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JOSEPH McLEOD,

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

SAINT JOHN, NEW BRUNSWICK, FRIDAY, AUGUST 23, 1867.

Editor and Proprietor.

Whole No. 710.

GOODS.

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JOHN THOMAS. Fredericton, May 8, 1867.

The Intelligencer.

A SERVANT OF CHRIST.

BY REV. THEO, L. CUYLER,

When the British sovereign issues a royal pro-clamation, she signs herself "Victoria, Queen of Great Britain and Ireland." The martyr president gave authority to the great edict of emancipation by subscribing himself "Abraham Lincoln, President of the United States of America." When the most influential man then living on the globe issued one of his inspired epistles, he commenced the document in these words, "Paul, a servant of Jesus Christ." This was his favorite title. It described him exactly. The original Greek word is a strong one-it signifies a slave, a bondman; and Paul was the happy captive who cheerfully wore the easy yoke of his Divine Master.

I imagine that there is some one among my readers who says, "I want to serve Jesus. How lites came to take possession of it, that it was also shall I do it? Give me my instructions, and tell a rich and strongly fortified one. me how I can be an efficient servant of Him who died for me." My first answer to this question is, Keep your faith alive and active. Certain persons once asked the Saviour, "What shall we do that we may work the works of God?" The reply of Jesus was, "This is the work of God, that very broad. We also find, in the fifth verse of Times. ye believe on him whom he hath sent." You the same chapter, that there were gates to the city, must heartily believe in Jesus. Give no heed to and that they were shut "when it was dark." those men who flippantly scoff at "obselete dog-mas," and deride every thing in the form of a house, and hid them under stalks of flax; and de-lace a close, and, wearied with my labours, I had seatman believes. You have got to accept this short them. For this, the men promised to save her rest a physician so seldom enjoys, when a message Bible-creed, "believe on the Lord Jesus Christ and and her household alive when they came to de- came to me that our beloved pastor was dying thou shalt be saved," or else you are not a Christ- stroy the city; and they told her to bind a scarlet and wished to see me. ian. Without faith it is impossible to please God. | thread in the window, that they might know the I had long felt he would soon leave us, yet I From the days of Paul to those of Wesley and house. The spies returned in safety to Joshua, was startled by the summons, for when is not death Chalmers the glorious old "dogma" of a crucified and told him all. Then Joshua led the Israelites unexpected ! Saviour the sinner's only hope has underlain the to the Jordan, opposite Jericho: and God caused As I walked to his house, I recalled his brief grandest displays of high and heroic holiness. Then keep your faith ever burning before the passed over on dry ground, Jericho was the first a mysterious providence that was about to remove, cross of Calvary. Let your daily prayer be, Lord! increase my faith!

on the love of Jesus so constantly as to keep you thankful and cheerful. A fretful, scolding, morose servant of Christ' is a disgrace to the name. When you encounter one cross, set over against it full go up again to be filled afresh; and, as God's And Joshua pronounced a curse upon any one bou ities descend to your soul, let there be a continual uprising of your gratitude to him. Send up the line of buckets to be filled with new merciss. A servant of Jesus ought to be the happ est creature on the globe.

3. Deny yourself for Jesus. His own instruction to you is, "He that denieth not himself and in the days of Ahab the king. taketh not up his cross for me cannot be my disciple." Christ, when he was on earth, "pleased not himself." That, is, he did not indulge himself; and surely the servant is not above his Master, or the disciple above his Lord. A friend Hiel was the city from which the prophet Elijah sends me a request this week to name a few simple rules for Christian self-denial. I would specify the following as, in my judgment, the main points to be aimed at : Give up everything that God's Word and conscience may pronounce wrong, Give up whatever by its direct influence may inure others. This is the Christian basis of total abstinence from intoxicating drinks. Give up whatever lowers or even endangers your religious influence. Give up whatever tends to pamper to the passions and feed unholy desires. Give up everything, however attractive, that you can't

4. Now, if you will practice on these principles of self-denial, you will be able to perform the fourth duty of a good servant of Christ-and that s to give freely of your substance for Christian Charity. I have noticed that when a churchmember grows profuse in his style of living, and spends extravagantly in self-indulgences, he commonly becomes stingy towards the Lord. A genuine Christ-loving Christian gives the key of his purse or his iron safe to his Muster. When a dispute once arose in a company as to which had the finest hand, a lady shrewdly said, "The handsomest hand here is the one that gives most liberally." I believe that a servant of Christ should systematically bestow in charity at least one-tenth of his annual income, and just as much more as he can afford without robbing others. I never knew of a child of God being bankrupted by his benevolence. What you keep you may lose; what

5. I need hardly say that the prime duty of a servant of Jesus is to work for him. Christ was a perpetual worker, and the servant is not above his Lord. The main talent that is required for this is a burning love of Jesus. The best worker I ever had in my church was a shy, apprenticelad of seventeen. He took hold of a dozen boys Alpaccas, in the congregation, met them every Saturday night in a private prayer-meeting, and labored with them until nine of the number were led to Christ! Pick out your place of labor-whether t be in the Sunday school, or in a tract-distribution, or in the temperance cause, or in any post that you are best fitted for-and then stick to it. If your bed is in an out-of-the-way part of the PARASOLS, with Carved and Club Handles, garden, no matter. Christ is beside you there. The moment you think that you are too good for your place. Then is the place too good for you. Do not ask any one else to do your work for you; just as soon ask your neighbor to eat your dinner for you.

> If you inquire for a " place to work in," I would answer-it is all place. When I see a minister of the Gospel idling away his life in " waiting for a call," I usually conclude that the call he lacks is a call from God to the sacred office. Does a farm-laborer ever go over a whole hundred acres, and say to his employer, "I don't find a rod of fence to repair, or a single thistle or weed to pul! up, or a single inch of ground to be plowed?" Pray then do not pretend that your Master has no place for you to toil in. Is the prayer-meeting n your church so crowded that you cannot get in, and the Sunday-school so full that there is not room for one more? and is Christ's work so thoroughly done in your town that he says to you, "I do not need any more servants; go

My brother! opposite to your name on the church-roll stand these words: " Servant of Jesus Christ." Underneath it methinks I see a pierced, blood-stained hand write, "Occupy till I come. If thou art faithful over a few things, I will make thee ruler over many things." The night cometh I in which you cannot work. Keep your hand to

[From the New York Observer]. CITIES OF THE BIBLE. "THE CITY OF PALM TREES."

After the death of Moses, when Joshua was leader of the Israelites, he sent out two men to spy the land, saying: "Go view the land, even

This city of Jericho was situated in a plain on the west side of the river Jordan. It was a very old city; and we find afterward, when the Israel-

The men sent by Joshua, when they came to Jericho, lodged in the house of a woman named Rahab. Her house was upon the wall of the city. (Josh, 2:15.) From this we know that it was a " fenced city," and that the walls must have been

creed." A creed simply signifies that which a ceived the king of Jericho, so that he did not find ed myself by a warm fire, hoping for that quiet the waters of the river to divide, and his people career among us, and could not but feel that it was city which they conquered after crossing the river. in his early manhood, one so beloved and so well God gave Joshua instructions how to besiege the fitted to be useful. 2. A second duty I commend to you is to dwell city. They surrounded it seven days; and on the Seven years before he had come to us fresh English colleries the same buckets that come down they put in the treasury of the house of the Lord. among us as a co-laborer with him.

who should re-build the city. curse of Joshua fell, 550 years after it was uttered, well filled.

now entirely disappeared. The Jericho built by was carrying him so rapidly to the grave. went with Elisha to the Jordan, smiting the the "chamber where the good man was so soon waters with his mantle that they might pass over to meet his fate." heaven by a whirlwind. (2 Kings 2.)

of the city, because the men who beheld it said die than to live. the situation of this city is pleasant, but the water is naught and the ground is barren." The pring or fountain which Elisha healed is now cal- too. led Ain es Sultan; the water is cool and sweet,

The Jericho of the New Testament was founded by Herod the Great, on the banks of the brook Cherith, by which Elijah dwelt, you remember, when he was fed by ravens. (1 Kings 17:3.) riginal city. Herod adorned the city with a glorious to die, for I shall see Him, who is dearer salace and other fine buildings; and, finally, end- than all, as He is. d his life there. After his death the place was fundered and spoiled somewhat; but was restored y his son Archelaus; and thirty years after, when hrist came to visit it, Jericho was still a flourish-

Here lived Zaccheus, the rich publican, who re- have me stay.

alled Riha, is now situated on or near the spot. language can express." it is a filthy and miserable place. The houses, or After many messages to friends, and words of

nd eight broad. On the south is the Dead Sea; may we all meet in heaven. in the east the river Jordan; on the north are the tills of Judea, and on the west is the Mount of 'emptation, or "Quarentana." The plain is very ot. Fig trees, maize and cucumbers are cultivaed there; and bright wild-flowers grow luxurianty. One might still say-as did the men to Eliha-" the situation is pleasant," though the city f palm trees is there no longer. Only the mounains and the river-the wondrous river of Jordan -remain the same : God's works enduring, and an's passing away!

LIFE INSURANCE VERSUS SALVATION.

BY REV. JAMES F. HOLCOMB. On entering a business man's office in one of ur cities, some time ago, my attention was atracted by a card posted conspicuously, and having n it the following:

"IS YOUR LIFE INSURED ?" "Remember, life is but a shadow, Its date the intermediate breath we draw; Ten thousand accidents in ambush lie, To crush the frail and fickle tenement, Which, like the brittle hour-glass measuring time, Is often broke ere half its sands are run."

As I read this little placard, a question of infin ely greater importance than life insurance was aggested to my mind. The question was this: IS YOUR SOUL SAVED ?

norten the span so brief at longest, is anything pression and smile, he ceased to breathe. nat can be done to prepare for the future so im- " Mark the perfect man, and behold the upright,

the plow until death loosens its grasp; and when ness urgent? Can the benefit of life insurance be the night comes on, you will find that the sleep of the laboring man is sweet. I have just come from the death-chamber of a young man who is going home to Jesus, as a harvester comes in at vation of the soul. By an insurance on our lives eventide with his load of golden sheaves. "Bro- we can provide for our families or friends left bether C.," he said to me, "they call this the River | hind in the world when we die; but by working of Death. It is no such thing. It is the River out our salvation we provide for ourselves in the of Life—The River of Life!"—Independent. trying hour and beyond death. And are we not trying hour and beyond death. And are we not making the best provision possible, not only for ourselves, but for others, by giving our own hearts to Christ? By life insurance we can provide for others for a short time; but by seeking salvation we provide for ourselves forever. A few thousand dollars is all that we can in this way provide for our friends, and this only for their temporal comfort; while by accepting God's free grace we become heirs to an inheritance incorruptible and undefiled and that fadeth not away.

In view of these things, I appeal to those of my readers who perceive the advantages of life insurance. I appeal to your wisdom on behalf of your own salvation. I ask you, will you not obtain salvation too? Christ will give you an insurance policy, the value of which you will never be able ully to comprehend, and this he will do for you without money and without price. Come, then, to Jesus Christ, and be insured for eternity. - S. S.

A CHRISTIAN'S DEATH.

seventh day the walls fell down, and they entered from the seminary, young and ardent, with his in, utterly destroying the city and all that was in heart full of the love of Christ, " determining to it, except Rahab and her kindred, who were saved know naught among us but Christ and him cruciaccording to the promise of the spies. They fied," and well and faithfully did he keep this yow. ten blessings. The more grateful you are, the burned the city with fire, saving only the silver He was ordained and installed as our pastor,

> We were then a feeble flock without any church When the land was divided among the tribes, pastor's labors, we had a handsome church-edifice, Jericho, in this ruined state, was part of the lot of with a good bell, and all paid for. Our memberthe children of Benjamin. (Josh. 18: 21.) The ship had more than doubled, and our church was The priest pounces upon the little child in tender-

> > When I reached the house, I was shown into

on dry ground; and afterwards ascending into Others of our church were there before me, and as I entered the room, I heard our paster say :

> "Tell my dear church, the Gospel I have preached is the Gospel to live by, and to die by

> "Jesus, my precious Saviour, is near me. He "I never knew before what a sinner I was; and

yet I know 'I am accepted in the beloved.' have not a doubt, but the full assurance of faith. "I have everything to live for-my dear wife, This was about a mile and a half south of the my precious children, my church, yet oh! it is to believe?"

> "Ah! brethren, I am almost gone, but it is not death-it is life, the beginning of life eternal. I shall soon be clothed with life immortal."

> Seeing his wife who knelt beside him, he said Do not weep; I do not suffer; you would not

by the way-side, "nigh to Jericho," Jesus restored this cold world with our little ones, to struggle Roman Catholics, all over the world, have contrio sight two blind men : and from Jericho he went | with poverty ; but I have no fears now. God will | buted money, and worried the ear of heaven with n his last journey to Jerusalem. On the rocky be with you; go to him just as you have come to reights which overhang the city, it is supposed me, with all your cares, he will sustain you, he hat our Lord spent his forty days of fasting; for will be more to you than the best of earthly ments, Romanism is a genuine Bourbon. Its

ebuilt more than once. A small Arab village, die; I do not suffer; I am happy beyond what | enemy of Lincoln. And because Romanism is in

ovels, are built of rough stone, with roofs of comfort to his sister and brother, who stood near, ushes and mud. There are about one hundred he said, with great pain and at long intervals :

> These were the last words he ever spoke on earth, and we thought he had left us, as he lay apparently unconscious, when suddenly starting, he and astonishment, so that we all exclaimed: "What does he see? Oh! what a glorious pot of him. countenance!"

He could not speak, but taking his wife's hand her what he so evidently saw. His sister said: "Brother, do you see the

He turned his radiant eyes toward her, smiled, and bowed his head, doing the same as she asked him, "Do you see the angels? your mother? your brother William ?" each time a smile and His brother, who stood near, asked: " And do

you see brother James?" a brother who had died a short time before, without giving evidence of being a Christian. He turned his eyes as though looking in a multitude, and for a moment his face was clouded, but

he gave no assent. These questions were repeated a second time with the same result, all the time his face shining If life is but a shadow, if all of life that we can like that of an angel. Then closing his eyes and all ours is the present fleeting moment, if danger pressing his wife's hand to his heart, without a ten thousand forms besets us, threatening to sigh or struggle, and with that same glorified ex-

From the Religious Telescope. THE CHRISTIAN'S PROSPECT. Long time I have been wandering

Along life's rugged road, And I've had many sorrows by the way ; Each conflict brings me nearer, Nearer to the throne of God, And to realms of joy and endless day. CHORUS-Oh! in that blessed mansion, Where He's gone to make me roam, I shall never have sorrow any more; I am waiting, waiting, waiting, Till the Lord shall call me home,

Then with joy I shall leave this weary shore. I'll not murmur at my trials, For this world is not my rest; Its afflictions will refine and not destroy. In the realms of light and glory, All my woes shall be redressed, And my sorrow be turned to endless joy.

CHORUS-Oh! in that blessed, &c. Though troubles gather round my path, And dangers thick afford, Undaunted I will bid each trial come; For my glory will be brighter When this weary life is o'er,

Сновия-Oh! in that blessed, &c. This earthly house will soon dissolve. And mortal life will cease, My weary soul shall ever be at rest; Then care and sore temptations Shall afflict my soul no more,

For then I shall ever be at rest.

In the regions prepared for all the blest. CHORUS-Oh! in that blessed, &c. With my Bible in my bosom, And religion in my soul, I will boldly march along this rugged road; Though the way be dark and stormy,

It will not be very long, And will end in the paradise of God, CHORUS-Oh! in that blessed, &c.

LIBERTY-HATING SPIRIT OF ROMANISM.

The government of the Roman Catholic Church is a despotism, pure and simple, -nothing less, more you will have to be thankful for. In the and gold and the vessels of brass and iron, which and a few weeks later brought his young wife the cardinals the archbishops, the archbishops the priests, and the priests the people. No slave ever yielded such absolute obedience to his master, as building; now, by the blessing of God upon our a Catholic layman yields to his priest. A slave may have had, and usually did have, a free soul; upon Hiel and his family, who built the city again, During a season of deep religious interest, just | ghostly chains of superstition, and no pains are one year before, our dear pastor had taken a spared to consummate the bad work. Holy water, Jericho is called "the city of palm trees," severe cold, but had continued to preach for four crucifixes, caudles; music, pictures, bells; nuns, (Deut. 34: 3.-2 Chron. 28: 15,) because those weeks-thus increasing his cough and laying the monks, and imaginary angels; schools and trees flourished in and about it; but they have foundation of that fatal disease, consumption, that churches; heaven, purgatory, and hell; all ghostly powers, infernal and supernal, are invoked to inflame the imagination, pervert the conscience, and enslave the intellect.

A Roman Catholic is not taught to reason with himself, but to bow to authority. He can not Elisha afterwards miraculously healed the waters "Oh! no; it is not hard to die; it is better to thority. He dare not read the word of the Lord as it is printed on the landscape, or on the scroll of the heavens; he dare not open his ear to the word of the Lord spoken in the "still small toices;" he is not at liberty, "with open face," .nd flows from a large reservoir in wandering is here. O Jesus! I love thee, I love thee, oh! I he must accept, on pain of fiercest penal fires, all the superstitions, the errors, the absurdities, and the villainous trash which has received the sanction of the church from the infamous Hildebrand to fat Pio Nino. He never asks, "What is truth ?" but " What does the church command me

Now, the spiritual despotism, called Romanism, is not only in league against all intellectual freedom, but against civil freedom as well. The second results from the first. The Pope is absolute monarch of the church, and each priest is a monarch, not less absolute in his sphere. Can these men love a free republican form of governeived Jesus joyfully into his house. (Luke 19.) "I once thought I could not leave you alone in the intellect love freedom? Impossible. Hence prayers to sustain despotic popes in their temporal sympathics are always with the throne as against All this time he seemed to suffer terribly, the people. It wept over Sadowa. It hates Gara-After Herod's time, Jericho was laid waste and though he constantly repeated: "It is not hard to baldi, Kossuth, and Mazzinni. It was the deadly league with despotism, it is the vigilant, unwearied, and persistent enemy of free schools.

Those who have been engaged in the battle for equal rights in this country for the past thirty most unreasoning and brutal opposition. The Catholic Irish are the best representatives in the world of the influence of Romanism upon the intellect and heart; and we all know how bitter, opened his large dark eyes, and gazing intently in | how malignant, now devilish the Irishman's opone direction, the pupils of his eyes dilated as position to the "nager" has always been. This though looking at a great distance, and his face is not the fault of his nature, for naturally he is became radiant with the most ineffable delight | generous to a fault, but his religion has played mischief with his liberal nature, and made a des-

We have all our lives heard of Irish liberty, of the Irish Republic, and of downtrodden Ireland. that was clasped in his, he tried to point out to The truth is the Pope of Rome governs Ireland, and the Emerald Isle can never be free while her heart is in Rome. If a people would have liberty they must love it,-love it not only for themselves, but for all people. Think of the Pope of Rome reading the Declaration of Independence in St. Peters! Why, the preamble to that declaration would shock him like a thunder-bolt, and drive his scarlet robed cardinals mad. The Irish have sought independence from England, but not from Roman despotism, -not true liberty, and that is why they never have and never can succeed. Fenian bonds are now worth just as much as Confederate bonds, and Maximilian bonds ditto, while United States bonds are above par. Bonds issued in the interest of despotism will never be at par on the American continent. Truth is marching on. Westward the star of empire takes its way with LIDERTY for its watchword. All hail -Rel, Telescope.

In Christ's kingdom is no order of priesthood, ortant as the seeking of the soul's salvation? Oh! for the end of that man is peace."—American one oblation for all fully satisfied for the sins of cannot and dare not do otherwise than impeach

WATERING AND WATERED, -" There was a period in my ministry," says the great Andrew Fuller, " marked by the most pointed and systematic effort to comfort my serious people; but the more I tried to comfort them, the more they complained of doubts and darkness. Wherever I went among them, one lamentation met my ear, Ah, sir, I can get no comfort; I am unable to appropriate any of the great and precious promises to myself; I looked for light, and behold darkness.' I knew not what to do, nor what to think; for I had done my best to comfort the mourners in Zion. I was therefore at my wits' end.

"At this time it pleased God to direct my attention to the claims of the perishing heathen in India. I felt that we had been living for our selves, and not caring for their souls. I spoke as I felt. My serious people wondered and wept over their past inattention to this subject. They began to talk about a Baptist mission. The females especially began to collect money for the spread of the gospel. We met and prayed for the heather; met and considered when the spread of the gospel. heathen; met and considered what could be done among ourselves for them—met, and did what we could. While all this was going on, the lamentations ceased; the sad became cheerful, and the desponding calm. No one complained of a want of comfort; and I, instead of having to study how to comfort my flock was myself comforted by them. They were drawn out of themselves; that was the real secret of the whole matter. God blessed them when they tried to be a blessing."

THE FIRE AND THE WORM .- A converted Indian was asked how he knew that he had experienced a change of heart. He gave no answer. He was asked if he saw the power.

" Did you hear it?" "Did you teel it ?"

" Well, then, cannot you describe your feelings ?" He paused a moment, and then, kneeling down upon the sand, made a small circle of chips and dry leaves. He then got a little worm, and placed it inside the ring, and with a spark lighted his pile. The poor worm, when it began to feel the heat, crept first to one point, then to another, and at last, after many ineffectual attempts to get out, finding that the flames completely surrounded it. crawled to the centre, as if in despair, and coiled itself up, awaiting the result. When it began to feel the heat too sensibly, the Indian took it in his

fingers and placed it without the ring in safety. "Now," said he, "I will explain my meaning. I was like that poor worm; the fires of hell were burning around me-they began to scorch me-I ran every way-I drank fire-water-I tried hunting, everything; but could not get out. At last I threw myself down and tried to pray, and then God stretched forth His hand, and lifting me forth gave me rest. Now," said he, " I cannot explain it any better, I cannot tell you how it was done, but I felt a change, and I know it was so,"-Ch.

FOR PASTORS,-Chas, Simeon was once summoned to the bedside of a dying brother. Entering the room, the relative extended his hand, and with some emotion said, "I am dying, and you never warned me of the state in which I was, and of the great danger I was in of neglecting the salvation of my soul." "Nay my brother," said Simeon, "but I took every reasonable opportunity of bringing the subject of religion before you, and frequently alluded to it in my letters," "Yes," said the dying man, "but you never came to me, closed the door, and took me by the collar of my coat, and told me I was unconverted, and that if I died in that state, I should be lost : and now I am dying, and, but for God's grace, I might have been forever undone." It is said that Simeon never forgot this scene.

A TEMPERANCE GOVERNOR .- Gov. Geary, of

Pennsylvania, was a soldier in the Mexican war; mayor of San Francisco; governor of Kansas in the most stormy period of its early history; a general during the rebellion, from the beginning to the end of the struggle-fighting on the Potomac, on the Rappahannock, on the Chickattominy, and on the James commanding a division in Sherman's campaign from the mountains to the sea. When addressing the State Temperance Convention recently assembled in Harrisburg, he said : "During my military service in Mexico, and through the rebellion, and while on the shores of the Pacific, and in Kansas, I never found it necessary to use liquor. I was nominated for the highest office in the gift of the people of Pennsylvania, have gone through the long canvass and have been elected without it. At the time of my inauguration there was no whiskey used, and I will give a pledge to the Convention that my official duties shall be performed throughout my term of office without a single drop being used." A far-"O God! support and comfort my dear wife. I | years will bear testimony that from Romanism | mer, a soldier, a mayor, a governor of a territory, The "plain of Jericho" is about ten miles long give her and my children to thee in covenant love; they have met always and everywhere with the a hard-fighting general, a candidate for the office of a governor, a governor of a great State, in all climates and seasons, exposed to the vices of camp life, tempted by the luxuries of the executive mansion-all this, and never found it necessary to use liquor! Pray, when, where, how, and for whom is liquor necessary as a stimulant to give nerve for duty? If a man under any severe ordeal is unequal to the emergency if sober, how is he benefitted by being made more or less drunk? We will thank some advocate of moderate drinking for a satisfactory answer to the above. - Exchange.

CHEERFUL PIETY. - Cheerfulness, that compound of many excellencies, comparable unto the powers of the merchant," may scarcely be claimed to be called a virtue; but it is the friend and helper of all good graces, and the absence of it is certainly a vice. If cheerfulness be not health, assuredly melancholy is disease. Practically, cheerfulness occupies a very high position, and without it the Christian laborer is destitute of a very considerable element of strength. Cheerfulness sharpens the edge and removes the rust from the mind. A joyous heart supplies oil to our inward machinery, and makes the whole of our powers work with ease and efficiency; hence it is of the utmost importance that we maintain a contented, cheerful, genial disposition. The longer I am engaged in my Master's service, the more I am confident that the joy of the Lord is and must be our strength, and that discontent and moroseness are fatal to usefulness. With all my heart would I say to my fellow servants, "Rejoice in the Lord alway," not only for your own sakes, but for the sake of the work which so dear to it as an enemy of true religion .- Spurgeon.