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HALIFAX, N. S., WEDNESDAY, SEPTEMBER 8, 1869.

Who can tell us of His age? He is older than philanthropist, or Christian could s'and and ing over tiny brooklets and printing cunning er. But there is a way home again to God Christ is God,s."

Published under the direction of the Wesleyan Methodist Conference of Eastern British America.

must shine from Patmos to the judgment, and might have wept in the grave-yard at the moun- ing the del's with wildered lispings-clouds in a no line of conduct, no philosophy, no light Paul, or Apolles, or Cephas, or the world, or

all along the cycles of the long glorious bye and tain's base as well as Jesus, but what John, what their skiey bowers with dewy wings and bosoms from lustered heavens, or voice from struggling life, or death, or things present, or things to distant land the dead rest until resurrection-day

bye. Who, who, can tell us all about Jesus ? Moses what Aristides, what Tell, what patriot, full of thunderbolts-the tasseled larch droop- thunder that can help us back to God the Fath- come ; all are yours ; and ye are Christ's ; and shall break upon this world. 'And many that

Whole No. 1048

In a small patch of burying-ground in that

A Minister should be a Pastor.

pastor to them, he is unfit to be their preacher.

His preaching will do them little good. When

Christ taught and commissioned his preachers,

he made no such mistake as to require them to

When a stated minister of a people is not a

" The Old Old Story." A SERMON. BY THE REV. C. B. PITBLADO.

Volume XXI. No. 37.

unto sesus the author and finisher of our faith; who for the joy that was set before Him endured the cross, despising the shame, and is set down at the right hand of the throne of God,"— Heb xii 2 Heb xii 2 He is '' the altogether lovely." He is '' the this can be is a great rock. He day the this can be is a great in this land to abeltar us from the second to abeltar us from the seco

"What a sad, grand kind of sorg that ocean der on the strand !" said we to a gentleman "Y.s." said he " I supp se it keeps on singing still as it used to do, but I don't seem to hear it that k nd of music, calls my attention to it."-Familiarity had made that man indifferent to the ocean's song. There it was chiming among the rocks near his home, sobbing away at the foot of his garden, and yet he did not "seem to hear it." Familiarity makes men indifferent not only

to the story old ocean tells, but to the story our Bible tells of Jesus. Thousands and thousands of preachers are at this moment telling this "old old story" to drowsy congregations .-" Look unto Jesus" cries the preacher. " The same . Id thing again " says the indifferent hearer, " I know all about it." Ah ! we are not so sure

about that. If supbeams a' d snowflakes, z -phyrs and zoophytes have their secrets, may there not he something in the life of Christ-something in the work of God on Cilvary, which you may not know. Further, if the chemist knows more about the magical transmu ations of his furnace. and ichthyo'ogist more about the finny tribes of the briny deep, and the botanist more about the pretty things that star the green earth with pur-

the indifferent sinner ? Might some of you not learn something even to-day about Jesus ? gospel" says one man " is rather a wea: isome and unsatisfactory business." Wearisome !-Christians you don't turo weary in hearing about Jesus ? The sculptor might become weary in hearing about the productions of Phidias and

describe God's works, Low can he describe God's

mer days" as Mrs. Browning says " that scarce

(few men ever hear) as it comes rustling and sippling, calmly and sofuly from nature's great erchestra-weary in listening to the infantine

of His beauty? He is "the altogether lovely." "If thou hadst known even thou, at least in this berry bushes and gold-n grain-these, even raised in this land to shelter us from the score- world, let us also lay to heart the caution ex. Who can tell us of His love? It is stronger thy day, the things which belong to thy pesce! these and all that gladden the day and all that ing Simmoon and the gathering storm. It is pressed in the saying of St. John ; rememberthan the hurricane, more tender than the zephyr, but now they are hid from thine eyes." shimmers in the starlight proclaim God's love to Jesus. There is a polar star in the sky, keep ing, as we have said, that it is one great part sings to you as it plays among the pebbles yonthe plummet of God. Who can tell us of His Nothing like Him before or since If He had a core, and the crown, the otta and the essence, will be guided past the whirlpools and through appears contradictory in statement, may be rewho had for years lived upon the sea-beach. grace? It is full as the brimming sea, free as mang r for His cradle, angels sung His cradle and understand something of the "height and the windjest night, to the landing place of hea- duced to practical harmony in Christian life... the smiles of summer, exhaustless as the well- bymn, and a strong new star guided the magi to depth and length and breadth" of Heaven's love ven. It may be well weather-worn and billow- It is the same divine voice which says-and springs of eternity. Who can tell us of His His stable bed. If with horny hand He wiped to man approach and look unto Jesus on that tree. battered, put the watchers on the shore will be herein is no contradiction- 'The world is yours' still as it used to do, out I don t seem to hear it now, except when somebody like you, fond of saving might? He can save to the nethermost the sweat drops from His brow, as He laid His There you see all that God can do for man, happy to see you, and you will be glad, glad to and " Love not the world, neither the things of human guilt. Are any of you feeling as if line and compass on the word in the work-shop There you see all that God can do for man, happy to see you, and you will be glad, glad to and " Love not the world, netter the things do what he knew they would have no time to you were being singed with the fi-ry fishes of at Nazareth, He had long ago without sweat or Deity. All exhibitions of human love are noth- What then? Not world, the love of the Father is not in him."- do. And here we see the folly of attempting devildom s'orms-bespattered with the foam of toil measured the earth and laid His compass ing to this. All ancient and modern exhibitions, until the victory palms are waving in your hand, The Quiver. the brimstone sea? Then listen "He is able upon the sea. If after bring tired preaching to of filial, paternal and conjugal love pale not until the glory-crowns are blazing on your

also to save them to the uttermost that come thousands upon the green hill-side, He created in sight of Calvary. The patriotic love of Sparunto God by Him." Who can tell us of His bread to satisfy their hunger, He had lorg ego ta's heroes dying in the everlasting pass; the fil- singers and stand with the harpers on the glasworks? They are full of mysteries and marvels, created the very hill on which they sat. Cre- ial love of the son of Quintus, Cicero's brother, sy ses, will you be able to tell what then. God wisdom and worth, greatness and grandeur, love ation was no new work to Him. If He hushed willing to die by slow tortures rather than teveal will be glorified, Jesus see of the travail of His was before the Free Assembly :-and loveliness. Of all His works the one spoken to sleep the night tempest that maddened the to the assassion the hiding place of his father soul, a soul, will be saved, and that soul yoursof in the text is the greatest and most mysterious mountain lake, He had long ago hushed wilder the love of Europe's philan hropist who died of

and who can describe it ? tempests on deeper seas. We hasten to the a fever taken while ministering to the dungeon-In this verse there seems to be as commenta- leading idea in the text. ed and the dying ; the Christian love of the Mo. tors think, a reference to the Grecian games. II. Look unto Jesus as the crucified. He "en- raviates willing y allowing themselves to be shut Well, we'll not trouble the gam's, they are worn dured the cross." Away beyond the little Ce. up in Africa's leper-cells to tell the diseased out long sgo, but the story of Jesis in His life dron yonder you see Jesus with the red drops of the only way to health and heaven; the god- OH ! I know the Hand that is guiding me and death and intercession, can never be worn agony trickling from his brow and his soul ward love of the martyr bleeding, burning, out. We are to " look unto Jesus" not only as wrepped with fisming fury-drenched with the drowning and pining amid dungeon dewssuther of faith (the word our not being in the wrath vials of E'ernal justice. Turring away these examples are but shadowy glimmerings of original) but as the finisher of faith-as the per- from that mysterious Agonizer, wak ng to com- the love of Jesus to our distempered world.

fect example of faith in God and may we not posure in an angels arms, what do we see? A 111 LOOK UNTO JESUS ENTHRONED. He also say, as the deviser and executor of redemp- band of rowdies coming through the night, down "is set down at the right hand of the throne of tion ? Of His devising the scheme we know the opposite bank with swords and sticks, torch God." nothing; of His executing it we know some- lights and lanterns. "Whom se-k ye" cries Je- We leave that cross on the hill side at d pass

ple, vermilion, and go'd, than the unthinking nothing; of ris executing it we know some-ingute and instead it. sus. "Jesus of Nazareth" they answer. "I round that open empty grave in the garden and unscientific know, may it not be that the Whatever He begins He finishes. 'Tis for man am He" was the reply. Look, look how they where many saw the young angels. We pass to have fragmen's. Macauley's history is not reel and fall as if the valley was rocked by an through that upper room in Jerusalem, where the only unfinished work in our libraries. All- earthquake. What's wrong? Are they stunn-d we hear Jesus say, "Peace be unto you," and ston's "Belshazzar's feast" is not the only by His innecence and their own guilt? Are sceptical Thomas cry "My Lord and my God." "Listening to what is called preaching the fragmentary picture in our galleries. The world they struck down under the consecousness that We skirt the shores of Gannesareth, and early is full of fragments by the geniuses of earth. there is might in that apparently helpless man one morning that spring, see Jesus and seven of Jesus finishes whatever He begios. Creation so to crush them in a moment? Se Peter's eye is bis disciples breakfasting together for the last far as our earth is concerned is likely finished. flashing, his hand is upon his sword, he rushes time. We cross a Galilean mountain, and hear I can wait till the day-spring shall overflow The world came from His plastic hand a com- upon Malchus, a kinsman of the high priest, Jeaus spraking words of comfort to five hundred plete thing. The little algoe in the ocean wave-with the intent doubtless of smiting him to the of his friends. We then see Him, at the head For I know there's a blessing for every woe, Canova, and the painter in hearing about the let is perfect as the great ocean itself clanging dust, but instaad of his head fall ng, his ear only ef a little band wending its way out of Jerusa. masterpieces of Appelles and Claude : the poet round coral isles and booming among rude falls. Ah! Peter, Maichus will be revenged on lem and down by the Kedron. There they have Yes, I feel that the Hand which is bolding rocky caves and caverns. The microscopic vol- you for that ere long. See they bind Jesus, oft en been before-this is the last time. They vox sporting its green net work globes in a rain drsg Him before Annas, then into the palace of pass near Gethsemane where only forty-three And the strength of the arms that are folding drop, is just as perfect as the strong, round sun Csiphas the high priest to be huffeted and spit- nights ago Jesus was suff ring as none ever sufswinging lustred worlds around his brow. His ten upon. Then He is taken into the judgment fered before, and as none wil ever suffer in this flowrets of God that are always breathing some work of Providence is just in course of comple- hall before Pilate the Governor, and Pilate sends world again. They stop on the slopes of Olivet sweet story; but surely, surely the Christian tion. In material nature He is ever at work him to Herod, who with his warriors mock Him, behind the town of Lazarus. He is giving his

Religions Miscellany.

The Sure Refuge. Through the shadow to the light. And I know that all betiding me Is meted out aright. I know that the thorny path I tread Is ruled with a golden line, And I know that the darker life's tangled thread The brighter the rich design.

When faints and fails each wilderness hope, And the lamp of faith burns dim, Oh ! I know where to find the honey-drop On the bitter chalice brim ; For I see, though veiled from my God's plan is all complete, Though the darkness at present be not light, And the bitter be not sweet.

The night of pain and care ; Will ever hold me fast, Will keep me to the last. - Crewdson.

to save money by those monster churches, in which the preacher can unly do half his work. and that so ineffectively. Miserable economy. The prescher who is not a faithful pastor to his The following is an extract from the speech own flock, especially in a revival, has sadly mismade by Dr. Duff when Sabbath observance taken his calling. This latter work is not solely for the pastor,

" He remembered more than forty years ago but he should be the leader of it. His elders on the banks of the Ganges, there was no Saband deacons, every parent, every Sabbath-school bath observed The government offices were teacher, every Christian in his flock is bound to open on the Sabbath day, and also the mercanbe a co-worker with him. There is here full tile offices ; and when the bishop-excellent work for all ; and if a church is blessed in havman-put forth a short statement, asking paring a faithful pastor, the pastor is no less bless ties to sign a paper that they agreed to shut ed in baving a faithful church. their counting-houses on the Sabbath, he was It will be seen that we are not of those who abused and insulted in all the newspapers. maintain a mathematical and monotonous pro-But by-and by a few christian peop'e took it in gress in religious feeling. We believe in revivhand, and induced government to shut the pubals-special " time of refreshing "-and the lic offices, and then the mercantile classes folvery terms indicate renewed life and activity. lowed. And perhaps they would allow him to The laws of mind, and the analogies of nature illustrate what he had stated with regard to tak- unite with the scriptures in forbidding the idea ing their stand on the absolute authority of the of religious feeling, whether in an individual or Sabbath. The charge of the Scotch Church had a community, continuing ever the same, or aldevolved upon him, to prevent its being shut ways slowly rising by an exact progression.for the time ; and a gentleman called upon him But a true revival always raises a church to a to baptize his child. His reply was that he had high permanent standard of religious charactnot seen him as an attendant at church, and he er, while it also enlarges its numbers. It both felt it his bounden duty not to beptize the child strengthens its stakes and lengthens its corde. of any one who was not an attendant. The Thus one revival prepares the way for another, gentleman said that he could not attend church, and that for another, and so onward, as being the junior partner in a large concern, wave follows wave on the Ocean ; each bringwhich employed 700 natives, of whom he had ing its burden of blessing, its increase of pure charge. He (Dr. Duff) said there was a second religion, into a community ; and all contributreason, then, why he should not baptize his ing to make the world wiser and better, and child-the applicant was a Sabbath-breaker. heaven riches and happier, in preparation for The gentleman was not convinced, but he went that promised glorious age when " the taberaway greatly disappointed. He said he had been nacle of God shall be with men, and he will connected with the Presbyterian Church in his youth. Well, for several Sabbaths the gentle-man attended church, and then came back re-their God."—New York Observer.

TTERS AVIS n Killel y Medicine e!

LLY, CURES eak Stomach, Gen outh, Canker, Liveigestion, Cramp or omplaint Painters Ea and Dysentery LLV, CURES, Severe Burns and ns, Swelling of the Broken Breasts, tache, Pain in the

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ton. In material nature fiels ever at work can never become weary in listening to the story Calvary te ls. Unsatisfactory! Some of us know fr.m.glad Unsatisfactory! Some of us know fr.m.glad *Unactive factory !* Some of us know fr. mglad experience that there is a satisfaction in Christ, however dull the preaching may be. You may never be satisfied in looking upon the glories of nature and the spletdors of art—in looking at the Laocoon, or the Cartopas, or the Kooi-hoor, coronel, kissed with burnished silver at dgold by the rosy lips of the dawn. You may never be satisfied in 'looking uno Jesus.'' There is sufficient in 'looking uno Jesus.'' There is be satisfied in "looking unto Jesus." There is Redemption the greatest work Jesus ever took He hangs on Calvary. Look unto Jesus on that if the Word ! How many Sunday schools might in Him something so charming and winsome, so on hand He finished. fresh and refreshing, so dignified and yet hum-

'Tis finished-was the latest voice ; ble, so tender and yet firm, so child-like and yet These scred accents o'er, He bow'd His head, gave up the ghost, And suffered pain no more. 'Tis finished—the Messiah dies For sins, but not His own; The great redemption is complete, And State's now recomplete, so God-like, that all who look earnestly unto Him are fascinated and enraptured. To-day we speak of Jesus, but attempt not to describe Him. for who can ? If man cannot

I. Look unto Him as a strange new man, agony is over-Jesus is dead. Ah me! they rude boat tossed on the Galilean sea-no longer with Jesus Christ. And thus the poorest, the

Raphael can transfer the dappled iris to canvass, vellous are the characteristics of this man. In the world ever saw. Our burning, bitter tears ed friends at Bethany. He is no longer tired world such as can be realized by no man who or bid the sun g'ow in dim dead paint? What youth He is like a stainless, sacred flower dipped may have fallen upon the pallid foreheads of with the journey, sitting dusty and thirsty upon is not a Christian. zoographer can tell us all about the 250 000 spe- in the dews and dyes of the upper world. In our shrouded loved ones, but we never wept for Samatia's well. He has gone from earth-gone cies of living anima's that gambol and ramble, maturity He is sweetly innocent, and yet majes- a dead or dying friend who loved us so fond'y to be " Mediator between God and man"-gone

that creep and peep about the earth, or of the tically sub ime. Neither Confucius, nor Ma- and worked for us so estnestly as that dead man to be our advocate with God. Have you anything to ask ? Anything for yourself, your

250,000 that lie fossilized in our rocks? What hommet, nor any of the leaders of men could on the gross. ornitho'ogist can tell us all about the 3,000 spe- boast such super-human combinations. As a Mysterious stories are affoat about that man's foe, your friend, your church, your councies of birds, that roost among orange bow- religionist He never sighs over His past life, nor character and origin. What is he? A culprit ? try. He is the same Jesus now as ever. With ers, that flash amid palm-groves or haz-I makes high resolves for the future. That is No. A martyr? No. A propitistion? Yes the songs of the blessed on his ear. He can bear dells, and that turn the glens of earth into con- something new among men. How differently "He is the propitistion for our sins and not prayer now, as well as when he heard the poor cert halls, and the dreamy clouds of summer we think of this man from what we think of any for ours only but for the sins of the whole world." blind men at Jericho. Surrounded by these into isles of song ? What entemologist can tell of these men who have come to conquer, or Who is He? Hark! A voice out of heaven who neither sigh nor die. He can sympathize us all about the insects that hum in the sylvan teach or charm the world. His lowly origin said, when he stood by the Jordan three years with the sorrowing now, as well as when He dales and beautify the little lakes with their sil- seems to have something really fascinating. ago, "This is my beloved Son ?" Who? "In wept in the Little burying-ground. Throned very corselets and mazy dances ? What conco- Somehow we think of His homelessness with a the beginning was the Word (logos or son) and smong the sinless, he is kind and tender and very corselets and insig dances : what conco-logist can tell us all about those shells that gird kind of semi-pleasure. We have a kind of in-the Word was with God, and the Word was the seas? What Rossian star-gazers can tell about those "isles of light," or describe and heights are suited to be His couch and tem- scanned the eternal ages. He had a home in demn thee; go and ein no more." Up there us all about those "isles of light," or describe to us the inland seas, or point snows of mars? And what preacher however splendid in genius,

And what preacher nowever splendid in genus, gorgeous in imsgination, suble in intellect, holy in heart can describe Jesus Christ our poor world's Saviour? Man may describe man. the schemes of this poor Gallean. His kingdom Plutarch has described Herodotus. He had in- founded on love, is to be broader than the Ro- long, before time trickled upon the bosom of the while we cry Father pardon us, save us, Jesus used by the Christian as it may by no other. Plutarch has described Herodatus. He had in-tectual capacity and historic taste equal to the task. Carlyle has described Richter. He has task and angels love to cast the fanchor the Macedonian the Macedoni enough wild strength, wildered mysticism, and the dreams of Tamerlane or of the Macedonian where saints and angels love to cast the anchor never fail.

enough wild strength, wildered mysticism, and the dreams or lameriane or of the state of their barges. On how mysterious ! the God IV. Look unto Jesus as the ONLY WAY TO but to your present and eternal good. stand that man, one of the most splendid, singu-borrowed nothing from men. He was superior of heaven's throne becoming the crucified.

stand that man, one of the most splendid, singu-lar and daring of German geniuses. Gilfilan to their sciences and philosophies and literatures. Why did He leave His throne? Not for the Why did He leave His throne? Not for the to their sciences and philosophies and literatures. The Congregationalist has this happy inci-to their sciences and philosophies and literatures. The great thing, then, is to have the right to their sciences and philosophies and literatures. The great thing, then, is to have the right to their sciences and philosophies and literatures. The great thing the saviour: has described Burke, "the greatest man" as His idees were fresh as the spring, His style of reason that caused some earthly monarchs to selves little heavens upon earth. Sorry work spirit within us, which will at once incline and has described Burke, "the greatest man," as he calls him ' of the 18 h century." George appreciates and understands that giant well enough to draw his portrait. In order that men shou'd really appreciate and de cribe each other

pathles and likings - the same style and scope crowds noticed to hear friends among the European residents when it because he was unsatisfied with his power, or out Jesus, but with Him there is, and what a for only satisfied and profited. The because he was unsatisfied with his glory, but because he would up- heaven ! Its street are paved with gold created in the night; in the which the heavens shall a Jos-ph, but Cieopatra could understand Phaa Jos-ph, but Cleopatra could understand rna-raoh's wife. A Coke may understand and ap-could sympathize with Him. How sorrowful build a bighway from this world, this continent, for the very purpose. Its gates are built of a native of Amens, the Pastor's wife say, that she was rockradh's w.fe. A Coke may understand and appreciate a Carey; a Mre. Fry may understand and appreciate a Pounds, but a misanthrope can and neither. A Mre. Palmer may understand and describe an Ann Rogere, but a misenter of Multi a bighway from this world, this continent, for the very purpose. Its gates are built of the way to heaven. Peter of Russia left his the way to heaven. Peter of Russia left his the way to heaven. Peter of Russia left his the resting and his victories at Xan through there was in Him a deep well of joy. Who ever wept such tears as through the event head of the medical officer of the medical officer of the medical officer of the naldy after retiring to his hotel. The exit medical officer of the naldy after retiring to his hotel. The term has the genesentative of many warriors who heave is the genesentative of many warriors who hold a ship large enough to carry all men to bould a ship large enough to carry all men to bould a ship large enough to carry all men to bould a ship large enough to carry all men to bould a ship large enough to carry all men to bould a ship large enough to carry all men to bould a ship large enough to carry all men to bould a ship large enough to carry all men to bound the ended of the form the smiles, no sigh to hush the many and beating unto the coming of the day of heat are there in a day of the menuntul tale, and through tears and then the tears and then tears and then the tears and then then tears and the blooly Mary or a Catherine De Medecis could weep at miseries they themselves have of the Congregation-never appreciate and describe such christians. Jesus wept over no miseries He ever caused. "the better land '-left his "for the joy that was songs there, there are no black peaks amid never appreciate and describe such christians. Jesus wept over no miseries ale ever different al Church. I thanked God that these different al Church. I thanked Certain men may understand and describe cer-tain other men, but who among the sons of men dier, is the representative of many who weep grants, brought all the way from earth and sin, joy, no gazing with eyes that must become glazed with death, no clasping loved ones that vent heat? Nevertheless we, according to his of the terrible scourge had done its work with Father, and Jesus Christ Eder, Brother to all

tain other men, but who among the source had done its work with can really understand and describe Jesus Christ? Who? Our Carysostoms and Jeremy Taylors, our Guthries, and Punshons would be among of " night thoughts" sitting down in the pulpit shame? Because of his love to our poor earth roots under ground. There ro drowning cry wherein dwelleth righteousness." the first to confess their insbility. Let an arch-and weeping over isattentive hearers, is the re-Talk of God's love as seen in material nature as is ever heard upon its seas, no grave-dust ever

tree. It is a common tree, but an uncommon victim. There He dies the Jesus of the world on a tree created by Himself, but fashioned into on a tree created by Himself, but fashioned int a cross by His foes. B hold the blood flowing —it is redemption blood. Behold the night the victor home again from the battle—still up the victor home again from the battle—still up and by whom, the world was made; and come to work hon-it is redemption blood. Behold the night the victor home again from the battle—still up and by whom, the world was made; and come to work hon-it is redemption blood. Behold the night the victor home again from the battle—still up and by whom, the world was made; and come to work hon-it is redemption blood. Behold the night the victor home again from the battle—still up and by whom, the world was made; and come to work hon-it is associated with Christ, for whom, the world was made; and by whom, the world was made; and the world was made; and by whom, the world was made; For sins, but not His own; The great redemption is complete, And Satan's power o'erthrown. Our business to-day will be to look at Jesus His endemption triod. Behold the night of Heaven's veiling. The great redemption is complete, And Satan's power o'erthrown. Our business to-day will be to look at Jesus His endemption triod. Behold the night of Heaven's veiling. The great redemption is complete, And satan's power o'erthrown. Our business to-day will be to look at Jesus His endemption triod. Behold the night of Heaven's veiling. The great redemption is complete, And satan's power o'erthrown. Our business to-day will be to look at Jesus His endemption triod. Behold the night of Heaven's veiling. The great redemption is complete, And satan's power o'erthrown. Our business to-day will be to look at Jesus His endemption triod. Behold the night of Heaven's veiling. The set such as he could not have otherwise en-tried it for a month; and what do you think? Son. What Spencer can describe "the sum- in His working out of the redemption scheme. ing His last prayer. Look his head bows-His upon the bills of Judea-no longer sleeps in a joint heir I did not reduce their wages. I gave them the given, but in some intelligent and well-ordered same as before; and at the end of the month, service to the Saviour ! We know a Christian dare breathe, they are so beautiful?" What leading a new mysterious life. New and mar-killed the kindest, toblest and most loving man requires a lodging with his fund and much lov. is not a Christian. "He looks abroad into the varied field Of Nature, and though poor, perhaps, compared With those whose mansions glitter in his sight, Calls the delightful scenery all his own. His are the mountains, and the valleys his, And the respinedheat rivers. His to enjoy With a propriety that none can feel, But who with filial confidence inspired, Can lift to heaven an unpresumptuous eye, And smiling say : My Father made them all. Are they not his by a peculi r right, And by an emphasis of interest his, Whose eye they fill with tears of holy joy, Whose heart with praise, and whose exalted mind With worthy thought of that unwearied love That plasmed, and built, and still upholds a world So clothed with beauty for rebellious man?" low notions and feelings, the miserable ideas its beautiful engravings have been tacked up on and conceptions of those who have no regard the cottage walls, to keep alive the memory of

Ateslevan.

Interesting Incident.

How Men Die.

It might be easily shown that the change of the Rev. John Ireland, a faithful minister of the ness, and to go forth prepared for service .-

from that."

But ere Mr. Ireland's eyes closed forever on

world which may not be so used as to contri- His words were few, but long years after he had gone they were remembered by the men

shou'd really appreciate and de cribe each other they must to some degree, possess the same sym-pathies and likings—the same style and scope pathies and likings—the same style and scope the district. A "love feast" was to be held peace, when a wild wind beat it back among the billows. There is no heaven on earth with-

er.' That man continued to pay seven days' goes forth to drive in the suburbs, without wages for six days' work, and ventured, with his carrying with him a large number of illustrated family to make an honorable profession of Chris- religious papers, to scatter by the roadside .tianity. We must, then, continue to maintain Hundreds of copies of the British Workman the absolute authority of the Divine law, and have been thus distributed, and when its intenot vacillate and accommodate ourselves to the resting and instructive stories have been read, for God and his law. You will get no good the truths itstilled. Who could look, day by day, on the beautiful picture of the "Oiled Feather," and not think of the lessons taught by "Rusty Joe," and " Polished Sam ?'

We beg of our readers who go to the coun-A number of years ago, in upper Hindcstan, try this summer, to seek spheres of real usefulmagazines and papers. Scatter everywhere the Surrounding the dying pastor's bed were precious seed of Divine truth. Feed the hun-

"Let everybody see it, That Christ has made you free; And when it sets one longing. Say, 'Jesus died for thee''' —Protestant Churchman

God Rocks Both Cradles.

The Congregationalist has this happy incibath morning, I learned that a neighboring The scene which arose when the sorrowful vent Amens. The Elder following, clinched it

angel try? His voice would falter and his lan-presentative of many preachers who weep over we like, it is dull and dead compared with his seen drifting about its golden door-steps. suge fail. What man or sngel can really de-guage fail. What man or sngel can really de-dull ears and cold hearts. Jesus wept more scribe " the rose of Sharon " whose beauty bitter tears than they because men would not gallery of p'ctures, a garner of golden sheaves, a you could only get there. We have read about make all things new; and he knows that he will glorifies the garden of God, and whose perfume come unto Him that they might have life. See studio of sculptures, a volume of tales, an orchesbalms the breath of time and the breath of time and the breates of Him in a triumphal hour. The people are fling-tra of songs, it was love that arranged, wrote, That may or may not be true, but that there is be, rather than in the world that is. Never-

A cotemporary says : It is a curious fact that

baims the the oreath of time and the oreates of eternity? What man or angel can tell us all babout "the plant of renown" under whose healing shadow olden Seers strung their prophe-tic lyres? What man or angel can tell us all by seven an or angel can tell us all by seven an or angel can tell us all by seven an or angel can tell us all by seven an or angel can tell us all be through the plant of renown" under whose bealing shadow olden Seers strung their prophe-tic lyres? What man or angel can tell us all by the plant of renown" under whose bealing shadow olden Seers strung their prophe-tic lyres? What man or angel can tell us all be through the remain-tic lyres? What man or angel can tell us all be through the remain-tic lyres? What man or angel can tell us all be through the remain-tic lyres? What man or angel can tell us all be through the remain-tic lyres? What man or angel can tell us all be through the remain-tic lyres? What man or angel can tell us all be through the remain-tic lyres? What man or angel can tell us all be through the remain-tic lyres? What man or angel can tell us all be through the remain-tic lyres? What man or angel can tell us all be through the remain-tic lyres? What man or angel can tell us all be through the remain-tic lyres? What man or angel can tell us all be through the remain-through the remain-through the remain-the existing the lite through the remain-through the remain-ter through the remain-through the remain-through the remain-ter through the remain-through the remain-through the remain-through the remain-ter through the remain-through the remain-through the remain-through the remain-through the remain-through through the remain-t about "the morning star" that shone all the soul-the moral mightiness of man-the anxiety the living galleys o'er the saves into heaven that faith, shrink back from a saying even so great . I'm dying ! Oh, how hard it is to Heasty words rankle the wound which injury ages long from Paradise to Patmos, and that of Deity. How full of mystery they are. John cades fisshing through marble diadems and fill- you read about in the books of to day. There as this :--- "for all things are yours; whether be obliged to die !" gives.

