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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.

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NO ADVANCE IN PRICES!

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The Intelligencer.

SORROW.

BY HOWARD CROSBY.

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

day, the beloved of God, the great type of the who give earnest heed to the voice of wisdom? immortal."

is most worthy, if the longing spring from a heart is a battle-field upon which the invisible

The Best Value in ripple of the brooks of Paradise, and catch the voice of paradise; every sensation is pleasurable; we shall bathe in perpetual ecstacy.

In the flowering gardens of that fair clime

gracefully. They are complements of one therefore reasonably suppose that men are example another. The world of fashion has always posed to the malign influence of Satan the same the same of the reasonably suppose that men are example influence of Satan the same of the reasonably suppose that men are example influence of Satan the same of the reasonably suppose that men are example influence of Satan the same of the reasonably suppose that men are example influence of Satan the same of the reasonably suppose that men are example influence of Satan the same of the reasonably suppose that men are example influence of Satan the same of the reasonably suppose that men are example influence of Satan the same of the reasonably suppose that men are example influence of Satan the same of the reasonably suppose that men are example influence of Satan the same of the reasonably suppose that men are example influence of Satan the same of the reasonably suppose that men are example influence of Satan the same of the reasonably suppose that men are example influence of Satan the same of the reasonably suppose that men are example influence of Satan the same of the reasonably suppose that men are example influence of Satan the same of the reasonably suppose that men are example influence of Satan the same of the reasonably suppose that men are example influence of Satan the same of the reasonably suppose that men are example influence of Satan the same of the reasonably suppose that men are example influence of Satan the same of the reasonably suppose that men are example influence of Satan the same of the reasonably suppose that men are example influence of Satan the same of the reasonably suppose that men are example influence of Satan the same of the reasonable influence of Satan the same of the

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,

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

thorn in the flesh. When shall we be ready to wicked ?"-Church Union. 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.

to buffet him, yet out of that buffeting the associations, and circumstances which, in their company. 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 but it is the exclamation of a very weak faith. clash of arms, the shout of battle, and nation 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 livcontract 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 Fally & Staple Goods | View of heaven's Christ, and sach a desire to good and confict always coupled (by the very fact of the Christ in it) with a readiness to remain and serve the Lord longer upon the earth. There is no higher type of the Christian life than this which sanguinary, notwithstanding. The storming of view of heaven's Christ, and such a desire is powers of good and evil wage relentless warfare. wander far off and remain—' where ?'—in the and create other events. The Book of Job is Who can understand this rich inheritance? wilderness." The heaven that is sought is any wilderness where there is no persecution.

an illustration of this truth. Read there how the Evil Spirit laid hold of the very laws of kindred soul, and when we are ready to join

like one who in an ugly and perverse mood uses crises of her life, the enemy overcame her. gers. You know out in the wildwood country of a disgrace to her sex and a blot upon the race; but, judging abstractly, ceases to that extent, to honour God.

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

The village measures are usually very simple structure.

the mournful exile at Mahanain must not be go almost as quickly and noiselessly as the sum- united yonder. The partings here only prepare time for him to put a stop to it. given 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, deep and genuine, was needed for the comfort of the Church. Faith may play the cushion to Sorrow, but Knowledge would destroy it.

A good motto for preachers is, Stop when you beginning its mournful progress, its mysterious sometimes, where shall we meet? In what have finished. It is also one which applies to ending, only a solemn farce, or is it the prelude the sins seemingly sanctioned by false professions strange clime will we find our loved ones? Along what strange shores shall we ramble? How soon shall we rise into that wondrous land.

Sorrow, but Knowledge would destroy it.

A good motto for preachers is, Stop when you have finished. It is also one which applies to ending, only a solemn farce, or is it the prelude the sins seemingly sanctioned by false professions strange clime will we find our loved ones? Along what strange shores shall we ramble? Enough said.—Church Union.

Enough said.—Church Union. 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,

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 | You hear now and again of a man who says he Cotton Goods

whom every plous heart should feel itself bound by a sublime affection through all ages; but he saw himself in all the misery of the present moment that called for all his energies and above the properties.

We must seek to have a purer membership—a dignity of the unchanging state, how blessed dignity of the unchanging state, how blessed dignity of the unchanging state, how blessed dignity of the unchanging and dancing, marrying, and giving in public kind, and is going to remain at home. Some men amongst us are now boasting that the work of the unchanging state, how blessed dignity of the unchanging of the unchanging of the unchanging state, how blessed dignity of the unchanging and dancing, marrying, and giving in public kind, and is going to remain at home. Some men amongst us are now boasting that they are Christians unattached; independent the solution of the unchanging state, how blessed dignity of the unchanging state, how blessed dignity of the unchanging and selling, dignity of the unchanging state, how blessed dignity of the unchanging and selling, but the hope that reaches into the land of conduct after reception. We urge they are Christians unattached; independent the solution of the unchanging state, how blessed dignity of the unchanging state, how blessed dignity of the unchanging state, how blessed dignity of the unchanging of the unchanging and selling, but the hope that reaches into the land of conduct after reception. We urge the public kind, and is going to give up all religious associations of a give up all religious associations of a give up all religious associations of a dignity of the unchanging the hope that reaches into the hope that reaches into the hope that reaches into the order to the or orbed his attention.

"Oh, that I had wings like a dove, for then I ould fly away and be at rest"—the swift flight.

"Oh, that I had wings like a dove, for then I ould fly away and be at rest"—the swift flight.

"Oh, that I had wings like a dove, for then I on the depot. We have a ould fly away and be at rest"—the swift flight.

"Oh, that I had wings like a dove, for then I on the counting ould fly away and be at rest"—the swift flight.

"Oh, that I had wings like a dove, for then I on the depot. We have a ould fly away and be at rest"—the swift flight.

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"Oh, that I had wings like a dove, for then I on the counting ould fly away and be at rest"—the swift flight.

"Oh, that I had wings like a dove, for the I had wings like a dove, for the I had wings like a dove, for the other tree out of the counting ould fly away and be at rest"—the swift flight.

"Oh, that I had wings like a dove, for the I had wings like a dove 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 indepena 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 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.

See the weary pilgrim landing, 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

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 promo- storming of the human heart, of which Con- believe that all the unspeakable world of everyet in happy patience awaits the joyful promo- storming of the human heart, of which Con- believe that all the unspeakable world of evertion. Such a life has an unspeakable power, science is the strong tower of defence. Imagine lasting delight is actually for us. Soon this 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 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

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 to be hearts as upright and downright as the rocks. be given unto you." B. "Behold I stand at the conspiracy laid for the destruction of such a less pinions guide us in our wide exploits. His alter and say "He cought to be here. He cought to be here that the conspiracy laid for the destruction of such a less pinions guide us in our wide exploits. His alter and say "He cought to be here. He cought to be here. is driven by calamity, not allured by love. It person! Invisible agents are sent forth from the house, which we dedicate to thee, may 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 has sworn to be here"—whilst thou are yet thy truth be proclaimed as bold as the hills and 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.

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 epicureanism in the other, consistently and empire of Satan has been overthrown. We may ashes and the pain; yonder for endless ages, we

nonored this. Dissipation most wild to-day, now as when Job, and Christ, and Paul lived. patrimony. We could not linger for life's 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 tion is a very foolish one. The prophecy upon tions gained through years of patient toil are heaven. He says that he will be there, and which it is built is faulty. "Then would I fly assailed, wealth evaporates, family and social that is enough. John did get a panoramic and be at rest." "No, you wouldn't—you privileges crumble away, the heavens grow wouldn't be at rest. You might fly away, but ominously black, and earth is charged with the searching for terms in which to utter the glories 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, ont whither to flee. Evil thoughts suggest And on his return he could only say, "unspeak-

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 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. result of the flying away—and just here it is discontented and dissatisfied. At such periods When our friends leave us and move over in-

the great fact that God is behind every agency, and the affliction came by His righteous, holy, and parental will. It makes sorrow a very down into a state of security after their triumph.

Let us work while the day lasts; soon the night cometh, when no man can work. Then, when the blessed evenings comes, we can enter

ower 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 de- minutes for refreshments," and the motive which way of affliction, but in the nature of things vastations of man's spiritual enemy, a warning has to do with fixing the limit in both cases The prevalent ambition to number converts one likes best." 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-It is as we enter into the Lord's plan of trengthening us through affliction that the aftrengthening us through affliction t fliction 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 they are conquered. From youth to old age, been it on I feel that it is drawing out the tests of piety and the credibility of professions. It is a sad the credibility of professions. There is a natural delight in the success of India. keep it on. I feel that it is drawing out the through all grades of society, we find throngs the choir will sing to their uttermost, and the confession that many a church and its minister our own schemes, which is not delight in the 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 Germany: Kaiser Wilhelm, der Erste. 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 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 doubt, to stimulate church-going; and this ecclesiastical conductor does not receive it as a gymnastic treatment for beautiful maiden as she reclines weeping for the doubt, to stimulate church-goer is expected, no doubt, to stimulate point, cannot read the heart, and are bound to ping rapidly on the pillow from the eyes of that church-going; and this ecclesiastical conductor does not receive it as a gymnastic treatment for beautiful maiden as she reclines weeping for the doubt, to stimulate church-going; and this ecclesiastical conductor does not receive it as a gymnastic treatment for beautiful maiden as she reclines weeping for the doubt, to stimulate church-goer is expected, no doubt, to stimulate church-goer is expected, no doubt, to stimulate church-goer is expected, no doubt, to stimulate point, cannot read the heart, and are bound to ping rapidly on the pillow from the eyes of that church-goer is expected, no doubt, to stimulate the heart, and are bound to ping rapidly on the pillow from the eyes of that church-goer is expected, no doubt, to stimulate point, cannot read the heart, and are bound to ping rapidly on the pillow from the eyes of that the heart, and are bound to ping rapidly on the pillow from the acceptance of t 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-

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 believe this -not some one or some thing else To this enquiry we answer yes. Thanks to be long even at twenty minutes, while others are stand? or how many more, in order to break covered with matting, and the rich and poor pray first (on which the soul really relies), and then our Heavenly Father the remedy is at hand, larger than the soul really relies are stand or now many more, in order to break stand or now many more, Christ afterward (which is a saving clause put in to please conscience); nor is it Christ first in to please conscience); nor is it Christ first our Heavenly Father the remedy is at hand, longer treatment than others; some occasions 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 lar 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 GOING HENCE.

We journey over a long bridge whose farther

We know as well the common tendency to turn his famous theological essays called sermons active the long to the floor a little before the spot away from these and look at the unfavourable way from the mosque is a way from the series of the mosque is a way from the series of the mosque is a way from the series of the mosque is a way from the series of the mosque is a way from the series of the mosque is a way from the series of the mosque is a way from the series of the mosque is a way from the mosque is a way from the series of the mosque is a way from the series of the mosque is a way from the series of the mosque is a way from the series of the mosque is a way from the mosque is a way from the series of the mosque is a way from th 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 member. And then we cannot shut our eyes to should be a man of renowned scholarship 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 crowded his pupils will be very numerous. The students cannot number the throng. But in the great We know of a minister who, when he sits down the call and familiar force to whose lives are either palpably unchristian. The mosque is company the old and familiar faces are vanish- to the composition of a sermon, takes so many 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 not being offerings 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. 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 to buffet him, yet out of that buffeting the 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 knowledge of this benefaction to millions from to buffeting the Lord caused a stream to flow down all the ages and upon these issues depends the destiny of the knowledge of this benefaction to millions from to buffeting the Lord caused a stream to flow down all the ages and upon these issues depends the destiny of the knowledge of this benefaction to millions from the limit and social time that any stell mechanical ways or the associations, and circumstances which, in their company.

We are going hence, and it comes with hour-glass, should be the preacher's guide, but and upon these issues depends the destiny of the the milions from the mon-measuring. Not the yard-stick, nor the company.

We are going hence, and it comes with hour-glass, should be the preacher's guide, but and upon these issues depends the destiny of the the minute of the company.

We are going hence, the mon-measuring disputes of his parishioners. But unlike the clergy-hour-glass, should be the preacher's guide, but and upon these issues depends the destiny of the the mon-measuring. Not the yard-stick, nor the company.

We are going hence, of infinite comfort that there is a hence to which we can go. The families broken here can be reported by the preacher's guide, but and upon these issues of the parishioners. But unlike the clergy-hour-glass, should be the preacher's guide, but and upon these issues of the parishioners. But unlike the clergy-hour-glass, should be the preacher's guide, but and upon these issues of the parishioners. The company of the parishioners are the company of the parishioners are the company of the parishioners. The company of the parishioners are the company of the parishioners are the company of the parishioners. The company of the parishioners are the company of the parishioners are the company of the parishioners. The company of the par knowledge of this benefaction to millions from soul. Youth, manhood, and old age, come and we can go. The families broken here can be re- to exceed its oreadth and its depth, then it is no fear of infidelity or any of the assaults of the social position of the Mohammedan priest is

ASSEMBLE YOURSELVES TOGETHER, Loneliness has its perils in the religious life. If I saw it coming, I should get out of its road. Tell me that all the stars are caught in one great scheme, and that not a sparkle of the glory of the least of them can be lost, and I am proportionally at rest. Loneliness, I repeat, has its perils in the religious life. When the devil gets man-in the vast proportion of cases. There was only one man that won in single fight, and that man was the Lord from Heaven. O, let How we weary and sink down overpowered us shelter one another, let us be mutual protec-His altars, and He says, "Where my name is mandment. May we loathe our leprosy and

nature—and that did far more than all the cap- glorious works of thine, we dedicate this house tain's orders, exhortations and attempts to per- to thy service, and we give ourselves up to thee, the great battles of life are fought between right to the city, we can rejoice that their strife is and wrong, Satan and the human soul; and in the pel was asked to visit a poor dying woman.

To expect a flying away into rest in this life and wrong, Satan and the human soul; and in the breakers seeking the control of the church; do not suppose you can hum to the control of the church; do not suppose you can hum to the control of the church; do not suppose you can hum to the city, we can rejoice that their strife is and move over into the city, we can rejoice that their strife is and wrong, Satan and the human soul; and in the breakers seeking the control of the church; do not suppose you can hum to the city of the church; do not suppose you can hum to the city of the church; do not suppose you can hum to the city of the church; do not suppose you can hum to the city of the city of the church; do not suppose you can hum to the city of the ci is to put the soul in a wrong position, to attempt all cases where Conscience, the faithful monitor, shore with our loved ones, if a whirl in the of the church; do not suppose you can hum latest generation, with the love of God. Amen. The messenger being ignorant, could give no 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 describe them sale to land before we reach yourself into victory and triumph: your mouth dealings. Men are doing this perpetually, and conflicts, mighty cannonading occur, but the shore, we do not wish them back in the surf. will dry and your tongue will cleave to the roof find that they only toss from one side to the Castle Conscience withstands them without in- Released from prison, we do not wish them of your mouth. Sing with your Christian other—that they change the place, but keep the jury. But Satan often returns after a defeat back again in those famine pens. Surely we brethren. Read the Scriptures together, unite the second and the third time with more amunican rejoice when we see them rising toward the in holy prayer together—this is partial heaven. Tuscany, now emptied of its former occupants about her bodily condition said: "Well I un-Thus I again repeat the exhortation, Forsake and falling into decay, there remains one solitary derstand you are in a very peaceful state of 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 music, for protection, for security, for all that complained of the tyranny that had destroyed are quite right; sweet peace, and that from a comparison of exemption of the tyranny that had destroyed are quite right; sweet peace, and that from a comparison of exemption of the tyranny that had destroyed are quite right; sweet peace, and that from a comparison of exemption of the tyranny that had destroyed are quite right; sweet peace, and that from a comparison of exemption of the tyranny that had destroyed are quite right; sweet peace, and that from a comparison of exemption of the tyranny that had destroyed are quite right; sweet peace, and that from a comparison of exemption of the tyranny that had destroyed are quite right; sweet peace, and that from a comparison of exemption of the tyranny that had destroyed are quite right; sweet peace, and that from a comparison of exemption of the tyranny that had destroyed are quite right; sweet peace, and that from a comparison of exemption of the tyranny that had destroyed are quite right; sweet peace, and that from a comparison of exemption of the tyranny that had destroyed are quite right; sweet peace, and that from a comparison of exemption of the tyranny that had destroyed are quite right; sweet peace, and that from a comparison of exemption of the tyranny that had destroyed are quite right; sweet peace, and that from a comparison of the tyranny that had destroyed are quite right; sweet peace, and that from a comparison of the tyranny that had destroyed are quite right; sweet peace, and that from a comparison of the tyranny that had destroyed are quite right; sweet peace, and that from a comparison of the tyranny that had destroyed are quite right; sweet peace, and the comparison of the tyranny that had destroyed are quite right; sweet peace, and the comparison of the tyranny that the comparison of the tyranny that the comparis trust; and thus the enemy will never find you brotherhood, and ended in lamenting that so Jesus; not my doings, but His; not my merits, "TWENTY MINUTES FOR SERMONS." alone and at a disadvantage, but always surmany men could now no longer serve God! when the sweetest is the sweetest in the swee than that, He was present in His Godhead and until the garrison, seeing themselves ready to be The recent announcement by a Chicago memories to your recollection, and enrich your a monastery?" inquired his visitor. "Are met all the requirements of God's holy law, and

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 is thought to risk too seriously the entire loss of laid down in sorrow !- The Lost Blessing. 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 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 some marks of beauty and refinement, but whose 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 great centre of both religious and political influence. they are intended to be the worse they are for She mourns and weeps as if her heart would may have been changed. Its moral heauty is marred, and it ence. It is especially so among the Afghans. In

A good motto for preachers is, Stop when you numbers of unconverted persons in the Church, the number of people who visit him daily. If the

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 in the Church.—Southern Presbyterian

AN ELOQUENT PRAYER.

The following prayer was made by Rev-

the precious things to those who live farther off. holds invites to repose, to physical exhibitance; see the King in his beauty, and in the deep sembling of yourselves together as the manner we in some degree walk worthily in thy gloriber daughter by the brave stand she made by the precious things to those who live farther off. 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 earth, and if we follow His footsteps on the earth, and if we follow His footsteps in the presence of these stupendous revelations of the power. May we be defind Himself. He has built His churches, raised livered from contempt of thy word and comrecorded, 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 | Alphabet of Texts .- A. "Ask, and it shall than piety is sorrow. Rest? What kind of recessary to compass the end, to set in motion other influences, originate other causes, can grasp or infinite love bestow shall be ours.

The preme prayer is that thou wilt give us similar redeeming love. All that immortal thought motion other influences, originate other causes, can grasp or infinite love bestow shall be ours. The world will little note or town and out of the fire thou shalt hear they should do date by sould and if necessary to compass the end, to set in redeeming love. All that immortal thought in the world will little note or town and out of the fire thou shalt hear it world will little note or town and out of the fire thou shalt hear it world will little note or town and out of the fire thou shall be ours. ing flame and out of the fire thou shalt hear ity of feeling with thyself. What men say here the voice of thy lost God. "God is love." H. the voice of thy lost God. 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 the key-note of our speech be thy speech as ut- thy God giveth thee." "I love them that love feared the Lord spake often one to another, and tered 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 and spirit and purpose. We are the comple- here inspire poets, and artists, and states- evil and thy lips that they speak no guile." L. ment of one another. No one man is all men. 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, to the richest thoughts, the deafest ear having from the holy land the glad tidings of the gospel. O Lord, according to thy word." R. "Rememthe opportunity of listening to the sweetest music. You remember how the commander of here they may meet thee; and may we meet S. "Search the Scriptures." T. "The Lord is the ship "Fox," when his crew rose almost in them in the spirit of Christian brotherhood. my shepherd, I shall not want, He is precious." mutiny, and his passengers accorded him noth- When the children of the Himalayas come to U. "Unto you which believe He is precious." ing but the coldest looks, when he reached land, the Sierras may they find peace and strength. V. "Verily I say unto you, he that believeth in said: "Thank God, there was one relief, and When the children of the Yellow Sea come me hath everlasting life." W. "While we have which is all the heaven you seem to care for. themselves—blasphemy, fraud, murder, robbery. able." What wonders and glories are wrapt up one only: I had a fiddle on board." That hither may they find instruction, and be treated time let us do good unto all men." X. "Excelmusical instrument brought the hearts together 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."

EXPERIENCE AND INCIDENT.

not the assembling of yourselves together: be- monk, the cicerone of the traveler who may be mind, depending upon a well-spent life." The ware of loneliness, beware of the independence which is isolation, seek for communion, for or the magnificence of the ruined structure. He or the magnificence of the ruined structure. He comes of organized life, household delight and their ancient habitation and scattered the well-spent life. But it is the well-spent life of

The Carthusian looked confused, and after a thus through life on the merits of Christ alone,

Thus it is with all who speak their own world," and often, as in this case, to win the thoughts and do their own wills, and who, find- testimony of others to their " well-spent life."-

the frontier, when the fierce storm is raging and the winds howl like tormented spirits, what a blessing there is in the blazing log on the shanty's blessing there is in the blazing log on the shanty's lessing there is in the blazing log on the shanty's lessing there is in the blazing log on the shanty's lessing there is in the blazing log on the shanty's lessing there is in the blazing log on the shanty's lessing there is in the blazing log on the shanty's lessing there is in the blazing log on the shanty's less the first experience of conversion. Once received, the disposition of most persons is to assume that the vinages to each section or parish. The vinages to each se

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

privileges, more diligent training especially of said, "I am sure you will lead me across; I am 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 apted to recover and save rather than to drive not decline to do it, and I did it accordingly. I off and punish; but the mind of the whole did not like to have a blind man's confidence Church needs to be directed most positively to thrown away. It seemed as if his confidence the purification of the lives of its membership was my compulsion. And O, blind sinner, lay a man absolutely alone, who'll win? Not the and to the elevation of the entire moral and hold upon the skirts of Christ to-night, and say, 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 fast. He will do anything for faith. Was he 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, her faith? The Lord waiteth to be gracious! Trust him, sinner. The Lord help you to do so; and he shall have the glory, for ever and ever !

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 very ill, and after a few kindly enquires

also true that they who most absolutely rest moment's pause replied apologetically, "It is 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

EUROPE'S KINGS AND QUEENS.

Great Britain: Victoria, queen of Great France: President Francois Paul Jules

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. King of Portugal: Louis Phillippe.