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THOMAS LOGAN.

FREDERICTON,

Fredericton, Jan. 3, 1876.

Special Notice.

ALBION HOUSE, FREDERICTON N. B.

STAPLE AND FANCY

cannot be surpassed by any house in the trade. The whole Importation is now ready for inspection, comprising in part as follows:

the living yet imperrilled, dropping hun- But I remark again, that I look off upon sands I shall never see again. Every Sabbath curls so lazily out from the chimney, is as Beat with bruised hands against a fate, dreds in a minute. "And he stood between the slain of this plague, and I see the scene is morning and evening I meet thousands whom likely to become a man as that day dreamer. Whose walls of iron only move, the dead and the living." But Aaron took one of awful destruction. Gout attacks the I shall never see again. I meet them but once It is a peril of most positive character that And open to the touch of love. hold of the long handle of the brazen pan in foot, ophthalmia the eye, neuralgia the nerves; face to face, and the next time we meet will meets him there. As the bird flees from dan- He on y feels his burdens fall which were the living coals, and as the smoke there are diseases which take only, as it were, of this confection coiled and curled in the the outposts of the physical castle; but the human criticism, or the applause or the scorn which is destroying him. I have sometimes Who, taught by suffering, pities all. Pray for us ! air, the glandular swellings began to cease, Asiatic plague demolishes the whole fortress. of men, if God will only help me to tell the suspected that manhood, and even heaven are He priveth best who leaves unguessed the carbuncles on the brow of the patient be-And so with this plague of sin. It enwraps whole truth every time, and bring the an-the carbuncles on the brow of the patient be-And so with this plague of sin. It enwraps whole truth every time, and bring the an-the unstant bring the angan to go out of the eyes, the blanched diamatical diam

was stayed. What a fortunate deliverance! gone astray, altogether dead. Nothing but plague is advancing. Souls are dying. There Look again. Here is a young man who has That every heart hath needs like thine.

Thank God that he sent out Aaron on that day to "stand betwen the dead and the living." Well, my friends, every minister of Jesus When I look off upon those who are slain who has are mutterings of the judgment in the windows. What the gangrened corpses of what we might have been. When I look off upon those who are slain the presence of this the entreaties of his own better nature, and Christ when he stands in the pulpit, stands in with this plague, I see that they are beyond audience only for one hour ? "O," says some the claims of those he professes to love. Yes, the same responsible relation as Aaron did, any human resurrection. Medical colleges Christian man, "do as Aaron did-swing the there he stands, goblet in hand. This is no Here on one side of us are the living. It may have prescribed for this Asiatic plague, but censer." I take the suggestion. Blessed be ideal danger. As I write these words I am BY FRANCES E WILLARD, COR. SEC. W. N. C. T. U. have been five or ten or fifteen years since have never yet cured a case. They put a God ! this Gospel censer is a more mighty reminded of many I once knew, and who have How to reach them in the Public Schools-The Cold have been five or ten or fitteen years since your spiritual birthday. There may be grey hairs and wrinkles on your brow, and yet you may not be six months old; for we do not begin to live until we are born again. You begin to live until we are born again. You hever will be, if they bound hot eure the plague, if they could not arrest its progress, leaver they could not arrest its progress, leaver they could not arrest its progress, alive to your own eternal in-terests, alive to the welfare of Christ's king-dom, alive forever! You can laugh death have to tell you that no earthly resurrection dom, alive forever! You can laugh death have to tell you that no earthly resurrection dom, alive forever! You can laugh death have to tell you that no earthly resurrection dom, alive forever! You can laugh death have to tell you that no earthly resurrection dom, alive forever! You can laugh death have to tell you that no earthly resurrection dom, alive forever is no of the bottome of it and I find some hot coals of the bottome of it and I find some hot coals of the bottome of it and I find some hot coals of the bottome of it and I main the bottome of it an

The second process and provide or clarity is provide of the second process and provide process and process and provide process an

sphere there is not enough doubt to make an infinitesimal fret. You are going through. Some of you have countenances more mobile than others, and this divine light quavers and flames across your countenances. But if you be than others, the one a princely and laxuriant resi-aurora of an eternal gladness. Bat if you be the set ternal gladness. Bat if you be the set ternal gladness to part enough to his sister and said, "I have found Christ;" and to his sister and said, "I have found Christ;" and to his brother and the set ternal gladness. Bat if you be the set ternal gladness. Bat if you be how went the living who have entered upon the set ternal gladness. Bat if you be how went the living who have entered upon the set ternal gladness. Bat if you be how went the living who have entered upon the set ternal gladness. Bat if you be how went the living who have entered upon the definition of the great flature of the close of the service he got up and announced himself on Christ;" and to his sister and said, "I have found Christ;" and to his brother and an armed man. There is a danger, greater

October, 1875. MILLER & EDGECOMBE DESPECTFULLY draw the stemtion of their friends Respectfully draw the attention of their friends have but to plunge this staff of life into the base whom I have known on earth, who have suffering tree upon which he had hung all his in some vocations you cannot be a man? to and duties on them, and give them honors, chasms between this world and the next, and pass over into the highest companionship. ministry. Good John VanRennselaker, who not the highest companionship. ministry. Good John VanRennselaker, who I will tell you what I have seen at Rock-You are alive. Savonarola said: "It don't make any difference whether they bury my body or not. If they fling us into the Arno,

GOODS. body or not. If they fling us into the Arto, ed family on earth, going up to be ainter the body or not. If they fling us into the Arto, ed family on earth, going up to be ainter the body or not. If they fling us into the Arto, he d family on earth, going up to be ainter the body or not. If they fling us into the Arto, ed family on earth, going up to be ainter the body or not. If they fling us into the Arto, ed family on earth, going up to be ainter the body or not. If they fling us into the Arto, he d family on earth, going up to be ainter the body or not. If they fling us into the Arto, ed family on earth, going up from the sick-rooms of heaven. Good Dr. Ward, be already wears before the throne. How if and to heaven? Hear these words which I about in this wise. Two or three boys going that young man, on the night he sat in the speak to you to-day, not as a coward, not as home from Sunday School said : Imported direct from the EUROPEAN MARKETS ior the ior

FALL AND WINTER TRADE, which for excellence, quantity and low PRICES plague? No, the plague of sin. The Asiatic be personification of all merriment and wit, plague was epidemie. It struck one, it struck one of sin is originated of singing. And Gasherie De Witt, the great-borne by that temptation, instead of singing. The was a good deal of talking over the tobacco.

demic. It has touched all nations. It goes souled man, who remembered me in his dy-from heart to heart, and from house to house ing prayer in Switzerland. And Daisy Judfrom heart to heart, and from house to house ing prayer to switzen and. And base for an advertisement in the Rockford papers:we are the virtues of character. Whiteheld's kissing her lather and mother good by, and o, hearer, while the play-grounds of then skipping away into the play-grounds of heaven. And scores of others, just as bright the learned, say, If 1 believed in religion, and sin, meet the temperance ladies in the and heaven or suffer the loss of heaven if I could have it proved to me by reasoning. have never yet discovered a singless popula- spray of the imperial fountains, the rain of There may have been some one who sat in the from these things; it demands more than the to promote the temperance cause." We met tion. On every brow the mark of the plague crystal in basins of alabaster. O, the fathers, very pew where you sit to-night, with feet intellect, the reason; it calls forth the heart, those who agreed to sign (three hundred -in every vein the fever. On both sides of the mothers, the children, the loved ones, who on the very same place in the floor, and eyes the affections, and needs the application of a strong they were) in the large hall, and, with -in every vein the fever. On both sides of the mothers, the children, the loved ones, who is this moment suffering among first he damned. O, if you knew your peril, your it from us. It is wafted from house to house, it from house to house, who is the same direction to, and sincere affection for, the plague. Yes it is contagious. We companies the application of a source for moment suffering among the damned. O, if you knew your peril, your it from the sixty would life and your blood run gold. it from us. It is waited from house to house, and from neighborhood to neighborhood. Each one gives it to the rest—this plague of sin. In is in the ground, in the sin. In is in the neighborhood is neighborhood. Sin. In is in the neighborhood is neighborhood. Sin. In is in the neighborhood is neighborhood is neighborhood. Sin. In is in the neighborhood is neighborhood is neighborhood. Sin. In is in the neighborhood is neighborhood is neighborhood. Sin. In is in the neighborhood is neighborhood is neighborhood. Sin. In is in the neighborhood is neighborhood is neighborhood is neighborhood. Sin. In is in the neighborhood is neighborhood is neighborhood is neighborhood. Sin. In is in the neighborhood is neighborhood is neighborhood. Sin. In is in the neighborhood is neighborhood is neighborhood is neighborhood. Sin. In is in the neighborhood is neighborhood is neighborhood is neighborhood. Sin. In is in the neighborhood is neighborhood is neighborhood. Sin. In is in the neighborhood is neighborhood is neighborhood is neighborhood. Sin. In is in the neighborhood is neighborhood is neighborhood is neighborhood. Sin. In is in the neighborhood is neighborhood is neighborhood is neighborhood. Sin. In is in the neighborhood is neighborhood is neighborhood is neighborhood is neighborhood is neighborhood is neighborhood. Sin. In is in the neighborhood is neighborh sin. In is in the air, in the ground, in the might, and the whole rades; and after we have talked with them of earth is blotched and scatched and slain of all that has occurred since our separation, aster. All heaven bending over you with them to see the celebri- promises and comforts and invitations. God need or are required to have. It is necessary under Col. Rowall. Fach compare the celebri- promises and comforts and invitations. God this awful infection. Instead of fourteen then we will go with them to see the celebri-this awful infection. Instead of fourteen then we will go with them to see the celebri-then we will go with them to see the celebri-under Col. Rowell. Each company has an roundings. It is not for us to decide how this awful infection. Instead of fourteen thousand seven hundred, there are more than one thousand millions of the dead. O, the plague, the plague? Now, standing to night between these two Nows take bitter medicines again, that they shall be Now take bitter medicines again, that they Now, standing to night between these two Nows take bitter medicines again, that they Now take bitter medici not do the right thing? What it chiming, but no tolling from the towers. It housand divine promises, any one of which is enough to huov up a sinking world is enough to huov up a sinking world. if I should not offer the right exhortation? Joy, but no sorrow. Palm trees, but no I have heard how clergymen end their ser-Silk Ties, Lace and Muslin Frillings, &c. ML coords sold at the object is not a play muller & EDGECOMBE. Silk Ties, Lace and Muslin Frillings, &c. ML coords sold at the object is not a play muller & EDGECOMBE. Silk Ties, Lace and Muslin Frillings, &c. ML coords sold at the object is not a play muller & EDGECOMBE. Silk Ties, Lace and Muslin Frillings, &c. ML coords sold at the object is not a play muller & EDGECOMBE. Since a blastry night; it is ML coords sold at the object is not a play muller & EDGECOMBE. Silk Ties, Lace and Muslin Frillings, &c. ML coords sold at the object is not a play muller & EDGECOMBE. Silk Ties, Lace and Muslin Frillings, &c. ML coords sold at the object is not a play muller & EDGECOMBE. Silk Ties, Lace and Muslin Frillings, &c. ML coords sold at the object is not a play muller & EDGECOMBE. Silk Ties, Lace and Muslin Frillings, &c. ML coords sold at the object is not a play muller & EDGECOMBE. Silk Ties, Lace and Muslin Frillings, &c. ML coords sold at the object is not a play muller & EDGECOMBE. Silk Ties, Lace and Muslin Frillings, &c. ML coords sold at the object is not a play muller & EDGECOMBE. Silk and yet bring forth abundant harvests play into the last five minutes of their to rank weeds. Such are consistent to sold they are eternally live ing the alarm bell; it is keeping the fires ing the alarm bell; it is keeping the fires ing the alarm bell; it is keeping the fires to rank weeds. Such are there been some great battle here, like We are tinks in endless chains; unseen con-nections the us to eternity, past, and future, and weal or woe is sure to receive an impulse from the object is not all the tree is nothing dangerous in these military to rank weeds. Such are there are the set words—it is to rank weeds. Such are there are the set words—it words and their own industry in to have are there are the set words—it words and their own industry in to have are there are the set words—it words and their own industry in to have are there

never see again. This morning I met thou- sentence. The smoke which in the morning In vair remorse and fear and hate

Pray for us! - Whittier. ----

HOW TO REACH THE CHILDREN.

phlegmatic and lethargic in your tempersment you still cannot keep back the gladness from their eternal state, and the dead who shall said, "I have found Christ;" and in the bank than all others, that young men refuse to be-

and eating the bread of orphans, watered with widows' tears. They are stealthily killing their victims and murdering the peace and industry of the community, and thereby converting happy homes into hells of misery, unthrift, poverty and rags. They are sowing seeds of ignorance, idleness and vice among the generations to come. Anxious wives and mothers watch and pray in tears nightly, with desolate, breaking hearts, for the cominghome of the loved ones whom these men have lured, with their devilish wiles, into midnight debauchery.

What are the exceptional crimes of a Rubenstein or a Fushs compared with the lifelong crime of the man who sells intoxicating drink? No one can know the utter degradation, the total depravity, to which his species can be brought, until he looks upon the desolate ruin caused by this hellish traffic. Its

shrines and holy places in England, and had now come to see the shrine of St. Alban, Hospitahly entertained for many days, the Patriarch held much conversation with the Abbot and the monks. He was asked, among other things, whether he had seen or heard aught of Joseph, a mysterious being who was reputed to have lived ever since the early days of Christianity. The patriarch replied that he had not only heard of this undying one, but had been visited by him in Armenia. The story told by the wanderer was a solemn one. On the day of the crucifixion, Castacider ; the boys agonized over the tobacco but mysterious reproof was administered to question, and their mothers prayed with them, him in reply; "I am going, and you will sixteenth we hear of a Wandering Jew who assisted a weaver, named Kokut, to discover three cheers for the pledge and marched out. Our best endeavors may yield no immediate from what we are and what we do. its its we

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