CHRIST, OR THE WAY TO GLORY.

BY R. S. MORTON. O, there is a narrow and beautiful way, Which leads through this sin-blight Which leads through this sun-blight-ed land, Across the dark stream, to the region of day, Where saints in bright glory do istand.

That way has been traveled by mil-lion of sculs, Who all are now safely at rest; The arm evrlasting, which them now enfolds. Will keep them eternally blest. But, while on their journey to that blest abode.

bleet abode, With trials they had to contend, With fore and temptations they met by the road, All through, till they gained the glad end.

But, many believers are now on that

road, ough Christ, we belong to that band, The Whose

wh But we have temptatious and trials

to face. With which we must faithfully fight ntil we triumphantly ficish our race. And enter the region of light.

And where the region of light. But, while wears fighting and running the mos, We often have seasons of rest; We drink of these streams from the fountain of grace, And thus are made happy and blest,

Then, let us rejuice in the Lord, and prove true

While here in the flesh we remain. For Jesus will safely conduct us quite

through ; Praise God! Halleluiah! Amen! CHRISTIANITY V. PESSIMISM.

LEV. J. G. GREENHOUGH. I am not going to give you a learned treatize on the subject which has been assigned to me, parily because I could not if I which, and chiefly because my andience would become a dissolving powers permit-o to alk about if in what may be deemed a superficial, but what whil certainly be a simple and practical way. A prodigious amount of learning way, a prodigious amount of learning has been wasted upon his sully in Germany, have employed their tunnet resources to produce a Siggian bog. To read schopenhauer and Hartman is to be amaxed by their meas of knowledge and addened by the dreary use they interminable journey through universal history and mature simply to CHAIN YOU IP IN THE CASTLE OF GRAFT DEFINA, or heave you struggling in the mire. It was to be assid that out of smoke come

or leave you struggling in the mire. It used to be said that out of smoke comes

ness in its mirth a d scorn in its laugh-ter; its humor is sardonic and all its pleasures are taken sadly. It is a sickly, ites, for flesh pots and dainty viands and lives of ease, and God has given ites, for Heeb pots and dainty viends and lives of ease, and God has given them their desire and sent learness into their so ite. Akin to this, though armwhat different, is the pseimism which arrorates to ites ite of the ites and or an arrow of the sathor demonstrates by a marvellows array of facts and follow ites ite of the sathor demonstrates by a marvellow array of facts and follow that the facture of the world belongs to the sathor demonstrates by a marvellow array of facts and follow that the facture of the world belongs to the vertice of the world belongs to the corrupt array back of the sathor of the world belongs to the fact the fact of the world belongs to the corrupt array which follows the destination of the without hope. The selence which fills its ohamburs with cells, and microbes and for heaving mass of human life, with all its strong as a descrows, and sees to Dilow Sath throwing area the sure the heaving mass of human life, show this though a strong mass of human life, show this strong the set of the sate of the strong which earrow and sees to Dilow Sath throwing over the heaving mass of human life, show the strong which arrows the hight of heaving mass of human life, show this the strong which arrows are the heaving mass of human life. Note that this kommends desperately of the result. 2008. The Christ out of the world and there store. ter; its humor is sardonic and all its pleasures are taken andly. It is a sickly, morbid weariness which finds lakor irks some and rest tedicors, and has no real delight in anything that is under the sun. It is a dreary lovelessness and hopelessness from which longing and expectation and belief in better things have died out. It thinks that the world is in a very bad way, and every attempt to improve it doomed to failure; in fact,

and here not have been travered by mili-to improve it doomed to failure; in fact, NEWEN TRING 18 ON THE DOWN GRADE in polition and religion; the former in polition and religion; the former days are better than these, and these days are better than the days which are and templations they met by hackness is coming on, and happy are who do not the low output to fib upper world, there is black and to fib upper world, there is black and they all mere and plunged in this filly swamp and allows are the scale of the and they all germet and the set of the low they all sees a the scale of the low they all sees are the scale of the low they all germet all the stale and they all mere and plunged in this filly swamp is have temptations and trials is gladdened by the sum, carrying sait is gladdened by the sum the week it that the we gloomy here in the black date. This is enter the rection of light.

This is DANE's WRITE AND TENRITIES PICTURE OTHE PESSIMET. Now, to what extent does this spirit prevail mong us? There are written who tell us that it is presly well uni-versal-that it is the characteristic iesture of out times. In the monthly review you find one article upon another devoted to this therme, inform-ing us, on the most learned anthority, that pessimism pervades modern so-dety like some thick, widespread fog. infecting all classes and conditions of life, that there is an air of andness every liters, and is also even in it, and rollife and busines over that dived and rollife in the there is an also conditions of minds that the ohanges which are com-ning are all for the work: that civilisa-tion is a failure; that commerce is de-ciling; that politics are becoming hopelessly corrupt, morals degenera-ting, fail of the work? Breather, we don't feel very well this morning; we don't feel very well this morning; well on the there no conserver the faces of there fillow men, and fancy that all harts are darkened because there is drawer for the there nor works. They put their fing and bill one states. They put their fing are all field using the shadow of their finger up to moth a cover the faces of their fellow men, and fancy that all harts are darkened because there is drawers in hemselves. They put their finger up to heir. Jewn sickly, isded put on the is ourser, but word. They do not know what is being thought alfel outide their own lite-ary circles. There was once a Greek philosopher who had formed a theory of the universe which explained all mysteries and polisers; but he was constantly coming in contact with fact that contradiced his houry. He there-ing shut himself up in his chamber, and had his very put out, that conthing henceforth might disturb his coming henceforth might disturb his coming henceforth might disturb his co

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And here we one report from inder d, we are i to as that out Endeavor Soci there ought to reporting some this column. It agent in 84. Job to receive, a printer's hand societies. Will young people's est endeavor to obreast of the column all that and were cou

column an unan and were couprivilege of its

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It may be the ers in our Js, complain that time, costing m people out an 1 or calling them place an hour otherwise requ this wasteof th The writer to to through faith a promises; but we follow them readers to be through faith a some of the stress of the phurch it loyally and file No young CD

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inspiring than the study of th The history , times of the spi tory of the chu was told us by the Acts. It is will soon find i ourselves acqui Today the sam were brought i contaries ago, Opposition will contaries ago, Opposition will contaries ago, Opposition will reformers in c are made to ke chile, "the child If young Baptit the mark head thead thead thead thead thead thead thead thead thea

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the spostolics (From Hurst's church,)

Novatian wa characters of th ably a native o

ably a native c conversion de phy. When c himself zealc Christian can presbyter of t at once insist perpetual ez ones who had feesion under t Many of the church at Rom ity and for h

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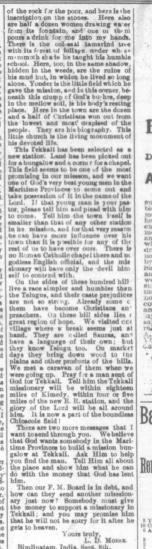
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chaos, must thick somewhat desperate ly of the result. AGNOSTICING AND DARKNESS ARE SYNONY-NOCA. Take Christ ont of the world and ther-are only sickly and dying ispers left to illumine mai's dwelling place, and show the way that he isgoing; only light enough to make darkness visible, as in that place which Mitton describes. If I were an agnotic I should be inevit-ably a place which Mitton describes. If I were an agnotic I should be inevit-ably a place which Mitton describes. If I were an agnotic I should be inevit-ably a place which Mitton describes. If I were an agnotic I should be inevit-ably a place which Mitton describes. If I were an agnotic I should be inevit-ably a place which Mitton describes. If I were an agnotic I should be inevit-ably a place which Mitton describes. If I were an agnotic I should be inevit-ably a place which the only truth of which a man is certain the sum total of the (omb. These, them are the two places where presimism prevails the sphere where uselses lives ar vampire unks the visia current of its victime, and the sphere from which the Christ-light has been put out, and men at ilike oblideren crying in the night, and call themselves wondroux wise. THERE IS NO TERSUMMENT INFLUTENTION of mits on the monutain side, and above it and below it are the sumbline. The slough of despond is but an inci-dent in his journey. No chains can keep him long in this castel of giant despars, and he only remains there at all be and below it are the sumbline. The slough despond is but an inci-dent in his wallet. He who carries hall be in his hand and believes it can never lead himsell to the cry. "The night is coming on." It is a half pagan sentiment that sing, "Th-light and evening beling, and after that the dark." The Christian sentiment is expressed in the old prophetic, "There shall be if his half one to pass that in the durate the libble where you will you will find medicine to com-possing in the Old one you in the bid to even there if you knew how to read the book. THE HIME HE THE PA