NEW BRUNSWICK AND NOVA SCOTIA. AN EVANGELICAL FAMILY NEWSPAPER FOR VC

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"THAT GOD IN ALL THINGS MAY BE GLORIFIED THROUGH JESUS CHRIST." Peter.

Editor and Proprietor.

Whole No. 695.

Vol. XIV.-No. 19.

SAINT JOHN, NEW BRUNSWICK, FRIDAY, MAY 10, 1867.

The Intelligencer. ALBION HOUSE. SOUL MURDER-WHO IS GUILTY ? APRIL 27, 1867. (Concluded.) But these are things of which the ungodly NEW GOODS. have their share, and therefore I come now to talk a few quiet words to the Christian only. I want to single out those brethren and sisters who love Imported direct per Steamships Pan-

theon, Thames, Acadia, and Ship New Lampedo.

Comprising a large Stock for the present God to be instrumentaly their salvation ? Though season, personally selected, in the best English Markets.

40 Cases and Bales BEING NOW OPENED. A large lot of PRINTS, DRESS GOODS, Coburgs, Lustres,

there are systems of trading which for no justifi- idlers, like the mixed multitudes that came out of sentiments of gratitude and love which constrain to investigate the matter they found that the able reason involve the keeping away of the men Egypt with the children of Israel. If such be it to live in harmony with the will of its great stranger was dreadfully ill, suffering the most employed from a place of worship; now when present now, the Lord send the darts of conviction benefactor. these men are lost, I ask at whose door will their through them. If you are his people, I hope you This inward, supreme, governing love to God, parently without any consciousness of what was blood lie? Who had the profits of their labour? have the grace to receive the rebuke in the spirit as the embodiment of moral perfection, is the true occurring around him. Everything that kindness Who fattened on their gains? Who sucked the in which it was sent to you and profit by it. If life of the soul, and fits it for all the activities and and experience could suggest was done to relieve "Deliver me from blood-guiltiness, O God, the God of my salvation: and my tongue shall sing aloud of thy righteous-ness."—Psalm li. 14. "Deliver me from blood-guiltiness, O God, the God of my salvation: and my tongue shall sing aloud of thy righteous-ness."—Psalm li. 14. "Deliver me from blood-ness."—Psalm li. 14. "Deliver me from blood-salvation: and make a profession of Chris-ness."—Psalm li. 14. guiltiness, O God, thou God of my salvation." tianity ? but if you have been saved, do ask to be and looks at the amazing glory of the God-head In the midst of this treable and anxiety, at an

rebuke, but take it quietly, is there no sin there ? any of you to make. He says, first of all, if God scraph's tongue to celebrate his praise. When I see my neighbour going into sin, and will deliver him he will sing. And I vow I will. have an opportunity of speaking and do not, is If I am only able to say as George Fox said, when overspreads the soul, adjusting all its parts to one stranger, the particulars of which he proceeded to the Lord, and who are saved from the wrath to come through him, and I want to say to you, Do you not think that you and I may have been guilty of the blood of souls, though we are set by we are the lights of the world-and the salt of the earth, yet may we not have been darkness, and salt that has lost its savour ? Answer, I pray you

such questions as these. May we not have bloodbrethren, shall we be clear ? guiltiness laid to us from neglect of family duties ? I fear that this is one of the sins of the age. The of you? Some have a way, not only of doing no preached it as earnestly as I ought?" and many a to ask what is God's will? what is right? what powered by God to work miracles, even to the Puritans were noted for the care in which they brought up their children; they never fell in the fault of sparing the rod, but their children were catechised every sabbath, were prayed for and wept over, and the Puritan household was a very who doubt the possibility of the conversion of minister will be an everlasting wonder ! heaven upon earth. But oh, if some of us see our

little ones, and will ask knotty questions, and raise Then it is said, "My tongue shall sing aloud." Jesus, the soul wraps its chief affection around ed if they were quite sure they could perform all children running into sin, and growing up to be thoughtless, careless, and giddy, what can we say, difficult points to perplex those who have but lately Oh yes 1 indeed who can sing in any other style Him who made it, and asks earnestly for God's they proposed to. "Oh, certainly ! not a doubt who shall be to blame? Are there no Elis here found Christ. They delight to insinuate that the if such a mercy as this is afforded us? If indeed will, for God's glory in the direction and in the of it. The Lord has commissioned us expressly convert's joy is nothing but more excitement, and we be found faithful, we will not sing in a whis- measure of its emotions. It loves what God to work miracles, in order to prove the truth of who have only said to their children when they they do all they can to thrust seeking souls into per. If we have discharged our conscience, and pleases it should love, and strives to love as God the prophet, Joseph Smith, and the inspiration of Alpaccas, who have only said to their children when they have done wrong, "My sons, why do ye so?" but despair. Unlike the Master, who never broke the no man can say, "Thou hast been unfaithful to pleases it should love. have let them go unchastised. Remember the bruised reed, they break all they can, and, unlike me," our tongue shall sing aloud. But note the Its first efforts, of course, under the impulse of for all your neighbors, that in the presence of a . character of Hophni and Phinehas, and the meshim who never quenched the smoking flax, they subject, note the subject! It does not say my this spiritual, loving life, are feeble. Its first de- multitude we may bring the dead man to life, and sage of Samuel concerning them. "Thus saith would, if they could, quench even those that have tongue shall sing aloud of my faithfulness, my in- lights are feeble. The first outflowings of its love that the Lord and His church may be glorified of the Lord, I will do a thing at which both the ears begun to blaze. Is there uo guilt here? Are tegrity, and my earnestness. Oh no! When I toward Christ, though they may flash .nd sparkle all men." of every one that heareth shall tingle : I will there none such in this house? I know there are. have done my best, when I am delivered from all like the mountain-spring in the sunbeam, are but The farmer, after a little consideration, agreed judge the house of Eli because his sons made May they have grace to feel the sin and to plead blood-guiltiness, and my tongue begin to sing it a little rippling stream. Though they may leap to let the miracle-workers proceed, and, as they themselves vile, and he restrained them not." shall not sing of anything but thy righteousness, and bound with gladness, they are still small. desired, sent his children to his neighbors, who, Let us take heed, lest God bring the like on us. Unhallowed levity about divine things is another THY RIGHTEOUSNESS, THY RIGHTEOUSNESS. We Though they may seem clear as crystal, and all- attracted by the expectation of a miracle, flocked for mercy ! Oh, sirs, it is no small charge to be a parent, and home-born sin. Do we never trifle about God's cannot sing of ourselves, we must sing of the beauteous in their pureness, yet they are shallow to the house in considerable numbers. The Morto neglect that charge brings no small guilt upon Word? Are we not tempted to joke and utter a finished work of a precious Saviour. "Ah !" said and of a span's breadth. But as they go on they monite elders commenced their task by kneeling us. When I see so many children of Christians silly jest when it would have been in place solemn- one to a dying saint, "Ah !" said he, "Do not swell-they deepen-they widen. They may have and praying before the body with uplifted hauds ly to have urged a warning? I fear me, breth- tell me of that, I am thinking of how Jesus Christ less of sprightliness, but more of strength. and eyes, and with most stentorian lungs. Beturn out worse than others, when 1 find some of the sons of ministers among the ringleaders in sin, ren, and fear sorrowfully, that many of us who said, 'It is finished.'" This is solid comfort for They may have less of clearness, but it is be- fore they had proceeded far with their prayers, a what can I do but pray that I may sooner die ought to know better are verily guilty here. our souls. We must come as sinners still. I cause they have more of depth. than have such a curse fall upon myself? If any To trifle with eternal things is no small crime. would to have some such verse sung over my dead of us have neglected home duties, let us beware But here is a point upon which I would speak body as was sung over dear Rowland Hill, when lest we have the blood of our children laid at our more earnestly still : how often have we withheld they buried him under his pulpit at Surrey Chapel. Have we not often neglected the souls of seekors prayer concerning others? We know they are He had asked them to sing the hymn in distress who would become very glad of our atperishing, but we do not pray for them ; we are "Jesus, Thy blood and righteousness My beauty are, my glorious dress;" conscious that their state will be one of woe, but last Tuesday, a brother who was, I think, the best vet no tears flow from our inhuman eyes, and our and that verse was sung slowly and solemnly, man among us, made a confession of cowardice, spirits are not affected. Neglected closets, I shall "When from the dust of death I rise, and we all looked at him and could not understand call upon them to speak against us. I shall leave To take my mansion in the skies, E'en then shall this be all my plea, 'Jesus hath lived and died for me.'" how he could be a coward; for a bolder man I do our want of prayer in private to be a matter of not know. He told us that there was a man in personal confession; but I am afraid that after Yes, we shall sing and sing aloud too, but we ing joys, and sing many a broken, faltering note, his congregation who was a wealthy man. . If he having thought it over we shall feel we have been ere it can be attuned fully to the new song, mahad been a poor man, he would have spoken to shall not sing of our goodness, but of the rightguilty of blood. tured to the stature and strength of an angel, and Then there is a general want of earnestness es- eousness of our dear Redeemer. be able to "mount up with wings as eagles."-pecially chargeable upon us who are ministers. Now, poor sinner, what do you say of Christ's That I should ever have preached to you as I have righteousness? Do you not see that you are Christian Freeman. last, one of the members happened to say to him, sometimes done ought to break my heart, and guilty of many sins? Oh that you may have "Mr. So-and-So have you found a Saviour ?" and Respectfully soliciting your patronage, bursting into tears, the man said, " Thank you for that some of you should teach in the Sunday grace to confess them ! But the righteousness of speaking to me; I have been in distress for months school as you do teach ought to cause you deep Christ can wash away all sin, and however black regret, and that you should go even about tract and foul we may have been, we have but to come and thought the minister might have spoken to distributing in so cold a manner as you sometimes to the fountain filled with blood, and if we wash me. Oh, I wish he had; I might have found peace." I am afraid, that often and often you do should make you smite upon your breasts. Oh there, we shall be white as snow. The Lord give good people have sinners convinced of sin sitting if we were half as carnest to serve God as others us such a washing, and we will sing aloud of his by the side of you, and when in the place of worare to win gold, what success we might expect! righteousness. ship, and when the sermon is over, you ought to And we have not had it because of our want of THE DIVINE MAGNET. get a word with them-you might be the means earnestness ! Deliver us from blood-guiltiness, O of their comfort-but you forget it, and you go With guilt pressing upon our consciences, and God 1 your way. Now, is this a thing to be forgotton, II. In the second place, let us make AN EARNEST with sin enthroned in our hearts, it is evident as if it were no great offence ? Let me give you CONFESSION. Let us not deny our responsibility, that the soul needs pardon and renewal. Witha picture which may set it forth. See yonder or we shall be like Cain, who said, "Am I my out these it must necessarily perish; and for these poor wretches whose ship has gone down at sea, brother's keeper ?" Shun a Cainish spirit. Let God has made ample provision. Both nature and they have constructed a poor tottering raft, and us not try to shift the responsibility on to God's revelation concur in testifying to the infinite love have been swimming on it for days; their supply shoulders by saying, "God's decree will be fulfil- of God. According to their teachings, his love is of bread and water is exhausted, and they are led ;" that is true, but divine sovereignty is no ex- a tide which rises and never ebbs ; a sea without famishing, they have bound a handkerchief to a ense for human negligence. Let us feel, "We are a bottom or a shore. No line can fathom it; no pole and hoisted it, and a vessel is within sight. guilty here," and do not let us murmer, " Well, drafts of the needy on earth or in heaven, for time The captain of the ship takes his telescope, looks we have a right to do as we like ; it is a voluntary or for eternity, can exhaust it. at the object, and knows that it is a shipwrecked work." It is so; but, brethren, we are debtors Out of this love has sprung a wonderful scheme crew. "Oh !" says he to his men, "we are in a unto the Jew and Gentile. Loved with such mer- for the salvation of man. It consists in the fact hurry with our cargo, we cannot stop to look after ey as that which we have received, we ought to of God, because of the tender yearnings of his an unknown object; it may be somebody perishing, have done more for souls, and we are guilty be- own compassionate heart, having given his Sonand it may not be, but however, it is not our busicause we have not done it. Let us not soothe his only Son-his only begotten and well-beloved ness," and he keeps on his course. His neglect ourselves with, "Well, we must do better in the Son-to take upon himself the nature of man in future." Look to the past-how canst thou undo its humblest condition, and therein bear our sins is much the same case, only it is worse, because you that? And the souls that have gone, past recall, upon the cross, and die the just for the unjust, deal with immortal souls, and he only deals with down the cataract of death-what canst thou do and the innocent in the room of the guilty. In bodies which he suffers to die. Oh, my brother, for them ? Bestir thee, bestir thee for the tuture ; this was manifested the love of God towards us, London ?" I do implore you before the Lord, never let this for there thou canst do much, but for the past because that God sent his only begotten Son into sin lay at your door again; but if there be one what is to be done but weep! Let us make a the world, that we might live through him. who is impressed, and needs a word of comfort, clean breast of it when we are alone, and solemn- Herein is love-not that we loved God, but that fly on the wings of mercy to such a soul, and help ly confess that we have been guilty of the blood of he loved us, and sent his Son to be the propitiato cheer him as God enables you. tion for our sins. That must assuredly have been May we not be guilty, in the next place, of souls. neglecting to warn many that are not impressed ? III. In the third place, our text has in it AN love infinite—love unsearchable—love surpassing say, 'Now what is the road to Christ?' and then die there at a particular hour, when they would inegreeing to warn many that are not impressed in the state of the intervention of the and knew, as he went staggering forward, that in observe it is addressed to God. It is not a resolu. give Jesus to die for us, "while we were yet a few minutes he would go over the edge and be tion made in his own strength, but it is addressed sinners." Here was the greatest miracle of love. plunged into eternity, if I did not shout out and to God. " Deliver me, O God." You observe Here was its most stupendous achievement-here warn him to draw back, I should feel when he fell that it is addressed to the God of salvation. It is its most brilliant victory-and here its most cost-I had a share in his death. When thou hearest a his prerogative to forgive; it is his very name and ly and precious offering. Seeing us fallen,-obfuneral bell toll for a neighbour, can you say, "If office to save those who seek his face. Let us go uoxious to the curse of the law-exposed to its that soul be gone to its last account, I did at least to the God of salvation. Better still, the text calls dreadful penalty-guilty of innumerable sins, and tell him of the way of mercy ?" Nay, I fear me him the God of my salvation. Yes, blessed be his deserving of as many deaths-yet how it yearns there are many now slumbering in the sepulchre name, guilty as I am I am saved : though the to save us. How did it heave and pant, and strive whom you can never wain now, but whom you blood of others once lay at my door, and my sin and pause not, until it revealed a way infinitely ought to have warned, your brothers, your sisters, hnmbles me, yet through Jesus precious blood I safe for God and man; securing glory to every divine attribute in the highest degree, and happiyour own children, your next door neighbours :] can rejoice in the God of my salvation. they are gone, gone whence they never can return, Then look at the word " Deliver." It has two ness to the creature immense, unspeakable, and but among the things they will have to say at the meanings. "Deliver me from the guilt of the eternal. That God should punish the innocent day of judgement will be this, that they can bear past-whatever I may have been in the years for the guilty-that he should exact the blood of witness against you that you never warned them gone by forgive it, but Lord, deliver me from the his Son to cancel the guilt of rebels-that he to flee from the wrath to come. O God, we are power of it for the future." If I am a minister, should lay an infinite weight of wrath on His soul all guilty here. "Deliver me from blood-guilti- Lord make me more prayerful; if I am a Sunday- in order to lay an infinite weight of love on ours school teacher, help me to teach the caildren as -that He should not only give his Son, but ness, O God, thou God of our salvation." Further, have we not been guilty of the blood though they would be dead before we met again; should bruise him, put him to grief, afflict himof souls by exposing them to danger? When a if I am a father or a mother, help me to instruct should make his soul an offering for sin. This! father puts his boy apprentice, if he only cares my dear children as though their salvation rested this! is love unfathomable-unscarchable-unabout his worldly gain, and not about his soul's upon me; if 1 am a neighbour, let me not neglect measurable-a love which passeth knowledge ! interest, I cannot acquit him, nor will God acquit the street, or court, or lane where I live; if I am This love, bursting from the heart of God, and him. Parents have sometimes put their girls to a citizen, let me not neglect the claims of those revealing itself in the tears and agonies and death eaten, the farmer, who appeared to be a jovial, school and their boys to trades where if they had who live in the same city with me; If I am a of the Lord Jesus Christ, constitutes the burden warm-hearted, humorous, and, withal, shrewd old obtained any good it would have been a miracle, Christian, do not let me be a dark lantern, do not of the gospel, and tends to drive despair from the man, passed several hours in pleasant conversaand where if they met with mischief it was only suffer me to be unsavoury salt. Some of you pro- human heart, and inspire it with confidence and tion with his guest, who seemed to be very ill at what they might expect. Now it is according to fessors are of no use to anybody. I know some hope. Through this love and by it we are invited ease, both in body and mind; yet, as if desirous law that if I expose my child to the cold and it professing Christians who hoard their money just to partake of pleasing his entertainer, replied courteously voice. And a stranger they will not follow, but perishes through my exposure I am punished; sure- as if they did not owe Christ anything. They ness, and peace. When we believe sincerely and and agreeably to whatever was said to him. will flee from him; for they know not the voice ly it must be so with sin. So with our servants, never give to the cause of God, and their gold and cordially the delightful messages it brings, we hear Finally, he pleaded fatigue and illness as an ex- of strangers." Jesus said : 4 I am the Good Shepour neighbors, and workpeople, if we expect them their silver are red with blood, the blood of those the voice of God saying unto us, "Son, daughter, cuse for retiring to rest, and was conducted by the herd, and know my sheep, and am known of to do for us what we would not do for ourselves who might have had the gospel preached to them be of good cheer, thy sins be forgiven thee." farmer to an upper chamber, where he went to mine."- The Standard Bearer. we are guilty of their sins. Some here may pos- if there had been the means of sending it. I And the gracious assurance that our iniquities are bed. About the middle of the night the farmer sibly be carrying on unnecessary trades which re- know others who come in and out, and occupy forgiven, and that the blood of Christ cleanseth and his family were awakened by the most dread- in very successful efforts to promote revivals throughquire working men to toil all the Sabbath day seats and sing and pray as others do, and take no us from all sin, melts the soul into genuine con ful groans, which, they soon ascertained, proceed- out the country. A wide-spread work is in progress. (works of necessity, of course, I speak not of); but | part in the work of the church, who are meless | trition and penitence, and awakens within it the | ed from the chamber of the traveller. On going | The laborers co-operate with the pastors.

Sinte Minen cer,

Christian, do you not think that sometimes you delivered from the great sin of blood-guiltiness. in the sufferings of redeeming love. Its richest, early hour in the morning two travellers came to may have been guilty from unholy conscience? IV. The psalmist ends with a COMMENDABLE purest joys are when it is so filled with its views the gate and requested entertainment. The farm-When I hear God's name profaned and offer no vow. It is about the only vow that I can advise of Christ that it longs for an angel's harp and a er told them that he would willingly offer them

that silence without blame? When I go up and he was dying-honest Quaker as he was,-" I am another, and the whole to God, the great central relate to them. They appeared to be much surdown the street, and meet people in my ordinary clear,"-oh if I can say, "I am clear," I will sing object of uttraction, is the soul acting as it was prised and grieved at the poor mans calamity, and avocation to whom I might speak of Christ and indeed. It is enough to make any man sing if he made to act, or coming into harmony with the never do; when they perish, shall I be clear? Oh can be minister to such a congregation as this and moral universe of God, and sharing its blessings. This of course, the farmer readily granted, and the thousands that some of us come in contact be clear. Sometimes when I have gone down out The difference between spiritual life and spirit- conducted them to the chamber in which lay the with, and yet leave them as if we had no care of the pulpit, and somebody has said, "There are ual death is this: Under the dominion of spirit- dead body. They looked at it for a few minutes about their eternal state! Shall we be clear, six or seven thousand people without excuse be- ual death, the man loves what he pleases to love in silence, and then the elder of the two gravely cause they have heard the gospel," I have said, and as he pleases to love. He does what he pleases told the farmer that they were elders of the Church May not another sin also be charged upon some "Yes, it is so," but I have thought, "Have I to do, and as he pleases to do, without stopping of Jesus Christ of Latterday Saints, and were emgood, but doing a deal of mischief by their harsh time it has made me toss on my bed to think of is wrong ? how has God made me ? for what has extent of raising the dead; and that they felt conversation to young beginners. I have known the responsibility of this mass of human beings, God made me? He just throws himself careless- quite assured they could bring to life the dead elderly professors who, instead of encouraging the and the twenty thousand or more who regularly |y and recklessly upon the objects around him, man before them.

acute pain, and uttering the most doleful cries, ap-

hospitality, but just now as honsehold was in the This life of love, hid with Christ in God, which greatest confusion. on account of the death of a

young, would seem as though they would snap read the sermons as they come from the press. and loves and serves them, and excludes God, his The farmer was, of course, considerably astonthe child's head off, if it spoke of divine things; Who is sufficient for these things? Truly a saved Creator and Saviour. But, on the other hand, ished at the quality and powers of the persons under the dominion of the law of life in Christ who addressed him, and rather incredulously ask-

New Dress Fabrics, Black and Coloured SILKS, Printed Muslins, PARASOLS, with Carved and Club Handles,

SILK UMBRELLAS,

Straw Hats, in Black and White.

Newest Style Bonnets, Beaded. RIBBON, BLONDS, FLOWERS, Crystal Trimmings,

door.

BELT CLASPS and PEPNHAM BELTS, tention? At our meeting for prayer and fasting quite new.

Shawls and Mantles

in Peplum Style, quite new.

With a large variety of other Goods, which him about his soul; but, being a wealthy man, he will be sold at prices that cannot be equal- thought it would be taking too much liberty. At led in this Market.

JOHN THOMAS.

Fredericton, May 3, 1867.

New Advertisements.

CARPETING CARPETING.

SHERATON & CO., Queen Street, Fredericton, has murdered those who died on the raft. Yours

Respectfully invite the attention of purchasers to their Stock of

CARPETINGS CONSISTING OF

The little bird, just fledged, flutters from its the house for a few minutes, and then returned nest with chirping and gladness. But it must and waited patienly by the bedside for a few warble many a solitary, broken note, it must take minutes until the prayer was finished and the many a blundering, devious flight from bush to elders were ready to perform the miraele. Bebush, from field to field; and then it can go up- fore they began he respectfully said to them that, wards; then it can wing its way straight and with their permission, he wished to ask them a strong; then it can utter its song, rich and clear. few questions upon the subject of their miracle. So the soul, just brought into " newness of life, They replied that they had no objection. The -the life that links it with God and eternity- farmer then asked :

must make many an effort in unpracticed weak- "You are certain you can bring this man to life ness, and glean up many imperfect and fluctuat- | again ?"

" We are."

"How do you know that you can?"

"We have just received a revelation from the Lord, informing us that we can."

" Are you sure that the revelation was from the Lord ?"

"Yes, we cannot be mistaken about it."

"Does your power to raise this man to life depend upon the particular nature of his disease, or could you bring any dead man to life ?"

"It makes no difference to us ; we could bring any corpse to life."

"Well, if this man had been killed and one of his arms cut off, could you bring him to life and also restore to him his arm?"

"Cortainly; there is no limit to the power given to us by the Lord. It would make no difference even if both his arms and legs were cut

"Could you restore him if his head had been

"Certainly we could."

"Well," said the farmer with a quiet smile up-"Yes, they were good, as far as that goes; but on his features, "I do not doubt the truth of what such holy men assert; but I am desirous "Will you tell me why you think it was a poor that my neighbors here should be fully converted, by having the miracle performed in the complet-"Because," said he, "there was no Christ in est manner possible; so, by your leave, if it makes no difference whatever, I will proceed to cut off

Accordingly he produced a huge and wellsharpened broad-axe from beneath his coat, which he swung about his head, and was apparently " Don't you know, young man, that from every about to bring it down on the neck of the corpse ; tion, and declared that he would not have his head cut off for any consideration whatever.

"Ah !" said the old divine, "and from every | The company immediately seized the Mormons, of the Scriptures-that is Christ. And, my dear | dead man was a Mormon elder, and that they had great metropolis-Christ. And," said he, "I miracle that would astonish everybody. The have not yet found a text that has not a road to farmer, after giving the impostors a severe chas-

"A poor sermon !" said the young man ; " it "Ay, no doubt of it."

the text a very good one." "Oh, yes," said the old preacher, " very good off.

"Well, then, why do you say it is a poor ser- cut off ?"

mon? Didn't you think the metaphors were appropriate, and the arguments conclusive ?"

still it was a poor sermon."

sermon?"

"Well." said the young man, " Christ was not the head of this corpse. in the text; we are not to be preaching Christ

So the old man said."

town, and every village, and every little hamlet in when, lo and behold ! to the amazement of all England, wherever it may be, there is a road to present, the dead man started up in great agita-

"Yes," said the young man.

text in Scripture there is a road to the metropolis | and soon made them confess that the pretended brother, your business is, when you get a text, to sent him to the farmer's house with directions to Christ in it. If I should, I would make one. 1 | tisement, let them depart to practise their imposiwould go over hedge and ditch but I would get tion in some other quarter. at my Master, for the sermon cannot do any good unless there is a savor of Christ in it."- Christian Messenger.

PREACHING CHRIST. A young man had been preaching in the presence of a venerable divine, and after he had done, he went to the old minister and said : "What do you think of my sermon ?" "A very poor sermon, indeed !" said he.

took me a long time to study it."

"Why, did you not think my explanation of

always; we must preach what is in the text."

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A MORMON MIRACLE.

is related in a volume published by Dr. Bennett on Mormonism. It is explanatory not only of Mormon but of Popish miracles, which are both of the latter :

farmer in one of the Western States found a re- But the poor animal, not knowing the "voice of spectable looking man at his gate who requested a stranger," would not go to him. In the meanpermission to pass the night under his root. The time, the other man, who was in an adjoining hospitable farmer readily complied. The stranger room, growing impatient, and probably suspectwas invited into the house and a good and sub- ing what was going on, gave a kind of " chuck !" stantial supper placed before him. After he had upon which the sheep bounded away toward him

THE SHEEP KNOW HIS VOICE .- Not long since, a man in India was accused of stealing a sheep. He was brought before the judge, and the supposed owner of the sheep was also present. Both The following account of an intended miracle claimed the sheep, and had witnesses to prove their claims, so that it was not easy for the judge to decide to which the sheep belonged.

Knowing the customs of the shepherds, and the habits of the sheep, the judge ordered the sheep arrant impostures as has been frequently shown to be brought into court, and sent one of the two men in another room, while he told the other to Towards the close of a fine summer's day a call the sheep and see if it would come to him. at once. This "chuck" was the way in which he had been used to call the sheep; and it was at once decided that he was the real owner. Thus we have a beautiful illustration of John x. 4, 5: "And the sheep follow hith ; for they know his

The Scottish Evangelistic Association is engaged