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

[EDITOR AND PROPRIETOR

RULES FOR SPOILING A CHILD.

1. Begin young by giving him whatever he

2. Talk freely before the child about his

3. Tell him he is too much for you, that

creature of unlimited power, capricious and ty-

annical; or as a mere whipping machine.

VOL. XXV.—No. 44.

SAINT JOHN, N. B., FRIDAY, NOVEMBER 1, 1878.

WHOLE No. 1292.

## NEW FALL GOODS

LOGAN'S.

# Wool Shawls,

Black French Merinoes,

COLORED FRENCH MERINOES. SILK VELVETS,

VELVETEENS.

DRESS TWEEDS. WINCEYS.

MANTLE CLOTHS.

CANADIAN TWEEDS.

TURKEY RED TABLE DAMASK, TABLE COVERS:

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PRINTS,

GREY COTTONS.

WHITE COTTONS.

BREAKFAST SHAWLS, SONTAGS, &c.

NEW GOODS arriving every week.

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sortment for the varioes departments. Our customers may rely upon getting

THIS SEASON, THE

YET OFFERED.

HATS, FLOWERS, FEATHERS, sin is a bitter and evil thing." VEEVETS, SILKS, SATINS, LACES, WINGS, ORNA. MENTS, &c.

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IN GREAT VARIETY. Cashmeres, French Merinoes, Repp Cords, Arabian Suitings, &c.

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# CANADIAN AND ENGLISH

The Intelligencer.

SERMON.

BY REV. G. M. FIELD, D. D.

FANCY DRESS GOODS

The state of the spiritual nature of the spiritual nature.

FANCY DRESS GOODS

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The state of the spiritual nature of the spiritual nature.

FANCY DRESS GOODS

The state of the spiritual nature of the spiritual nature.

When I see how an evil habit formed in the same message spoken in eloquence of perture says) as a sweet morsel under their the same message spoken in eloquence of perture says and cling the same message spoken in eloquence of perture says and cling the same message spoken in eloquence of perture says and cling the same message spoken in eloquence of perture says and cling the same message spoken in eloquence of perture says as a sweet morsel under their the same message spoken in eloquence of perture says as a sweet morsel under their the same message spoken in eloquence of perture says as a sweet morsel under their the same message spoken in eloquence of perture says as a sweet morsel under their the same message spoken in eloquence of perture says as a sweet morsel under their the same message spoken in eloquence of perture says as a sweet morsel under their the same message spoken in eloquence of perture says as a sweet morsel under their the same message spoken in eloquence of perture says as a sweet morsel under their the same message spoken in eloquence of perture says as a sweet morsel under their the same message spoken in eloquence of perture says as a sweet morsel under their the same message spoken in eloquence of perture says as a sweet morsel under their the same message spoken in eloquence of perture says as a sweet morsel under their the same message spoken in eloquence of perture says as a sweet morsel under their their same says as a sweet morsel under their their same says as a sweet morsel under their their same says as a sweet morsel under the same says as a sweet morsel under their same says as a sweet morsel under the sa thereby they may escape almost any other form But turning from these mysterious, indirect to one far on into manhood, in spite often to help us and to foreign up let us strive by the of evil. What is it that men most dread? Is consequences of sin, which we should not know of terrible struggles to break away from it, to help us and to forgive us, let us strive by reunconscious service of love is an irresistible it the reproach of their own conscience? Is it the disapprobation of God? Is it the stain of the direct consequences of sin if the Bible did not so tell us. Think of some of the direct consecutive forms of so.

Think of perticular forms of so. wrong on their souls; or is it poverty, the failure quences of sin. Think of particular forms of somen and age to the very moment that the grave at the resurrection of the just the last traces of the very moment that the grave and against influences back to gain success, office, honor, power, praise? cial sin and the untold miseries which they have opens to receive him; those terrible chains the evil may be eliminated from our being. It almost seems, at times, as though the one caused, as some faint expression of the capabilities which he has been binding about himself so It almost seems, at times, as though the one effort of men, the world over, was by some falseness and craft, some wrong done to their moral nature, to avoid some outward evil, or secure to themselves some outward good. To have wealth, a splendid house, a sumptuous equipage, to have nower to hear their native land like wild beasts. Some faint expression of the capabilities of which they see obtruding personal pride or planning, but let them be convinced that what is an atheist? A man may be enumered about himself so industriously all his life, are they suddenly and easily to do; they have nown, which the selfishness of man has developed itself now for 6000 years. Think of its horrors, the horrors by which the poor creatures are captured in their native land like wild beasts. Some families will need that what is an atheist? A man may better full servant the exclamation of glad surprise leaps from his lips, "Lord, when did we these equipage, to have power to hear their name are captured in their name are captured in their name are captured in their name are captured all he is not in being, than that there is no God, the limit of the leaps from his lips, "Lord, when did we these six visits to another's one. Go where you can things?" He knew it not until then that those equipage, to have power to hear their name shouted on the breath of the multitude, to supplant a rival, to fill high offices: what multitudes would account it a little thing to do wrong in order to secure so grand an object. It almost seems as though the game of life was to see who, by the readiest and largest sacrifice with the truthfulness and simplicity and dignity of the truthfulness and simplicity and dignity of his moral nature, could secure the greatest amount of external good. At least, I think, no SWANSDOWNS. amount of external good. At least, I think, no often in agony and dying often without hope of will be wholly determined by the habits and when the stream of study drops flowing, the intelligent man, looking at the actual life of the najority of his fellow-men, would say they are summed up in that one word slavery could be anything better to come. If the miseries which principles which we carry into it." I take these are summed up in that one word slavery could be anything better to come. If the miseries which we carry into it." I take these effects and no cause; an excellent government it because I wish to serve Christ here below; or there is love enough to prevent their drowning regard moral evil as the great evil; rather that be brought before us so that we could see the thou a is too common to belong to any one) and no prince; a motion without an immove is it for the sake of company, respectability and in hatred. It requires much love to praise, they regard almost any other evil as greater. whole mass of it at once could any one look I tale these words from the sermon of a distin-But in so living, men not only oppose the upon it and live. teaching of the Bible, but of their own nature. Or take Intemperance. That of course is only be pronounced with respect in any pulpit, Dr. that begins not from itself, and therefore not to love Christ, his people, and cause? Have I cho- they stand between you and the devil.

which makes it more to be desired than the All the world's unhappiness has come from sin. the future. In the present life we have the his constant, unfailing friend.

echo of that eternal truth which expresses itself the case, who of us, if he were to know his own whisper of the monitor within, but let not the in the manifold declaration of the Bible, "that soul, would not see that the daily restlessness of transgressor anticipate this boon in the world of But in order to see how evil a thing sin is, a whole brings more suffering than acute pains, weigh down his eyelids, conscience will not to feel a tender, moving, profound interest in worth repeating. He said, Some Christians relet us look at its consequences—the evil which is altogether the result of undisciplined passions, slumber, night and day the same reproaching the entire scope and aim of all the mission enit actually works. Now, here we must remem- of neglect or disobedience of God. Our discon- voice is to cry within, and unrepentent sin will terprises. If this can be done, it ought to be frightened and shivering, they enter the water of goodness, like a thing of beauty, is a joy ber that the Bible says that all the sufferings of tent, our anxieties, have their origin in sin. fasten with unrelaxing grasp on the ever-awak- done. It should be done, not in a few schools, just a little—up to their ankles they wade and forever. the world are, in one way or another, the conse- It acts not merely by the positive discom- ening soul. Then again in the present state how here and there, but in all schools. It is a wrong shiver again But the man who is really in quences of sin. When Adam sinned, then the fort and suffering which it occasions—but still many pleasant sights, scenes, voices, draw us to the young for them to be allowed to grow up Christ is like the practised swimmer who plunges Speaking in Prayer-Meeting.—One of the very earth changed its nature. The soil grew hard and sterile, and the whole world began to happiness which is always ready to flow in upon the narrow-guage scheme of self-isolation. Into the stream head first, and finds water to easily he may forget it, perhaps mock at it under the sake of the churches, whose vacant into the stream head first, and finds water to easily he may forget it, perhaps mock at it under the sake of the churches, whose vacant into the stream head first, and finds water to easily he may forget it, perhaps mock at it under the sake of the churches, whose vacant into the stream head first, and finds water to easily he may forget it, perhaps mock at it under the sake of the churches, whose vacant into the stream head first, and finds water to easily he may forget it, perhaps mock at it under the sake of the churches, whose vacant into the stream head first, and finds water to easily he may forget it, perhaps mock at it under the sake of the churches, whose vacant into the stream head first, and finds water to easily he may forget it, perhaps mock at it under the sake of the churches, whose vacant into the stream head first, and finds water to easily he may forget it, perhaps mock at it under the sake of the churches, whose vacant into the stream head first, and finds water to easily he may forget it, perhaps mock at it under the sake of the churches, whose vacant is the sa travail and groan in sympathy with man. All the pure and holy spirit. It spreads a ruffle of un- the bright light of this sun and this fair earth, places are presently to be filled by those who He rejoices in it. It has become his element. There are good brethren who are so afraid lest the infelicities and disorders of inanimete easy discontent over the mind, which makes the at the table of luxury and amidst cheerful asso- are being trained in the Sunday-school, the unnature, all the restlessness and sufferings of animate material and suffering and suff sion of his hatred of the sin which was beginning what darkens the mind, and deadens the finer sen- thought, to turn him away from himself; nothing ness, to be cultivated. For the sake of the gion enough to make him miserable. to develope itself in the being for whom this sibilities, and troubles the conscience, and creates to which he can fly for refuge from the inward world, millions on millions of whom are sitting, I sometimes illustrate this by a quaint American cover, and proceed to occupy the time, lest a lower world was made, and in whose moral dis-order it was decreed that all else should become thing else. You may be sure, my friend, that on whom the light has never risen, how tremendisordered. We can find no better explanation by all you fall short of perfect serenity, cheerful- creation draws the evil man from himself; but dous are the incentives, if rightly considered, to and taste my apples," He asked him about a other brethren who would speak or pray, if only of these evils and disorders; but if this be the true one, what an idea it gives of the evil of sin. But for sin our earth with all its whole creation will through sin be turned into a last the fruit-grower said, "I suppose you think silent for months or years together, until they are An immense Stock of Presidents, Meltens, Matelases, as God estimates it. Earthquakes, volcanoes, disadvantages would be a paradise instead of be source of suffering, and will perpetually throw actuality and aim, breadth and undiscourage my apples are good for nothing, so you won't finally fixed in the habit of passive hearing. hurricanes, thunder, gleaming lightnings, are ing as it is to such multitudes the valley of the back the evil mind on its own transgression, able enthusiasm, in all our Sunday-schools, to come and try them." "Well to tell the truth," There are times, it is true, when a man should the ways in which nature expresses her terror shadow of death—as it is to us all, more or less, It is rational to believe that the corrupt and de- the missionary spirit.—Advance. at the sight of sin; penalties which sin exacts, a place of stern trial and suffering. even of the inert and guiltless matter. When I have spoken of the evil of sin as seen in the sympathy with God and the universe), will create

A lot of Ladies' Ulsters very cheap.

The dadies' Ulsters very che strife of the elements, are only indirect results of more open sins: in that of the intemperate man brought into the world, when I see how it can ought to feel for the upbearing of the workers sea; and you shall find that the fruits of "this of diminished demands for their goods. "People our sin; because God ordained that nature should turn aside from her beneficent intents with the whole force of his nature against the with inexpressible distress, and rend and tear when man turned from his integrity. And a sufficiently lay these things before God? Let most delicious fruit that can be enjoyed this side instead of spending their \$500,000,000,000 on rum, Extra superfine Black Broad Cloths, Pilots, Beavers and Elyseians, Fancy Coatings, Cashmere and Silk Vest and Elyseians, Fancy Coatings, Cashmere and Silk Vest with all the sufferings of the success of all our mission-form the success of all our mission-form the success of th Black Cashmeres, etc.

The Custom Tailoring and Clothing is still continued at the old stand, in Edgecombe's Building. A full struggling in vain; you have heard him say, specific that too when surrounded by all the instruments have seen his anguish, his desperate resolve, his is so much needed to carry it forward, and for specify repeated failures; you have heard him say, not do in that world where sin has full sweep, and the workers themselves. teaches us that all this woe came into the world "I cannot help it. My sin is too strong for me. there is no outward world to call off the mind in some mysterious way in consequence of our sink in waters too deep for me. There is no from its sorrow, no busy avocations, no sensual Blessed be the hand that prepares a pleasure P.MCPEAKE. in some mysterious way in consequence of our sink in waters too deep for me. There is no sink in waters too deep for me. There is no delights, no proud ambition, and the soul hath for a child, for there is no saying when and

man, in order that we might feel of what infi- misery with him down to the grave. Well; it is thoughts and work over its own bitter reflecnite importance that character is. When I see an animal writhing in the agony of some dread-kind of sin, and another for another. We only eternally against its peace, and make it cry out by love, and love works without consciousness cries for. ful suffering, brought upon it, perhaps, by see the workings of our nature more plainly in accident, perhaps by the cruelty of an irritable this kind of sin. But all sin is essentially alike. The suppose the suffering and bitter this kind of sin. But all sin is essentially alike. and half intoxicated master; still more when I There is many a one here present who has re- Thus poorly have I treated the subject. If I stand by the couch of some little child, over solved against some sin under the impulse of had more time and more ability, I should have ment upon the head of Jesus, it was, on her "Know, therefore, and see that it is an evil thing whose innocent nature there has not passed the stain of one actual sin, nor the guilt of one sin, yet is this day as much under the dominion of understandall the evil of sin. Be sure my friend, This is said of sin: It is an evil and bitter

Stain of one actual sin, nor the guilt of one sin, yet is this day as much under the domination of an extra single s thing. It is what the Bible everywhere says. in vain the mother alternately calls upon God who will be wrought upon from time to time by so fearful and so to be dreaded as the evil of sin; meaning until the Master hushed their commeaning until the Master hushed their com-It is the grand peculiarity of the Bible that it and clasps her child; it dies in agony as though presentations of truth and solemnly affected, not poverty, nor sickness, nor physical pain, regards moral evil as the only real evil—the there were no God on high who pities: when I and will feel that now surely he can effectually nor obscurity, nor the reproach of men. When

the spirit in its influence, even beyond the of others thus carrying suffering into the nature than a spider's web. It is one of the most fear-baffled infinite love conjoined. This is that which in its mildest form both fill. His body for its burial—a deed of devotion BLACK CASHMERES, comparatively, whether we lose a right hand or a right eve but a matter of great importance heart which it strikes, but, at the same time, the evil of sin; and that is cleaves to us guish. This is that which hath found a fitting exa right eye, but a matter of great importance heart which it strikes, but, at the same time, the evil of sin; and that is, that it cleaves to us guish. This is that which hath found a fitting exits yoke, where love bears heavier burdens and its yoke, where love bears heavier burdens and that we keep clear of that sin which sends its dividing and glancing aside, carries devastation beyond the grave. It works itself into the very sings with joy, unconscious of its service. withering and blighting influence upon every to all around it; when I see sin thus mysteslavery, intemperance, of fire, famine, pestilence;
Whatever is done, impelled by the supreme power and sensibility of our nature. It would riously surmounting the barriers, which we ersoever it goes. If sin had power only to emfert to all seen and unseen horrors under which men suffer This is that the black shadow of which falling affection of the heart towards Christ, is sure to heart and habits in the life; and let him have should suppose the justice of God even would bitter our mortal existence it would not be so fer. This is that, the black shadow of which falling be the right thing. That which for a moment plenty of money to spend. COLORED CASHMERES. have us regard sin as so great an evil that what ever other evil we have to suffer in trying to prevent it, it becomes a positive good. It would have have reason to be appalled—as feeling that there have reason to be appalled—as feeling that there calculating spirit would avoid, proves to be just us feel that any evil which attaches to the body is us feel that any evil which attaches to the body is us feel that any evil which attaches to the body is us feel that any evil which attaches to the body is us feel that any evil which attaches to the body is us feel that any evil which attaches to the body is us feel that any evil which attaches to the body is us feel that any evil which attaches to the body is us feeling that there is we know not what pervading, intense, diffusive, border of the grave, we take with us also to the calculating spirit would avoid, proves to be just the right thing. Love has an intuitive percepthas agonies the right thing. as of much less account than that which touches malignity in sin, nor to what lengths it may go; other side of the grave, and they make a part of even innocent natures with mysterious agonies, tion, and going easily and straight to the ac-vice. the character, as the body is of less worth than as thinking, also, that if in the mysterious apour future inheritance—so the Bible teaches us; and made them groan to be delivered from the pointments of Providence, innocent, guiltless so reason teaches us. Surely there is no reason bondage thereof. This is that which sharpens and drives have the towible sting of death. This is

Their own nature convicts them of folly. God has so made them that they are obliged to confess to themselves, even while living in sin, that these things are so against philosophy and sin is a bitter thing are so against philosophy and so against philo sin is a bitter thing, and that the goodness which they dread in practice is a blessed thing, and a thing which will surely bring blessedness. No civilized man but assents to the fact that the mental and moral nature is higher than the physical. And this means that the higher and agony of friends and families. No himself as unfortunate rather than guilty. But who can tell the miseries, the shame, and that the goodness which they dread in practice is a blessed thing, and that the goodness which they dread in practice is a blessed thing, and that the goodness which they dread in practice is a blessed thing, and that the goodness which they dread in practice is a blessed thing. So I feel that I have a duty to perform for which Christ will call me to an activation of the intervence, that deference, that deprived our words of much of their power. And for many reasons, there are those of you I know with whom the words of this writer to overy cautious and moderate, both in his language and his band in should inspire?

3. As a member, what am I doing in the this busy age stop and listen. If you would preach the best sermons, practise them. This is the atheist: "The thois busy age stop and listen. If you would preach the best sermons, practise them. This is the atheist: "The thois is the atheist: "The thois busy age stop and listen. If you would preach the best sermons, practise them. This is the atheist: "The thing formed says that nothing framed it; but the public would preach the best sermons, practise them. This is the atheist: "The thois busy age stop and listen. If you would preach the best sermons, practise them. This is the atheist: "The thing formed says that nothing framed it; but the degradation, not only to the millions which have a duty to perform for which Christ will call me to an activate them. This is the atheist in the depretation of the line of them. The thing form for which Christ will call me to an activate them. The thing form for which them. The thing form for which them. The thing form for which mind and the spirit. This is written on the very nature of many, and many a man whose expressly that war, comes from the sins that of his on the evil of sin, he first dwells upon the light or hand in the doctrine, will nave more weight than any words I to the doctrine will nave more weight than any words I to the doctrine will nave more weight than any words I to the doctrine will nave more weight than any words I to the doctrine will nave more weight than any words I to the doctrine will nave more weight than any words I to the doctrine will nave more weight than any words I to the whole life is yet regulated on the supposition war in our members. It is an expression of thought that the consequences of sin will continue light or bound as the chaos of the primitive sick and comfort them? When wandering, do -Congregationalist. that true happiness is to be found in the region sin. But think of the horrors of war-of a sin- beyond the grave, and declares that the opposite nothing.—Jeremy Taylor. of the physical, and that he is to be blessed in gle battlefield—of the dead and dying—of blood idea—that the consequences of sin are to be conproportion as he gathers around him any amount streaming from cleft skulls, from bayonet pierced fined to this life—is in his opinion "the most Jesus—Our True Friend.—" And there is help him or am I a burden to him? Do I traveller in the south of Spain, who, after pass—our True Friend.—" And there is help him or am I a burden to him? can supply its wants, gratify its passions, or rolling," groaning, struggling in promiscuous we are to live again," he says, "let us settle it Prov. 18:24. How much we need true friendthat in the true sense he is not successful. He homes; and then think that history is only a rapid has wretchedly failed. He may have wealth, sketching of just such scenes. As wethink of these reach in its influence beyond the grave and have often under such circumstances are our earthly toron? EXTRA GOOD VALUE other, of whom through right-doing, through ful world, without feeling a shuddering horror character will produce its full effect. The cir- because he was the emperor's favorite; telling holiness increase?

formed mind which wants goodness (a spirit of

only thing which men need to fear; to try with see this mystery of suffering, and know that it withstand the evil of his nature, and he shall be bered as a memorial of her. The fragrance of to despise his mother. utmost effort to escape. It bids us not fear connects itself in some way with sin; since if scarcely turn round when some sudden temptation self, this is that evil thing which hath brought this simple act could never cease to exhale, be what man can do unto us, but fear that evil there had been no sin in the world the wor which lays hold of the soul, and which follows been no suffering; when I see the reflected sin water, and his resolutions have no more power is so terribly malignant, that it hath almost not, but her offering of affection had anointed

Now, men differ from the Bible in this matter.

I fear we must say that almost universally they regard the outward evil as worse than moral guilt. So far from feeling that sin is the one guilt. So far from feeling that sin is the one guilt. So far from feeling that sin is the one guilt. So far from feeling that sin is the one guilt. So far from feeling that sin is the one guilt. So far from feeling that sin is the one guilt. So far from feeling that sin is the one guilt. So far from feeling that sin is the one guilt. So far from feeling that sin is the one guilt. So far from feeling that sin is the one guilt. So far from feeling that sin is the one guilt. So far from feeling that sin is the one guilt. So far from feeling that sin is the one guilt. So far from feeling that sin is the one guilt will you dally and trifle the worth while to some guilt will you dally and trifle the worth while to some guilt will you dally and trifle the worth while to some guilt will you dally and trifle the worth while to some guilt will you dally and trifle the worth while to some guilt will you dally and trifle the worth while to some guilt will you dally and trifle the worth while to some guilt will you dally and trifle the worth while to some guilt will you dally and trifle the worth while to some guilt will you dally and trifle the worth while to some guilt will you dally and trifle the worth while to some guilt will you dally and trifle the worth while to some guilt will you dally and trifle the worth while to some guilt will you dally and trifle the worth while to some guilt will you dally and trifle the worth while to some guilt will you dally and trifle that self is not thought of is the day.

The d youth will harden into bands of iron, and cling your nature. Alas, we have done so more or sonal utterance is forgotten in the remembrance what you could.

ble agency, and nothing, nothing will interfere true comfort indeed it bids every true child of ness ? Cheapest true blessedness. We feel instinctively that the suffering of the man who suffers for a poble of our ewn personal experience in order

> falseness. The latter cannot be happy. A subtle the sharpest pains we have ever suffered have lution of the sun, we all of us find refuge and out of town." "You may have one friend," Lord?"—('hristian Era. element of self-reproach mars all his enjoyment.
>
> And this utterance of our nature is only a feeble sion, the stings of remorse; and when this is not has lived without God hears not for hours a but ever near and ever true."

the husbandman belabors and coaxes the earth for a scanty living, let him think what a hard particular to which I wish to ask your attention. The prayer meetings that the formed body, which will also want concord or wish to have any more of your fruit."

Thave spoken of the evil of sin as seen in the sympathy with God and the universe), will create suffering which it causes; but there is another for itself in the future as its fit dwelling, a dejoing more we particularly to pray more for all our beneficially to pray more of your fruit."

On minded, or eloquent, or earnest, or well information. thing sin must be whose shadow has made the soil itself so hard and grudging. When the soil itself so hard and grudging. When the soil itself so hard and grudging with all things around it, and the whole creation shall become an instrument of suf-Heavy Woollens of every description, their fury into the face of the clouds, and the waves hard and grudging. When the sailor tosses on the billows, and the waves hard their fury into the face of the clouds, and the their fury into the face of the clouds, and there is a particular sin was the source of suffering we could shake it off, then sin would be a command to write the counds which nature shows the particular sin was the source of suffering we could shake it off, then sin would be a command to write the counds which nature shows the past sounce to suffering we could shake it off, then sin would be a command to write pain, the soulds ash it back to the waves, and there is particular sin was the source of suffering we could shake it off, then sin would be a command the outside which it cleaves to the nature when it has once a pile the firing, fixing the soul with a more harrowing consciousness on itself. The beautiful light giving or any of these enterprises, is a sod comment on our consistency as Christians. If we believe were doing battle over his head, let him remember to the take more than his share of the clouds dash it back to the waves, and there is particular sin was the source of suffering we could shake it off, then sin would be accommand to ought not to take more than his share of the clouds dash it back to the waves, and there is a particular sin was the source of suffering we could shake it off, then sin would be nearly into the face entreprises, is a sod comment on our consistency as Christians. If we believe were doing battle over his head, let him remember to the take more than his share of the dought to wait for our any of these enterprises, is a sod comment of the torys. If we need that the coulds hake it off, then sin would be nearly into the face enterprises, is a sod comment of the torys. If we believe us the coulds hake it off, then sin would be nearly into the face enterprises, is a sod comment of the torys. If we believe us the far in a very important to the coulds hake it off the to

every living thing depend upon the character of ragging the chains of his servitude and his rothing to do but converse with its own gloomy where it may again bloom forth,

which angels would have begged to render. Duty is a task master and galls the neck with both sexes.

gui hed Unitarian clergyman, whose name may out eternity; a second without a first; a thing 2. Am I a true Christian? Do I hate sin,

piness and the higher good is to be found in the revelation of the unutterable malignity of sin. doctrine) will have more weight than any words I talks against him that did, saying, "That which 5. What is my conduct towards my brethren? want.

I endeavor to reclaim them? 6. Do I love my pastor as I ought? Do I DEAN STANLEY ON GOOD DEEDS .- The weary

that he has utterly missed the true good. Of and fiery passions for ever smoking to heaven, after than in the present life. "In the two men, one of whom, by wrong-doing, has nor can I contemplate all the woe which a few world (he says) "sin indeed brings with it many Seneca, going to comfort his friend Polybius, humility deeper, charity broader, and principles five centuries ago, which, amidst all the changes risen to success, and wealth, and pover—the forms of sin have brought upon this poor woepains—but not its retribution. After death persuaded him to bear his afflictions patiently, holinese increased?

Do my hatred of sin and love of of race and religion, have never ceased to flow.

the true man—the one to be revered and many forms. But let these things serve as some the evil mind will be exposed to its own terri- of God affords a better cordial—that which is and the improvement of opportunities of useful- palaces crumble into ruins; but this trace of

cause has an element of dignity and blessedness, to know that sin is an evil and a bitter thing. weigh this distinction between the present and God's child, God's inheritance, and God's Son is the applauding welcome, "Well done, thou good race still lives on to cheer and refresh their and faithful servant; thou hast been faithful enemies and their conquerors. Even so it is seeming happiness of the man who has suc- All the dark lines have been wrought into the means of escaping, amusing and forgetting our- "Doctor, what shall I do?" asked a patient over the means of escaping, amusing and forgetting our- "Doctor, what shall I do?" asked a patient over the means of escaping, amusing and forgetting our- "Doctor, what shall I do?" asked a patient over the means of escaping amusing and forgetting ourceeded by methods which involve injustice and web of life by it. How many of us know that selves. Once in the course of every daily revoof her medical adviser. "My friends are all have before us. Whatever there has been of grate-

### COME INSIDE.

said the friend, "I have tasted them. As I be prompt in giving an exhortation or a testiwent analtga h,b I picked one up that fell mony, without waiting to see if some one else is

left behind; angels inquire what he has sent be- the bung-hole to see the cause of our "hard

has a friend; be discreet.—Talmud.

Bethany, that woman came with the alabaster

6. Let him learn (from his father's example) 7. Do not know or care who his compani-8. Let him read whatever he likes. 9. Let the child, whether boy or girl, rove

smartness as incomparable.

you can do nothing with him.

the streets in the evenings-a good school for 10. Devote yourself to making money, re-

A Word to Pastors.-Make up your minds ou must work, but if you consider yourself a fellow member, don't work alone. Help your

more to reprove.

Attack measures; "hit" people only when

of those things which relate to the body—which sides—of mangled bodies of men and horses irrational doctrine that was ever broached." "If a friend that sticketh closer than a brother."— wound, afflict, and grieve where I might coming many an arid plain and many a bare hill, minister to its love of ostentation or pride.

And if he is successful by methods which involve wrong he condemns himself. He knows involve wrong he condemns himself. He knows involve wrong he condemns himself. He knows is a successful by methods who wait for them in vain in their involve wrong he condemns himself. He knows is of all in the day of adversity, when the day of adversity when the day running waters; of streamlets, whose sweet Now in stock and arriving, a very extensive as
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Now in stock and arriving arrivi loathes himself, and acknowledges to himself Aceldema a field of blood—a furnace of hot ferings of sin will be indefinitely greater here—who is a friend for adversity, one that "sticketh the sound of irrigating rivulets called into extruthfulness and honorableness, has sunk to of the possibilities of evil which lie hidden in cumstances which in this life prevent sin from him it was not lawful for him to complain while to God for time. The fact that I am suppressed by fire and sword, their nation has poverty and obscurity; we all feel the latter is that sin which is capable of taking upon itself so inflicting pain will not operate hereafter. There Casar was his friend. Oh! but the sure word and the improvement of any other painting pain will not operate hereafter. There can be a sure word and the improvement of any other painting their beneficial civilization still continues; and suffering of the man who suffers for a noble go out of our own personal experience in order conscience. I ask you (he says) to pause and greatest afflictions, because he is God's jewel, the applications welcome a Well done then god in the says and greatest afflictions then god in the says and greatest afflictions are leading welcome a Well done then god in the says and greatest afflictions are leading welcome and greatest afflictions are leading to the says and greatest afflictions are leading to the says 12. Am I prepared to die? Are my accounts in this continuity that which was good and ful consideration, of kindly hospitality, of farreaching generosity, of gracious charity, of high-minded justice, of saintly devotion-these still feed the stream of moral fertilization, Recently, in illustrating the theme, "A Man which will run on when their place knows them life, the wearing uneasiness of the mind, which as retribution before him. There repose will never The young, can be made in Christ," Mr. Spurgeon told a story that is no more, when even their names have perished.

whiskey, be r, and the like, they should spend it on cotton goods, boots, shoes, hardware, houses, and the lke. How quick would every factory When a man dies, men inquire what he has begin to hum! We have but to look through

Thy friend has a friend and thy friend's friend The moment a man is satisfied with himself, everybody else is dissatisfied with him.