Smemencer,

AN EVANGELICAL FAMILY NEWSPAPER FOR NEW BRUNSWICK AND NOVA SCOTIA.

Rev. J. McLEOD.

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

Editor and Proprietor

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SAINT JOHN, NEW BRUNSWICK, FRIDAY, JUNE 9, 1876.

Whole No. 1167.

Special Notice.

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FREDERICTON N. B.

October, 1875.

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Together with a well assorted stock of Staple

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Fredericton, April 19, 1876.

The Intelligencer.

CHARACTER OF CHRISTIAN SELF-DENIAL.

BY REV. W. W. HALLOWAY, JR.

with Belial. The child of God must see all evil. But the difficulty often comes from not knowing what is wrong and what is right. It is not to be supposed that these terms are "That is an infraction of Christian liberty, dently burdened with some fresh sorrow. tain we can not believe what we have no

And here the Apostle's sentiment applies, of others. I claim that we all have that "Henry is a drunkard." and must be the basis of decision, "Whatso- right."

monitor which God has given to men for the cognizance. If you were Pope, you would pit to preach God's truth. I wonder any you. Our faith is not sure unless we know purpose of guiding them, is to take a course excommunicate any man from the church who Christian dares say a word in favor of moder- what we believe. which will eventually sear the conscience and would not take the pledge as a part of his ate drinking. There is no positive safety for A man may know something of the Bible

RIBBONS, FLOWERS,

on account of the opinions and weaknesses of The club became an assured success. One others; and it is better to abridge liberty and after another, who had at first regarded it | Without faith it is impossible to please God.-Hebrews yield right rather than by insisting upon these | coldly or with positive disapprobation, was | xi. 16

On the other hand, no one, not even a tellow-Christian has the right to make his content the guide of my life. "Let every man be fully persuaded in his own mind." (But it is very evident you consider me so. I have no quarrel with your reformers, although I have seen no reason to ghange my to exaggerate a very trifling matter in to a standard by which the character for god-liness is judged, or a nonline as a question of content and politics or a presingle or an opinion as a question of content and politics. Then the papyrus came into vogue, that lives so as to please God, shall wear a that lives so as to please God, shall wear a towers for the defence of the town; but he found nothing of the kind. He marvelled towers for the defence of the town; but he found nothing of the kind. He marvelled that lives so as to please God, shall wear a that lives so as to please God, shall wear a that lives so as to please God, shall wear a that lives so as to please God, shall wear a towers for the defence of the town; but he found nothing of the kind. He marvelled that the eight control towers for the defence of the town; but he found nothing of the kind. He marvelled that lives so as to please God, shall wear a that lives so as to please God, shall wear a that lives so as to please God, shall wear a that lives so as to please God, shall wear a that lives so as to please God, shall wear a that lives so as to please God, shall wear a that lives so as to please God, shall wear a that lives so as to please God, shall wear a that lives so as to please God, shall wear a that lives so as to please God, shall wear a that lives so as to please God, shall wear a that lives so as to please God, shall wear a that lives so as to please God, shall wear a that lives so as to please God, shall wear a that lives so as to please God, shall wear a that lives so as to please God, shall wear a that lives so as to please God, shall wear a that lives so as to please God, shall wear a that lives so as to please God, the town; the found nothing of th

the Christian, who stands on higher ground, should endeavor to enlarge the ideas and in-God to his own ease or personal gratification, please God? Hear the words of the text, and pointing proudly to the serried hosts, he entirely erroneous views of individual respon- thus covenanting."

sibility and mutual relationships. sibility and mutual relationships.

These three general rules, it would seem, cover the scriptural ground concerning the bound to use my whole influence to advance on the church book; unless you have "faith" the cover the scriptural ground concerning the bound to use my whole influence to advance on the church book; unless you have "faith" the cover the scriptural ground concerning the bound to use my whole influence to advance on the church book; unless you have "faith" the cover the scriptural ground concerning the bound to use my whole influence to advance on the church book; unless you have "faith" the cover the scriptural ground concerning the bound to use my whole influence to advance on the church book; unless you have "faith" the cover the scriptural ground concerning the bound to use my whole influence to advance on the church book; unless you have "faith" the cover the scriptural ground concerning the bound to use my whole influence to advance on the church book; unless you have "faith" the cover the scriptural ground concerning the bound to use my whole influence to advance on the church book; unless you have "faith" the cover the cover the scriptural ground concerning the bound to use my whole influence to advance on the church book; unless you have "faith" the cover the co There are no specific rules laid down with character of self-denial. And, from them, it the cause of Christ in the world. Second, in God, you will not please him. Good works details of items in the New Testament as to appears that self-denial is a matter not so that the Bible was to be my only rule of con- are essential, but unless they are accompanied Christian self-denial. Christ said, "If any much concerned with what—with this or that duct, and that whenever I was in doubt as to with faith they will not please God. Christian self-denial. Christ said, "If any man will come after me let him deny himself," but that is very general. Again, "If thy right eye offend thee, pluck it out; and if thy right hand offend thee cut it off," but that is figurative language.

Still from a careful study of the general tone and tendency of the New Testament we think the following general rules may be laid down regarding this subject:

E down regarding this subject:

First, the Christian should exercise self-denial in things that are wrong in themselves.

The mere statement of this is enough to com-

CHRISTIAN LIBERTY.

BY MARY DWINELL CHELLIS.

With an unchangeable underlying principle "I mean the right of each man to be guid- a fortnight ago, and I have known nothing of knowledge of its teachings. "How can we there may be differences in the form and ed by the dictates of his own conscience, so him since. It is a common story," she con-

ever is not of faith is sin." If a man thinks a "We have, in a certain sense, although our be saved." thing to be wrong, to him it is wrong. If a relations to God are not to be ignored. Are "I am afraid it is too late. There was man, who, on being asked what he believed, man is uncertain about a thing, if he is unyou sure, however, that this question of total hope for him once, but the time has gone by. said, "I believe what the church believes."

The only objection to the practical working of this law is, that it seems to involve the converse proposition that "whatever we think to be right must be right." Of course this is not true. The conscience may act in the individual and yet act erroneously because the whole moral judgments are utterly perverted, and being thus percerted give false views to the conscience of the character of an act. "A "I think I would, Brother Perry. What a glorious work I should do, especially if all but since Henry went away it has seemed as though I must see some one of my own family. I have plenty of friends at home, but I longed to see you. I thought you might help hard to be understood. No; it accepts it as the Word of God. To throw away a part of the Word of God. To throw away the whole in effect. Full assent, then, is another requisite of faith.

The Christian religion is not something which committee, and made his first calls upon those takes the sweetness out of nature, the glow whose co-operation he had a right to expect. want of care. Giving bail for his appearance,

quence to demand such a consideration," was the hesitating reply, and again he turned away from his neighbor abruptly.

brought with faith, and consequently was not accepted. "Faith" brought down the heavenly fire, the altar was lit up, the sacrifice con-A few days after, a sister whom he had not sumed

So young, and a drunkard! Surely he can faith.

easy in any indulgence, if he is not sure that abstinence is not settled by a tribunal independent of your conscience?"

In any course is allowable to him, it is better for him to abstain. To persevere in spite of such feelings is to show disregard for the inward may be, those of which the civil law takes may be, those of which the civil law takes of which the civil law takes of the cornizance. If you were Pope you would not total abstinence is not settled by a tribunal independent of your conscience?"

In any indulgence, if he is not sure that abstinence is not settled by a tribunal independent of your conscience?"

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In any indulgence, if he is not sure that abstinence is not settled by a tribunal independent of your conscience?

In any indulgence, if he is no jection to the practical work- "I think I would, Brother Perry. What a there isn't. I shouldn't have come here now, is essential to "faith." True faith takes the

BROWN & WHITE COTTON DUCK, true. When we do what we think to be gusting. I wish such men as you would dis-

BY REV. R. L. D. PRESTON.

to wound another's conscience to his hurt, drawn into it. Several who had been known wedding day present her with a life insurance "Ah! these are little things," say you. to wound another's conscience to his hurt, and set an example by which he may be led to do what he considers sin, and so be made to do what he considers sin, and so be made wretched.

What is the end of man s existence? For any hard gray present her with a life insurance what is the end of man s existence? For any hard gray present her with a life insurance what purpose was this wonderful piece of mechanism which we call the body formed? They tell mightily on the heart, be assured, while the whole town felt the influence of while the whole town felt the influence of the policy. Better, the thrifty administration of the man as Joseph, than all the mortgaged while the whole town felt the influence of the little as they are.

And: these are little things," say you. They tell mightily on the heart, be assured, little as they are.

A gentleman stops at a friend's house and finds it in confusion. "He don't see enothing this earthly pilorim." Still, this law cannot be held to mean that a Christian must be in bondage to the ignorant prejudices and crude opinions of every that nothing was expected of him; but, after and prodigal extravage age. Then, pray, for what purpose was the soul made? To glorify his Creator. The word so used, if not twisted from its original intent, implies all that is brave, patriotic and prodigal extravage spendthrift Khedive of to-day.

ANCESTRY OF THE POINTENT OF THE POIN ant 'prejudices and crude opinions of every one who may shoose to put them upon him. Paul says, "my brother to offend."

It is a fellow-Christian's conscience that is interest in which he was allowed to have no interest in which he was allowed.

The earliest mode of writing was expected or him; but, after the time, it seemed to him that every transaction of importance had reference to the one own glory.

ANCESTRY OF THE PEN.

Plutarch, in his life of Agesilaus, King of the grain that is brave, patriotic and loyal.

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Plutarch in his life of Agesilaus, King of the grain that is brave, patriotic and loyal.

Plutarch in his life of It is a fellow-Christian's conscience that is to be regarded. If my indulgence will give pain to those disciples whose conscience will not permit them to do likewise, and will set them an example which may embolden them to contrary to their inner convictions for discussion by remarking:

It is a fellow-Christian's conscience that is interest in which ne was anowed to have no may no may be represented by please God, and have no may be remarked by please of the god farmed by the six of the proper place until his life is pleasing to the specific please of the proper should be to so live, think and feel, that we have no may to act contrary to their inner convictions, for their sake I ought to resolve to practice self
"I suppose you have given me up to hardin pleasing God, we are doing only what is though only nominally king of Sparta, he was date one hundred years B. C. ness of heart and blindness of mind?"

for our own substantial happiness and welyet ruler of Greece—and he had looked to see Leather was also used, as well as wooden sweet they sound, those little words, "I thank On the other hand, no one, not even a tel
"A man in your position ought to be neifare both for time and eternity. The man massive walls rearing aloft their embattled tablets. Then the papyrus came into vogue, you," or "you are very kind." Doubly, yes,

struct the moral judgment of those who have it ought to mean something to the person "without faith it is impossible to please God." said Do what you may; live so as to have a "There, thou beholdest the walls of Sparta

It is not to be supposed that these terms are interchangeable, and yet the standard of human actions, the judgment of praise or blame concerning particular deeds, does vary in different ages and with various circumstances. With an unchangeable underlying principle.

It is not to be supposed that these terms are interchangeable, and yet the standard of human actions, the judgment of praise or blame tate to me in that way."

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It is not to be supposed that these terms are interchangeable, and yet the standard of human actions, the work of the way in the property of th long as this does not interfere with the good tinued, in response to another question- and how can we hear without a preacher?" A knowledge of the Bible is essential to sure

fore is in no condition to have the moral sense "Not by sensational lectures and the recibut he seemed to consider it of very little support and foundation, which stands firm, society in Egypt was in a fearfully deprayed The laws therefore are not both equally blush to acknowledge. Such recitals are dis"'It's all well enough,' he said carelessly. there are who profess Christ, who have never was far below the depths ever reached by the

CHRIST IS ALL. O everlasting Light, Giver of dawn and day, Dispeller of the ancient night

In which creation lay. O everlasting Light! Shine graciously within! Brightest of all on earth that's bright Come, shine away my sin!

O everlasting Rock, Sole refuge in distress, My tort when foes assail and mock, My rest in weariness! O everlasting Fount,

From which the waters burst, The streams of the eternal mount, That quench time's sorest thirst! O everlasting Health,

From which all healing springs; My bliss, my treasure, and my wealth, To Thee my spirit clings!

O everlasting Truth, Truest of all that's true; Sure guide of erring age and youth Lead me and teach me too! O everlasting Strength.

Uphold me in the way;

Bring me, in spite of foes, at length, To joy, and light, and day. O everlasting Love, Wellspring of grace and peace, Pour down Thy fullness from above, Bid doubt and trouble cease.

O everlasting Rest, Lift off life's load of care. Relieve, revive this burdened breast,

Thou art in heaven our all, Our all on earth art Thou; Upon Thy glorious name we call, Lord Jesus, bless us now.

The third general law regarding self-denial is that which grows out of respect to the welfare of others. "Wherefore, if mest make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother of Christian liberty."

The third general law regarding self-denial as well leave him to time and the dealings of fare of others. "Wherefore, if mest make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother of Christian liberty."

These were the young man's last sane darkness and fog. Christ is the way. I am told that away in the frontier men cut off the bark of the trees to show the way to the cabin, and they call it blazing the way. So the Son of God has been in the wilderness and log of Christ is the way. I am told that away in the frontier men cut off the bark of the trees to show the way to the cabin, and they call it blazing the way. So the Son of God has been in the wilderness and log of Christ is the way. I am told that away in the frontier men cut off the bark of the trees to show the way to the cabin, and they call it blazing the way. So the Son of God has been in the wilderness and log of Christ is the way. So the Son of God has been in the wilderness and log of Christ is the way. So the Son of God has been in the wilderness and log of Christ is the way. So the Son of God has been in the wilderness and log of Christ is the way. So the Son of God has been in the wilderness and log of Christ is the way. So the Son of God has been in the wilderness and fog of Christ is the way. So the Son of God has been in the wilderness and fog of Christ is the way. So the Son of God has been in the wilderness and fog of Christ is the way. So the Son of God has been in the world standed through them."

Should your acquaintance tread on your derest the world standed to the world standed to the world standed through them."

Should your acquaintance tread on your derest the world standed to the world standed to the world standed through them."

Should your acquainta and blazed the way and gone up on high, insure his life in some such good company as and now he says, "Follow Me."—Moody. insure his life in some such good company as the United States Life. He would insist that cident tear it, how profuse you are with your every man should, for this purpose, save some | "never mind-don't think of it-I don't care reasonable portion of his earnings, and that at all." If a husband does it he gets a frown;

even fatal use in quarrels, and then it was made of bone. Subsequently, reeds, pointed and split like pens in the present day, were used.—Exchange.

YOSEMITE VALLEY.

Yosemite Valley, of which the world has heard so much, is situated on the Merced River in the southern portion of the County of Mariposa, 140 miles a little south east from San Francisco, but nearly 250 miles from that city by any of the travel routes. It is on the western slope of the Sierra Nevada, midway between the eastern and western base, and in the centre of the State, measuring north and south. It is a narrow gorge, about eight miles in length, from a half to a mile in width, and enclosed in frowning grante walls, rising with almost unbroken and perpendicular faces to the dizzy height of from three thousand to six thousand feet above the green and quiet vale beneath. From the brows of the precipices in several places spring streams of water, which in seasons of rains and melting snows form cataracts of beauty and magnificence surpassing anything known in mountain scenery. The valley bottom is like a floor, the Merced River, taking up much room as it wanders from side to side, apparently in no haste to leave. There are broad tracts of natural meadow, radiant in spring time with a wonderful carpeting of flowers These meadows are separated by belts of trees, park-like groves of pines and cedars, black oak and olive, almost without undergrowth, and through which one may ride unimpeded in all directions. The walls are of granite, with an average height of about three thousand feet; in some places nearly vertical, and with very little debris at the base; in others a pine-covered slope leads up to gigantic towers, spires, or sharp-cut peaks. There are now no fewer than five trails over which a beast of burden may climb in or out of the valley; and a man, sr ed, cool-headed, and strong, may find a dozen places where he could, with real danger, scale those impassible barriers. The general color of the rock is monotonous, varying from a bluish gray to an ochre, that, in full sunlight,

is almost creamy in tint .- Appleton's Journal,

the conscience of the character of an act. "A mind under the influence of proper principle would not present false pictures to the common story indeed which the mother told—startling only because it so mother." But many minds are under the influence of pride and vanity and lust which devise ingenious ways of deceiving the moral faculty. No one's moral state can be truly good while neglecting a manifest duty. A man who refuses to study God's Word and seek God's guidance is so acting, and there are many in the world who know something seek God's guidance is so acting, and the recipion in the condition to have the moral sense of the character of an act. "A mind under the influence of proper principle drink a glass of wine, who has a right to deny mother told—startling only because it so mother told—startling only because it so fit the privilege? Certainly not the church mother told—startling only because it so mother told—startling only because it so fit the truth, and assent to it, and yet have no which it and sesent to it, and yet have no which it and sesent to it, and yet have no which it and sesent to it, and yet have no which it and sesent to it, and yet have no which the truth, and assent to it, and yet have no which it and yet have no which it has of enterprise and produgality. He has one all to the truth, and assent to it, and yet have no which it has of enterprise and produgality. He has one all the wind which with the truth, and assent to it, and yet have no which it has of enterprise and produgality. He has one all the wind who with a truth, and assent to it, and yet have no with the truth, and assent to it, and yet have no with the truth, and assent to it, and yet have no which it has one elegy to commerce as the struth. The present ruler of Egypt is a singular to which it has opened Egypt to commerce and produgality. It is the viting time to with the wind which with the wind who has a right to deny to the wind the truth, and assent to it, and yet have no weight of which it has opened Egypt to Chrow ad HOW TO MAKE SOUPS. and when just ready to dry up, pour on five pints of cold water. Add two good sized wrong we are clearly guilty of disobedience and of disregard of the divine authority.

Whether what we think to be right is right or not, depends upon whether the mind and will are held in submission in every respect to the revealed law of God.

The second general law is this: A Christian should exercise self-denial with respect to all of the divine authority.

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The second general law is this: A Christian should exercise self-denial with respect to all of the divine authority.

"And I wish such as you would countent signed a pledge of total abstinence, and probably never shall. In eating and drinking a spelling-book or a slate and pencil.

It is not very long ago that paragraphs whether the mind and who have shared the experience, and suggests to cording to circumstances. I wand a cording to circumstances. I wand at this will enable to be lieve that drinking a glass of wine is a sin.

The second general law is this: A Christian should exercise self-denial with respect to all of the revealed law of God.

The second general law is this: A Christian should exercise self-denial with respect to all of their trust.

Let us trust him now, every day, in sick of their trust.

Let us trust him now, every day, in sick of their trust.

Let us trust him now hather the mind and who have shared the experience, and suggests of the possibility of reform. Young men are looking to be his own judge, and act according to circumstances. I were condition to be they count with the sum of their trust.

It is not very long ago that paragraphs which are provided to be his own judge, and is trust.

It is not very long ago that paragraphs which are provided to be his own judge, and is trust is should exercise self-denial with respect to all things that hinder the divine life within him.

We add that the self-denial should be of such that the self-denial should be such that should exercise self-denial with respect to all things that hinder the drive life within life.

We add, that the self-denial should be of such a kind as to Adp. that driven life.

The was a prominent member a kind as to Adp. that driven life.

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The Cheristan religion is not something which cannot aske the avectores ont of nature, the glow eart of life, the beauty out of everything.

The Greated does not of nature, the glow eart of life, the beauty out of everything had a right to expect of life, the beauty out of everything had a right to expect of life, the leavest proposed does not not nature, the grown of the possible of the life of the possible of the life of

finds it in confusion. "He don't see anything

There is one thing peculiar about this matter, knew of the monarch's fame—knew that in pleasing God, we are doing only what is though only nominally king of Sparta, he was date one hundred years B. C.

liness is judged, or to insist upon what is only a prejudice or an opinion as a question of conscience. Sometimes, undoubtedly, it would subserve the interests of Christ's kingdom if instead of yielding to ignorance and criticism.

In the canker that gnaws out all of the joys of earthly pleasures; fills his death pillow with thorns, and gathers fagots for the show you the walls of Sparta."

In thoroughly fanatical."

Thomas Watkins, a stationer, brought paper joys of earthly pleasures; fills his death pillow with thorns, and gathers fagots for the show you the walls of Sparta."

Accordingly, on the following morning, the king led his guest out upon the plains, where