

The Religious Intelligencer.

AN EVANGELICAL FAMILY

NEWSPAPER FOR NEW BRUNSWICK

AND NOVA SCOTIA.

REV. E. McLEOD,

"THAT GOD

IN ALL THINGS MAY BE GLORIFIED THROUGH JESUS CHRIST."

Peter.

[Editor and Proprietor]

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SAINT JOHN, NEW BRUNSWICK, FRIDAY, APRIL 13, 1866.

Whole No. 632.

SHERATON & CO.,

Queen Street, - Fredericton,

WHOLESALE AND RETAIL IMPORTERS OF

BRITISH AND FOREIGN

DRY GOODS,

HAVE much pleasure in informing their friends and the

public, that they have now completed their stock of

NEW GOODS

FOR THE FALL AND WINTER TRADE,

Consisting of

DRESS GOODS,

SHAWLS AND MANTLES,

FURS,

In Sable, Stone Martin, Fitch, Astrakhan, Dogskin,

Ermine—all the newest shapes—in

TIPETS, RIDING BOAS AND MUFFS.

BLANKETS,

SLEIGH ROBES,

HORSE RUGS,

AND CAMP BLANKETING.

Grey and White Cottons,

COTTON WARPS,

Ticking, Stripe Shirtings,

AND SWANSDOWNS.

PRINTS—fast colors,

AT TWELVE CENTS A YARD.

OSNABURGS,

STRIPED BAGGING,

AND HOLLANDS.

CARPETINGS,

IN TAPESTRY (2 and 3 ply),

WOOL, HEMP AND STRAW.

CURTAIN DAMASKS AND TRIMMINGS,

WINDOW POLES AND CORNICES,

CLARK'S 6 Cord 200 Yd. REELS,

At 30 Cents a Dozen.

Goods charged to Wholesale Buyers at Saint John

Price.

Our stock of COTTON GOODS have all been pur-

chased before the late advance in prices, and are now worth

more than we are selling them for.

An inspection is respectfully solicited.

SHERATON & CO.,

Queen Street, Fredericton.

NEW GOODS

FOR FALL AND WINTER TRADE.

JOHN THOMAS,

Feels it a pleasing duty to present his grateful thanks to

his friends and the public generally, for the increased

support for the last three years, and trusts that unflin-

ting personal attention in every department will insure a

continuance of that confidence it is his desire to merit and

maintain.

The Stock of Goods

FOR THE PRESENT SEASON,

Is now Complete in every Department.

With a full variety, comprising several lots, bought at

LESS THAN REGULAR PRICES.

DRESS GOODS

In all the New Materials at present worn.

THIRTY PIECES PLAID LUSTRES,

Good value, at 12 cents.

WOOL SHAWLS—A LARGE VARIETY,

In Shepherd Checks, Tweeds, Cloth, and Blanket

Wrappers.

FLANNELS,

In White, Grey, Red, Blue, Yellow, and

Fancy Crinoline.

Of these we have received 75 pieces, bought at last year's

prices.

DOMESTIC GOODS—A large Stock.

PRINTS IN EVERY VARIETY,

Fast Colors—from 12 cents.

FURS,

WARRANTED NEW.

In Mock Ermine and Martin Blankets and Horse Rugs.

We purchase all Goods for Cash, in the best market,

from first class Merchants, in such quantities as to get

them at the lowest prices, which enables us to offer

Superior Inducements to Customers!

Goods sold by the piece for Cash, at St. John

Wholesale prices.

OUR MOTTO IS

QUICK SALES AND SMALL PROFITS

JOHN THOMAS,

Fredericton, Nov. 16, 1865.

The Intelligencer.

SECRET SINS DRIVEN OUT BY STINGING

HORNETS.

A Sermon delivered on Sunday Morning, Jan. 28th, 1866,

BY C. H. SPURGEON,

At the Metropolitan Tabernacle, Newington.

(Continued.)

"Moreover the Lord thy God will send the hornet among

them, and destroy that are left, and hide themselves from

the first, and the last, and the hornet will destroy them."

I. And first, dear friends, SINS WHICH ARE LEFT

AND HIDDEN.

John Bunyan very wisely describes the town of

Mansoul after it had been taken by Prince Im-

manuel. The Prince rode to the Castle, called

the Heart and took possession of it, and the whole

city became his; but there were certain Diabol-

onians, followers of Diabolus, who never quitted

the town. They could not be seen in the streets,

could not be heard in the markets, never dared to

occupy a house, but lurked about in certain old

dens and caves. Some of them got impudent

enough even to hire themselves out for servants to

the men of Mansoul under other names. There

was Mr. Covetousness, who was called Mr. Prudent

Thrifty, and there was Mr. Lasciviousness,

who was called Mr. Harmless Mirth. They took

other names, and still lived here, mulling about

in holes and corners, and only coming out on

dark days, when they could do mischief and serve

the Black Prince. Now in all of us, however

watchful we may be, though we may set Mr. Fry

Well to listen at the door, and he may watch, and

my Lord Mayor, Mr. Understanding, be very

careful to search all these out, yet there will re-

main much hidden sin. I think we ought always

to pray to God to forgive us sins that we do not

know anything about. "Thine unknown agonies,"

says the old Greek liturgy; and there are un-

known sins for which those agonies make atone-

ment. Perhaps the sins which you and I confess

are not the title of what we really do commit.

Our eyes are not sufficiently opened to know

the heinousness of our own sin, and it is possible

that if we could fully know the extent of our own

sinfulness it would drive us mad. It is possible

that God in mercy suffers us to be somewhat blind

to the abominable acuteness of sin. He gives

us enough of it to make us hate it, but not enough

to drive us absolutely to despair. Our sin is ex-

ceedingly sinful.

Now, allow me to suggest that among the sins

which lurk in us there is the old one of unbelief.

You have had a very great deliverance, my dear

brother, and you think you have no more unbelief

left in you. You do not know that old villain

Unbelief is never to be taken by the heels, or if he

be put in the stocks, he soon manages to escape

and get his liberty. You will have unbelief this

very afternoon, if you happen to meet with a

trouble, and though now you say, "I never can

stagger at the promise through unbelief," I should

not wonder but what a little depression of spirits,

perhaps weariness in God's service, might make

you to be as doubting as ever you were in your

life. Do not harbour the pleasing delusion that

your unbelief is dead. It is hidden, but it will

come out again.

Especially among those lurkers I must mention

pride. Oh, we think "How could I be proud?"

Why I—I have been through such an experience

of my own weakness and sinfulness that I cannot

be proud!"—little thinking that all the while we

are talking we are saying about the proudest thing

that we could possibly say. I talked once, I re-

member, with a man who thought himself a very

eminent Christian. He told me that what with

affliction and experience the Lord had wiped pride

completely out of him. I said, "He must have

hit you very hard, brother." I thought while he

was talking he was the incarnation of pride, but

I did not recollect that I myself was probably quite

as bad for thinking I should not like to have talked

as he did. Pride is such a cunning thing; it likes

to wear the robes of a prince, but it is satisfied to

wear the rags of a beggar if it cannot. So long as

it may get into our hearts, it cares not what shape

it assumes. That detestable sin of pride, we can

footmen; and when we fancy such and such a

friend behaved ill in deep affliction, it were well if

we remembered ourselves often, lest we also should

repine, for discontent may be one of the sins lurking

in our soul.

Moreover, idolatry is a sin often found there.

You do not know that you idolize your child, and

then you will find it out. You do not know that

you idolize your substance; but if it were gone,

and you had to give it up, and were ready like

Job's wife to say, "Curse God and die," you would

then discover that it was your golden calf. Idolatry

has been the sin of all ages and all times.

Those dear children of God, whose hearts should

test of Jehovah and Jehovah alone, have need to

keep careful watch, lest at the same time they in-

dulge self-confidence, which is only another form

of idolatry—the worship of ourselves instead of

God. Let us beware lest we indulge in self-satis-

faction, and think that our righteousness is some-

thing satisfactory after all. It is a blessed thing to

find idolatry out, but it will hide itself if it can.

It is well to consider the question, "How is it

these things hide themselves in us? Other people

find them out—how is it we cannot find them?"

It is certain that you can detect your own. The

lookers on often see more than the players, and

when we approach nearer. The fact is that partial-

ity, and makes us blind to our own imperfec-

tion, and makes us see the mote in our brother's

eye though there is a beam in our own. In many

cases this ignorance arises from want of search; it

is not pleasant work to seek out faults—"take us

the foxes, the little foxes that spoil the vines." It

is not easy work; we do not like finding out sin.

Too many of us are lazy about religion; you do the

work of God deceitfully, you do not search your

hearts with candles and try yourselves as with

crucibles—as in a furnace you are not purified

seven times over, and so sin escapes for want

of hearty search to find it out. Besides, sin is so

subtle, it changes its shape. If Satan cannot

subtly us from above, he will do it from below; if

he cannot assail us in the head, he will seek to

cast us down by tripping us with the foot. Sins of

every form, and shape, and hue come upon us, and

sin we shall fall into another. Often in aiming

to attain to a virtue we have overshot the mark, and

gone into a vice. We have wanted to honour God

and humble ourselves, and then we have grown

mean in spirit. We wanted to be noble and bold,

and then we have grown hesitating. We wanted

to be loving, and then we grew to be falsely char-

itable, tolerating sin. We wanted to be stern

against sin, and then we have grown bitter against

friends who have fallen into it. We mistake the

narrow road, and break the hedge either on the

right hand or on the left. It is the subtlety of sin

that makes it so hard for us to find it out. Be-

sides, beloved, we have fallen into the bad habit of

comparing and contrasting ourselves with others.

We are constantly indulging in the supposition,

"Oh, well, I am better than some." We look at

our fellow Christians and see their inconsistency

and say, "Well, I do not do that." That Phari-

sai prayer is very common even among Chris-

tians I am afraid, "Lord I thank thee that I am

not as other men." The preacher himself, though

he might preach humility to you, sometimes gets

comparing himself with other preachers, and his

hearers, he doubts not, do the same. Oh, you

think, "I am more quick in God's work, more

earnest than some Christians; I wish they would

wake up too!" but, while we are comparing them,

we are really laying a flattering unctiousness

on our souls, by supposing we are much better, and

that we have cut off so much of our own sin.

Oh, beloved, take heed of comparing yourselves

with others, for this is not wise. Come to Christ

and look at him, and then your faults will be ap-

parent. View his perfection, and in the light of

that your own infirmities will soon be discovered;

but if you look at your brother's righteousness,

which is but little better than yours and perhaps

not so good, you will be apt to get proud and

lifted up, and so fall into sin.

I shall not, however, enlarge upon this point.

There are, no doubt, in all of us Canaanites still

desire of one who dreams to be brought within

the reach of Satan's influence, and yet feels that

his ways are not in his own hands, but subject to

Divine orderings and guidance? We would not,

for a moment, have the Saviour's wording of the

petition changed, so as to present a different phase

of thought, as though he did not know how he

expressed it. No, he had himself been tempted

of the devil. He knew, as no one else knows,

the power of Satan's wiles. He acknowledged,

too, the doctrine of a special, superintending, al-

ligning Providence, suffering not even a sparrow

to fall to the ground contrary to his will. And

from such a standpoint he taught us to pray, and

would have us pray, "Lead us not into temptation,

but deliver us from the evil one." It is an ac-

knowledge of submission, on our part, to

Divine guidance, with the request that that