Paul's Missionery Principle

Mains or the duciples of Antioch, he never anywhere behavior himself along from human-nalls. There is no lotty air of superiority on the presence of the lower, and no erriterize of the lower, and no erriterize highest. This accommod-ism might almost be called assimilation, or it shought him into runk vital, honese; yangatiseit contact with man as man. I have a tried who holds workly in hi-inger is oursite, the vicines, the aband-and, the grotter, the vicines, the aband-end, the grotter, the vicines, the aband-end, the grotter, the vicines, the aband-end, the grotter, the vicines, the aband-er of discount of one and things, has to a band or Christian workers be may $\tau = k kind of discounts of april$ transpective of the system of a pririnalapprison end, pririnal child. Hereage thing, the human heart. Part's forwas one, long, spiritual child.

<text><text><text><text><text><text><text><text><text> Ar ispugees every Personality, I do not believe and preach a googel became I have made a phoior, al have preferred it to any other theory religion out of many others which ught have been accepted. No. There no other rath to me. I believe it is used and is seved man by the power of it, he trath revealed by the Spirit has nex-maded me, I sim born again by this, ving and incorruptible see1. My only go of holivees in this lite, and of happi-an in the lite ocome, is found in the event of the merion and meril, of the

artful reasonings. The gospel to me is truth ; I am context to movie hif it be not true. I risk my scule sternal fate upon the truth of the gosperia and I know no risk in it. My own concern is to keep the ange burning, tasi I may thereby calight-en others. Only let the Lord give me oil enough to feed my lamp, so that I may gast a my across the dark and trencherous erse of life, and I am well content. Now, trubled secker, if it be so that your min-inter and many others is whom you confide have found parfect peace and rest in . the google to them that walk uprightly? Will not you also try their saving virtue 7-Tubernacie Pulpti.

The Power of Love.

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MESSENGER AND VISITOR.

TheiWreck at the Gliff.

Christmas. "How is grandfatter ?" asked Dave. "Well, his rheumatic keeps him in bed; makes kim nervors. Did it snow much during the sight ?" "I haven't been out, grandmother, to see". and anow storm is bad for folks at ses." abaad.

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b) into the Lord violed the first two grants take ever that 2"
- 1 wrow learned a lesson from a drog we had "W is ther used to put a bit of mest of the second on the floor near the dog, and eay "Ke", and the deg takes the uset at the mest. No, but he second to the start if he looken a it the teg pairon would be taken the total second of the second at the mest. No, the second second with a second second second with a second second

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DR. PTEI

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Mind the Door-

Mind the Door Have your err voliced how strong a sirest door is how which the wood is how keavy it to hingse 7 what large bolts it has 7 and what a grim look 7 if there was nothing of values in the house, or no there was nothing of values in the house, or no there was nothing of values in the house, or no there was nothing of the single of the signal of the signal who there are things of value within, and b-d men without, there is need that the door the strong and we must mind the door, espec-ial van is obarring and bolting. We have a bouse—our hearis may be called that house. Whicked things are for-ever trying to break in and go out of our beart. Let us see what nome of these bad things are. Who is at the door 7 Ab, I know him ! It is Ager. What a from there is on him-face ! How his lips quiver ! How fleroc his looks are! We will bolt the door on will do us harm. What is that? I the Pride. How haugh ty be secend ! He looks dow on every-thing as though it was too men for his notice. No, sir, we shall not let you in, so you may go. Who is this ? I must be Vanity, with his ULUS AUGUIGII LIIIIIIIUUIU Is a well known wegstahle ore p t d and stritter in the two of the second second second stritter in the for internal and external dis-asses, inflammenton or palus seated in . or Stings of isseeds, Could and external dis-asses, inflammenton or palus seated in . or Burrhow, Charles and Sore Throad, A. u. or for a seater of the spine. Headscher, by the seater of the spine. Headscher, by the bet he best lait use before the public, and being free from the opening in greedents a superiority is apparent, Price 20 conto-Manufactured by G. GATES, SON & CO.,

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thing as though it was no menu for his notice. No, sir, we shall not let you in, so you may go. Who is this 7 It must be Vanity, with his flanning strut and gay clothes. He is never so well pleased as when he has fine clothes to wear, and is admired. Yn will not come in, gir, we have no much to do to attend to such fine folks as you. Mind the door! Hear comes a strant er. By bis a'eepy look and slow pack we 0 is we know thin. It is 30 th. He likes nuthing better than to live in my house, sleep, and varm my lite asaw, and bring me ruin. No, no, you, idle fellow! work is pleasure, and I have much to do. Go away; you shall not come in. But who is this? What a sweet smile I What a kise face! She looks like an an gel 1 this Love. How happy, she will mak-us far wask her in! Coue in ! We mu tunbar the door for you. Oh, it children keept the door of their bedoor to all things rood; whut the door to all things mod; whut fire door to all things mod; whut fire door to all things rood; whut the door to all things mod; whut fire door to all the set for or wo mean it. Keen guard—mind the door of your bearsts l

who comes to he door before we open it, i ** would grow to be good men and women K-ep guard—mind the door of your hearts -Selected.