Religious Intelligencer.

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.

SAINT JOHN, N. B., FRIDAY, APRIL 26, 1878.

[EDITOR AND PROPRIETOR.

WHOLE No. 1265.

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GOODS!

AMERICAN

Grey Cottons.

6 to 10 Cents.

TICKINGS.

SHEETINGS.

EET.

NEW SPRING

A Reply to Henry Ward Beecher.

Thos. Logan. the sharp, metaphysically accurate idea of time blessed them; and God said nuto them, Be A gallant ship, well built and well manned, thus?" when we only mean many, or as we say forever when their eyes were opened and of happiness, in the country be ever the prelude to a state of happiness. That the new their relationships to a better life we press upon the sad the smitten invitation to a better life we press upon the atwhen we simply mean long periods of time." they saw their nakedness, and when they heard would be seen the Lord God walking in the voice of the lord God walkin The folly of such an utterance, to call it by no the voice of the Lord God walking in the garden come. They are about to embark; they are to tention of those who are still aliens to God. worse name, needs but a moment's consideration to make it apparent. It is a sword that cuts to make it apparent. It is a sword that cuts to make it apparent. It is a sword that cuts to make it apparent. It is a sword that cuts to consideration to make it apparent. It is a sword that cuts to constrain the constraint to constraint to make it apparent. It is a sword that cuts to constraint to constraint to make it apparent. It is a sword that cuts to constraint t both ways. If forever means nothing regarding hell, it means no more when used in reference to hell, it means no more when used in reference to hell, it means no more when used in reference to hell, it means no more when used in reference to hell, it means no more when used in reference to hell, it means no more when used in reference to hell, it means no more when used in reference to hell unrealliness and unrighteen and discourages of the make a man have the make t heaven. It snaps the cable of hope, and permits the voyager to eternity to drift on an unexplored sea amid storms and currents, without a chart state that which may be known of God is manifested it to them."

It snaps the cable of hope, and permits men, who hold the truth in unrighteousness, because that which may be known of God is manifested it is because inclination, appetite, lust, and the of our practicing too little. He who practices what he reads and understands, God will help and without a compass. It is strange that hearers in such a congregation do not arise and

This truth is illustrated by the conduct of Adam

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The truth is illustrated by the conduct of Morse, Kaley's & Co.'s hearers in such a cong to the open sepulchre, saying; "They have the race. If science tells this story, it tells the parts and in many ways, spoke of old to the truth. If it gives any other version of the ord. Turbers by the prophets in these last days spoke."

Secause man is in danger.—He is without the doctrine whether it be of God. taken away our Lord, and we know not where truth. If it gives any other version of the orithey have laid Him." Such utterances unship gin of the race, it tells a falsehool. to us by his Son, whom he appointed heir of all leads to death, and thousands walk therein. and change light to gloom. It seems surprising

Cotton.

Knitting

Fredericton, March 8, 1878.

DRY GOODS at the Store lately occupied by McDONALD & KEDEY, still continues: TOTAL BOX OF THE P. MOPEAKE

SPECIAL SALE OF

Cloth Jackets.

SURPRISING BARGAINS IN THESE

Silks, Velvets, Laces, FEATHERS, FLOWERS.

FANCY GOODS.

MUST EFECT A

NO DECEPTION ABOUT THIS SALE.

Tailoring Department.

P. MCPEAKE. Fredericton, February, 1878.

The Intelligencer.

THE SURRENDER TO INFIDELITY-

PREACHED BY JUSTIN D. FULTON, D. P.

Nay but, O man, who art thou that repliest against God? Shall the thing formed say to him who formed it, Why didst thou make me thus?—Rom. ix: 20. of modern scholarship." Rev. Henry Ward Beecher, in an interview reported in the New York Herald, January 20, 1878, says: "I this case the cateenism communicated a bible truth, and so is valuable. Better, however, let God speak, as He does in Genesis i: 27, where it reads: "So God created man in His own reviewed in brief some of the discourse under terrible mistake. I would not like to run his it reads: "So God created man in His own rexistence of the throne reasons why it is not well to reply against God, doubt whether in the days of the Old Testament, image, in the image of God created he him; the blood of souls which must stain his gar- and why the thing formed should not say to or in the Jewish mind at the time of our Saviour, male and female created lie them. And God ments, and duration existed. I believe that what they fruitful and multiply, and repleaish the earth, has its prow pointed toward the El Dorado. It | 1. Because the Gospel does no harm.—It riod of time, and that it was not used in a sharp, in Genesis iii; in which Satau is described as though they come from pest-smitten hovels, life. It never drags down, it always builds up. generalizing sense; just as we say a hundred died a spiritual death and gave to Adam, who rets of the poor, they shall be assured of a home, to produce death, to a life of holiness, which is heaven. It snaps the cable of hope, and permits against all ungodliness and unrighteousness of calls the maker of it a tyrant, and discourages with a wisdom which it is not possible to imuse the language of the women who looked in- and Eve in the garden. Then came ruin upon portraiture of the truth: "God, who in many to lead a better life." that Christian ministers will consent to yield to

MAN SITTING IN JUDGMENT ON GOD.

Shall man sit in judgment on God? Man, better than the student of history. Man in the that he gave his only begetten Son, that whose A storm came up. It sounded like reverberating weak, a rrow, short-sighted, who appeared early ages—in poetry, in art, in architecture, in ever believeth on him might have everlasting thunder. It lashed the sea into foam and lifted yesterday and will disappear from the stage of skilled mechanism, in great conceptions, as reaction to-morrow, in his blindness, if not madvealed by the monuments left of his genius—
Night came on. The storm increased. The Almighty God, and in his pride sets this one re- Mankind was not thrown abroad on this contigarding eternal punishment aside, and permits nent in myriads, nor on any other continent been sounding out all along the centuries. this one that gives a hope of heaven to stand! The race began in a pair, and grew. This con- There is nothing hidden, nothing covered. God out, looked into the face of the maddened sky Who art thou, O vain man, that repliest tinent was peopled by individuals. They did cannot look upon sin with allowance. He has not come in swarms, as flies or locusts, that parer eyes than to behold iniquity. The man "Who art thou, O vain man, that repliest against God? Shall the thing formed say to Him who formed it, Why didst Thou make me Spring as a surprise to desolate, destroy and die. There was danger. It increased every moment. Spring as a surprise to desolate, destroy and die. The distinctions between the rising waves. At last the men went to seek God in all ages has manifested a special inter-Him who formed it, Why didst Thou make me spring as a surprise to desolate, destroy and the thus?" Paul cherished a conception in his heart Strange utterances here meet us. This is one to his nobler self. The distinctions between for help. It was too late. The waves rose est in, and care for the children. We may well of the infinite right of God to rule, and that He held it not with man's consent or permission, held it not with man's consent or permission, from God, but we should expect if God has the held it not with man's consent or permission, from God, but we should expect if God has the held it not with man's consent or permission, from God, but we should expect if God has the higher. The storm blew still fiercer. The call him "Father." At the giving of the law floods arose and swept over the frail support, from Sinai the little ones were remembered: obligation to explain it. As He said to Moses | would have told them how they are made, what | tion between sin and retribution belongs not to so He speaks to all, saying: "I will have connection there is between their faculties, and the mere temporal condition of things; it inmercy on whomsoever I have mercy, and I will have compassion on whomsoever I have com- of them; but they went on propagating one eternity." Amen, says God's children everypassion." So then it is not of him who walks, thousand years, two thousand years, three thou- where. It is because of this we have hope. It nor of him who runs, but of God who shows sand years, without receiving any information." is because of the barrier of God's purpose against mercy. "Who art thou, O man, that repliest This declaration fills me with amazement. Had letting sin invade heaven that there is any heaagainst God. Shall the thing formed say to an infidel uttered it I might have passed it by. ven in our thought or hope. "The prospect for FAMILIAR TALKS ABOUT BURMAH. light in the children. We can see them in Him who formed it, Why didst Thou make me But coming from such a source it deserves to any man who goes out of this life resolute in sin thus? Has not the potter power over the clay, be noticed. The utterance contains a misstate-may well make him tremble, and may well make one wessel unto hon-ment of fact. On reading it I felt to sympa-us tremble for him." or and another unto dishonor? And what if God, willing to shew forth His wrath and to make known His power, endured with much long to shew forth His wrath and to long the atonement, shouted one, "But it is not true—the Scripture open space where all can have access to them. Out, "Thank God, that's a lie!" We know does not teach it, and the whole sense of huseless to the command to Peter, and through Peter to every does not teach it, and the whole sense of huseless to the command to Peter, and through Peter to every does not teach it, and the whole sense of huseless to the command to Peter, and through Peter to every does not teach it, and the whole sense of huseless to the command to Peter, and through Peter to every does not teach it, and the whole sense of huseless to the command to Peter, and through Peter to every does not teach it, and the whole sense of huseless to the command to Peter, and through Peter to every does not teach it, and the whole sense of huseless to the command to Peter, and through Peter to every does not teach it, and the whole sense of huseless to the command to Peter, and through Peter to every does not teach it, and the whole sense of huseless to the command to Peter, and through Peter to every does not teach it, and the whole sense of huseless to the command to Peter, and through Peter to every does not teach it, and the whole sense of huseless to the command to Peter, and through Peter to every does not teach it, and the wells being usually in some loving the atonement. The best to build a well, the wells being usually in some loving the atonement. The best to build a well, the wells being usually in some loving the atonement. The best to build a well, the sense of his partial to build a well, the sense of his partial to build a well, the sense of his partial to build a well, the sense of his partial to build a well, the sense of his partial to build a well and the sense of his partial to build a well, the sense of his partial to build a well, the sense of his partial to build a we long-suffering the vessels of wrath fitted for destruction; and that He might make known the struction; and that He might make known the Eve. Abel preached it to Cain, and was slain. We know the sense of his life without water over themselves and their children. The that lovingly cares for the children. Mohamriches of His glory on vessels of mercy; which Noah was a preacher of righteousness before the the light and knowledge of divine love there is little brown things take it very quietly, a pat-He had before prepared for glory; whom He tide-wave of wrath swept the race into eternity; reserved an eternity of suffering." Who says tern in this respect to many petted darlings at dooism were wont to leave them to die, or willalso called, even as not from among the Jews and as soon as the flood was past, and the race that it is true? God declares that the soul that home, who roar an unmusical accompaniment to lingly destroyed them, until British law interorly, but also from among the Gentiles?" This again began to people the world, the truth was sinneth it shall die. Sin is an act. It is the reis the language of a Sovereign. This Being I worship. Never since the prophet Elijah came worship. Never since the prophet Elijah came language of a Sovereign. This Being I proclaimed by angels and by men. Abram, suit of choice. It is the reverse worship with barbarity. The sun is the Burman's towel. One of the language of a Sovereign. This Being I proclaimed by angels and by men. Abram, suit of choice. It is the reverse worship with barbarity. The religion of Christ alone of pleasantness and peace; where, for at least a unto all the people and said, "How long halt people. Then came Moses, Joshua, Samuel, is because none of the lost were righteous—not cloth ones might be an improvement, and aclavishes on them tender affection, claims them brief space in the day, all annoyances are laid ye between two opinions if the Lord be God, follow Him; but if Baal, then follow him," has there been a better time to take one's stand on the side of the Lord. As when Moses came down from the top of Mount Sinai, where he had been in converse with the Supreme, he found the people shouting, dancing and singing.

In the Lord be God, if the Lord be an improvement, and accordingly procured some for his school-boys. They are all gone out of his way. They are lost. None of them sought to product the stripe in the day, all annoyances are laid one—that they are lost. None of them sought to product the stripe in the day, all annoyances are laid one—that they are lost. None of them sought to product the stripe in the day, all annoyances are laid one—that they are lost. None of them sought they are lost. There is none to got the stripe in the orthodox fashion while the stripe in the day, all annoyances are laid one—that they are lost. There is none to got the stripe in the day, all annoyances are laid one—that they are lost. They are all gone out of his way. They are lost they are lost. There is none to got the stripe in the day, all annoyances are laid one that they are lost. There is no per lost the stripe in the day, all annoyances are laid one that they are lost. There is no per lost the stripe in the day, all annoyances are laid one the found the people shouting, dancing and singing up a terrible picture. He describes all the liver der their lips, whose mouth is full of cursing dressed, the gaily colored silk turbans of the anyhow. It demands the highest and most effibefore the golden calf, and, filled with surprise ing host as doomed to death and hell; he ig- and oitterness. Their feet are swift to shed men, white jackets, and silk "po-sohs," and cient instrumentality. and dismay, he stood in the gate of the camp, and said, "Who is on the Lord's side? let him redeeming grace, and intimates that during and the way of peace they have not known."

The redeeming grace, and intimates that during and the way of peace they have not known. come unto me;" so is it meet that the true he three-fourths of the history of man "the race There is no fear of God before their eyes." Such wear nothing on their heads. Their long black the most potent force in the home is the mother's roes and loyal soldiers of our Lord Jesus Christ | was without an altar, or a church, or an author- is a description of the lost. should declare : I have no new gospel to preach ; ized priest, a revelation, or anything but the Hell is not full of innocents. Sinners suffer and a small wooden comb or flowers placed ers, not only for but with her children.—Rev. receives from others, and one, more important no explanations to make. The Word of God light of nature." stands the same. These men who doubt it will suffer because of it, and their names shall be blotted out of God's book. The air is full of The race was never in that condition one those which they have on earth, and that they individual possesses, the higher it rises, and the doubt. Religion, in the estimation of many, is moment. Forever since time began, and man are to go up through other schools than those of more shiny it looks. Shoes are the exception,

ed in a corrected copy of a sermon preached by can number them. They are washed and made the Dream of Purgatorial Fire. The well known why is is that I am in a position to offer Goods at such LOW PRICES. "Goods well bought are half sold," and I am determined to retain the blood of the Lamb.

Rev. Henry Ward Beecher in Plymouth pulpit. Were I to keep silence I should serve his error. In replying I hope to help forward the truth. He says: "It seems very strange to very that the trade. Any purchaser of Dry Goods can prove this by comparison, which we respectfully solicit at WILMOT'S BUILDING,—Store formerly occupied by McDonald & Kedey.

The Dream of Purgatorial fire.

This dream of purgatorial fire has cursed the earth. It kept thousands in sin because they delighted in it, and caused them to will their would be store formerly occupied by McDonald & Kedey.

The Dream of Purgatorial fire.

"If, on the other hand," says the preacher, would be says: "If seems very strange to very many men that the human race were created, on a scale so vast and with so little provision for the Lamb.

This dream of purgatorial fire has cursed the carth. It kept thousands in sin because they delighted in it, and caused them to will their make an infidel of me; for I do swear, by the Lord Jesus Christ, by his groans, by his tears through somebody else's prayers, a way out of the control of the Lamb.

The Dream of Purgatorial fire has cursed the carth. It kept thousands in sin because they delighted in it, and caused them to will their make an infidel of me; for I do swear, by the Lord Jesus Christ, by his groans, by his tears

a scale so vast and with so little provision for make an infidel of me; for I do swear, by the cause of the assurance that there would be, wonders. Lofty palms and cocoanuts line the their development," These words are misleading. The human race was created, as described and by the wounds in his hands and in his side, hell. They gave their possessions to the Church towns are called. Native houses "nestle," if so in Genesis i.: 27-28, with every inducement and that I will never let go of the truth that the when they could enjoy them no more. After pretty a word can be applied to dwellings so The most tremendous word in the English the faith they have. But a great many Christians possibility to development. This no one knows nature of God is to suffer for others rather than having refused to surrender to Christ, and havbetter than the author of the utterance given to make them suffer. If I lose everything else, ing continued in rebellion so long as it was in their great leaves. Jack fruit grows from the has been the pivot on which innumerable destinmake no use of that which is already theirs. Go The Tailoring and Clothing Department of this Establishment will be found at the old stand in Edge list for God. If there is anything that degrades loved the world that he gavethis Son to die for lion against God. If there is anything that degrades loved the world that he gavethis Son to die for lion against God. If there is anything that degrades loved the world and the next. gist for God. If there is anything that degrades loved the world that he gave his Son to die for lion against God. If salvation for souls is indown like a number of hedgehogs, its thick Spoken at the right moment, it has saved when you need it. A Splendid Stock of CLOTHS now on hand to choose the pulpit, that belittles ministers, it is this language finite the world of God misleads that says, "To-prickly rind causing the resemblance. Another multitudes from disgrace, from ruin,—yes, from multitudes from disgrace, from ruin,—yes, from the merely solemn ministers are very empty, seeming fear that Jehovah will lose popular favor; here this surrended to mislead? The story is told of a trying to keep in with the devil. There are loss that says are favor and this trying to keep in with the devil. There are loss that says are favor and this minister preach in such a trying to keep in with the devil. There are loss to the truth, there no loss to the truth and the story is told of a needless hell! The splendid career of Joseph truth and the seed, in size and shape like a broad bean, grow and ripen upon the end of, to all appearance, a little dried stick, which little stick ministers that says, "To day, it will hear his voice harden not your fruit has the seed, in size and shape like a broad bean, grow and ripen upon the end of, to all appearance, a little dried stick, which little stick ministers are very empty, and deserve all that has been heaped upon them of meaningless, or is it Universalism? Is it day, it we will hear his voice harden not your fruit, has the seed, in size and shape like a broad bean, grow and ripen upon the end of, to all appearance, a little dried stick, which little stick meaningless. The structure of Joseph lands are received the knowledge of the truth, there no loss are received the knowledge of the truth, there no loss are received the knowledge of the truth, there are loss are received the knowledge of the truth and the story is told of a needless hell! The story is told of a needless hell! The story is told of a needless hell! The story is told of a needless hell in the story is told of a needless hell in the story is told of a needless hell in the story is told of a needless hel two kinds of ministers. One finds his gospel in way that, do what he would, he was sure to be longer remains a sacrifice for sins, but a certain presently swells into a delicious fruit, still rethat wanton woman (as too many young men thing also continued to the continued of th

of the Bible and in the Bible of God. I have undefined scheme of restoration, or for annihila- whether it goes by the name of Restorationism mammoth white umbrella. Many of the green- and lives high on the king's meat. I do not no desire to argue as to the truth of the revela-tion. My commission reads: "Go preach to bank. It is a delusion and a snare. "Tell me twenty-fifth of Matthew, emphasizes this truth, in the open air here. Orehids hang in profusion dared to be singular. At the end of two weeks every creature, and whosoever believeth and is that back of Christ there is a God who for un- "And when the Son of man shall come in his from the jungle trees, amid the rank growth of he had a cleaner countenance and a sweeter baptized shall be saved, and whosoever believeth numbered centuries has gone on creating men glory and all the angels with him, then will be creepers and vines of every description, the breath than any of the fast-livers in the place. not shall be damned." Sinners may believe in and women, and sweeping them like dead flies sit on his throne of glory. And before him shall woody stems of the latter often thicker than my "So did not I," was the motto of this sturdy Christ and be saved. They may reject. Christ —nay, like living ones—into hell, is to ask me be gathered all the nations; and he will divide arm. Though there is no literal time of the young tectotalar. If he had yielded to the curand be lost. There is but one thing that dumns, to worship a being as much worse than the con- them one from another as the shepherd divides "sere and yellow leaf," yet the old ones fall, and rent of temptation, and drifted with it, we never and that is sin; but one power that can save, ception of any medieval devil as can be the sheep from the goats. And he will set the we do not miss them, for the trees are ever should have heard of such a man as Daniel. and that is the power of faith in Christ. Again, imagined; but I will not worship the devil, sheep on his right hand, but the goats on the green. The smaller varieties of European flow- All the people who make a marked success in we read: "It is said in the catechism that our though he should come dressed in royal robes left; then will the King say to those on his right ers are seldom seen. They cannot endure the life, and who achieve any good work for God, The surrender to infidelity by the so-called first parents were created righteous; that they and sit on the throne of Jehovah. I will not hand, Come, blessed of my Father, inherit the heat; vegetable gardens are almost an unheardare the people who are not ashamed to be fell from their original state, and that their worship cruelty. I will worship love that kingdom prepared for you from before the founof the hour. There seems to be a race on the posterity fell with them. Science teaches us swriftces itself for the good of those that err, dation of the world. Then will he say also to quire constant watering, and even then wilt, crowd counts nothing. It is when he turns part of many to see who shall first desert God and His Word, and by so doing win the favor of condition. This is the modern testing fire prepared for the devil and condition. This is the modern testing fire prepared for the devil and condition. This is the modern testing fire prepared for the devil and condition. This is the modern testing fire prepared for the devil and condition. This is the modern testing fire prepared for the devil and condition on to do evil that he commands every eye. Then who claim that God is too good to condemn any who claim that God is too good to condemn any bears, potatoes and cucumbers are by a bold protest he may "put a thousand to to be had in the bazaar, in their season, and flight." So the young monk, Luther, turned one to eternal punishment, and of Romanists, continued in the Christians's inheritance, and that hell, the sometimes Indian corn. The natives use all about and faced the hosts of the Papacy. His who claim that through purgatorial fire all will To me it is of very little importance what the the intimation. "Moreover, the Lord answered place prepared for the devil and his angels, is to sorts of green stuff for vegetables, cooking it heroic "No," nailed up on the church-door of be fitted for heaven, are at the present time in high favor, while the old and tried foundations of catechisms. As a minister i have to b with high great and poultry; mutton is scarce, and deadly dreams. Standing alone, he was reare claimed to be exploded by "the crucial tests In this case the catechism communicates a Bible within reach, to picture God as dealing with Having now reviewed in brief some of the grow in Burmah.—Watchman.

meant by eternal was a vague and nebulous pe- and subdue it." The story of man's fall is given out that whoever sails in this ship, never invites to a worse, but always to a better scientific sense, but in a poetic, or rather in a tempting Eve, who ate the forbid lon fruit and from damp and dingy cellars, or from the gar-THE SURRENDER EXCUSEDESS. things, by whom he also made the world, who Narrow is the way that leads to life, and few Satan and take part in this proceeding. Nothing, since Eve doubted God, and gave ear to a living serpent, has been more astounding or They possessed every faculty of mind, boly and the right hand of the Majesty on high, from the limited families, in the right hand of the Majesty on high, from the limited families, in the right hand of the Majesty on high, from the limited families, in the right hand of the Majesty on high, from the limited families, in the right hand of the Majesty on high, from the limited families, in the limited families and limited families and limited families are limited families. soul in perfection. The supposition that man henceforth expecting until his enemies be made frail tenements, founded on the sand, lived be-

little more than a business. In the home, in sounded forth to all, and man has been conscious and of common sense. Hell is the prison-house word for none is. the sanctuary, and in the Sabbath-school, this of his need of a Saviour, as is seen by the of the damned, created for the devil and his anterrible feature confronts us. Men run wild temples built, the altars reared, and by the gels. In the words of our Lord concerning

him who formed it, "Why didst Thou make me

ment is the sheerest bosh, and no one knows it Lord Jesus Christ. "He so loved the world on sand, was between them and a restless ocean. be removed to a place of safety. The men went

waves of the sea. Another and fiercer storm, dear sinner, is on sittest in thine house," &c., Deut. vi. 7. Oh,

hair is gathered smoothly into a knot behind, influence—her teaching, her example, her praythe wrath of an angry God, not innocents. The above for ornament. The men also wear their W. Marshall, London, intimation that all the lost are in this garden of hair long, but have the topknot on the crown of MAN NEVER WITHOUT LIGHT. the Lord, and are to have some chances beside the head; and more self-respect (or conceit) the but little better than a play; and preaching is became sentient being, the voice of God has time, does injustice to the truth of revelation not the rule; stockings, "me-she-boo," as the

A POINT OF ETIQUETTE. with infidelity, as if doubting revelation descrifices offered up. The worst passage is yet Dives in hell, there is between hell and heaven house or chapel with shoes on. So they are dries up into a premature hardness of heart. stroyed it, and as if rebellion against God annistic come. He says: "If now you tell me that an impassable barrier; there can be no passing slipped off before entering. At Mandalay an Five lads were once gathered in a room at a slipped off before entering. At Mandalay and Five lads were once gathered in a room at a slipped off before entering. submitted to men. They are high above us as the knowledge of God, went to heaven, I say are high above us as the knowledge of God, went to heaven, I say are high above us as the knowledge of God, went to heaven, I say are high above us as the knowledge of God, went to heaven, I say are high above us as the knowledge of God, went to heaven, I say are high above us as the knowledge of God, went to heaven, I say are high above us as the knowledge of God, went to heaven, I say are high above us as the knowledge of God, went to heaven, I say are high above us as the knowledge of God, went to heaven, I say are high above us as the knowledge of God, went to heaven, I say are high above us as the knowledge of God, went to heaven, I say are high above us as the knowledge of God, went to heaven, I say are high above us as the knowledge of God, went to heaven, I say are high above us as the knowledge of God, went to heaven, I say are high above us as the knowledge of God, went to heaven, I say are high above us as the knowledge of God, went to heaven, I say are high above us as the knowledge of God, went to heaven, I say are high above us as the knowledge of God, went to heaven, I say are high above us as the knowledge of God, went to heaven, I say are high above us as the knowledge of God, went to heaven, I say are high above us as the knowledge of God, went to heaven, I say are high above us as the knowledge of God, went to heaven, I say are high above us as the knowledge of God, went to heaven, I say are high above us as the knowledge of God, went to heaven, I say are high above us as the knowledge of God, went to heaven, I say are high above us as the high above us as are the stars. We may point to them, and de that the inroad of such a vast amount of mid to redeem a man. The man given to lust suft the custom, before an interview with his majesty. by the rules One of the players was called himself, while they are masked over and invisible clare them, but need not explain them. The swept into heaven would be destructive of its fers the most excruciating agony, with the full Every means were employed to induce him to out. The three said to the quiet lad, who was to the world. SPEEDY CLEARANCE. battle that is raging all along the line will do purity, and I cannot accept that view," The knowledge that his pain is directly caused by his good. It will clear the air. It will reveal the trouble is, when a man begins wrong he keeps sin, but after the paroxysm of suffering is over good. It will clear the air. It will reveal the characteristics of our so-called Christianity. It wrong. It is true, nevertheless, that as in he goes again to his transgression and to his were at length force I to admit him boots and all, were at length force I to admit him boots and all, up." "I do not know one card from another." Characteristics of our so-called Christianity. It will declare whether men believe in God or seek will declare whether men believe in God or seek shame. The same truth is, seen every day among those who suffer. Go to yonder prison. That makes no difference, exclaimed the play within, every ray of light reveals a harmony of unstantian to the same truth is, seen every day among those who suffer. Go to yonder prison. That makes no difference, exclaimed the play within, every ray of light reveals a harmony of unstantian to the same truth is, seen every day among those who suffer. Go to yonder prison. The makes no difference, exclaimed the play within, every ray of light reveals a harmony of unstantian to the same truth is, seen every day among those who suffer. Go to yonder prison. The makes no difference, exclaimed the play within, every ray of light reveals a harmony of unstantian to the same truth is, seen every day among those who suffer. Go to yonder prison. The makes no difference, exclaimed the play within, every ray of light reveals a harmony of unstantian truth. Next Consumer of Dry Goods should examine our plentful the best of times, but more especially this dull seem to be obtained the chaepes. The Stood is very extensive in this whale of infidelity. There is special need by the please Stoods; 200 please Winneys; 200 please Flangels; 200 please Flangels; 200 please Winneys; 200 pleases Winneys; 2 and South, from the East and West, from the terrible! It will not grow less, but greater and for an instant, but said nothing; and he and his who could say "No;" and thenceforward his lose thy reward. Nothing is more pleasing to God Not in sorrow, not in love to wilds of Tartar, and Africa, from the East and West, from the steppes of audacious visitor became firm friends in their victories were made easy and sure. I well re than an open hand and a close mouth.—Quarles. souls and in loyalty to Christ do I call your at- Siberia and the summy plains of Italy. The get a man hardened in sin to yield. The hope after intercourse. The king of Burmah never member the pressure brought to bear in college leaves his palace grounds, has all his food tasted upon every young man to join in a wine-drink in his presence, and men upon the roof of the or to take a hand in some contraband amuse- microscope will make Him visible in the act of workpalace night and day to prevent the carrion ment. Some timber got well seasoned. Some ing. No chemistry, no study of physical forces, no crows resting over his sacred head.

TREES AND PLANTS OF THE COUNTRY.

The trees of Burmah are not the least of its father of the man.

PROFITABLE READING.

PSALM CXIX. 97-104.

If we would read God's word with profit, we must meditate upon it, for meditation is the food of the soul, and without it all our reading will be superficial, useless, and unprofitable

to further depths of knowledge and cause to comprehend what he does not yet comprehend "If any man will do his will, he shall know of

Finally, let us read and pray. If we fail to being made the brightness of his glory and the there be that find it. Our mission is to warn we read, and pray after we read, that all may pray over what we read we shall find little There is no excuse for the surrender. Our impress of his substance, and upholding all sinners to flee from the wrath to come, and to be blessed and sanctified to us. Then shall we Satan and take part in this proceeding. No.

Satan and take part in this proceeding. No.

Ship. They were created in the image of God.

Ship and to be saved.

There is no excuse for the sarrence.

Since is no excuse for the sarrence.

Ship are its proceeding. No.

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Ship are its proceeding in the image of God.

Ship are its procee "Oh, how I love thy law!" He that does not became what he is to-day after ages of develop- his footstool." That is the God back of our side the sounding sea. A bulkhead, also resting his heart. Alas! that blessed Word is too love the Christ, and does not meditate upon it has much cause to fear that it has no place in often to us no more than "a loving song of one" that hath a pleasant voice, and can play well on an instrument, for they hear and do it not," as

May the Lord give us a spiritual relish for His Word, and through the knowledge of His precepts give us understanding, that we may

and houses and inhabitants were whelmed in the "Thou shalt teach them diligently unto thy your track. Jesus Christ offers to save you. that Christians would speak more to each other Accept him and live, and be not foolhardy, "O in their own home about spiritual things, and man, whoever thou art, and reply against God." especially in the presence of the children. God manifest in the flesh, took an equally intense de magination climbing on his knee, and nestling in his bosom, while he smiles sweetly on them It is an act of great merit among the people and permitted them to feel the beatings of his social life at the table. If one cannot talk, he

MORAL PLUCK. In eyery school the difference is clearly mark-

DANIEL & BOYD. hear or forbear. For one, I believe in the Gol Does he declare for purgatorial fire, or for an Popish he—that there is a way out of hell—the shape it grows, it looks in the distance like a everybody about the court here drinks wine, hire you to say.—Phillips Brooks.

and in some places not to be had; apples do not enforced by the Almighty. Rev. T. L. Cuyler.

"FAITH NOT SIGHT."

What though the stormy winds are blowing Along my way; What though I onward drift, not knowing

Whither I stray; I will not fear, what'er betide me, For there's a Friend unseen beside me;

Adown life's stream he'll gently guide me To endless day. What though the tempest wild is howling; Harmless the shock. I do not fear the thunder's growling,

While on the rock, Yes, on the "Rock of Ages" founded My soul stands firm in hope well grounded In him who for my guilt was wounded Death's door to unlock.

What though all earthly friends forsake me. It matters not

What though cold adverse winds o'ertake me, Blest is my lot. There is a life beyond death's river Where streams of bliss are flowing ever,

Where not of earth can harm, ah, never; What though grim death my bark is steering-Down the cold stream;

Lo, on the other shore appearing A radiant gleam Of heavenly light, of life eternal, Of crystal streams, of flowers vernal, Where I shall dwell in love supernal,

In endless dream. What though in death this form may slumber

Beneath the tomb: Though with the dead my name shall number, . All wrapt in gloom. There were immortal flowers are growing, And streams of joy are onward flowing;

Where heavenly breezes soft are blowing, My soul shall bloom.

My ransomed spirit, clothed immortal, Shall sweep through yonder shining portal, And be at rest :

Where no rude storms can ever harm me, No shrieking tempest wild alarm me, Safe, safe, while music sweet shall charm me,

BE AGREEABLE AT MEALS

vened for their protection. Nearly all the su- cheerful, a sort of domestic altar, where every

RANDOM READINGS.

Let's not croak; for croaking is already hindering half we attempt. - J. W. Alexander.

which he gives himself. - Gibbon. It is not the fact that a man has riches which

keeps him from the kingdom of heaven, but the fact that riches hashim .- Dr. Caird. No sorrow will your heart betide. Without a comfort by its side;

The sun may sleep in his sea-bed, But you have starlight overhead.

No telescope will enable us to see God. No finest

of the other sort got well rotted through with search after the one primary force, can bring us a sensuality and vice. The Nehemiahs at college "handbreadth nearer God." Science, in the abeyhave been Nehemiahs ever since. The boy was ance of our spiritual powers, attains not to God .--Dr. McLeod Campbell.

"Lord, increase our faith!" is a very proper

SPECIAL NOTICE.

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A LL Persons indebted to the late firm of McDonald A KEDEV will please make immediate payment.

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A KEDEV will please make immediate payment of the hour. Another and a better kind finds woods. The utterances declares that all cannot dignation which will devour the adversary.

The telate segar is a curious tree, with fragrant bell-shaped white flowers, which appear in do this great wickedness and sin against God?

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The telate segar is a curious tree, with fragrant bell-shaped white flowers, which appear in do the payment appear in the tearful looking for of judgment, and a first the tearful looking for of judgment, and a first the tearful looking for of judgment, and a first A LL Persons indebted to the late firm of McDONALD balm of Gilead and the message of life, regardto Mr. P. McPEAKE, who alone is authorized to receive
and collect same.

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