

I would as soon as the darkness of your

soul might be broken up, and that by one

quick, overwhelming, instantaneous flash of

illumination, you might be brought into the

light and the liberty of the sons of God!

You see that religion is a different thing

from what some of you people supposed. You

thought it was deadness; you thought reli-

gion was maceration; you thought it was

highway robbery; that it struck one down

and left him half dead; that it plucked out

the eye; that it plucked out the plumes of

the soul; that it broke the wing and crushed

the back as it came clanking with its black

talons through the air. No, that is not reli-

gion. What is religion? It is dividing the

spoil. It is taking a defenceless soul and

panoplying it for eternal conquest. It is the

divine power, the power of the king's hand,

every moral standard, and the glories of realms