

The Religious Intelligencer.

AN EVANGELICAL FAMILY NEWSPAPER FOR NEW BRUNSWICK AND NOVA SCOTIA.

JOSEPH McLEOD,

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

Peter.

[Editor and Proprietor]

Vol. XIV.—No. 44.

SAINT JOHN, NEW BRUNSWICK, FRIDAY, NOVEMBER 1, 1867.

Whole No. 720.

SEPTEMBER 20, 1867.

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THE PRECIOUS BLOOD OF CHRIST.

When we discover the full value of the blood of Christ, every doubt is vanished, all is security and peace, eternal blessing opens before us. The law proved man to be sinful, but left him so; the blood acknowledges the guilt, but meets the penalty. The former brought in condemnation, the latter remission. All saving powers lie in that which puts away sin, and without shedding of blood there is no remission.

We may consider its value and efficacy, as these are seen in the condition in which it places the sinner before God, its bearing on our sanctification, the believer's standing within the veil, and in the future glory of the Church.

As to the first, the condition in which it places us before God. The believer is not regarded as in his sins—they are all covered. When the Lord saw the blood on the lintels of the house of the Israelite, He passed over; all was peace within, secured by the blood without. And so we read now, "Blessed is he whose transgression is forgiven, whose sin is covered."

The moment the sinner sees Jesus to be the Son of God, though his faith may be feeble and he may understand little of the fullness of His works for us, that moment he is saved—his sins are dismissed into the land of forgetfulness, blotted out for ever. "It is even said of the believer in Jesus, that 'he hath no more conscience of sin.' In his own consciousness he is, or should be, exactly what the blood of Jesus is in the estimation of God. 'For by one offering He hath perfected for ever them that are sanctified.' Our acceptance depends upon nothing we can do or bring. It is all of grace, that God may be glorified in His Son, 'who His own self bare our sins in His own body on the tree, that we being dead to sins, might live unto righteousness;' by whose stripes we were healed." The more we see of the enormity of sin, the more highly do we value the blood of Jesus Christ which cleanseth from all sin, and the more is our love drawn out in love to Him; for to whom much is forgiven, the same loveth much."

2. As to its practical bearing on our sanctification the believer acknowledges the claim. "Ye are not your own; for ye are bought with a price; therefore glorify God in your body and your spirit, which are His." The grace which gives all lays its arrest upon all that we have and all that we are. Having first placed us in the highest blessedness, it teaches us a corresponding walk. We have died even as He was dead; but we are alive even as He is. If ye then be risen with Christ, set your affection on things above, not on things on the earth." Though the believer is clean every whit as to his acceptance, his feet need constant washing. "In many things we offend all." Then, until the conscience is purged peace cannot be enjoyed, and the Lord will not use an unclean vessel. "But if we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." We cannot be at ease in any sin when we see blood flowing from the Saviour's wounds for that very sin, and see what sin required because of the infinite holiness of God. We would sink beneath the appalling view of it were it not for the gracious assurance, "And the blood of Jesus Christ His Son cleanseth from all sin."

3. As to the state of the Church when a war of opinions engages its energies, and exact consciences trembling at the Word of God are rarely found! When conformity to human traditions is a weightier matter than to possess a conscience wholly subject to the word! How refreshing it is to sit down in communion with a broken and contrite heart! but how unprofitable is association with those who are disposed to talk more than to pray, to discuss more than to feed, to judge others rather than self, whose head is full, but whose heart is empty! It like John we lay on Jesus' breast, or with Mary set at his feet, how would strife and division die, and how many souls of fire would be kindled where the waters of strife and bitterness are poured out.

4. As to the future glory of the Church, we shall take our high yet subordinate place; enjoying full redemption, yet giving all the glory to Him who hath loved us and hath washed us from our sins in His blood, and hath made us kings and priests unto God. We shall stand with firm foot, and look around with eye undimmed, for our title is the blood of Jesus. We look through all eternity, with its vast domain and inexhaustible treasures, and say, "If children, then heirs; heirs of God and joint-heirs with Christ." The Church is not only saved by blood, but brought into union with Christ. And in the ages to come the glory of its estate will testify to the exceeding riches of His grace, so that it shall principalities and powers turn for the brightest example of the manifold wisdom of God.

5. Surely, when all this comes to pass, it may well be said, See what God hath wrought! But how great the marvel that we, of whom such things are spoken, enter so feebly into such exceeding light, beauty, glory and excellency, and that the baubles of time so dim the grace and glory of our God. We need more diligence, more prayer, more giving ourselves up to our estate and calling.

We have not spoken of the work of the Spirit in all this; but it will be remembered that we know nothing of Jesus save by the Spirit. The Spirit affords the perception of Christ; but it will also be remembered that it is the object which the Spirit presents to the soul that gives relief. The light of God in the soul leads to the discovery of self into utter loathing, and of Jesus unto peace and salvation. Our bodies are yet unredeemed, and the lusts of the flesh are yet. It is the daily work of the Spirit in us to subdue them while Christ died for us once for all. There is a difference between being sanctified by blood once and forever, and the daily setting apart of the members by the working of the indwelling Spirit. When we see Him, we shall be like Him in our

persons without spot or wrinkle, or any such thing. Meanwhile let us trace the path from the cross to the glory of the Father's presence, and there abide in unchanged communion. Even so grant, Lord Jesus, and Thine shall be the praise and the glory for ever and ever, Amen.—Westeyan.

I WILL THINK OF IT.

"I will think of it." This is easy to say and simple to do; but do you know what great things come of just thinking? And yet thought itself, though very mighty, is nothing we can see or smell, hear, taste, or feel.

A boy named James Watt sat quietly by the fire one evening, watching the tea-kettle lid "dance," as it moved up and down by the steam from the boiling water. He did not say anything, but he was thinking how much power there must be in steam, if it could move the heavy lid.

He kept thinking about it, and years after, when he was a man, he so greatly improved the steam-engine, as to make it do as much work as a great many horses. By the steam of boiling water wheels and rods were moved, which turned mowed machinery. When you see steam mills, steam-boats, and railroad carriages, you may remember that they never would have been built if it were not for thinking.

When a man is lying awake at night, very quiet, would you believe he can be doing what may change the life of a million of people? But he may be planning some terrible battle that will bring sorrow into a multitude of homes, and change the fate of a whole nation.

You have heard of Napoleon, who was such a great soldier. About the time he was thinking of the glory he would get to himself and to the French people, and planning long marches and victories, there was a man living in Gloucester, England, who was thinking just as earnestly, but of something very different. He was a good man and believed that we should work for the glory of God and the best good of men; and so he was thinking what he could do to prevent the rude children who lived in Gloucester from taking God's holy name in vain, from breaking the Sabbath, and from stealing. Some of them had sinful fathers and mothers, who did these wicked things themselves, and there was no one to teach the children any better.

One Sabbath day Mr. Raikes had occasion to go to a part of the city where was a large pin factory, and a great many people who worked there lived near it. He was shocked and grieved to see the swarms of dirty children in the streets, who were playing rough games, fighting, and swearing. He heard that the farmers who lived a little out of town were obliged to stay at home to watch their fruit trees on Sundays. They said they had more trouble by thieves on that day than on any other.

Mr. Raikes thought if he could get these poor little degraded, ignorant ones into a school on Sundays, they would be kept from mischief, and taught something which might make them good men and women. He resolved to try. It was very hard work, but he succeeded; and other people seeing what a good and blessed thing it was, started other Sunday schools, till now, a hundred years after, there is one connected with almost every place of worship in England as well as America. So you see what Mr. Raikes brought about by thinking.—Observer.

"I DON'T BELIEVE IT."

During a time of some religious interest, I noticed one Sabbath morning a stranger in the sanctuary; a young lady whose gay apparel and general appearance indicated a passion for worldly pleasures. And yet, there was something in her changing expression from seriousness to affected indifference that attracted my notice.

I resolved to make her acquaintance at the earliest opportunity. Having learned where she was passing a few days in town, I called, and soon introduced the special object of the visit. With an expression of unrest and opposition, she said: "You preached yesterday, the doctrine of human depravity, that we are all by nature, selfish and unreconciled to God; and I don't believe it."

No direct assertion or argument was made; the difficulty was apparent, and also the way to meet it. I recollected to have read somewhere, of a young man who left the house of God, in a similar state of mind, and after reaching his own room, and calmly reflecting awhile, he finally said to himself: "Well, I will demonstrate the falsehood by a review of my own life. I do not profess to be what is called a Christian; but I know I can find deeds in my past experience which were performed from right motives—or true love to God."

He commenced the investigation at the date of his earliest recollections. When he came to his most benevolent acts, he inquired of Conscience: "Were not these done for the glory of God?" The response of the faithful monitor was: "God was not in your thoughts."

And so he came at last to the moment of his latest irritation on account of the unwelcome assurance, that, "the carnal mind is enmity against God." He fell on his knees, confessed that he had not for a moment lived for the glory of God; and soon found peace in believing. After stating the case, this young lady was asked: "Will you go along with God, and make a similar examination of your life?" After a little hesitation, she answered, "I will; and rising, left the room."

The next day when I called, she was sitting alone; and to the question, "Did you do as you promised?" she answered, "Yes." I inquired, "Did you find one bright spot of conscious love to God?" She shook her head and looked sad. The next inquiry was, "Will you entrust God in your heart—submit yourself entirely to him?" This brought out the depravity which she had denied. Her reply was: "O, I can't give up the world."

I assured her that God had showed her own heart to her—the real difficulty in the case, and asked: "Will you choose Christ for the portion of the soul?" She hesitated—trembled—and was silent. I rose to leave, saying, that upon her was laid the whole responsibility of a choice, and I had no more to say. Starting as from a dream, she exclaimed: "I will go to Christ." Again she hastened to her room, as I left her.

The next day all was peace and joy; and since, she has been walking in the heavenly way, "I don't believe it," meant, "I can't give up the world."

How many will wake up hereafter, if not on earth, to learn to their eternal cost, the same fearful

truth which the Psalmist declared in regard to bold denials of the Divine authority: "The fool hath said in his heart, there is no God."—Congregationalist.

ANXIETY FOR UNCONVERTED FRIENDS.

Is there a stronger expression in the Bible than that used by Paul in the ninth chapter of Romans?—"I could wish that myself were accursed from Christ for my brethren, my kinsmen." If God would accept such a sacrifice, he would not hesitate to lay his own soul on the altar.

Did Paul mean that he would be willing to turn his back upon the blessed Jesus, his Master fervently loved and religiously adored, and call the years since he met him near Damascus a dream, belie all the sweet experience of his love, take up again the sins of his youth, breathe out again threatenings and slaughter against the saints, live and die persecutor, and go into eternity hopeless and godless? Paul did not mean all this in cool statement; but he meant that there was nothing that was his own that he would not give to save his brethren. Salvation itself, considered as happiness, he would resign in a moment. He would not break one of God's precious promises involved in his own salvation; he would not consent to sit idly by while his anxious loved ones were in peril; but his anxious love for them was so great, that, at that moment, nothing but giving up Christ and heaven for them could express it.

Yet Paul was a happy man, though he carried such a burden on his heart—"sorrowful, yet always rejoicing." Like the stout oak, that rises higher toward heaven, the deeper it plunges its roots into the dark earth, so, the deeper his heart sunk in sorrowing sympathy for lost men, the higher he rose in communion with Him who is the source of joy. He was happy in God, whose purposes did not require that Paul, or the feeblest of Christ's lambs, should be lost in order that men may be saved.

There are Christians now who feel in regard to their unconverted friends, somewhat as Paul felt. They cannot express their longing for the salvation of these their kindred. Before God, they repeat one name after another, and plead till words are lost in groans. Such anxiety cannot be borne long without relief. God gives relief, either by the salvation of the objects of their prayers, or by the sweet repose of faith without the immediate blessing.

There are some, without doubt, now reading these lines, who are carried to the throne of grace every day with an earnestness that no tongue can express. Dear reader, who art thus carried to God on a bleeding heart, is it not time for you to begin to pray for yourself?—Christian Banner.

POPERY IN MEXICO.

We beg to draw attention to the following article from the *Christian World*, the organ of the American and Foreign Christian Union. It shows that Popery, as in all Popish countries, is at the bottom of the present troubles in Mexico. It exhibits also the results of Popery on the morals and habits of the people and priesthood:—

"The bishops intrigued in Europe, and showed to Napoleon Third a rich country which they had undertaken to weaken, by making it bleed, and harassing it during half a century. They pointed to him the colossal of America given over to civil war; they awakened the ambition of old Spain; they had communications with the Pope; the religious question was about to be solved; and that of the races, about which nobody cared, found zealous defenders."

"The projects of the Romish clergy had been long known; the consequence of their labors, and their complicity with the Pope, were understood. That tyrant had already fulminated excommunication against the closing of the convent of St. Francisco in the interior. A conspiracy, with terrible and sanguinary plans, had been surprised, which fortunately failed. In the consistency of the 15th of December 1855, the laws of reform had been declared null, which suppressed the privileges and prerogatives of the priests, and the laws which nationalized the property of the Church, the government of Mexico being annexed, and all who obeyed their decrees. These measures are known to the American people, and have been published in their newspapers and religious magazines. The Pope ordered the Romish priests to protest against the laws of their country, and not to take the oath which was prescribed, and authorized them to make any demonstration whatever that might tend to recover the so-called rights of the Apostolic See."

"Was there ever greater impudence than that of the Bishop of Rome? Could there be greater misfortune for Mexico than the existence of the priesthood, the destroyer of peace and order, and the only power which has insulted the government, and sold the country."

"The priests in the pulpits repeated, word for word, the threats of the Pope, and society was alarmed by the anathemas which impressed a large portion of the people who had anything to do with the government, either directly or indirectly. When the constitution was promulgated, many public employees refused to swear to obey it, and consequently they were deprived of their offices, but the avaricious and intolerant priests made no provision for their destitute families. The constitution only secured the rights of man, and protected society, proclaimed the independence of the state, and allowed men to worship God as they pleased, instead of converting the government into a police of the Church of Rome."

"The constitution of 1857 does honor to Mexico; and besides, allowing future generations to reform it, on performing certain formalities, its authors showed that they did not consider themselves infallible, like the Pontiff of Rome, or wish to impose their opinions on posterity, like the priests of Mexico."

"After taking care of the apostolic conduct of the clergy in Mexico, it is proper to inquire whether, at least by example, if not by precept, they inspire their flock with good customs."

"The life of a priest in Mexico is a very worldly life, and he is not occupied with his spiritual mission except, as has been seen, to misguide his people. Many of them have been the heroes of riotous and scandalous scenes, but the greater part are hypocrites, and prefer silence and darkness to movement and light. They almost always distrust Providence, who takes care even of the sparrows, as they say with open irony. Like

their Church, they amass money with untiring zeal, and become rich, individually and collectively. The bishop thinks himself a god on earth, and the canon scarcely yields to him in pride or arrogance, while the priest feigns modesty to make his way among them, and flatters them for favour. The monk is a glutton, passes through all kinds of humiliations, has no education, and possesses all the vices natural to a solitary life, developed by his monastic habits. He has the gout, and his stomach swells to an enormous size. Some of the monks drink the most intoxicating liquors. Of course, what the public say of them may be taken for truth in general—that they enter their monasteries without being known, live without being beloved, and die without being regretted."

"One of the reasons which the Mexican clergy have for favoring celibacy is the aversion which they have for the family, because a family would attach them to the country, and make them begin to contract duties and engagements with it."

"The priests of the Romish Church, as is well known, to be ordained are required to take an oath of chastity, of voluntary poverty, and a life of obedience. Nobody, however, can believe in such vows; and the perfectly sensual and worldly lives of the ecclesiastics are a protest against them."

"In a multitude of cases priests have disturbed the peace of families; in a multitude of cases those pastors have abused the trusting members of their flocks. Appearances have generally been saved, and parents, from the fear of the conflicts with the powerful influence of their enemies as well as to avoid the public disgrace of a daughter, have preferred to dissemble her iniquity. The offspring of those abroad in Mexico, who naturally, in mobs and insurrections, defend the right of the Romish Church, in obedience to the doctrines taught by their fathers."

"The curates of souls are a species of feudal lords, with habits still more corrupt than the friars of the convents; enemies of matrimony, but partisans of polygamy and clandestine criminality. Wretched is the father or the husband who undertakes to avenge an injury of this kind, specially during a few years past! The whole parish will rise against him to defend their respectable curate, who thus finds himself outraged by a parishioner. A curate disposes like a king of the life and the honor of his parishioners, and acts as he pleases, and in every possible manner. Many of them have changed the hyssop and the holy water for the horse and the musket of the guerillas, and although the priests generally appeal to the doctrine of the councils to support their demands, they entirely forget them in their vengeance and their vices. Nobody remembers that any curate has ever been degraded or excommunicated, who, like that of Zacapoaxtlan, has gone to the mountain to kill rebellious, and to be the scourge of the defenceless villages and their fair inhabitants. Never has been seen a more detestable being than such a priest rushing to the field; but it is done by many of them; and from the bishop down it is thought very worthy of them; they are eulogized, and when they die they receive the honours and the apotheosis of martyrs. On the other part, when a liberal dies, they deny him an ecclesiastical burial. Nay, more! the priests have dug up the corpses of republican chiefs buried in Catholic cemeteries, carrying their anti-evangelical hatred beyond the tomb!"

"We shall close these articles with a few words on the converted priests. From the time of the promulgation of the Mexican Constitution and the passage of the Reform Laws, far from diminishing the number of those who believe in the noble destiny of the human race, who are to live free and unconquered, to improve and increase and be happy, until Omnipotence shall prepare them for higher ends; far from diminishing the number of such believers, they have greatly increased them."

"Persecution and anathemas have not deterred those bold hearts from breaking their spiritual chains, throwing off the yoke of error, and powerfully contributing to tear off the mask of imposture."

"A great number of priests, since the year 1857, have begun to preach the pure evangelical doctrine, and to oppose error, fanaticism, and superstition. The truth, therefore, has some apostles in Mexico who have proceeded from the Church of Rome. They have not shrunk from martyrdom, nor from the vengeance of the Catholic priests. They have not feared the Jesuits, and do not fear them."

"The churches of the United States have seen some of them, and it is sure that many will follow their footsteps, when the ridiculous throne erected in Mexico shall fall into ruins. Its rubbish cannot be preserved by the favour of Napoleon the small, whose troops have stifled public opinion. The tyrant is very near; it will arrive in spite of the tyrants of Europe, in spite of Pius IX. and his party; because right and justice are more powerful than robbery and piracy, and the adventures and assaults of those who seek to restore the Divine right of kings; because foreign intervention and monarchy in America are as false as the miracles in Mexico."

THE SOUL SELF-REMOVED.

Sinners sometimes evade a sense of personal responsibility, but God's word and conscience, when speaking honestly declare them to be guilty and condemned for their own act. Prof. Phelps puts this in a strong light in "The New Birth," just published by Gould & Lincoln. He says: "Where is the sinner's claim to divine help? Not in default of knowledge; his knowledge and his duty have but measured each other. Not in bondage of probation; his probation never rose above the level of his freedom. Not in severity of temptation; temptation at its noonday was but opportunity for more blessed achievement. His liberty to obey God's commands was infinitely more sacred in God's sight than his own. Never was its awful sanctity suspended or overborne for one moment. God has guarded it as the apple of his eye. To no being in the universe, then, is the perdition of a soul to be primarily ascribed but to himself."

But this is not all. We must proclaim the history of a lost soul in words of more intense significance. That is not a history of negative probation. God has never thrust a sinner upon that in the sheer strength of his freedom, and

let him alone. God has been more than just to him. By the very conditions of his being, the sinner has been the object of all the amiable affections of the divine nature. He has been placed upon an infinitely beneficent system of trial. He has been instructed in all that God has held him accountable for; his own intuitions have taught him; the works of God have enlightened him; his own conscience has been the foreshadow of the judgment to him; there has never been an hour of his mortal being when he did not know enough for his salvation.

If he has had a Christian training, the disclosures of redemption have opened upon him the most intense system of allurement to holiness known to the universe; the teachings of wise men the prayers of good men, the visions of inspired men, and the ministrations of angels have stretched a cordon of holy sympathies around him; the cross of Christ has blocked the way to destruction more impassably than by a flaming sword; intercession in heaven has been made for him with hands uplifted, in which were the prints of nails; the Holy Spirit has striven with him to turn him back by all the devices which infinite ingenuity could frame at the bidding of infinite compassion; his history has been one long struggle against obstacles to the suicide of his soul; silently, darkly, often with conscious repugnance and wilful repugnance to holy restraints, yet as often with that adroit suspension of conscience with which a sinner may serenely, even joyously fraternize with sin, he has sought out and discovered, and selected and seized upon, and made sure of, his own way over and around and through those obstacles, to the world of despair.

He has done it—he, and not another. Such is every lost life. Is it any marvel that a lost soul is speechless?—Telegraph.

ROMISH MILITARY WORSHIP IN PARIS.

A correspondent of the *Pittsburg Christian Advocate*, on a late visit to Paris, attended different places of worship in the city. Having been present at the service of the Protestant Free Church, he next went to an institution which in this country we should call a Soldier's Home. He thus describes the worship he witnessed there:

The next service I attended was Military Mass, at the *Hotel des Invalides*. This was going to the very opposite pole, from a worship where there was feeling and understanding, to one where there was little else but sound and show. But it was a place of church manifestation which I wanted to see and which I am in fact glad I did once see. The *Hotel des Invalides*, as is well known, is a political building of large proportions, set apart to the entertainment of disabled and aged soldiers. In its centre there is a large church, the choir or rotunda of which is set apart and devoted to the purpose of worthily preserving the ashes of the great Bonaparte. At twelve o'clock every Sunday, such of the aged, blue-coated invalids as can walk are assembled in the court, and at the clashing sound of drum and trumpet, marched into the church, where as soon as they receive taken position in the great nave, a military mass is commenced.

This performance was curious enough. As I said above, its elements were sound and form. Military evolutions, presentation of arms, etc., took the place of the ordinary genuflections; and the reverences offered to the sacrament were done at the command of an officer. As to the priest, he seemed to be a mere secondary officer, serving chiefly, by his motions, to indicate the points of transition in the performance. The real service was performed not by human voices but by an immense brass band. In fact, during the whole affair, the only human voice I heard was that of the military officer. But what was the role of the priest? A Catholic would say, that he read the service inaudibly. And this seemed to be the fact. He stood at the altar, went through the usual kneelings, turning from time to time to different portions of the hymn-book, and giving by gestures the signs for the changes in the service. But he did not utter a single word. And I think that he must have read the services mentally very imperfectly, for the whole office of the mass was less than thirty minutes in length. But this worship of sound and gesture was not more intelligent or unedifying than the ordinary Romish service, for confessedly a large part of the usual intoned and chanted service is intelligible only in that the people with their prayer-books are able to follow it, and know at any particular moment what is being performed. And this much they could easily do at this brass-band mass. But apart from the seeming profanity of the spectacle, the service, as a whole, was one of the finest musical concerts I ever attended. And some parts, where dirge-like music came in, it was even religiously impressive in a high degree. But whether, on the whole, the impressions of the hour were more religious than military, is very doubtful. Everything was calculated to awaken military feelings. The church itself is a sort of shrine of martial trophies. Above through the whole length of the nave are hung in two ranges about four hundred tattered, powder-blackened, bullet-pierced flags, which, at various epochs, the French armies have captured from different nations. But more powerfully still the main fact of the *Hotel*, that it is the tomb of Napoleon, serves to impress the associations of the place with an exclusively military character. As to the department of the two to three hundred gray-haired officers and privates who attended the services, I can only say, as was to be expected, it was strictly respectful. But surely the church, in furnishing them such a service in the place of a true worship, could not expect them to be very pious. At the close of the mass they marched out as they entered, at the clash of brazen instruments, and in the open courts, went through a brief parade; and it was curious to see with what accuracy these wooden-legged and armless men went through the evolutions of drill. Though the *Hotel* has accommodations for 5,000, there were on parade, on this occasion, only a few hundred.

2. As to the future glory of the Church, we shall take our high yet subordinate place; enjoying full redemption, yet giving all the glory to Him who hath loved us and hath washed us from our sins in His blood, and hath made us kings and priests unto God. We shall stand with firm foot, and look around with eye undimmed, for our title is the blood of Jesus. We look through all eternity, with its vast domain and inexhaustible treasures, and say, "If children, then heirs; heirs of God and joint-heirs with Christ." The Church is not only saved by blood, but brought into union with Christ. And in the ages to come the glory of its estate will testify to the exceeding riches of His grace, so that it shall principalities and powers turn for the brightest example of the manifold wisdom of God.

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Great Ritualist Discovery.—The Ritualists of the Established Church are quite jubilant over a discovery. The MS. of the authentic version of the Book of Common Prayer, or 1662, supposed to be lost, has been found in the Library of the House of Lords. The celebrated Rubric on ornaments is in its place in this old original copy.

The water supply of Paris and London seems to be relatively the same. The latter with its population of 3,000,000, is supplied with about 100,000,000 gallons per diem.

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