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VOL. VI.

FREDERICTON, N. B., TUESDAY, JULY 23, 1889.

No, 37

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GEO. F. GREGORY. (OF LATE FIRM OF GREGORY & BLAIR,) Barrister and Attorney-at-Law

OFFICE: NEXT BELOW QUEEN HOTEL, LATE LY OCCUPIED BY GREGORY & BLAIR. Fredericton Oct. 6th 1887.

B. H. TORRENS. D. M. D. Dentist,

DR. GROCKET OFFICE AND RESIDENCE.

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REV. T. DEWITT TALMAGE.

How to Conquer—Great Crowds are Present to Hear

the Brooklyn Divine Preach—Text of Sermon,

"When Shall I Awake? I Will Seek it Yet Again."

LAKE MAXINKUCKEE, Ind., July 21.—Rev. T. De Witt Talmage preached at Culver Park assembly, this place, to day, great crowds of, people being present from Chicago, Indianapolis and the surrounding regions. His subject was: "How to Conquer." The text was: "When shall I awake? I will seek it yet again." Prov. xxiii, 35. The eloquent preacher said:

With an insight into human nature such as no other man ever reached, Solomon, in my text, sketches the mental operations of one who, having stepped aside from the path of rectitude, desires to return. With a wish for something better, he said, "When shall I awake? When shall I come out of this horrid nightmare of iniquity?" But, seized upon by uneradicted habit, and forced down hill by his passions, he cries out: "I will seek it yet again. I will try it once more." Our libraries are adorned with an elegant literature addressed to young men, pointing out to them all the dangers and perils of life—complete maps are also from the path of rective the company back from the air hole, and singly from the path of rective were some Princeton students who were skating, and the ice was very thin, and some one warned the company back from the air hole, and singly warned them entirely to leave the place. But one young man with very tagain. I will try it once more."

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Our libraries are adorned with an elegant literature addressed to young men, pointing out to them all the dangers and perils of life—complete maps of the voyage, showing all the rocks, the quicksands, the shoals. But suppose a man has already made shipwreck; suppose he has already off the track; suppose he has already gone astray. How is he to get back? That is a field comparatively untouched. I propose to address 'Inyself' to such. There are those in this audience who, with every passion of their agonized soul, are ready to hear such a discus-

astray. How is he to get back? That is a field comparatively untouched. I propose to address Inyself to such. There are those in this audience who, with every passion of their agonized soul, are ready to hear such a discussion. They compare themselves with what they were ten years ago, and cry out from the bondage in which they are incarcerated. Now, if there he any here, come with an earnest the church door some Sabbath day, and the usher greets him with a look, as much as to say: "Why, you here? You are the last man I ever expected to see at church! Come, take this seat right down by the door!" Instead of saying: "Good morning; I am glad you are here. Come; I will give you a first rate seat, right up by the pulpit." Well, the prodigal, not yet discouraged, enters the prayer

sands of men losing their souls in that way. It is the one round more.

I have also to say that if a man wants to return from evil practices society repulses him. Desiring to reform, he says: "Now I will shake off my old associates, and I will find Christian companionship." And he appears at the church door some Sabbath day, and the usher greets him with a

coming from his evil ways, to feel that God puts two omnipotent arms around about him and says, "Young man, I will stand by you! The mountains may depart and the hills be removed, but I will never fail you." And then, as the soul thinks the news is too good to be true, and cannot believe it, and looks up in God's face, God lifts his right hand and takes an oath, an affidavit, saying, "As I live, saith the Lord God, I have no pleasure in the death of him that dieth."

THANK GOD FOR THE GOSPEL.

Blessed be God for such a Gospel as this! "Cut the slices thin," said the wife to the husband, "or there will not be enough to go all around for the children; cut the slices thin." Blessed be God, there is a full loaf for every one that wants it; bread enough and to spare. No thin slices at the Lord's table. I remember when the Master Street hospital, in Philadelphia, was opened during the war, a telegram came saying, "There will be three hundred wounded men to-night; be ready to take care of them;" and from my church there went in some twenty or thirty men and women to look after these poor wounded fellows. As they came, some from one part of the land, some from another, no one asked whether this man was from Oregon, or from Massachusetts, or from Minnesota, or from New York. There was a wounded soldier, and the only question was how to take off the rags most gently, and put on the bandage, and administer the cordial. And when a soul comes to God he does not ask where you came from or what your ancestry was. Healing for all your wounds. Pardon for all your guilt.

where you came from or what your ancestry was. Healing for all your wounds. Pardon for all your guilt. Comfort for all your troubles.

Then, also, I counsel you, if you want to get back, to quit all your bad associations. One unholy intimacy will fill your soul with moral distemper. In all the ages of the church there has not been an instance where a man kept one evil associate and was there has not been an instance where a man kept one evil associate and was reformed. Among the fourteen hundred million of the race not one instance. Go home today, open your desk, take out letter paper, stamp and envelope, and then write a letter something like this:

"My old companions: I start this day for heaven. Until I am persuaded you will join me in this fearwall."

TAKE NO OTHER.

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