| the Five Wounls. |  |  |  |  |  |
| :---: | :---: | :---: | :---: | :---: | :---: |
|  | bec $x \in n$ |  |  |  | "The gree of hedl will not prevail ngningt "y Church." "Hle that will not hear the |
|  |  | in the hour of alllietion. |  |  |  |
| You bid me daily come and knetio Each wonnd my sins have made. That so my heart may cherish deep | sakei beea | fiendles, homeless, desolate, alone. The | feeame if the previous | Bave no ollortunty of intrusicaly ex- amining, but whichl receiveontestimony. | 151 |
|  |  | World has rejected him Whe should he live? Life and hope, and all that the | $\begin{aligned} & \text { social life liad been fav } \\ & \text { outbreak. He mdde: ") } \end{aligned}$ |  |  |
| nond dill ion hour biv |  | world holds dear, have pawed away from him. Why should he endure the stings | cover from the named <br> parties are of forelg'l bi |  |  |
| How deem, with fools, perdition's path The broad, smooth, hell-ward way? |  |  | $\begin{gathered} \text { pant } \\ \text { pan } \\ \text { nom } \end{gathered}$ |  |  |
|  | . |  | he |  | ( |
|  |  | iour and whispers to him, "Yet a litele while. Bear tor (godse sake. 1 here is | $\begin{aligned} & \mathrm{are} \\ & \mathrm{are} \\ & \mathrm{are} \end{aligned}$ |  |  |
| Sivins tho |  | One beyond the stars who takes cognizance of every siph and ter anil heant moan. | crowded with unh ppy couples, and often the cases are disputched with unseemly |  |  |
| Nutid' heoppese herst shall ever gulty |  |  |  | Scond, 1 have the varacity of Gud. i |  |
| Hatas so tull of merit an |  |  |  |  |  |
| Imine not haste to gather | 4 |  | $\begin{aligned} & \text { daughter of a pros } \\ & \text { young woman, wh } \end{aligned}$ |  | ive |
| The treasure which will bid me tak place Upon His right that Day? |  | Thers in notud topity you or if there be | from three husbands, eac living and married to anotl |  | Who condemined Chriat -if erring, what Deernus of |
| dua liaut the dearest Wound of all |  | care for a brok en heariect wretch like you" - take away the ductine of aith, and | she has lately been married to a fourth hustand. Nor is this the only case of th. |  | people were to hear them, |
|  |  | zucide-which is becoming so common- |  |  |  |
| Ittermost of woe! I, then, coldly view that open side, |  | the hour of miser. | ped wives by the aid of the courts.? | deceived." This is eminently |  |
|  |  |  | in contracting marriago A Vermont |  |  |
|  |  |  | couple marrice on trial for six mouths argecing to get, a divorce of either party |  | is not infallible. blunders sometim |
| tor Him as He hass died |  |  |  |  |  |
| sue me but in vain? |  |  |  |  |  |
| Religious faith |  |  |  |  |  |
| htance nid |  |  |  |  |  |
| Lectur by Pit |  |  |  |  | comparioon fails. A have |
| illiant Lecture by Rishop St. Lonis, before the Les |  |  | $\begin{gathered} \text { aga } \\ \text { ago } \\ \mathrm{con} \end{gathered}$ |  | AN USERKINO, |
| biture |  | Lutherans and others-suicides are un- known. So that it is not to be attributed |  |  |  |
| the wetere Watehm |  |  |  |  |  |
| on the subjeet of the importance and |  |  |  |  |  |
| sophyy of religiour fuith. out a $a$ aense of trave resp |  |  |  |  |  |
| 1 presume to addrees you |  |  |  |  |  |
| to the rerereentative |  |  |  |  |  |
| in thein |  |  |  |  |  |
| , this grat Commow weath it come ore |  |  |  |  |  |
| (1) |  |  |  |  |  |
| tures of hape and with |  |  |  |  |  |
| the men of the |  | , |  |  |  |
| imporanoe and the phi |  |  | $\begin{aligned} & \text { tha } \\ & \text { and } \\ & \text { for } \end{aligned}$ |  |  |
| upon the legilution fand the evivi | Th |  |  |  |  |
|  |  |  |  |  |  |
| peering th |  |  |  |  |  |
| sion, ,rotect from th |  |  |  |  |  |
|  |  |  | to |  |  |
| nation. 1 speak of | And lo, I meatipeted by some uptarts name; |  |  |  |  |
| adowed | When In public it |  |  |  |  |
| ${ }_{\text {in the }}$ |  |  |  |  |  |
| tative and exponent of this phil |  |  |  |  |  |
| posess the genius | Wi |  |  |  |  |
|  | me. |  |  |  |  |
| Clory nd entudatuel the | Nour [see set my heart upon nothing, you |  |  |  | must be unering to be thal. Piou the |
| ${ }_{\text {I }}^{1}$ oully ${ }^{\text {apech th }}$ | And the whaturat |  |  |  |  |
|  | $\xrightarrow{\text { Th, }}$ |  |  |  |  |
| le detetrinit |  |  |  |  |  |
|  |  |  |  |  | loe infllithe There is a collection of |
|  | himmetf, and thy |  |  |  |  |
| the firt place to coll your |  |  |  |  |  |
|  |  |  |  |  |  |
| anything, it th | tias |  |  |  | cave sill the jud ese in their tuiteid |
|  | herits withont the iffluence of |  |  |  | (tame The authority io grent the the boly |
|  | How different the pieture |  |  |  |  |
|  | mee tie poort of iot | dis |  |  |  |
|  |  | vid the |  |  |  |
| But if it were er $y$ to determino whose | this glorious material creation aroun | did would not itit |  |  |  |
| life were in the right it would be verv easy to determine the right creed. The | Starsin hearen like the tuenched |  |  | atert it When He paselel avay, dial tie |  |
| rectitside of life is made A CRITERION OF ORTHODC | upon the great atar of cr up to the dying sun-as |  | There are those who woul |  | body of the judges of <br> HE SOTREM1: COUR1 |
| lint the rectitude of life itesti is son | Poet, , gut one muder the induen | Worse, in sickness and in health, etc, until death do us part," but until they shall de- | longs to the region of reason | $\begin{aligned} & \mathrm{He} \\ & \text { and } \end{aligned}$ | thery it is suit we Properly speaking, |
| with more t tutht, though leses popu | to look up at the hat child of damm shall | cide to leave one another or get tirel of one another. And see how alf this abuse |  | ${ }_{\text {very }}$ |  |
|  | and top roching his immotatait |  |  |  |  |
| of criuinal neglet |  |  |  |  |  |
|  |  | the old Church yas very wise in holding |  |  |  |
| dootrine of juturitioation by frit |  | age she was bethiud the ase not as a loiterer |  |  |  |
| good works to the doatrine of ja |  |  |  |  |  |
| necosary I I hould emay to prove admitting the truth of the | thei |  |  |  |  |
| revelation that faith |  |  |  |  |  |
| ment fath sfardit |  |  |  | ary under the old Jewi-h dispenation, and |  |
| and as the observance of the t |  |  | apart in order that the | neveraty in every abe mine the anthor- |  |
| mandments. Withont faith sible to please God." Ile whol | As it astorm pmssed by saying, we are iwins in death, proud sun! | and which 1 tind reqrodtued in that es? |  |  |  |
| shall ine condemned," or as King, version has it, "shall be daunei,", |  | of Sev York. Hu says, speaking of |  |  |  |
| startling ait |  |  |  |  |  |
| $\begin{aligned} & \text { Siln } \\ & \text { Sinn } \\ & \text { than } \end{aligned}$ |  |  |  |  |  |
|  |  |  |  |  |  |
| ${ }^{\text {B }}$ |  |  |  |  |  |
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|  |  |  |  |  |  |
| entertained- the perfect liberty of |  | and he gives statitioc showing that | revelation. They reeognized His work not only in the printed Soriptures before | cult |  |
| perfect libenty |  | $2,($ OO coujles are annually divoreed in |  | preent day. And without sed an anthor- |  |
|  |  |  |  |  |  |
|  | Orthate msitrut miom |  |  |  |  |
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|  |  | few nivorem nutil |  |  |  |

