AN EVANGELICAL FAMILY NEWSPAPER FOR NEW BRUNSWICK AND NOVA SCOTIA.

REV. J. McLEOD,]

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

[EDITOR AND PROPRIETOR.

VOL. XXVI.—No. 33.

SAINT JOHN, N. B., FRIDAY, AUGUST 15, 1879.

WHOLE No. 1333.

NO ADVANCE PRICES!

FOR THE

NATIONAL POLICY.

Receiving and in Stock, an

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OF EVERY DESCRIPTION.

TOGETHER WITH

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OUR USUAL LOW PRICES.

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DRESS LINENS.

Sun Umbrellas. BLACK GRENADINES, Gloves and Hosiery.

CORSETS,

Cheap Dress GOODS

___AT___ FIVE, EIGHT AND TEN CENTS,

Reduced in Price.

LEFT OVER FROM LAST SEASON.

Fredericton, June 21, 1879.

The Intelligencer.

SORROW.

BY HOWARD CROSBY.

(Psalms lv. 6.)

sympathy with others. The soul that has not Union. had the rude press of sorrow has not learned to let out its life to cheer others. It is only the pressed grape that gives the wine. David's psalms had never nourished the Church had not

wilderness where there is no persecution.

strengthening us through affliction that the af- of departed glory.

thorn in the flesh. When shall we be ready to wicked ?"-Church Union. believe this—not some one or some thing else To this enquiry we answer yes. Thanks to first (on which the soul really relies), and then Christ afterward (which is a saving clause put in to please conscience); nor is it Christ first quick, powerful and never failing. "Faith in Sorrow is not only a legacy of sin, but in That after clause just mars the completeness of Christ and all will be well.—ED.

God's hand it is also a minister of grace. The the relief. No! it is Christ, last, and all, as world is full of sorrow, not only because it is our comfort. Let my eyes look on no other but full of sin, but also because it is offered Christ's Jesus. Let my light come only from His sweet salvation. In this world God deflects the face. Let my food be only His Divine words.

THE CONFLICT OF LIFE.

BY ISAAC M. FREY.

to buffet him, yet out of that buffeting the associations, and circumstances which, in their company. day, the beloved of God, the great type of the who give earnest heed to the voice of wisdom? immortal." is the natural exclamation of a soul in sorrow, city to city, and from sea to sea; we hear the will banish all the weariness of life's journey. but it is the exclamation of a very weak faith. clash of arms, the shout of battle, and nation See the weary pilgrim landing, Simply to be rid of sorrow is to be rid of God's struggling with nation for supremacy, as if the training. It is to let the soul grow puny, to human race were maddened with the idea of liv contract it into selfishness and to perfect its ing only for this world. Few, indeed, look on cowardice. A longing for heaven and its rest the solemn side of life. Nevertheless, every is most worthy, if the longing spring from a heart is a battle-field upon which the invisible view of heaven's Christ, and such a desire is powers of good and evil wage relentless warfare. Cton of Tong always coupled (by the very fact of the Christ Can we see the armies marching to the conflict? in it) with a readiness to remain and serve the Can the clash of arms be heard? No, it is an Lord longer upon the earth. There is no higher invisible, noiseless conflict, but a conflict most ripple of the brooks of Paradise, and catch the voice of paradise; every sensation is pleasurable; we shall bathe in perpetual ecstacy. The Best Value in aroma of the twelve-fruited tree. But the ex- softness, luxury and opulence, felicitate all the In the flowering gardens of that fair clime

> rest? Why it tells you. "Lo, then would I motion other influences, originate other causes, can grasp or infinite love bestow shall be ours. wander far off and remain- where ?-in the and create other events. The Book of Job is Who can understand this rich inheritance ? by a flying away from it. It expects rest as a gather upon their brows; they become unhappy, and election sure. We cannot afford to miss.

All our views of second causes do not alter tion and guns of heavier calibre. He some throne. loses its frightfulness if it does not lose its pain. sometimes brings down the blood-stained banner of eternity. It is reft of its bewilderment and uncertainties. which has floated in triumph; the second makes God had it in His power to prevent the blow; a fearful rent in the walls, and seeing his ad-He had it in His power to lessen the blow; more vantage, the firing becomes quicker and hotter, than that, He was present in His Godhead and until the garrison, seeing themselves ready to be The recent announcement by a Chicago

It is as we enter into the Lord's plan of dashing against it, and singing the sad requiem short a time as possible to a necessary but rather ing largely to induce indifference to the character thoughts and do their own wills, and who, findfliction becomes tolerable. If I have an internal Thus thousands are ruined because they wage with one's plans, and must be done up with criterion of success, the only sure seal of minisdisease that is working at my vitals, who the warfare of life unsuccessfully. Their defeat despatch. In connection with the twenty-minute terial fidelity and ability, the chief mark of so fair, and scatters the possession not laid up in cheerfully I bear the counter-irritant? The may not always be absolute and decisive, but for sermons in this case, we are informed, the other superiority in a church. This produces a rivalry heaven, teaching us that we are pilgrims and blister pinches and burns, and I may leap with its pain, but I say to my physician, Keep it on —keep it on. I feel that it is drawing out the leaves of society, we find through all grades of society and the confession that many a church and its minister our own schemes, which is not delight in the confession that many a church and its minister our own schemes, which is not delight in the confession that many a church and its minister our own schemes, which is not delight in the confession that many a church and its minister our own schemes, which is not delight in the confession that many a church and its minister our own schemes, which is not delight in the confession that many a church and its minister our own schemes, which is not delight in the confession that many a church and its minister our own schemes, which is not delight in the confession that many a church and its minister our own schemes, which is not delight in the confession that many a church and its minister our own schemes, which is not delight in the case, we are informed. The organist is superiority in a church. This produces a rivarity which is almost sure to disregard the tests of piety which is almost sure to disregard the tests of piety which is almost sure to disregard the tests of piety which is almost sure to disregard the tests of piety which is almost sure to disregard the tests of piety which is almost sure to disregard the tests of piety which is almost sure to disregard the tests of piety which is almost sure to disregard the tests inner plague, it is making me a sound man making their way towards a world of dread and long prayer will continue long. Expenses (in look too much to its growth in numbers comparmournful realities-men and women, in whom time) must be cut down, and a beginning is to ed with surrounding churches. Members are ways, nor finding thine own pleasure, nor We may lose all the benefits of the affliction, all good determinations are crippled, all lofty be made with the sermon. Such a considerate received on the most slender evidence of converwe may have all the sorrow and none of the aspirations throttled, all manly aims annihilated. attention to the preferences of the average sion. We do not demand to be assured on this light thyself in the Lord." (Isa. lviii, 13, 14.) fruits of righteousness, when the soul is not What mean those warm gushing tears, drop- church-goer is expected, no doubt, to stimulate point, cannot read the heart, and are bound to Let those say who have been cumbered with exercised by the affliction—that is, when it does not receive it as a gymnastic treatment for does not receive it as a gymnastic treatment for beautiful maiden as she reclines weeping for the who is henceforth going to compel his people to fessions are not credible; and the painful fact is weakness, looking up to God as the kind loss of that which was dearer than life! In an stop only "twenty minutes for sermons" evi- that we hear of very, very few instances of re- standing—have they not walked in their own Physician and Director of the process, then it is evil hour, when she was unprepared for the great dently counts upon a large increase of passen- jection or postponement for further trial. This light, and in the sparks that they have kindled

our Heavenly Father the remedy is at hand,

Lord caused a stream to flow down all the ages | complex interworkings, create momentous issues; | We are going hence, and it comes with the mournful exile at Mahanain must not be go almost as quickly and noiselessly as the sumgiven to David there, for such knowledge would mer cloud. Is this life, then, with its helpless for greetings in the city of God. We ask, have concealed the sorrow, and the sorrow, beginning its mournful progress, its mysterious of the sorrow of the so deep and genuine, was needed for the comfort of ending, only a solemn farce, or is it the prelude strange clime will we find our loved ones? editorial writers. the Church. Faith may play the cushion to to something that takes hold of the infinite? Along what strange shores shall we ramble? Sorrow, but Knowledge would destroy it. Who among all the sons of men is wise enough How soon shall we rise into that wondrous land, David did not see himself as we see him to- to consider these things? How many are there "where beauty never fades and love becomes

Messiah, the glorious psalmist of the Church, to We behold men and women striving for that As we look in the sightless eyes and gaze upwhom every pious heart should feel itself bound bread which perishes; we walk through the on the motionless breast, and feel the solemn y a sublime affection through all ages; but he great city and find them buying and selling, dignity of the unchanging state, how blessed aw himself in all the misery of the present drinking and dancing, marrying, and giving in the hope that reaches into the land of eternal moment that called for all his energies and ab- marriage, jostling each other in the counting- youth. We do not mourn as those who have Some men amongst us are now boasting that room and in the store, on the pavement and in no hope. We are not shut up here in "a vale they are Christians unattached; independent "Oh, that I had wings like a dove, for then I the theatre, on the wharf and in the depot. We between two barren rocks." But we have a Christians. What is this religious independence we do think there is a loud call for greater care I was looking for an opportunity to run in and would fly away and be at rest"—the swift flight find the great ships crossing and recrossing the house not made with hands eternal in the admission of applicants for church out between them. A blind man came up and of a dove to a place of security and rest! What oceans and seas; we behold the steamboats ply- heavens. One look into that city that hath those little gas-lights shining there is independent training especially of said, "I am sure you will lead me across; I am a thought for a wearied and worsted spirit! It | ing on the rivers, the express trains flying from | foundations, whose maker and builder is God, | dent; every one of them is a blink of sunlight.

> On the jasper threshhold standing. The strange, bright scene expanding. Ah, 'tis heaven at last!

What a city! What a glory, Far beyond the brightest story Of the ages old and hoary!

Ah! 'tis heaven at last. How we weary and sink down overpowered type of the Christian life than this which sanguinary, notwithstanding. The storming of when we stretch our thought toward that which occupies the longing outlook upon heaven, and yet in happy patience awaits the joyful promotion of the human heart, of which Continuous to believe that all the unspeakable world of evertice. Such a life has an unspeakable world of evertice out thought toward that which is reserved for us! It seems too much to believe that all the unspeakable world of evertice. The following prayer was made and sympathy, let us live in one another's prayers and sympathy and love. Union is strength:

| Almighty Code the continuous forms and sympathy and love is reserved for us! It seems too much to believe that all the unspeakable world of evertice. tion. Such a life has an unspeakable power. science is the strong tower of defence. Imagine lasting delight is actually for us. Soon this the precious things to those who live farther off. holds invites to repose, to physical exhilaration; see the King in his beauty, and in the deep

clamation referred to is not indicative of such a interests and relations of life. But such a con- we shall meet the good and great of all ages. position. Its impulse is in the wretched earth, dition is not invulnerable; it is no protection The heroic souls that dared while on earth to not in the glorious heaven. It is a wish to against the inroads of the eneny. Imagine die for the truth shall walk with us, or on tireescape woe rather than to reach God. The soul the conspiracy laid for the destruction of such a less pinions guide us in our wide exploits

wilderness." The heaven that is sought is any an illustration of this truth. Read there how Here our joys are ephemeral. We find a the Evil Spirit laid hold of the very laws of kindred soul, and when we are ready to join The world fancies all this. There is no God Nature, governing for the time being the secret hopes and abandon ourselves to the rapture of and Christ in it, but all is self. The world can alchemy of Nature's terrific powers, and direct- our hearts a breath comes in through the narcarry this in one hand and the liveliest ing them at will. There is no evidence that the row portal, and we have left to us only the gracefully. They are complements of one therefore reasonably suppose that men are ex- shall rise into new powers and increasing glories.

another. The world of fashion has always honored this. Dissipation most wild to-day, now as when Job, and Christ, and Paul lived. Dissipation most wild to-day, now as when Job, and Christ, and Paul lived. and a convent's nest to-morrow-or folly's full- How many in the midst of luxurious ease, as work. Like travelers with their effects packed ness now, and when folly's honey ends and well as in the lower walks of life, suddenly see waiting at the station looking for the train, we folly's sting begins, then a vial of poison to give new events over which they have no control, would look and wait, and leave the stern duties the soul release. And the wish in the exclama- arise; behold new dangers threatening; reputa- unperformed. God gives no open vision of

heaven, but there is no such aspiration at all. the mind combine to produce an utter bewilder- With this land before us, it behooves us to It is a sighing for a release from present sorrow ment. Men become sullen, morose; dark clouds walk softly before God, and make our calling

result of the flying away—and just here it is mistaken.

To expect a flying away into rest in this life is to put the soul in a wrong solution of the problem of sorrow, to a wrong solution of the problem of sorrow. The thin the table that the table a wrong solution of the problem of sorrow, to enlightened by the Word of God, is obeyed, the waves carries them safe to land before we reach tune enough for your own soul, or whisper —San Francisco Chronicle. put a wrong construction upon God's providential issue of the conflict is not doubtful. Heavy it, and we see them walking up the bright will dry and your tongue will be will dry and your tongue will be will b dealings. Men are doing this perpetually, and find that they only toss from one side to the other—that they change the place, but keep the place, but keep the principles of the conflicts, mighty cannonading occur, but the shore, we do not wish them back in the surf. Released from prison, we do not wish them back in the surf. Released from prison, we do not wish them back again in those famine pens. Surely we have the second and the third time with more amounts.

the great fact that God is behind every agency, times lays new seige with greater force and Let us work while the day lasts; soon the monk, the cicerone of the traveler who may be mind, depending upon a well-spent life." The and the affliction came by His righteons, holy, stronger determination when men have settled night cometh, when no man can work. Then, and parental will. It makes sorrow a very down into a state of security after their triumph. when the blessed evenings comes, we can enter different thing to see it in God's hands. It Finding the castle unprotected, his first shot into that rest that shall make glad the morning

"TWENTY MINUTES FOR SERMONS."

power in the affliction of the blow. He was as cut to pieces, are compelled to capitulate, and preacher, that henceforth he shall take but hearts by reminders of the infinite promises of there no means by which God can be served out on which we can rest before God. Yet it is truly attentive to that visitation of sorrow as to the enemy takes possession. Thus, with bat- twenty minutes for sermons, has a sound like the God, and thus a commonwealth shall be the of it?" tered walls, rent embrasures, dismantled guns, notice given by express train conductors at cer- basis of victory.—Rev. Joseph Parker, D. D. If there were any easier way of accomplishing the castle of the human heart stands on the tain stopping-places along the route—"twenty the end, the Lord would certainly not use the shores of Time, as a monument of the cruel deminutes for refreshments," and the motive which way of affliction, but in the nature of things there is no other way.

The prevalent ambition to number converts to all, with the billows of the world's unrest seems very much of a piece: namely, to give as and accessions to the Church, we fear, is operat-

death, but sufficient for thee against every wise and the unwise, the innocent and the in making his sermons short by confining them It is a more reasonable enquiry to ask, How be constructed within the precincts of the courtwithin twenty minutes. Some sermons would many more such accessions can the Church yard for that purpose. The floor of the mosque is be long even at twenty minutes, while others are short even at an hour. Some subjects demand down all its moral power in the world? We large treatment than others; some occasions know we'll enough that the argument involved longer treatment than others; some occasions allow it; and for a preacher to measure out his in such a damaging influence is entirely unsound, bidden to attend public places of worship, but they and then some one or some thing else afterward. Christ." Let the human family lay hold on "meat" in due seasons "in portions of uniform and that it is enough for all purposes of a true are not encouraged to do so, and in Afghanistan size, is sometimes to over-feed his flock and logic that there are millions whom even the (and the same may be said of other Mohammedan sometimes to starve them." Old Dr. Emmons captious must acknowledge to be genuine countries) females never pray in the mosques. The used to say: "No conversions after the half- Christians according to the true standard. But Muslim takes off his shoes at the entrance of the GOING HENCE.

We journey over a long bridge whose farther and is enveloped in a cloud. As we advance the serve and is enveloped in a cloud. As we advance the serve and serve an blow from punishment to discipline. Sorrow is And then, O how patient I can be! It will not end is enveloped in a cloud. As we advance cording to this maxim; but we venture the examples. We know that "one sinner destroy- not only the Muslim place of worship, but it is the FULLY PREPARED blow from punishment to discipline. Sorrow is made an angel to show man his helplessness and be then, "O, that I had wings like a dove," but the company that started with us grows less. One by one the friends of childhood passed out the price of worship, out it is the company that started with us grows less. One by one the friends of childhood passed out the price of worship, out it is the company that started with us grows less. One by one the friends of childhood passed out the price of worship, out it is the company that started with us grows less. One by one the friends of childhood passed out the price of worship, out it is the company that started with us grows less. One by one the friends of childhood passed out the price of worship or piety. need, that he may have a heart to seek the rather, with Peter on the Mount of Transfigura- One by one the friends of childhood passed out tended the last part of sermons which have member. And then we cannot shut our eyes to should be a man of renowned scholarship or piety, Divine succor and to soften that heart into tion, "Lord, it is good to be here."—Church of sight. Others crowd around us. We stretched a good deal beyond the half-hour. The students cannot number the throng. But in the great company the old and familiar faces are vanishing. The wonderful life of childhead is probed structured a good deal beyond the nan-nour. The wonderful life of childhead is probed structured a good deal beyond the nan-nour. The painful fact that thousands have crowded into the Church that had better be anywhere else, whose lives are either palpably unchristian presided over by an Iman, or priest, whose pay is ing. The wonderful life of childhood is pushed sheets of paper—no matter what the subject or so entirely worldly, that but for the Church derived from the endowments and the free-will away. The loved ones with whom we sported and no matter what the occasion, and writes till roll they would never be suspected of the people. The position of Iman is in the old home go over into the far-away land. he has filled them out. Then his sermon is professors of religion. It is the sorest evil somewhat similar to that of a beneficed clergyman in David's enemies chased him to the mountains. "Nothing can be more solemn than human We are left to toil on alone. Thus it seems under the sun. It is worse than non-profession, Britain. His duties are to lead the prayers, to Absalom was undoubtedly a messenger of Satan life, for it is accompanied by innumerable events, speakably sad that there is no halting this preaching than any such mechanical ways of ser- or open vice, or infidelity. It more dishonours perform marriages and burials, and to settle the mon-measuring. Not the yard-stick, nor the God, more disparages Christianity, and its effect disputes of his parishioners. But unlike the clergy-Lord caused a stream to flow down all the ages and make glad the city of our God. The very knowledge of this benefaction to millions from the mournful exile at Mahanain must not be the mountful exile at Mahanain must not be the mournful exi

Enough said .- Church Union.

ASSEMBLE YOURSELVES TOGETHER, Loneliness has its perils in the religious life. You hear now and again of a man who says he is going to give up all religious associations of a public kind, and is going to remain at home. If I saw it coming, I should get out of its road. Tell me that all the stars are caught in one great the least of them can be lost, and I am proportionally at rest. Loneliness, I repeat, has its Church needs to be directed most positively to thrown away. It seemed as if his confidence perils in the religious life. When the devil gets a man absolutely alone, who'll win? Not the was only one man that won in single fight, and in the Church.—Southern Presbyterian that man was the Lord from Heaven. O, let us shelter one another, let us be mutual protec-

the voice of thy lost God. which is all the heaven you seem to care for. themselves—blasphemy, fraud, morder, robbery. with justice on the shores of the Pacific. The lent things are spoken of thee, thou city of God." when nothing else could. A snatch of a song, a high noon is above us, the voice of God is sound- Y. "Your sins are forgiven you for His name's strain of some forgotton music, one touch of ing all around us. In the presence of these sake." Z. "Zealous in good works." nature-and that did far more than all the cap- glorious works of thine, we dedicate this house rounded by those who can recall the sweetest "Is there, then, no sphere of holiness but in Yes. Only one man has spent a life that has

HOLY LIVING.

like one who in an ugly and perverse mood uses the dumb-bells and bangs and bruises himself to What means those heavy groans coming from A good sermon may be preached in twenty such applicants to the church which ventures to is thought to risk too seriously the entire loss of laid down in sorrow !- The Lost Blessing. no purpose, instead of developing his muscles the heart of her whose countenance still bears minutes; but that does not justify the use of hesitate or postpone. The result is the admisand increasing his manhood. All God's methods can be perverted by us, and then the better body and soul are wrecked for time and eternity. We do not know how the exact announcement church is weakened. Its very character is they are intended to be the worse they are for She mourns and weeps as if her heart would may have sounded under what may have been changed. Its moral heauty is marred, and it ence. It is especially so among the Afghans. In

made and accepted, and the low standard of piety that prevails in many quarters in God's visible kingdom.

The attention of the whole Church needs to be turned earnestly in this direction, and every possible effort should be made to abate this evil. Spurgeon on Faith .-- O, it is wonderful

AN ELOQUENT PRAYER. The following prayer was made by Rev. fast. He will do anything for faith. Was he It lives so near heaven that it is a merchant of the condition of the man who is surrounded with life passes, and then the purity and freedom and can be lifted up again; but if he fall alone who May we not desecrate it. Thou hast walked heavenly commodities to other souls. It carries all the comforts of life! Every object he be- sinlessness of heaven are ours. Soon we shall will assist him to his feet? Forsake not the as- in this valley long before known to man. May sembling of yourselves together as the manner we in some degree walk worthily in thy glori- her daughter by the brave stand she made by It is a very joyful life too. It can hear the every sound he hears is melodious with the rivers of delight that gladden the city of God of some is. God leaves His footsteps on the ous footsteps in the presence of these stupen- her faith? The Lord waiteth to be gracious! earth, and if we follow His footprints we shall dous revelations of thy power. May we be defind Himself. He has built His churches, raised livered from contempt of thy word and com-His altars, and He says, "Where my name is mandment. May we loathe our leprosy and recorded, there will I meet thee, there will I dishonesty and selfishness, as thou dost. Face bless thee." Be in the way of blessing; if you to face with these precipices, may we acquire cannot find Himself, find His footprints; go to hearts as upright and downright as the rocks. be given unto you." B. "Behold I stand at is driven by calamity, not allured by love. It person! Invisible agents are sent forth from the door and knock." C. "Children, obey your is a groan, not an aspiration. It sounds like the council chamber of the enemy to change and old preachers who went up with their clean parents in the Lord." D. "Do unto others as piety, but it is selfishness. It is no more piety modify events and surrounding circumstances, souls shall unfold to us the deep mysteries of speaking, the apparently dead cold ashes will as tender as the voice of these waters. Our su- ye would that they should do unto you." E. than piety is sorrow. Rest What kind of and if necessary to compass the end, to set in redceming love. All that immortal thought glow, and on that altar there shall rise up a liver preme prayer is that thou wilt give us similar "Even as Christ forgave you, so also do ye." F ing flame and out of the fire thou shalt hear ity of feeling with thysolf. What men say here "Fear not, little flock." G. "God is love." H. the world will little note or long remember ; but " Honor thy father and thy mother that thy We must speak to one another now and then, it will not forget what thou hast said here. Let days may be long in the land which the Lord or the poor aching heart would die. They that feared the Lord spake often one to another, and the key-note of our speech be thy speech as uttered all around us. May all discussions of thy me, and those that seek me early shall find me." the Lord hearkened and heard it. Christianity truth here echo God. May they reflect thee as J. "Jesus Christ, the same yesterday, to-day, institutes a fellowship, a community of interest these waters reflect the precipices. Wilt thou and for ever." K. "Keep thy tongue from epicureanism in the other, consistently and empire of Satan has been overthrown. We may ashes and the pain; yonder for endless ages, we are the complement of one another. No one man is all men, and reformers. May the in- "Love us, brethren; be pitiful, be courteous." You have something I want, I have something fluences of this valley be an antidote to M. "Make me a clean heart, O, God and renew you want. In these higher meanings, let no the spirit of luxury, and be a rebuke to wealth a right spirit within me." N. " Now is the acman call aught that he has his own. Let us that lives cheaply. May preachers and teachers cepted time, behold, now is the day of salvation." have all our highest thoughts and sympathies find strength and tenderness here in this valley. O. "Open thou mine eyes that I may behold common, so that there shall be no poor man in Wilt thou knit the hearts of all nations to each wondrous things out of thy law." P. " Perfect the church—the poorest scholar having access other and to thyself. Our ancestors brought love casteth out fear." Q. "Quicken thou me, tion is a very foolish one. The prophecy upon which it is built is faulty. "Then would I fly assailed, wealth evaporates, family and social that is enough. John did get a panoramic of the composition of the prophecy upon the cast thoughts, the deafest ear having from the holy land the glad tidings of the gospel. The prophecy upon the cast thoughts, the deafest ear having from the holy land the glad tidings of the gospel. The prophecy upon the cast thoughts, the deafest ear having to the sweetest that is enough. John did get a panoramic ber now thy Creator in the days of thy youth." the opportunity of listening to the sweetest When the children of Europe and Lebanon come ber now thy Creator in the days of thy youth." and be at rest." "No, you wouldn't be at rest. You might fly away, but you would not be at rest. You would be free from your present evils only to consort with others. There is no rest in the wilderness, others. There is no rest in the wilderness, of the standard part of the standard part of the city, and forever after he was ominously black, and earth is charged with the spirit of Christian brotherhood. When the children of the Himalayas come to music. You remember how the commander of the spirit of Christian brotherhood. When the spirit of the spir ing but the coldest looks, when he reached land, said: "Thank God, there was one relief, and When the children of the Yellow Sea come me hath everlasting life." W. "While we have

EXPERIENCE AND INCIDENT.

the second and the third time with more amunition and guns of heavier calibre. He some throne.

Surely we can rejoice when we see them rising toward the throne.

Tuscany, now emptied of its former occupants about her bodily condition said: "Well I untropy the saturation, Forsake again in those famine pens. Surely we can rejoice when we see them rising toward the throne.

Tuscany, now emptied of its former occupants about her bodily condition said: "Well I untropy the saturation, Forsake again in those famine pens. Tuscany, now emptied of its former occupants about her bodily condition said: "Well I untropy the saturation and guns of heavier calibre. He some ware of loneliness, beware of the independence attracted to the spot by the loveliness of its site, dying woman looked hard at him and said which is isolation, seek for communion, for or the magnificence of the ruined structure. He "Yes, I am in the enjoyment of peace. You music, for protection, for security, for all that complained of the tyranny that had destroyed are quite right; sweet peace, and that from a comes of organized life, household delight and their ancient habitation and scattered the well-spent life. But it is the well-spent life of trust; and thus the enemy will never find you brotherhood, and ended in lamenting that so lament alone and at a disadvantage, but always surmany men could now no longer serve God!

moment's pause replied apologetically, "It is are those who, by His grace, so live as to have

irksome duty, which at best is an interference of these accessions. It is considered the ing a way easier to nature, escape the cross. British Messenger.

MOSQUES AND THEIR MINISTERS.

S.

You know out in the wildwood country of a disgrace to her sex and a blot upon the race; the fisher of men who baits his hook with

We do not accept the theory that the church street, and the villages to each section or parish.

The village mosques are usually very simple structure. the frontier, when the fierce storm is raging and it is to be atoned for. What mean these yells "twenty-minute sermons" will next be adver- is the place intended and suited to acquire the The village mosques are usually very simple structhe winds howl like tormented spirits, what a and fearful imprecations which greet the ear of tising two-minute prayers. Such expedients are first experience of conversion. Once received, increase of stone or brick with architectural prayers. blessing there is in the blazing log on the shanty's hearth, and the frugal fare on the pine table, and the kind friend with his pleasant chat. I they are evidences that the conflict of life is being waged at heavy odds, and that this it is something like this with the soul they are certainly Christians. If they doubted before, from their own knowledge of themselves, they consider the disposition of most persons is to assume that the disposition of most persons is to assume that they are certainly Christians. If they doubted instrumentalities of the church, to put the Gosthink it is something like this with the soul they are certainly Christians. If they doubted before, from their own knowledge of themselves, they consider the disposition of most persons is to assume that the disposition of most persons is to assume that they are certainly Christians. If they doubted instrumentalities of the church, to put the Gosthink it is something like this with the soul they are certainly Christians. If they doubted instrumentalities of the church, to put the Gosthink it is something like this with the soul they are certainly Christians. If they doubted in the disposition of most persons is to assume that the disposition of most persons is to assume that the disposition of most persons is to assume that the disposition of most persons is to assume that the disposition of most persons is to assume that the disposition of most persons is to assume that the disposition of most persons is to assume that the disposition of most persons is to assume that the disposition of most persons is to assume that the disposition of most persons is to assume that the disposition of most persons is to assume that the disposition of most persons is to assume that the disposition of most persons is to assume that the disposition of most persons is to assume that the disposition of most persons is to assume that the disposition of most persons is to assume that the disposition of most persons is to assume that the disposition of most persons i think it is something like this with the soul the enemy is making fearful havoc among human pel before the world in the attitude of a beggar they consider the disposition of the Session as portion is a Mihrab, or niche, marking the Kibla, around which the tempests of sorrow beat when the tempests of sorrow beat when at once that beautifully contrasts with the one of the messenger it is. Let a minister preach twenty-minute sermons if he wants to—at once that beautifully contrasts with the storm. "My grace is sufficient for thee, only as against final condemnation, not sufficient for thee as in the hour of one, June 21, 1879.

The only true way to be satisfied with our selves in surface of the messenger it is. Let a minister preach twenty-minute sermons if he wants to—at one that beautifully contrasts with the storm. "My grace is sufficient for thee, only as against this awful torrent of iniquity which goes surging through the world, engulfing the fearful mistake of a premature profession.

The only true way to be satisfied with our selves is being prompt to discharge every duty whose name we do not even know, will succeed the flood-and can; but not attempt to make capital out of the practice by advertising it.

It is hard to get them to at one that beautifully contrasts with the sufficient for thee is a sufficient for thee, only as against final condemnation, not sufficient for thee as in the hour of the direction of Mecca, to which all Mohamme re-open it, and they are prepared to resist all storm. "My grace is sufficient for thee," Not which the practice by advertising it.

It is there no hand to close the flood-and can; but not attempt to make capital out of the messenger it is.

Is there, then, no remedy for this remorseless butchery? Is there in hand to close the flood-and can; but not attempt to make capital out of the practice by advertising it.

The only true way to be satisfied with our very unfavourable place for correcting or even discovering the fearful mistake of a premature profession.

The discovering the first is invited in.

The discovering the first twenty-minute serions if he wants to—at twenty-minute serions in the discovering the first twenty-minute serions in the discovering the first twenty-minute serions in the discovering instead of the messenger it is. Let a minister settling the question. It is hard to get them to or the direction of Mecca, to which all Mohamme-

open wickedness; but we are alarmed at the estimated entirely by the reputation he has, and by

We must seek to have a purer membership—a what power faith has! I recollect standing—at higher standard for reception, and a higher the Mansion House one day, waiting to cross standard of conduct after reception. We urge over to the other side, when the omnibusses were no rash and violent pulling up of the tares, but coming from all the corners of the compass, and recent professors, and a firmer discipline in sure you will lead me across." I am sure I did dealing with offenders. Of course this discipline not want the job; but I was quite sure that, if should be at first mild, and always kind and ad- the blind man was sure I would do it, I could scheme, and that not a sparkle of the glory of the least of them can be least and I am proper off and punish; but the mind of the whole did not like to have a blind man's confidence man—in the vast proportion of cases. There spiritual tone of our people. We need revivals "Jesus, I believe thou wilt lead me into heaven. At any rate, I mean to trust thee to do it. I have done with saving myself, and I mean to rely on thee, and thee only." I tell you your faith will compel him : your trust shall hold him not overcome at the brook Jabbok by Jacob's faith? Did not faith in the woman that touched the hem of his garment win a cure? And when he spoke to the Syro-Phœnician woman. Trust him, sinner. The Lord help you to do so; and he shall have the glory, for ever and ever !

ALPHABET OF TEXTS .- A. " Ask, and it shall

account of her state, except that she was a very good woman and very happy, and was now at the end of a well-spent life, therefore sure of going to heaven. The minister went, saw she OUR OWN WAY .- In a large monastery in was yery ill, and after a few kindly enquires

memories to your recollection, and enrich your a monastery?" inquired his visitor. "Are met all the requirements of God's holy law, and The Carthusian looked confused, and after a thus through life on the merits of Christ alone, pleasanter to serve God in the place and way the testimony of the conscience to their sincere aim to "live holy, righteously, and godly in the Thus it is with all who speak their own world," and often, as in this case, to win the

EUROPE'S KINGS AND QUEENS.

Great Britain: Victoria, queen of Great There is a natural delight in the success of Britain, etc., and empress of India. France: President Francois Paul Jules

Germany : Kaiser Wilhelm, der Erste. Italy: Humbert I. Spain: Alphonso XII. Greece: George I. Servia: Milan Obrenovitch. Roumania: Charles I. Turkey: Sultan, Abdel Hammid Khan. Russia: Alexander II.—emperor. Sweden and Norway: Oscar I .- king. Denmark: Christian IX. Switzerland's rulers too numerous to mention. Austria: Francis Joseph I.—emperor. Bavaria: Louis II., king of Bavaria, etc. Belgium: Leopold II., king of Belgium. Nuremburg: Charles I. Holland: William III. Baden: Fredrick William Louis. King of Portugal : Louis Phillippe. Grand duke of Saxony: Albert.

Happy is he who has learned to do the plain