## Smeminencer,

AN EVANGELICAL FAMILY NEWSPAPER FOR NEW BRUNSWICK AND NOVA SCOTIA.

Rev. J. McLEOD

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

Editor and Proprietor.

Vol. XXIII.—No. 30.

SAINT JOHN, NEW BRUNSWICK, FRIDAY, JULY 28, 1876.

Whole No. 1174.

NEW GOODS.

THOMAS LOGAN

Has received and now opened

CARPETINGS

BRUSSELS,

TAPESTRY,

KIDDERMINSTER,

Hearth Rugs & Door Mats.

A large assortment of

GILT CORNICES.

from 1 to 3 yards wide.

LACE CURTAINS

-AND-

LAMBREQUINS.

Together with a well assorted stock of Staple

GOODS

Inspection Respectfully, Solicited.

THOMAS LOGAN.

Fredericton, April 19, 1876.

Special Notice.

ALBION HOUSE.

FREDERICTON N. B.

October, 1875.

MILLER & EDGECOMBE book.

RESPECTFULLY draw the attention of their friends and the public to their very large and Beautiful

STAPLE AND FANCY GOODS

Imported direct from the EUROPEAN MARKETS

FALL AND WINTER TRADE,

which for excellence, QUANTITY and LOW PRICE 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. CLOUDS, Sontags, &c. Prints, Grey & White Cottons, Tuckings, OSNABRUGS,

dec. dec., dec. COTTON BATTING, &c.

Silk Ties, Lace and Muslin Frillings, &c.

MILLER & EDGECOMBE,

oct 22

FLOOR OIL CLOTHS

We somewhat expected as a prefude to the sermon which we vaguely connected with a possible missionary discourse, a glowing description of Oriental scenery and portraiture, for the Rev. Mr. Dorr had spent a portion of his life as a missionary—so we had understand the couldn't coax me for to keep awake, he took an' shook me, an' hus'led me roun', even went so far as to kick me, an' thought his was kind'er ha'sh usin' it waked me up.

OR O' Well brotherin' continued Look "Lein't lit was a life way and look and loo

look straight into the heart of every one before him, caused a sudden uneasiness to pervade the larger portion of his hearers, as help me," and then Joel sat down.

So now, said Joel in Conclusion, I in that city, more beautiful than see had thought it possible to be; the gates were of pure ag'in, as it were, an' I want your prayers to help me," and then Joel sat down. wade the larger portion of his hearers, as though they had been resolved into one body, and that body was sitting on a needle cushion.

"When darkness comes over the land," continued the preacher impressively, "when the night shadows gather, we say that the night shadows gather, we say that the same has withdrawn its light when in fact it is continued the heart and hear who has withdrawn its light when in fact it is continued the preacher are so beautiful, what I think that the remarks of Mr. Messer, must is de like inside?"

SANDY MORRISON.

Just at the foot of the Pentland Hills lay, the gate. It was opened by a bright angel, with such a dazzling white robe on him, that the in our vestry for a long time.

One after another of the heathern who here to know who she was, and asked her what the cheered by a "bonnic burn whimeline" over the land," in our vestry for a long time.

One after another of the heathern who here the heathern who here the heathern who here the land, what is described in our vestry for a long time.

One after another of the heathern who here the heathern who here the land, what is described in our vestry for a long time.

One after another of the heathern who here the land, what is described in our vestry for a long time.

One after another of the heathern who here the land, what is described in our vestry for a long time.

One after another of the heathern who here the land, who he was are so beautiful, what is described in our vestry for like inside?"

I think that the remarks of Mr. Messer, must is de like inside?

SANDY MORRISON.

Their boasts of Moses and his Long and the like inside?

I know not what this man may be larged as a so beautiful, what is described in our vestry for a long time.

One of the plane is the like inside?

I know not what this man may be larged as a so beautiful, what is described in our vestry for a long time.

One of the little child went up and know the like inside?

I know not what this man may be larged as a so beautiful, what is described in our vestry for

waiting for Brother A or Brother B to take some initiatory step toward shaking up the dry bones of your little church here in Leybridge, how is it with you? Has not the bridge, how is it with you? Has not the dust settled on your Bibles which even now dust settled on your Bibles which even now the months go by, the tembrace of our zeal gradually abates from the boiling point at which it started, and dust settled on your Bibles which even now the months go by, the tembrace of our zeal gradually abates from the boiling point at which it started, and dust settled on your Bibles which even now the months go by, the tembrace of our zeal gradually abates from the boiling point at which it started, and dust settled on your Bibles which even now the months go by, the tembrace of our zeal gradually abates from the boiling point at which it started, and comes down to a gentle simmer, which by the months go by, the tembrace of our zeal gradually abates from the boiling point at which it started, and comes down to a gentle simmer, which by the months go by, the tembrace of our zeal gradually abates from the boiling point at which it started, and then she went back and knocked at the gate again. The back and knocked at the gate again. The back and knocked at the gate again. The back and knocked at the gate of our zeal gradually abates from the boiling point at which it started, and then she went back and knocked at the gate again. The back and knocked at the gate again. The back and knocked at the gate of our zeal gradually abates from the boiling point at which it started, and then she went back and knocked at the gate again. The back and knocked at the gate again. The back and knocked at the gate again. The back and knocked at the gate again and the started with God as little distance with fell surface.

One hundred with God as little distance with fill at last she talk with God face to face.

One hundred with God as little with fill at last she talk with God face to face.

One hundred with God as little with fill at last lie unnoticed beneath the mouldering ruins of the ensuing autumn has perhaps entirely prised to see her come back so soon, and ask- its meaning explained, he would have said, drivers. your family altars? Are you not sitting ceased, and we then think best to wait until ed why she had knocked. Then Olive told "Hoot, man, ye needna gae round about One hundred years ago people did not enplacidly in your pews with folded hands, saying, 'In the Lord's own good time He will revive us again. We will not question the love which has thus grown cold.

Seeking the nearest to explain a thing so the season of the new year, shall again arouse and that it was quite clean now; but the season of the new year, shall again arouse the love which has thus grown cold.

Seeking the nearest to explain a thing so the season of the new year, shall again arouse and that it was quite clean now; but the season of the new year, shall again arouse the love which has thus grown cold.

One hundred years ago people did not enhanced and that it was quite clean now; but the simple, it's only God in the heart of a puir should have cut the matter short by

"Let me refresh some of your memories," wounds of a friend." he continued, reading from the 'Covenant'

characterizes your spiritual life at this time, and the fact that during the past three years previous to the advent of your present pastor, not one precious soul has been added to your numbers, gives me the impression that should I again ask 'What of the night?' your should I again ask 'What of the night?' your should I again ask 'What of the night?' your should I again ask 'What of the night?' your should I again ask 'What of the night?' your should I again ask 'What of the night?' Your should I again ask 'What of the night?' your should I again ask 'What of the night?' Your should I again ask 'What of the night?' Your should I again ask 'What of the night?' Your should I again ask 'What of the night?' Your should I again ask 'What of the night?' Your should I again ask 'What of the night?' Your should I again ask 'What of the night?' Your should I again ask 'What of the night?' Your should I again ask 'What of the night?' Your should I again ask 'What of the night?' Your should I again ask 'What of the night?' Your should I again ask 'What of the night?' Your should I again ask 'What of the night?' Your should I again ask 'What of the night?' Your should I again ask 'What of the night?' Your should I again ask 'What of the night?' Your should I again ask 'What of the night?' Your should I again ask 'What of the night?' Your should I again ask 'What of the night?' Your should I again ask 'What of the night the total the the night the night the soul, and the the night the night the night the world. The voice of prayer, the solemn the the night the night the night the night the night the night the world. The voice of prayer, the solemn the the night the night the world. The voice of prayer, the solemn the the night the world. The voice of prayer, the solemn the value of the night the world. The voice of prayer, the solemn the the will be covered wi' grass and daisies. In the same way it they lie a' quiet enough, and they l

must speak for themselves. "Well, I must say," remarked Squire of summer. heightened visage, "that Mr. Dorr was a home; the Sunday school pours its hundreds she could not tell him half.

vitality," an expression which was repeated with some satisfaction, as though it were a new form of disease.

Thus they all with one accord began to make excuse, but Mr. Dorr's earnest words sank down deep into some hearts among us which the angels leave on whatever and the which was repeated thin' interestin'."

Thus they all with one accord began to comes to this restless generation only once in every seven days. Here is the silver cord of union for the household, shining with the waiting for you so long, and it will be so the scowling rabbis gazed at him then which was repeated thin' interestin'."

Thus they all with one accord began to every seven days. Here is the silver cord of union for the household, shining with the waiting for you so long, and it will be so much better for you to stop at once trying to the remains."

The scowling rabbis gazed at him the which waiting for you so long, and it will be so much better for you to stop at once trying to the remains."

"Well, brethrin," continued Joel, "I ain't It was a beautiful summer evening, and the "Brethren," said Mr. Dorr, closing the a speakin' for others, nor a sayin' how it may sun was just setting, when little Olive came Bible, and looking sharply at his congregation, "although there be but few among you, I fear, that may be called 'watchmen,' how is it? What of the night?—the spiritual is it? What of the night?—the spiritual darkness of this of the darkness of this of the city she nad so much wanted to see. She was very tired diffrence till I was in danger of this bank of indiffrence till I was in danger of this of the city, there will be a sweeter song gates of the city, there will be a sweeter song still for you to learn, "Unto Him that lov."

Had touched his sightless eyes with clay, And by-and-bye, when you get inside the gates of the city, there will be a sweeter song still for you to learn, "Unto Him that lov."

The hundred follows protect reals. Bible, and looking sharply at his congrega- be with them, but for myself, I've got the in sight of the gates of the city she had so

suffer a faint regret to shadow your mind the new year with good spiritual and moral that there are no more signs of 'interest' as resolutions and we spit or our bands—if I Then the gate was shut and Olive went boyhood. He was perfectly natural in all that there are no more signs of 'interest' as to religious matters, among your brethren?

"And you, my weaker brethren, who are was of a Brother A or Brother A or Brother B to take with good spiritual and interest and interest

the ways of the Lord, since they are not as our ways?"

I say "we," but this is unjust to a few of our ways?"

I say "we," but this is unjust to a few of the church was not our ways?"

The tot which has this grown point.

I say "we," but this is unjust to a few of the church was not our ways?"

The tot which has this grown point.

The tot whi By this time every man in the church was cause of their Master seems untiring, as in- his pure white robe. swake, even to old Mr. Burton who had slum- deed it is. Why shouldn't it be so, when The poor little feet turned away from the One hundred years ago, a young lady did bered in the corner of his pew every Sabbath they have the fullest reliance in the promises gate so wearily this time, for the child knew power of Sandy's religion lay in the fact that not lose caste by getting her hands wet in

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"My brethren," said Mr. Dorr, laying the highest spiritual delight by the feeling of down the book, "the dormant state of your the communion of saints. In God's house they go with the stream at last. In the changed, "they go with the stream at last. In the changed, "they go with the stream at last. In the changed, "they go with the stream at last. In the changed, "they go with the stream at last. In the changed, "they go with the stream at last. In the changed, "they go with the stream at last. In the changed, "they go with the stream at last. In the changed, "they go with the stream at last. In the changed, "they go with the stream at last. In the changed, "they go with the stream at last. In the changed, "they go with the stream at last. In the changed, "they go with the stream at last. In the changed, "they go with the stream at last. In the changed, "they go with the stream at last."

f av'rice and money gettin'." chairs, and a bed covered with odds and ends,

I was prevented, fortunately perhaps, from is vexing and disturbing. It detracts from I wonder if any of my readers have guessed lation.

whispered round that though Mr. Bowditch was a godly and earnest young man despite his little peculiarities, he lacked in "mental him' interestin'."

tended our reg'lar on the evenin' meetin's an' hands are allowed to cross themselves in the luxury of inaction. They are, to the young men and women, the pause in life which "White in His blood most precond to the pause in life which "Till not a spot remains."

as well as that of his vision which seemed to "So now," said Joel in conclusion, "I'm tiful city, more beautiful than she had thought for ever, Amen."—C. A., in Christian Trea-

bered in the corner of his pew every Sabbath for a decade of years, and people began to gaze blankly into their neighbors' faces, as though anticipating something still more forcible.

"How many of you," asked Mr. Dorr with earnest solemnity, "have been true to your covenant vows? How many of you remember 2 they have the fullest reliance in the promises of Him under whom they serve?

"Well, Mr. Dorr's exhortation has at least of Him under whom they serve?

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Well, Mr. Dorr's exhortation has at least of Him under whom they serve?

Well who have the full she he truly believed in God as the life of the soul of man, as well as the life of the truly believed at last sat down by the road side, and cried count for some of his peculiar expressions. not light their pipes with matches, but car-

should I again ask 'What of the night? Your learn of peace.

answer would be, if in strict truth, 'Truly answer would be, if in strict truth, 'Truly the darkness increases; let us slumber a little waskens and enlists quite another; set of the darkness increases; let us slumber a little waskens and enlists quite another; set of the peace for her in the heartiful city. So his peculiar fashion "years gape by I here."

Was not an applicant for a position as cierk glad, poor little weary child, it seemed almost too good to be true, that after all there in the heartiful city. So his peculiar fashion "years gape by I here."

One hundred years ago, false teeth were lay ought to "enter" for them. Let them

leetle too hard on some of our church members. Seems to me Elnathan Green and Brother Rand, and old Mr. Burton, must have had their feelings hurt considerably;" and had their feelings hurt considerably; and squire Fletcher, who hasn't been able to at specifical to be a seem of the sunday school pours its hundreds she could not tell him hall.

When the angel opened the gate the third hair, dimple cheeks, and blue een. It was it so feebly; you have done so much wrong, the licht and glory o' our hame. But the looked so glad, and said, "Come in, and had their feelings hurt considerably;" and said, "Come in, and had their feelings hurt considerably;" Then the child went when we laid her in the ward that we returned the seemed an angel in disguise, will the yellow the seemed an angel in disguise, will the yellow the seemed an angel in disguise, will the yellow the seemed an angel in disguise, will the yellow the seemed an angel in disguise, will the yellow the seemed an angel in disguise, will the yellow the seemed an angel in disguise, will the yellow the seemed an angel in disguise, will the yellow the seemed an angel in disguise, will the yellow the seemed an angel in disguise, will the yellow the seemed an angel in disguise, will the yellow the seemed an angel in disguise, will the yellow the seemed an angel in disguise, will the yellow the seemed an angel in disguise, will the yellow the yellow the seemed an angel in disguise, will the yellow the yellow the yellow the seemed an angel in disguise, will the yellow the yellow the yellow the seemed an angel in disguise, will the yellow the yello tend an evening meeting since James Savage breakfast, dash with hurry and fret through in, and directly she got inside the gate, she couldna tell what was the matter wi' her, again. They are facts, and sad facts which started the new opposition grocery store on the business of dressing, and set out for the heard a number of children's voices singing The doctor said she had a weakness in the cannot be denied or undone, Main street, did not wait for any answer, but sanctuary when the second bells are ringing, such a sweet song, she could not hear all the chest. But it made our hame unco dowie It is true wisdom to turn to other facts, elbowed his way through the moving congre-gation to the door. With a sigh of relief that the house-door, is words, but she heard a few, they were these like. Everything seemed to gae wrong, and and to hold them fast. If I had done far shut behind them. Lucy usually puts her — "Glory, glory," She knew directly I murmured sair against the Lord. The "Didn't old Dorr walk into 'em though," room in order on week days before she walks what it meant. They were thanking her world looked waefu', and I would have liked reach of the infinite mercy of God, and the boundless merit of the blood of Christ. If I Green, as we proceeded slowly homeward. ception. She condones her lack of order the city, and she went and joined them so "But I began to think; I seemed to come had repented of my wrong doings a thousand BROWN & WHITE COTTON DUCK, p'inted right to Squire Fletcher, and you

"WATCHMAN, WHAT OF THE NIGHTS"

WATCHMAN, WHAT OF THE NIGHTS THE NIGHTS AND A CONVENERS.

Mr. HONGVIGHT CONVENERS.

Mr. HONGVIGHTS AND CONVENERS.

Mr. HONG

"White in His blood most precious,

make excess, out Mr. Dorr, who was a nervous-looking man with a sharp, black eye, "you, who are familiar with the Bible, will recognize as taken from Isaiah—"Watchman, what of the night?"

Let me here remark that Mr. Dorr, who was as dot to be an excellent preacher, "only very peculiar," had been in Anson but a short time, and we of Letybridge had yet to learn wherein this peculiarity existed.

We somewhat expected as a prelude to the sermous which we vaguely connected with a service of the fight?

We somewhat expected as a prelude to the sermon which we vaguely connected with a service of the fight. If you need the proposition of Oriental scenery and portraiture, for the Rev. Mr. Dorr had spent a portion of the first and in light, I grow'd sleepy, an's sogged scription of Oriental scenery and portraiture, for the Rev. Mr. Dorr had spent a portion of the lousehold, shining with the nagels leave on whatever the bousehold, shining with the one based on the proposition of or the household, shining with the number of the fousehold, shining with the sunit of the household, shining with the sunit of the fousehold, shining with the sunit of the bousehold, shining with the closer together?

We converted to the same what will be so the there are a sunity for take it up to the current of the household, shining with the closer together?

We trettine and the first of the fousehold, shining with the closer together?

We trettine and you will be able to sing from your hearts For I was blind, but now I see.

that sweet hymn, I daresay you all know: "Safe in the arms of Jesus,

obscurity if not actual darkness—of this church?"

The peculiarity of Mr. Dorr's pointedness, The preacher giv' me las' Sunday.

The peculiarity of Mr. Dorr's pointedness, The peculiarity of Mr. Dorr's pointedness, The preacher giv' me las' Sunday.

The peculiarity of Mr. Dorr's pointedness, The preacher giv' me las' Sunday.

The peculiarity of Mr. Dorr's pointedness, The preacher giv' me las' Sunday.

The peculiarity of Mr. Dorr's pointedness, The preacher giv' me las' Sunday.

times amid your eager desire to amass wealth We all know how well it is to commence on it, and they must all be taken out before Sandy belonging to a peculiar class of Scots-

power o' God ?"

answers with a quiet smile, "Faithful are the she took, if only she could get it quite clean. the Bible, Haliburton and Rutherford exerted cut their legs off with mowing machines. And then, sadly disappointed and very un-happy, the poor little tired child wandered think he had read with interest Scougal's Life worry over disordered sewing machines. about, hardly knowing where she went, and of God in the Soul of Man, and this might ac- One hundred years ago, our fathers did

longer, for there are 'no signs of the dawn faculties. It is the place of places for natures was a place for her in the beautiful city. So his peculiar fashion, "years gane by, I bewished are gregarious, social, sympathetic. It he washed her dress, and made it quite pure lieved as ithers do, who have a form of god-grinders. I cannot of course speak for others. I felt is lively, bustling, brisk, mirthful through all and white, and then he took her up in his liness, but deny the power thereof. I didna One hundred years ago, time and tide that the text is "something about a hawk I cannot of course speak for others. I felt is lively, busting, brisk, infilling through all and write, and then he took her up in his inverse speak for others. I felt is lively, busting, brisk, infilling through all and write, and then he took her up in his inverse, as if its solemnity of purpose, as birds are when arms, and carried her over the thorny road understand, and above all, I did'na love waited for nobody, and now nobody waits for they carol to the morning. The singing birds up to the gates of the city. He talked so they carol to the morning. The singing birds up to the gates of the city. He talked so they carol to the morning about a hawk waited for nobody, and now nobody waits for they carol to the morning. The singing birds up to the gates of the city. He talked so they carol to the morning about a hawk waited for nobody, and now nobody waits for they carol to the morning. The singing birds up to the gates of the city. He talked so they carol to the morning about a hawk waited for nobody, and now nobody waits for they carol to the morning. The singing birds up to the gates of the city. He talked so they carol to the morning about a hawk waited for nobody, and now nobody waits for they carol to the morning. The singing birds up to the gates of the city. He talked so they carol to the morning about a hawk waited for nobody, and now nobody waits for they carol to the morning about a hawk waited for nobody, and now nobody waits for they carol to the morning about a hawk waited for nobody, and now nobody waits for the city. He talked so the city is not the control of the city is not the city in the city is not the city. The city is not the c penetrated the secret recesses of my soul like a spiritual gimlet, letting in a light which showed a terrible array of sins of omission, and commission, of coldness and lack of faith.

One hundred years ago, kerosene lamps did not explode and assist women to shuffle the bright eyes and the dimpled cheeks, the but we didna mind that, sae, lang as we had health and strength. We lived in a bonnie faces and mingling of ages and stations, the latt and strength. We lived in a bonnie faces and mingling of ages and stations, the latt and strength. She felt as though she could he latt and strength. We lived in a bonnie faces and mingling of ages and stations, the latt and strength. She felt as though she could he latt and strength. We lived in a bonnie faces and mingling of ages and stations, the latt and strength. She felt as though she could he latt and strength. We lived in a bonnie faces and mingling of ages and stations, the latt and strength. She felt as though she could he had been watching her all the time, and the were puir, ye ken, and had to work hard; but we didna mind that, sae, lang as we had health and strength. We lived in a bonnie faces and mingling of ages and stations, the latt and strength. We lived in a bonnie faces and mingling of ages and stations, the had done her how the head been watching her all the time, and the term the way, and told her how the head been watching her all the time, and the called her so often, but we didna mind that, sae, lang as we had health and strength. We lived in a bonnie faces and mingling of ages and stations, the had called her so often, but we didna mind that, sae, lang as we had health and strength. One hundred years ago, men did not common, as I am going to officiate for another clergy faces. The sun shone cheerily on our wee house dear friend. She had called her so often, but we didna mind that, sae, lang as we had health and strength. One hundred years ago, men did not explode and assist women to shuffle did not explode and assist women to shuffle the health an all manner of flowers in the flush and glory | for her; but she thought that it he knew all | and that my auld mither had planted wi' her about her, as she was sure he did, he would am hand. And mair than that, the Lord Fletcher after the sermon, with a somewhat | But the church service passes, and we go know how she loved and thanked him, though sent us a bonnie bairn. Hech! the wee thing seemed an angel in disguise, wi' its yellow "You have done so little good, and done

oughter seen the old chap squirm when the parson was a talkin' about the besettin' sins noon to find a dusty mantel shelf, laden land.

Then I read the Bible and prayed. One nee- had done ten times more work for God, and bor—auld Mr. Wallace, a gude man, tauld us done it a thousand times better, none of these to look to the Rock o' Ages, and see if the things would farmish the best foundation for bor—auld Mr. Wallace, a gude man, tauld us done it a thousand times better, none of these to look to the Rock o' Ages, and see if the things would furnish the best foundation for had been kind to the old man!—Selected. Lord wadna open for us the fountain o' conso- hope.

RELIGION AND DOCTRINE.

He told the story o'er and o'er;

Their sneers at Jesus and His band, Nameless and homeless in the land. Their boasts of Moses and his Lord, All could not change him by one word.

I know not what this man may be,

"You vow that you will 'take the Word of God as your rule of faith and practice, that you 'will maintain an intercourse with God by daily prayer,' and as far as practicable, attend constantly upon public worship'—and omitting one or two clauses—'you promise diligently to promote the interests of the religion of Jesus Christ, and to recommend to its precepts.'

"More bothers, by a temper and practice, that she conformed to its precepts."

"You vow that you will 'take the Word of God as your rule of faith and practice, that you will maintain an intercourse with god by daily prayer,' and as far as practicable, attend constantly upon public worship' the religious people in church and Sunday school, and one with such a gentle, kind look in his as the services the devont worship are the religion of Jesus Christ, and to recommend to its precepts.'

"More bothers, by a temper and practice, that she could not feel afraid of him, but God overrules them for His glory. You see the eddies in the stream yonder."

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"More bothers, by a temper and practice, that she could not feel afraid of him, but God overrules them for His glory. You see the eddies in the stream yonder."

"More bothers, by a temper and practice, the fire in their pockets in the shape of a piece of steel and a flint. One hundred years ago, a public officer or other citizen could not steel arrived to her; she had thought she was alone, and say: "everything is wisely ordered, and will look in his as the service of God. "The Lord reigneth," he would be the rive prockets in the Providence of God. "The Lord reigneth," he would not feel afraid of him, the celebrated W. Jay, of Bath, used to say if everything is wisely ordered, and will be come out right in the end,"

"He HOME PART OF SUNDAY.

"A covenant God and Father!—that is the providence of God. "The Lord reigneth," he would reply thus:—Say that Christ'

church, the coldness and indifference which characterizes your spiritual life at this time, the soul, and to resting it from the cares of how she had tried to get into the beautiful down frae the hills, but in the valley yonder worry about rapid transit and cheap trans-

LIGHT AND DARKNESS.

boundless merit of the blood of Christ. If I | said:

The Lord's work only is perfect, and on

keep beyond the reach of whatever can pene-trate him at that point. The Indian method of fighting is an excellent one in spiritual warfare. The soldier of Christ should keep himself under cover as much as he can. A good deal of dodging is allowable in a contest with Satan. "Discretion is the better part of valor" at times, and is better to beat a masterly retreat than to have your soul captured bodily. A man who is morally weak at any point, and who, nevertheless, persist-ently exposes that point to attack, commits the gravest of sins. When the great adversary was striving to tempt Jesus to expose himself needlessly to peril, he said, "It is written, thou shalt not tempt the Lord thy God."—Golden Rule.

GERMAN OCEAN ONCE DRY.

The German Ocean, or North Sea, like the English Channel, was once an inland plain or ey, raised far above the sea level. The sea has but recently invaded this depressed plain, submerged its forests, and superseded

its river courses. The buried trees of its sunken forests are still standing, rooted in their own vegetable soil, beneath the waves. Cormer forest, which dips into the forest from the coast of Norfolk, is the most famous of the submerged forests of the German Ocean. The ancient woodland has been traced at low tide for more than forty miles. At certain seasons, and especially after great storms, the stumps of oak, alder, yew and Scotch fir are seen standing upright in the water. The condition of the wood and of the fir cones-some of the latter evidently bitten by animalstell us that the sinking of the land occurred sun has withdrawn its light, when in fact it is not so; it is we who are withdrawing from the sun which is still shining in nuclouded splender.

"You who sit at ease in Zion; who from your stations in life and positions at no distant period in the history of one us back to the time when the European mainland, instead of terminating as it does today, with the coasts of Norway and France, stretched far westward in one unbroken area, beyond the present coast of Ireland. These were the flourishing days of the forests of oak, chestnut and alder and yew, which are now submerged in the German Ocean and the English Channel.

" FEED MY LAMBS." Ho! ye that rest beneath the rock On pastures gently growing, Or roam at will, a favored flock, By waters gently flowing; Here ye upon the desert air A voice of woe come erying, Where, cold upon the barren moor,

God's little lambs are dying ! See the great Shepherd bend and call From fields of light and glory, "Go, feed my lambs, and bring them all From moor and mountain hoary !" Ye favored flock, the call obey,

> Or wander, lost and weary. E. H. SEARS.

And from the desert dreary Lead those who faint along the way,

The way to wealth is as plain as the way o market; it depends chiefly on two wordsndustry and frugality; that is, waste neither time nor money, but make the best use of both. Without industry or frugality, nothing

will do; and with them everything. We have had spelling matches and propractise giving out texts and notices. It going fishing with another clergyman." When a clergyman can't say "I'll venture to assert," without leaving it doubtful whether he didn't say, "I'll bet you a shirt," he had

better look out. LEND A HAND. How is it, little folks? Do you keep a sharp lookout for chances to nelp people who need help? Finding grandma's spectacles, and mamma's thimble, or threading her needle, and doing many, many things which willing hearts and ready hands will find to do, will help along wonderfully. and make you happy into the bargain. An old man was pushing his heavy truck up the

"Poor old fellow; he can hardly get along. Let's lend him a hand." So they pushed, too, and soon the truck was at the top of the hill. Then weren't

Silk Ties, Lace and Muslin Frillings, &c.

Then I saw, but not very clearly at first, that I am invited, yea, commanded to rest. Hodge, "I went into the room of my old that there was another world, ano "On one occasion," says Dr. Charles street, caught up with us, who with a gleeful do on Monday or Tuesday, but his Sunday can. Now, first of all, do you know what is dom like, spiritual and eternal, as and Mr. alone upon that, and who longs to be conchuckle observed:

"No wonder that Burton couldn't sleep in meetin' to-day. Thinks I, while the minister of the substance, the spirit, is means heaven," and you are quite right, it means heaven, "and you are quite right, it means heaven," and you are quite right, it means heaven," and you are quite right, it means heaven, "and you are quite right, it means heaven," and you are quite right, it means heaven, "and you are quite right, it means heaven," and you are quite right, it means heaven, "and you are quite right, it means heaven," and you are quite right, it means heaven, "and you are quite right, it means heaven," and you are quite right, it means heaven, "and you are quite right, it means heaven," and you are quite right, it means heaven, "and you are quite right, it means heaven," and you are quite right, it means heaven, "and you are quite right, it means heaven," and you are quite right, it means heaven, "and you are quite right, it means heaven," and you are quite right, it means heaven, "and you are quite right, it means heaven," and you are quite right, it means heaven, "and you are quite right, it means heaven," and you are quite right, it means heaven, "and you are quite right, it means heaven," and you are quite right, it means heaven, "and you are quite right, it means heaven," and you are quite right, it means heaven, "and you are quite right, it means heaven," and you are quite right, it means heaven, "and you are quite right, it means heaven," and you are quite right, it means heaven, "and you are quite right, it means heaven," and you are quite right, it means heaven, "and you are quite right, it means heaven," and you are quite right, it means heaven, "and you are quite right, it means heaven," a