

expedition against Chedorlaomer. He had also

to fear the corruption of his family by the sur-

counding idolatry. He was tempted to fear that

the promise of God that he should be the father

of many nations might fail. " I am thy shield."

God is the protector of his own. " Thy exceed-

ing great reward." In the septuagint this is

endered "thy reward shall be exceeding great,"

a rendering which some modern commentators

prefer. God is the reward, the great reward the

" Lord God." The Hebrew here presents two

names (Adonai Jehovah) for the deity, not to be

found elsewhere in the Mosaic books, except

in verse 8, and Deut. 3: 24; 9: 26. Both of

the terms when alone are translated "Lord."

wilt thou give me?" "What reward wilt thou

"One born in my house." Literally, "the

"He believed in the Lord." The word of the

exceeding great reward of his people.

possession" we do not know.

sacrifices. Lev. 1: 17.

the covenant with Abram.

vants.

promises to pass.

PRACTICAL LESSONS.

seen in it.

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Here we might read, " Lord Jehovah." "What

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and hear lie long, patient years of weary, toilsome learnings and tedious, exhausting prac-

So you see a Christian who is very patient, or

When he is insulted, his face grows a little pale, but there is no outburst. No anger clouds his brow. No passionate word escapes his lips. He rules his own spirit. He speaks the soft answer, or is silent. Or, he has wondrous Christian joy. He has sorrows, but amid them all his heart rejoices. His life is a "song in the night." Or, he has attained rare, almost supernatural spirituality. He seems to have

actual converse with Heaven. A celestial cast masses brightness clings to him. He walks the earth as if he were a visitant from another world. Or, he lives a Christian life of superior noble-

unusual measure. He manifests Christ's hidden cept honestly and faithfully carried out. That life wherever he goes. He lives a life of great is all

usefulness, with beautiful unselfishness ministering to the good of others. His heart is touched by every cry of distress, and his hand goes out to give relief to all suffering and need. All this costs no effort. It appears easy and

give me?" "Seeing I go childless." The renatural for him to be just such a Christian, and ward expected related to the promise that Abram he seems unconscious of any pre-eminent attainshould be the father of many nations, and that all should be blessed in him. As Abram was old Looking at such characters and lives, many and childless, he asks how God can fulfill his feel discouraged. They say, "I can never be tional Church in Lancashire; and in a paper modern critics think this means "is the heir of such a Christian." Or perhaps they take another read in the Autumn of 1872, at a meeting of the word to him. "Steward of my house." Most view of it, and say, "It costs these men or women nothing to be good Christians. It is Congregational Union of England and Wales, tells how he came to engage in the work. He my house." How he came to be the "son of

easy and natural to them. They have to make says son of my house." This does not mean, a slave no effort to be true, meek, gentle, unselfish, or born in my house, but one taken as a son, the goood-tempered and sweet-spirited. If they had a first visit of three or four days to Paris. No most esteemed servant treated as a son. "This my quick, fiery nature, they could not be so. If thought was more remote than that of quitting they were made of tinder, as I am, they would friends and country in order to become workers shall not be thine heir." Here is a clear and distinct promise that would put to rest the fears offered first impressed us. At that period the

Take piano-playing. You listen entranced to sults in spiritual life. Made to soar above the comes, when the Gospel of a Living Saviour is the skillful performer. His fingers fly over the earth and fly toward God and heaven, if we do presented in its simplicity and fulness-the keys, and wander over the cords, up and down not use our wings, and only grovel in the dust, hearts of men are touched by it, and their lives liness. The man who is destitute of the fear sions to entertain all the beggars of the city. the octaves, and the music thrills you. You we lose our power to fly, and our whole life controlled by it ! So it was here. It subdued and love of God, who has no affection for his Around him sat his courtiers, all clothed in are utterly amazed at the skill he exhibits. Yet grows toward earthliness. But if we train our- the turbulent masses of the Communists, to its heavenly parent, nor filial regard for his will, rich apparel; the beggars sat at the same table are utterly amazed at the skill he exhibits. Yet it seems no effort to him. He does it all as easily as the bird sings its morning song in the our food from the branches of the tree of life, as it is the bird sings its morning song in the our food from the branches of the tree of life, be his magnificent "Philistinism," though he be his magnificent "Philistinism," though he be his magnificent "Philistinism," though he

THE MCALL MISSION IN FRANCE.

SAINT JOHN, N. B., FRIDAY, AUGUST 13, 1880.

This is really one of the most remarkable movements of the present remarkable age. If is, moreover, a most eventful chapter in the history of French Life and Thought; and in its eight years of duration, has achieved results, which commend it to the profound and most respectful consideration of every lover of his kind. Manifestly, there is in it a practical power; a power which lies at the root of the melioration of human society ; and the elevation of its out-

Not that there is anything new about it ? For there is not. It is as old as the Master's "Go get out into the highways and hedges." The ness. He displays the graces of the Spirit in point is, that in this Mission, we see this pre-

> What is the McAll Mission ? It is a movement among the working men of Paris, Lyons, Bordeaux, Boulogne-sur-Mer ; with the Juvenile Mission connected therewith !

And who is the leader ?

It is R. W. McAll, a genuine Scotchman by descent-son of the Rev. Dr. McAll, of Manchester; a man of distinguished merit and ability. The son was minister of a Congrega-Congregational Union of England and Wales,

" In August, 1871, Mrs. McAll and I made tion of this power; and

McAll Mission had spread.

Bien has presented to Mr. McAll a silver medal

In his first report, (1872), of 7 pages, he records Four Stations. In his eighth, (1879), of 56 pages, the total number of stations is reported at 32; and the total number of sittings at 6,652. The summary of the year's work is as follows :

GENERAL TOTALS : Religious meetings for adults..... 3,774 Aggregate attendance at ditto....423,676

Sunday Schools and Juvenile meetings..... 2,133

Aggregate attendance at ditto 10,1560 Total attendance at religious meetings for the year, exclusive of

Bibles, New Testaments and Scripture Portions circulated, about 14,413

Tracts, etc., distributed, about....158,920 than "the claims of long descent :" Now, although we cannot compute moral power by statistics ; yet, it is easy to see, that here is a working power of very great extent and efficiency

And now not pushing our enquiries into this very remarkable work, further into detail ; we think, it is abundantly clear, from these facts : a. That the Gospel of Jesus Christ, is able to said over and over again, as in the noble words giver.

transform and elevate the most abandoned of of Arthur, describing that

b. That the simple and faithful unfolding of A glorious company, the flower of men, that Gospel, by those who have felt its power, is To serve as model for the mighty world." the one means to be relied on for the demonstra- namely :

the immortals and eternals. In that prophetic-

"Howe'er it be, it seems to me, Tis only noble to be good.

To ride abroad redressing human wrongs,

To speak no slander, no, nor listen to it,

'To lead sweet lives in purest chastity."

Kind hearts are more than coronets.

And simple faith than Norman blood."

"Fair order of the Table Round,

And then, among the " all that makes a man."

[EDITOR AND PROPRIETOR.

WHOLE No. 1385.

COME AS A BEGGAR.

CHRISTIAN MANLINESS. grove. That is the ultimate of his art, but it our whole soul will grow toward spirituality and offered thus an argument which the French have the physique of a Hercules combined with spoiled his silken apparel, so that he dare not police could feel and understand. For here the grace of an Apollo, is no man; he is but a put it on, and he felt, "I cannot go to the were the rebellious masses of Belleville made more splendid animal than his horse or his king's feast to-day, for my robe is foul." He capable of being governed without the bayonet hound. Well-developed moral thews are more sat weeping, till the thought struck him, "Tcor the prison! Even in the political excitement in the sight of man's Maker than physical or morrow, when the king holds his feast, some intellectual ones; and so they ought to be in will come as courtiers happily decked in their

the estimation of every sound judgment. Hence beautiful array ; but others will come and be The Societe Nationale d' Encouragement au the remarkable force of a somewhat obscure made quite as welcome who will be dressed in Scripture : "He hath no pleasure in the strength rags. Well, well," says he, " so long as I may with the inscription on the accompanying diplo-of a horse neither delighteth he in any man's see the king's face, and sit at the king's table, I legs. But the Lord's delight is in them that will enter among the beggars." So, without fear him, and put their trust in his mercy." The mourning because he had lost his silken habit,

glory and beauty of a man lie rather in rever- he put on the rags of a beggar, and he saw the ence and faith than in fineness of form or physi- king's face as well as if he had worn his scarlet cal or intellectual development. "Goodliness" and fine linen. My soul has done this full naturally condenses into "Godliness," as a spirit many a time, and I bid you do the same ; if you does into an essence. "For all flesh is as grass, cannot come as a saint, come as a sinner, only and all the glory of man as the flower of the do come, and you shall receive joy and peace. grass. The grass withereth, the flower fadeth." -C. H. Spurgeon. Only he that doeth the will of God liveth among

RANDOM READINGS.

like address to the mincing daughters of our A Christian can no more hide his character modern Zion-or Babylon, if you will-Lady Clara Vere de Vere, Tennyson shows that the than the sun can hide its face.

true glory of womanhood lies in moral worth, The sphere of Christian duty is not there nor and not in the superficial, evanescent charms of yonder ; but here, just where you are. beauty; and true nobility in another something

Religion must have mysteries. Religion without its mysteries is a temple without its God.

If we are God's children, we need not fear the development of his providence .- R. Newton.

This is equally true of the proper glory of When you give alms, there are two that know manhood ; as, indeed, the same poet himself has all about it--the Master of the Treasury and the

> The grace that saves a man will save another through him. If it does not, it is a kind that will not be likely to save either.

Those are the best Christians who are more careful to reform themselves than to censure



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NEW TYPES & PRESSES, -AND-

provocation. If they had my strong feelings, of Abram. " Brought him forth abroad." This they could not be joyful when sorrow sweeps populace, fresh from heart-rending disasters, was done in a vision. "And tell the stars." The sky in the east is noted for clearness, and for over them. If they had all my peculiarities of seemed specially responsive to any manifestation the brightness and number of stars that can be constitution, circumstance and environment, all of kind feeling. We would not leave the city

my trials and difficulties, they could not be such until we had taken tracts into the heart of the lovely and full-rounded Christians." No doubt there is something in temperament

No doubt there is something in temperament and constitution, but there is far less than many of us claim. It is very convenient to have such sure us. His goodness is full, immutable, and so worthy of trust. "Counted it to him for righteousness." The same as it is now counted unrighteous; as believers they are counted, or these beautiful things are done. But you know accepted as righteous. In view of this fact, benothing of the years that lie back of these relievers in Christ are declared to be the children sults, in which there were exertions, efforts, of Abraham. "I am the Lord, dc." The his-

struggles, and failures, amid which, a thousand tory of good men always reveals the hand of times, hearts grew faint, and spirits sank almost God. Looking to the past we often get our in despair. present faith in providence confirmed. " Ur of The tendency of all faithful and true living the Chaldees." The Chaldees inhabited the is toward the confirmation and solidifying of country of which Babylon was the capital. It character. We grow always in the direction of lies between the Tigris and Arabia, south of our habits and efforts. He that continually strug-Mesopotamia. " Ur." The modern Mugheir, gles to be unselfish, will have many a conflict and near the confluences of the Tigris and Euphrates. many a defeat, but at length he learns to exercise "Whereby shall I know?" By what sign shall I know. This was asked by Abram as others in similar circumstances have asked. track, that they have cut deep grooves for Judges 6: 17; 2 Kings 20: 8. Faith often themselves, into which they fall as if by nature. needs confirmation, and yet it is faith. " Take And this does not take away from the moral me a heifer, dc." The Levitical law required character of the acts themselves. Indeed, it these animals to be offered in sacrifice to God. shows that instead of doing certain specific things These animals were, in this instance, sacrificed in detail, to please God, the whole life has be so far as slaying them was concerned, but were come bent, trained, and solidified into conformnot offered as a burnt-offering to God. " Diity with right. It shows that instead of piece. vided them in the midst." These creatures were meal obedience, holy principles have become cut into two parts lengthwise and separated wrought into the very fibre of the soul. There from each other, and the parties to the covemay be less feeling, less emotion, less consciousnant passed between them ; an allusion to the ness of trying to please God in the minute acts custom is shown by the Hebrew word for coveof life, but the character itself has taken on the nant which comes from a word which means to stamp of holiness, and the natural motions of the cut; hence to "make a covenant" is literally to cut a covenant," according to the Speaker's soul have been trained into the grooves of righteousness. Yielding habitually to the moni-Com. " The birds divided he not." The Levititions of the Spirit, the life has been transformed cal law did not allow birds to be divided in more and more 'into the image of Christ, until

unconsciously, and without effort, the Christian "Abram drove them away." So now should does the things that please God. he altars of God, his house, his truth, his holy This is the ultimate of Christian culture. government over us be protected from all birds has in the highest and truest sense become of prey. "A horror of great darkness." This came on him as he slept. Thus God made his presence impressive. "In a land not theirs." or beautiful. Who does not know some quiet Christian life that makes no pretention to great-Abram out of Haran to the Exodus. " The inness, that is simple, humble, modest, retiring, iquity of the Amorites." The Amorites were and yet performs a blessed ministry, breathing then so strong that the name was often used for fragrance and joy all about itself? The more I that of the Canaanites. " Behold a smoking watch the seeds that grow and bring forth fruit furnace and a burning lamp." These were in this world, the more do I learn that they are symbols of God's presence, and of his ratifying oftenest those that are unconsciously dropped, when the sower knows not that his hand is scattering golden grains of life. When we try

1. God is a shield and a reward to his ser- to do something great or fine, nothing comes of it. God seems to blight the things we do with thing, without pretentious purpose, or any 3. Confidence in the Lord when he speaks is thought of excellence or fame, he makes the

artisan district-Belleville. We contrived to meet the workmen as they returned homeward

And what is Belleville?

telligent man, who could speak a little English, stood forward and asked if I were not a Christian minister. Then, very earnestly, he spoke in a grand procession. To one of these proces-all this is summed up in the words of Lord sage out of a prison into a palace; out of a sea to this effect : 'Sir, I have something to tell sions the writer had the honor of being invited, Bacon : "Certainly man is of kin to the beasts of troubles into a haven of rest : out of a crowd to those who believe in God. Christ taught the matured character, the disciplined spirit, the the matured character, the disciplined spirit, the to an unumerable company of true, by his body; and if he be not akin to God by of enemies to an innumerable company of true, the matured character, the disciplined spirit, the trained life, and you marvel at the ease, the trained life, and you marvel at the ease, the done with the priests. We cannot accept an trained life and you marvel at the ease, the done with the priests. We cannot accept an trained life and you marvel at the ease, the done with the priests. We cannot accept an trained life and you marvel at the ease, the done with the priests. We cannot accept an trained life and you marvel at the ease, the done with the priests. We cannot accept an trained life and you marvel at the ease are done with the priests. We cannot accept an trained life and you marvel at the ease are done with the priests. We cannot accept an trained life are done with the priests are done with the priest are done with done with the priests. We cannot accept an Gospel to mingle in such a crowd as these pro-indeed, is the old truth of the old Book, which proach and contempt, into exceeding great and imposed religion. But if anyone would come to teach us a religion of another kind, a religion of freedom and reality, many of us are ready for work than is in honor, and understandeth not, is like "God worketh freedom and reality, many of us are ready for went to see ?

t." As Dr. Bonar tells the story, the work-He joined the procession about 8 o'clock P. men grasped Mr. McAll's hand and added, "Will M. The bridegroom (a widower), mounted upon you not come and tell us the true religion ?" an elephant, was comfortably seated in a box, This appeal determined him. He could not resembling that of a baby-cradle at home. He get away from it. It was indeed, the Mace- was dressed in white. He supported an im- It is not altogether strange that this strong, aldonian Cry, "Come, and help us !" He determined to obey it; and on his return home, large gold chain, about three-quarters of an inch from this great-hearted, eager, self-forgetful sersevered his home-ties; and with his faithful and in diameter, hanging loosely around his neck. vant of God, as he looked on the one hand at devoted wife—" a help-meet for him"—returned His two brothers were mounted one on each the people of God in Christian lands, and on the And everywhere out-fashioning many a defeat, but at length he learns to exercise and took up his abode in Belleville, in the very midst of the Communists, whom everyone had in and service and the box containing the learns to exercise ing one arm over into the box containing the learns to exercise where inconted one on each the people of God in Christian lands, and on the other hand at the condition of the heathen The same great purpose of His being."

Points, of New York, and Bedford street, Philadelphia, in their worst state, may be taken as a very mild type !

Originally it was outside of the City walls or faubourg-with its 100,000 inhabitants. In his "Story of Mr. McAll's Mission," Dr. Bonar says of it :

" Though inhabited by the poorest classes it s the most elevated in situation, and about the healthiest quarter of the town. From being built on a considerable eminence, this faubourg

presents slopes of sometimes rather formidable crowded so full that it was impossible to pass dred contributors, would be to cripple it fatally. steepness in its different thoroughfares, which through. The street was thus blockaded for We profess to have consecrated our all to the omnibus surmounts, but which the tramway sixty rods. At the very front was a bullock- Christ and his cause. And yet, as we look over There was a time in which I did not know declines to attempt. A very large amount of cart laden with fireworks, consisting of sky- a Christian congregation, how often do we see a misery, poverty and sin is concentrated here ; rockets and other things, which were very in- single Christian lady wearing diamonds that second nature" to do right and beautiful and from the dens with which its lanes abound teresting because of the ingenuity exhibited in would support a school, a missionary, for a year. "second nature" to do right and beautiful things, and not even to think of them as right with liberty equality and fraternity on their transition. One thing consisted of a How many a professed Christian is spending with liberty, equality and fraternity on their hollow bamboo stick, one foot in length, closed more on one of his horses than he gives to the I was impatient, and to learn was slow; banners, once sought to sweep away not only rank, but property, going out through the city as murderers or incendiaries. Soured against the wealthy, and enraged against a priesthood ind steel filings. It was hung on a pivot in the and steel filings. It was hung on a pivot in the and steel filings. It was hung on a pivot in the ind steel filings. It was hung on a pivot in who never approached them but for money, they middle, and when lighted at both these openings, we are " playing at missions." struck right and left when their opportunity would whirl very rapidly around the pivot, The women of Carthage were not playing at came. Nor could anyone say that their provo-throwing brilliant sparks in every direction. warfare, when they cut off their hair to make cation had not been great, though their revenge There was a magnificent display of fireworks bow-strings for the defenders of the city. The Twas on His love alone that I relied,-A soldier showed Dr. Bonar where the slaughthe bride's home about 10.30 P. M.

ter of the priests took place. It was a large The marriage ceremony took place the follow- their fields and orchards that they might drown 2. God will provide a way for bringing his large intent; then when we do some simple garden with an iron gate; "And at the further end was a wall,—a blackened wall,—with an not allowed to be present. In commencing the not playing at patriotism, when they gave their take him into his Father's house. His coninscribed stone. Into that garden numbers of marriage ceremonies, the astrologer plays an gold ornaments to the government for the exthe priests of Paris were brought by the exas-important part, both among Hindus and Mus-penses of the war against Napoleon, and wore, many errands of mercy, he called on a young

A ripe Christian character is simply a life in which all Christian virtues and graces have be-when the army of Versailles burst in upon the interest of the method, against the cheeks or And when we look at the work to be done, and when we look at the work to be done, interest of the method, against the cheeks or and when we look at the work to be done, interest of the method, against the cheeks or and when we look at the work to be done, interest of the method, against the cheeks or and when we look at the work to be done, interest of the method, against the cheeks or interest of the method, against the method of millions to be done, interest of the method, against the method of millions to be against to be against in the method of millions to be against to be against in the method of millions to be against to be against in the method of millions to be agains HABITS IN RELIGIOUS LIFE. BY THE REV. J. R. MILLER. A very conscientious friend recently expressed anxiety because his religious life had become the influence of grace in the heart, has become anxiety because his religious life had become the influence of grace in the heart, has become the influence of grace in the heart is ripple. the influence of grace in the heart is

I made them lay their hands in mine and swear c. That so far as the church fails to do this; it fails to accomplish the work given it to do.- Their conscience, and their conscience as their king, To break the heathen and uphold the Christ,

A WEDDING IN INDIA. BY REV. IRA A. RICHARDS.

It is a custom among the natives of India for a bridegroom, on the evening previous to the wedding, to proceed to the home of the bride, the desire of fame, and the love of truth." And the Christian no harm, for it will be but a pasattributes-the " keeping down the base, high

the beasts that perish."-Family Treasury.

"PLAYING AT MISSIONS.

groom himself. They were very gaudily dressed "Playing at Missions." There are probably

others .- Thomas Fuller Good men have the fewest fears. He has

but one who fears to do wrong. He has a thousand who has overcome that one.

If you hate your enemies, you will contract such a vicious habit of mind as by degrees will break out upon those who are your friends, or he goes on to put these as the moral essential those who are indifferent to you.

"God worketh everywhere, And everywhere from one divine decree, Urging all forms to one high destiny, Shaping all things in wisdom from His will. And oh, how calm He works ! and oh, how still ! And works from centres outward to extremes, Diffusing through all forms the temperate beams Of love and wisdom perfect and divine; Through them outworking through all space

Thomas a Kempis, who died just one hundred in blue, red, and gilt. Above, and a little in ten millions of people in Christendom, each one years before the German Reformation, is said to It is a district of Paris, of which the Five front of him, hung a torch, which shone brightly of whom has professedly devoted himself to the be the author of this prayer: "Give me a upon the trio, and glittering upon their jewels service of Christ Jesus; each one of whom has clear understanding against all error a clean and gaudily-colored clothing, caused them to ap- said, "I no longer live unto myself; I no longer heart against all impurity, a right faith against pear in great splendor. In front of him walked live, but it is Christ that liveth in me; I am not all doubtfulness, a firm hope against all diffidence, a "dancing-girl," who would turn and dance to my own; I am bought with a price;" each one fervent charity against all indifference and Boulevards; but is now the north-eastern part him every time the procession stopped, which of whom has pledged himself to obey the last negligence, great patience against all disturbof the City; inasmuch as the Fortifications have was quite frequently. The dancing bears no command of the Lord, "Go teach all nations." ance, holy meditation against every filthy imcomparison to what is called dancing in United And yet what do we see? In our own land, agination, continual prayer against the devil's States ; it is simply an advancing and receding certainly in our own denomination throughout assaults, good occupation against the tiresomethrough a space of four or five feet, with quick this land, but a fraction of the 23,000 churches ness and drowsiness of the heart, and lastly, a mincing steps. This "dancing-girl" is paid do aught for the cause of missions; and, in the devout remembrance of Thy holy passion Rs.300 (\$150) for her services. These persons just described formed the central part of the fraction of the church. It would be safe to sist me, O my God, with all these, Thy good

say that to withdraw from the Missionary Union gifts, and confirm me in all Thy holy words. Around them, on all sides, the street was the contributions of fifty churches and of a hun- Amen."

MY LESSON.

The blessedness of sorrow, nor could see How that dread cup proof of Christ's love could

Nor why he gives because He loves us so. And yet, this lesson He has taught to me Through the long darkness He was close be-

'Twas to him only I could call and cling, during the whole procession. We arrived at people of Holland were not playing, when they That wondrous love no mortal e'er can sing broke down the dykes and let in the sea over Os know, who has not suffered by His side.

ing day at 8 A. M., at which we Christians were out the Spaniards. The German women were habitually of death as only a step which would

Co.		such a matter of habit that he was not conscious part of the regenerated nature. The bird sings prison, to be tried, condemned and executed or cations are favorable, a time is appointed for the sions." Is it not time that we ceased playing, get home first."
00.	- mot ormon minority	
		acts and services could not be pleasing to God when rendered without any conscious desire to
NY,	AND MATEDIALS	when rendered without any conscious desire to brook in the word, with no car long deep ditch shot down by the soldiers of the word, with no car long deep ditch shot down by the soldiers of the word, with no car long deep ditch shot down by the soldiers of the word, with no car long deep ditch shot down by the soldiers of the word, with no car long deep ditch shot down by the soldiers of the word, with no car long deep ditch shot down by the soldiers of the word, with no car long deep ditch shot down by the soldiers of the word, with no car long deep ditch shot down by the soldiers of the word, with no car long deep ditch shot down by the soldiers of the word, with no car long deep ditch shot down by the soldiers of the word, with no car long deep ditch shot down by the soldiers of the word, with no car long deep ditch shot down by the soldiers of the word, with no car long deep ditch shot down by the soldiers of the word, with no car long deep ditch shot down by the soldiers of the word, with no car long deep ditch shot down by the soldiers of the word, with no car long deep ditch shot down by the soldiers of the word, with no car long deep ditch shot down by the soldiers of the word, with no car long deep ditch shot down by the soldiers of the word, with no car long deep ditch shot down by the soldiers of the word, with no car long deep ditch shot down by the soldiers of the word, with no car long deep ditch shot down by the soldiers of the word, with no car long deep ditch shot down by the soldiers of the word, with no car long deep ditch shot down by the soldiers of the word, with no car long deep ditch shot down by the soldiers of the word, with no car long deep ditch shot down by the soldiers of the word, with no car long deep ditch shot down by the soldiers of the word, with no car long deep ditch shot down by the soldiers of the word, with no car long deep ditch shot down by the soldiers of the word, with no car long deep deep deep deep deep deep deep dee
	AND MATERIALS,	honor him. A little reflection will show that his anxiety Beethoven did not sing for fame, but to give the toroughfare. Beethoven did not sing for fame, but to give the toroughfare. It was here that Mr. McAll and his mife and to attain. I daily feel
		A little reflection will show that his anxiety between and his wife com-
CO.,	AND ADD DDDD DDD DDD DD DD DD DD DDD DDD	was groundless. All true greatness is unconscious of itself. It is so of beauty. The sweetest with merce to the glorious music that filled his soul. The face of Moses did not shine to con-
	AND ARE PREPARED TO DO ALL KINDS OF	of itself. It is so of beauty. The sweetest feature in childhood is its unconsciousness, but because he feature in childhood is its unconsciousness. An true greatness is unconsciousness. An true greatness is unconsciousness is unconsciousness. Soull be a better in the bible. On the contrary allowance the faults of others. It is very mis- is the claims to hold that there might be a better is the claims to hold that there might be a better is the claims to hold that the great occasions of life
NE		I had dwalt as long in the mersion of flad that it is a long in the mersion of
A D	WORK IN THEIR LINE OF BUSINESS.	Whenever the little girl begins to be conscious that she is pretty, her beauty is greatly marred. The usual age of the bride ranges from two life flows out of a full heart a heart so filled
	- Other in the Diffe of DUSINESS,	that she is pretty, her beauty is greatly marred. The highest skill in any art is that which is not
3		when they are conscious of no effort the sweetness of grace and and in more powerful stimulant than that of the
Twa		as it wars by inspiration inst as a bird inst as a
		A rest reach their hickest achievements at a like expense. The rich expanded as Delice for the budg of Delice for the budge of Delice
		they are conscious of making no great evertion and prophecies of our future character. The worst spot in St Giles London maring but and the poor often incur debts for the marriage marine by saying to was the best ne could do.
	Old Books Rebound.	
Υ,	old DOORS HEDDulld.	It is supposed that female infanticide is many in our what noint have you attained! "With terrely in the second of
		great. The highest attainment in any art is but Which way are you tending? In what di- At first the people seemed to besit our door. times committed simply to avoid the expense of Sach machine at a state of the set of th
		that in which the art is forgotten. The appear- ance of effort mars any performance. The celebration of a wed- ance of effort mars any performance of the integration of a wed- anging. Infidelity has long been on trial. Its
niums		ance of effort mars any performance. All troly compacting toward patience, gentleness, truth, forty There was no molectation One to usually for ten days; feasting advectation of compacting toward patience.
niums ne In- nder-	D	
	Barnes & Co.,	I The Drineine is instant of the transfer is t
mage f the	Sarmes a co.,	one number of the best thing he can do" for notes in the rock and nowered there, and their
	and the second states of the	spiritual graces, their beauty is marred. When naturalists say that the ostrich once had full commissary attended, saw all things orderly wedding in Bellary is estimated at Pas one to them for food. The cost of the present commissary attended, saw all things orderly wedding in Bellary is estimated at Pas one to them for food.
and rid.		a man knows that he is numble, his humility wings, and could fly; but, preferring to walk, and quiet, and helped to sing the hymns. I winds a first share of unbelief. If Christ's ded as happily to the sunshine and the breeze
bra s	PRINCE WILLIAM STREET,	vanishes, When one has to make efforts to be it lost its wings, and grew into wonderful may mention that in all arrangements with the religion is the best thing one can do for prac-
	and a start the second start and the second starts	the base base here to unservice of Paris, we to base here the wey best also low-lying, level field. The dark waves might
THE		
ET	(OLD STAND),	isna the policity of the property of the prope
		back to the simplicity of a little child, when he is utterly unconscious of his up to pluck the leaves from the trees for its food.
	the second s	
ker	0	A 140 10 UUUUUUUUUUUUUUUUUUUUUUUUUUUUUUUU
	SAINT JOHN, N. B.	Journ storting grouter incasure of the same of the sam
-	and the second	which they so violently oppose.—Addison. In the arms of Jesus.—Mary Rawles.
		I'm mo wind or o cous many maiores.
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