

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.

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The Intelligencer.

WHAT RELIGION WILL SATISFY CONSCIENCE?

Bernard, the celebrated Abbot of Clairvaux, who flourished in the twelfth century of our era, and who is sometimes denominated by ecclesiastical writers the Last of the Fathers, has left us some striking remarks on the office and work of conscience. "I cannot hide my sins," he says, "wherever I go, holding fast whatever I put in it, keeping, whether good or bad, in order to render up the deposit when I die. When I do wrong, conscience is there; and when I think I do well, and am puffed up by the thought, conscience, it still there. It is present with me while I am alive; it follows me when I die; everywhere I find honour or shame inseparable from my actions according to their character. Thus—thus—in my own house, and in my own family—I have accusers, witnesses, judges, and tormentors. Conscience accuses me, memory is witness, pleasure is my prison, fear is my tormentor; yea, the very joys of sin are my punishment."

The same general idea, borrowed doubtless from Bernard, has been somewhat differently put by Robert Bruce, one of the most eminent ministers of the early Reformed Church of Scotland. "Conscience," he says in effect, "has been appointed by the Lord to serve in the soul of man for many uses. It is a faithful attendant; so that nothing can be done by thee so secretly, quietly, or thoughtfully, but conscience shall faithfully observe and record it. It is an accuser within thy own soul; it is also a true and steadfast witness against thee, as good as ten thousand; it is a judge, to give out sentence against thee, and condemn thee, before the general judgment of the Lord at that great day; yea, it is a tormentor to put thy own sentence in execution upon thyself. So that the Lord needs never to seek a member of court out of thy own soul to make out a lawful process against thee; for, do what thou canst, even if thou make thyself to become as blind as a mole, yet thou canst never get this conscience altogether cast out of thy soul."

In a recent article we asked the question, "What religion will satisfy conscience—this dreadful minister of Divine justice, this vicegerent of the Divine Judge, within the soul of man? And basing our remarks on the self-evident truth that nothing can satisfy a conscience awakened faithfully to perform its office but that which satisfies the Divine law and the Divine Judge, we found reason to conclude that conscience, unless while temporarily lulled asleep, can never be satisfied, but must be driven hither and thither, seeking rest in every human device and finding none, until it finds it where Divine justice has found rest—in the blood and perfect righteousness of Christ."

But will conscience be satisfied even with this? As a judge, as the representative of the Divine Judge, it will; the blood and righteousness of Christ being the sole plea that will be accepted, before the bar of God, for the legal acquittal of the soul arraigned for its past sins and found guilty. But what of conscience in yet another office than that of judge, as in the quotations above given? What of it as a *languisher*? "The Gentiles," says Paul, "having not the law, are a law unto themselves." Conscience does more than witness, pronounce sentence, and execute judgment for actions already committed; it looks forward also to our future lives; it tells us what we ought to be and to do in all time to come, repeating within our souls the eternal law: "Be ye holy, for I am holy, saith the Lord." It tells us that this law is immutable; that it can neither be repealed, nor yet lower its standard; that from no soul of man, whether in Christ or out of Christ, regenerate or unregenerate, justified or unjustified, can its obligation ever be unloosed.

Darkened, indeed, as natural conscience is by sin, may, while unenlightened by the word of God, and unquicken by His Spirit, fail for a while to perform its office; it may lower the demands of the holy law, until we persuade ourselves that we are good enough; nay, a conscience seared by continued indulgence in known sin, and perverted by false doctrines, may "turn the grace of God into lasciviousness;" so that in the self-flattering thought that he is justified and safe for eternity, a false believer may hold himself free from all external law, and may—as far as regard to worldly reputation will allow him—give himself over to wallow in the mire of sin.

A false believer, we say; but not a soul truly taught by the Spirit of God. Such a soul acknowledges its obligation to be holy; and it honestly resolves and makes the serious attempt to be so. Does it succeed? Alas! an earnest man soon finds that his success is at best but partial; that "when he would do good, evil is present with him." Moved by conscience—nay, moved by gratitude for mercy which he thinks he has received, he tries again and again; but growing weary and forgetful, he falls again and again into sin, and perhaps at length into carnal ease. Then, when conscience, re-awakened, he relapses into despondency, and is, perhaps, tempted to despair. He falls as if he had been indulging a God-dishonouring hope of pardon—a hope not justified by a corresponding life of holiness. Conscience, in the name of the God of holiness, utters its protest against an unsatisfying hope, and against security indulged in such a state as this.

Dissatisfied with himself and his religion, where is an earnest man now to find rest for his soul? where to find that which meets this precise want of his soul, the obligation to be holy; that which will remedy the moral inability, the proneness to sin, the desperate corruption by which he has dishonoured the holiness of God, and which make him afraid to promise that he will not continue to dishonour it? What will satisfy conscience in its legislative capacity, and in such cases as this? Scripture and experience answer, Christ—and nothing less than Christ; Christ, better known in his fulness, and more fully received, as he is freely given in the gospel—Christ in the perfection, not only of his justifying righteousness imputed to the soul as guilty, but of his sanctifying Spirit freely offered in the same gospel to be imputed to the soul as sinful and impotent—Christ, not only the soul's surety for justification, but the soul's strength; Christ not only robs the soul, but given also to be in it.

Whatever may temporarily give peace to a soul that is as yet occupied only with the desire of pardon, the soul that has fairly entered on the conflict with indwelling sin cannot have rest of

conscience in any view of Christ that fall short of that which we have attempted to describe. And this is the Saviour now offering himself, O needy soul, to thee.—*British Messenger.*

MARY AND MARTHA.

Mary and Martha represent two types of piety which have always existed—the outward and the inward. One was busy with acts; the other with *disposition and reflection*. One was doing; the other was being and pondering. Yet both of them, though in different ways, were strongly drawn in confidence and love to Christ. Martha added double alacrity to every step and motion. And when Christ was in the house, she was, if possible, more than ordinarily active. Too much could not be done for Him; nothing was too good for Him; and those who did not join her in her zeal to minister to His comfort were evidently dishonouring the One that her soul loved. She chided them. She spoke even fearfully of her sister Mary.

Mary loved Him with a love that had no expression. It was pent up within. It had its heights and depths; but it had neither word nor gesture. Only once was there an exhibition of it, when, seized with an ecstasy, when love mounted into adoration, she broke the alabaster box of precious ointment on the head of Christ. That was the symbol of her love. While Martha made the house ring with quick, flying footsteps, while every room, with things removed or brought in, was a witness of her love, that was shown by ten thousand serviceable deeds, Mary loved not only as much as Martha, but more, because she was more capable of loving. But neither by deed nor word did she show her love as Martha showed hers. It is said of her, "She sat at the feet of Jesus." As a child, that by a thousand troubles is pursued to tears, betakes itself at last to its mother's lap, and surrounded by her arms, forgets them every one, and is as still as if it were a flower, and could not speak, so Mary found that simply to sit and look upon her Christ was enough. Or, if it was not, there was no expression more. And as it was with the sisters, so it is still. We have in every church Martha's faithful Christians, laborious with an outward development of activity, but chiefly deep in the inward life and rich in the soul's affections.

Let us draw from this little picture, as it were, by the wayside, and Christ's connection with it, some lessons of practical moment. Let us first look at workers and thinkers—using the word *think* in the largest sense, so that it shall include the whole action of the mind, or that piety which is developed toward the other world. I have said that these two classes will always be found co-ordinated in the Church. They spring from certain organic tendencies. They are true to Nature. Many there be, that if they be Christians, and active Christians, must act outwardly. They are so ordained to live. O that it might be in the Church, as it was in this household, that they think and they that do, should be sisters! For, although there were but little rays, although there were slight disagreements, there was not more of discord than there is in any good piece of music.

Martha was not peculiar or feebly certainly not in our ordinary conception of that term. She and Mary loved one another, and they both loved Christ. But Martha did not understand Mary, although Mary understood Martha. And so it still is. Those that are genuine Christians, that are sincere workers, though they work outwardly, and that work on, multiplying their tasks never growing weary of them, or becoming easily rested, are well understood by the deeper natures. They know their own superior life. They understand, also, these others. But these do not understand those. Mary always understands both herself and her sister Martha; but Martha, although she understands herself, does not understand Mary.

Now there are other persons that are deeply loving and faithfully serving Christ who do not show it, and who are chided by those that, with their bustling activities, and with their instant industries, fill up the hours, and wish that there were more hours in every day that they might fill. How often they turn upon those that never appear in the street, or on the committee, with the feeling that, because they do not serve Christ as they serve Him, they are not serving Him. As though there were not more ways than one of serving Christ! As though there were no piety except that which works outwardly! Nay, as Mary helped Martha in the household, and Martha Mary, so it should be in this world. That work for piety in external ways should loan upon those that turn inwardly should help themselves by the practicalness of those that are more in outward Christian life.—*Henry Ward Beecher.*

FOLLOWING THE LORD FULLY.

It is testified of Caleb that he "had another spirit" than those were under who accompanied him to spy out the land of Canaan, and that he "followed the Lord fully."

Let us glance for a moment at the source of Caleb's piety:—
"He had another spirit with him." The Divine Spirit was his companion and guide. When he engaged in the Lord's work he trusted not to himself, but took "another spirit" with him, to sustain and direct him. Happy for Israel if they had all done likewise, and happy for thousands still if they would pursue the same course.

How important that men should follow the example of Caleb in reference to *doctrines*, and in reference to *duties*,—that they should take the Divine Spirit for their guide in these important matters, and neither trust to their own judgment, nor to the guidance of fallible men, however excellent their moral character, and extensive their influence in society. The neglect of this has ever been attended with most melancholy consequences. It was the ruin of thousands in Israel. It is the ruin of thousands still. But how different with Caleb. He had another spirit; and now mark the result.

Caleb "followed the Lord." Having taken the Divine Spirit for his guide, he shaped his course according to the will of God. He was not influenced by public opinion, nor carried away by the example of those around him, but fearlessly followed the directions of the Divine guide.

There are two circumstances in connection with this which deserve notice. 1. He followed the Lord when almost all his brethren followed an opposite course. We know that to move with the multitude is agreeable to our nature, and that it requires considerable

courage to pursue a course either laughed at, or frowned on, by the masses. When religion, or any particular aspect of it becomes popular, and is countenanced by the multitude, it is easy to assume the garb, and make a profession; but when the opposite is the case, it requires moral heroism to take the field against public opinion and follow the Lord. How many shape their course in reference to political, social, and religious matters, according to public opinion. The true Christian has "another spirit with him," by which he regulates his course. He is glad if the multitude join, but whether they join him or not, he is determined to follow the Lord.

2. Caleb followed the Lord at a period of imminent peril. His life was in danger, his earthly all was at stake, yet he stood firm and undismayed. This was true heroism. There are many good sailors on a smooth, glass-like sea, who present a very sorry appearance when the billows begin to roll; and there are many fine soldiers when comfortably lodged in the barracks, who display little heroism in presence of the enemy. In like manner there are many professors who warmly espouse the cause of God when all goes on comfortably, but when sacrifice of feeling or of worldly substance are required, "by-and-by they are offended," and turn aside from following the Lord. Alas! how many fair-weather professors we meet with in the present day.

But further,—Caleb followed the Lord "fully." This expression indicates that he made the service of the Lord the grand business of his life. It was pre-eminently the object for which he lived. Following the Lord was no secondary matter with Caleb. It was the chief—the principal—the all-absorbing theme and exercise of his soul. His whole man, "soul, body, and spirit," were consecrated to the Lord.

The expression indicates that Caleb followed the Lord in all things. He did not pick and choose among the Divine precepts, but conscientiously attended to them all. The Pharisees in the days of our Lord obeyed those precepts of the law which tended to call forth the praise of men, and neglected the more secret, but not less important injunctions of the Divine record. Not so with Caleb, he followed the Lord fully, in the closet, in the family, in the sacred assembly, and under all circumstances, "every way," "Lord, what wilt thou have me to do?"

Hence the Divine approbation. Caleb was highly honored. "Him will I bring into the land." The congregation were doomed to die in the wilderness, but Caleb was privileged to enter and enjoy the land that flowed with milk and honey. He was publicly recognized as connected with the Lord—"my servant." Jehovah saw the course he pursued, and approving of it, recognised him as his servant. This is true honor—real dignity. Those recognised as the Lord's servants are earth's true nobility, and may well dispense with the smiles of men and the honor of the world. Reader are you among the Lord's servants? doing his work? following him fully? If so, your position is far more honorable than if you were the richest crown, and wielded the mightiest sceptre of earth; and though darkness and difficulties surround your path just now, there is a bright and glorious future before you,—be faithful until death, and you shall receive a crown of glory which shall be durable as eternity itself. The inheritance which Caleb obtained was only a faint emblem of the glorious inheritance which awaits all who follow the Lord fully. "To him that overcometh will I grant to sit with me on my throne, even as I also overcame, and am set down with my Father on his throne."—*American Paper.*

A WORD FITLY SPOKEN.

BY REV. DENZ. F. MILLER.

A young sailor entered the study of the New York Port Society, a few days since, and holding out his hand to the pastor, said, "You do not know me? Well, last May, I was here, a hardened young man, fearing neither God nor man, death nor eternity." The clergyman replied that he did not remember him, and directed him to the following history. One day a Christian friend spoke to him about his soul, and he told that friend how utterly indifferent and insensible he felt. "Perhaps," said his friend, "you may have sinned away your day of grace." That remark was a nail fastened in a sure place. "The thought," he said, "struck me with the suddenness of lightning." He attended the Port Society's meetings, and soon went out to sea in a very wretched state. But when out at sea, with no Christian to speak to, he began to pray, and soon found the new and living way to the Mercy seat. He was surrounded by a crew, who, from the captain down, were scoffers and blasphemers, but he determined to confess Christ before them. This brought down on him the ridicule of the whole ship's company, and the captain at length told him he must change his course, that he was making trouble among the men. The young confessor replied, modestly but firmly, that he would do his duty faithfully to the ship, but he must speak of Christ's love to him. The captain threatened to put him in irons if he persisted. He replied, manfully, "You may put me in irons; yes, in double irons, but you cannot take the love of Christ from my soul, nor silence my tongue."

The captain looked at him a moment, in silence, and turned away. The next day, to his surprise, the captain called him, and said to him, "I think you are right; you shall not be troubled any more." Some days after this, he was passing the cabin door, and, to his great joy, he saw the captain on his knees, seeking anxiously the salvation of his own soul, and before the voyage was over, he saw one of his scoffing shipmates weeping over a tract. "O," said he, "how that encouraged me, and as I went to the wheel that night, I prayed that God would give me that soul," a prayer which he had reason to hope was answered.

As he turned to leave the study he took from his purse \$10 and gave it to the pastor as a "thank-offering," adding, "God has been good to me, and I am resolved to help give the Gospel to others."

Christian mothers, in the morning of the child's life, sow the seed; now while he stands by your side on the shore, speak in his young ear words of counsel and of warning. Those words will come to him when he is far out at sea, buffeting the storms and encountering its perils,—over the wide waste of years, through the roar of traffic and the sweep of passion, those faithful words will yet ring out like a clear hail, causing the strong bark to heave to and take a new departure.—*N. Y. Observer.*

REMARKABLE HISTORY

OF A JAPANESE YOUTH IN AMERICA.

It having been my fortune to be in Japan at the opening of that long sealed empire, and also to instruct the first Japanese school of a dozen young officials in the English, or as they call it, the American language, at the request of the Government, and to qualify them to act as interpreters, I was greatly interested in learning that a young Japanese from Yedo had reached this country some time since, and was attending one of our highest academies, where his proficiency in his studies, and especially his Christian character, were subjects of universal remark and admiration. Taking a map of Yedo with me, I made him a visit; when, opening the map, he at once pointed out the very house of Daimio, or Prince, in which he was born and lived, and in whose service he was employed. It was on a swell of land, and close to the Imperial Palace. Singularly I had walked and stood before it, and gazed upon the magnificent panorama of the immense city, and the grand bay on whose shore it is situated. He also informed me about several of my Japanese acquaintances, and among others, the famous "Tommy," who was one of my pupils. There could be no deception, no mistake; and we were at once neighbors and old friends.

His father was the secretary of the Prince, and also the teacher of his children. At six years of age he commenced the study of the Japanese and Chinese languages at the same time. But some half dozen years later he was seized with a passion for the military profession, of which he was soon soared by being thrown from his horse and severely injured, when he was glad to resume his literary studies. His Prince, however, impeded his progress by requiring him to take the place of his father, and keep his journal, and teach his children. Resolved, however, to master the Chinese, he studied it at home and in the nights. At this period an incident occurred which was the turning point in his life. One day a companion sent him a copy of a "geography of the United States," printed in Chinese, and written, as he learned, by an American missionary, whose name he did not know. It was the late Dr. Bridgman, who once mentioned the book to me, as I well remember, remarking that though he wrote it for the Chinese, strangely, it was in greater demand in Japan than in China. Utterly ignorant of geography as the Japanese had been kept for three centuries by the Dutch, the young man was amazed by what he learned of the nature of our institutions, and the liberty and happiness of the people. He wondered so much, that "his brains were melted out of his head." Fired with the desire to obtain more 'American knowledge,' he often went to a teacher for information, when the Prince finding him once or twice out of the office, threatened him and beat him severely, as did his parents also. This, however, did not abate his desires or change his purpose, though it brought on a deep depression of spirits and a dangerous sickness. He longed to acquire a knowledge of America; but the Daimio compelled him to study the detested Dutch.

Another and more signal interposition of Providence was at hand. One day as he was visiting a friend, he met with a copy of the Bible in Chinese in his friend's library! He learned it was translated by an American, but his name he did not know till I told him; it was the same Dr. Bridgman who I wrote the geography he had studied. He carried the Bible home, and studied it in the night, from fear that he and his family would be "cruel," as he termed it; or crucified, as the early Catholic converts were, if he should be detected in reading the Bible. Another new and even grander world burst upon his mind, of which the geography did not inform him. For the first time he learned the existence of God, the creation of the world, the nature of the soul, and the name of Jesus Christ. Amazed and over-powered even by the new facts and doctrines he had learned, he was at once determined to visit the wonderful country of which the geography had informed him, and where the religion was taught and practised of which he had read in the Bible.

From that time he was anxious to read the Bible in English, and requested leave of his parents and Prince to go to Hakodadi, a far-dis- tant port in another island, to learn the language from some American or English teacher. This was refused; but his desire and purpose were unchanged. As he said: "All the while I prayed to God; please let me reach my aim." He succeeded in learning a little English from a Japanese teacher. Inevitably in his purpose to come to this country, he said he still was pained at the thought of leaving his father, and even disobeying him; but he thought God was also his Father, and a greater, and he should obey Him at any cost. Taking a few clothes and a little money, he escaped from the house of the Prince at midnight, and obtaining a passage in an American vessel to Shanghai, he there found another bound to the United States, the master of which readily gave him a passage for his attendance upon him as a servant, and also gave him some clothing. Upon reaching port, after an acquaintance of four months, so favorably had he been impressed with the character of the young Japanese, that he warmly commended him to the consideration of a distinguished philanthropist and Christian gentleman, who was ready at once to clothe the young and lone stranger, and at his own expense, and send him to the school, where he has made such progress in his study, and developed so much of the beauty and spirituality of Christian character, and been received into the Christian Church.

The links in this mysterious chain. The Geography, the Bible, both in Chinese and English, the master of which readily gave him a passage for his attendance upon him as a servant, and also gave him some clothing. Upon reaching port, after an acquaintance of four months, so favorably had he been impressed with the character of the young Japanese, that he warmly commended him to the consideration of a distinguished philanthropist and Christian gentleman, who was ready at once to clothe the young and lone stranger, and at his own expense, and send him to the school, where he has made such progress in his study, and developed so much of the beauty and spirituality of Christian character, and been received into the Christian Church.

PREACHING FOR AND PREACHING TO.—The Monthly Religious Magazine has an article which says that very much of the difficulty of keeping pastors in one place, at the present, originates in the prevailing error that a minister is to preach for a people and not to them. Preaching for a people, it is thought he must always preach to please them. Were it understood he is to preach to a people, the idea that he must gratify all their whims would very soon die away. He would then seek only to proclaim to them faithfully the truths of the religion of the Saviour. We think it would be a grand idea could we once get rid of the phraseology of preaching for societies, and have it understood that we are to preach to them.—*Es.*

INFLUENCE OF AN OPEN FIRE.

Rev. T. W. Coyer, in an article furnished the Independent on Home Joys and Home Religion, bears the following beautiful testimony to the moral value and influence of an open fire:—

"Would that many an orthodox church-member, who prays fervently and gives liberally for missions, would also remember that there is such a thing as a religion of the fireside."

Every day there is a new meaning to me in the simple old line, "There's no place like home;" and outside of my pulpit there is no spot on earth quite so dear to me as the eight or ten feet that encircle the blazing fire of my sitting-room. I am a firm believer in the moral and spiritual influence of an open fire. To make home attractive, there must be somewhere in the house a common family rendezvous; and that ought to present some more radiant attraction than a black hole in the floor, through which hot air pours up from a subterranean furnace. Men will fight for their altars and their firesides; but what orator ever invoked a burst of patriotism in behalf of steam-pipes and registers? I never cease to be thankful that I was brought up beside the hickory fire of a rural farm-house. In the words of Whittier's finest American idyll,

"We piled with care our nightly stack
Of wood against the chimney-belt;
And filled between with curious art
The ragged brush; then hovering near
We watched the first red blaze appear,
Heard the sharp crackle, caught the gleam
On flowered wall and sagging beam,
Until the old rude-furnished room
Burst, shower-like, into rosy bloom."

I urge my congregation to devote a few extra dollars every year to the maintenance of an open fire. No investment pays better in domestic enjoyment. It may almost be accounted a "means of grace" to the young people. How much more impressive and attractive is family-worship when the household all gather in a circle around a glowing fire. Robert Burns thus paints his immortal picture of Scotch family-worship:—

"They round the ingle form a circle wide;
Burns also makes his pious cottager's "chant their artless notes," and we confess to a great partiality for singing at family worship. It aids devotion, and makes the service more attractive to the children. It also interests them more deeply in that most important service if they are allowed to join in reading the chapter from the Bible. Suppose little Benny or Minnie do misal the words sometimes, or make ludicrous havoc with the proper names. That is far better than to have them fall asleep, or be gazing out of the window, or watching pussy's antics on the rug."

Around the evening fire is the sanctuary of the household. With those joys of home intercourse the stranger intermeddles not. There is a wonderful educational power in the conversation, the study of character and books, and in the heart-development of an intelligent household circle. The fireside of Lyman Beecher, at Litchfield—as described in the old man's Autobiography—was worth as much for educational purposes as an average American college. The discussion of books in an intelligent circle is often as fertilizing as the books themselves. Parents should exercise their prerogative in the selection of volumes for the young minds around them; otherwise, instead of "an egg," they will often get a "scorpion."

A SHINING CHURCH.—A church may be what the world calls a shining church, in point of number and influence. A church may be made up of men of wealth, men of intellect, fashion; and being so composed, may be, in a worldly sense, a very strong church. There are many things that such a church can do. It can launch ships and endow seminaries. It can diffuse intelligence, can uphold the cause of benevolence, can maintain an imposing array of forms and religious activities. It can build splendid temples, can rear a magnificent pile and adorn its front with sculptures, and lay stone upon stone, and heap ornament upon ornament, till the costliness of the ministrations at the altar shall keep any poor man from ever entering the portal!

But, brethren, I will tell you one thing it can not do—it can not "shine." It may glitter and glaze like an iceberg in the sun, but without inward holiness it can not shine. Of all that is formal and material in Christianity, it may make a splendid manifestation, but it can not shine. It may turn almost every thing into gold, but it can not touch the heart. It may lift up its marble front, and pile tower upon tower, and mountain upon mountain; but it can not touch the mountains and they shall smoke; it can not conquer souls for Christ; it can not awaken the sympathies of faith and love; it can not do Christ's work in man's conversion. It is cold at heart, and has no overflowing and saving influences to pour out upon the lost. And with all its strength that church is weak, and for Christ's peculiar work, worthless. And with all its glitter and gorgeous array, it is a dark church—it can not shine. On the contrary, show me a church, poor, illiterate, obscure, unknown, but composed of praying people. They shall be men of neither power, nor wealth, nor influence; they shall be families that do not know one week where they are to get bread for the next. But with them is the hiding of God's power, and their influence is felt for eternity, and wherever they go there is a fountain of light, and Christ in them is glorified, and his kingdom advanced. They are his chosen vessels of salvation, and his luminaries to reflect his light.—*Dr. Olin.*

AUTHORITY OF THE BIBLE.—The mother of a family was married to an infidel, who made a jest of religion in the presence of his own children; yet she succeeded in bringing them all up in the fear of the Lord. One day asked her how she preserved them from the influence of a father whose sentiments were so openly opposed to her own. This was her answer: "Because to the authority of a father I did not oppose the authority of a mother, but that of God. From their earliest years my children have always seen the Bible upon my table. This holy book has constituted the whole of their religious instruction. I was silent that I might allow it to speak. Did they propose a question, did they commit any fault, did they perform any good action, I opened the Bible, answered, reproved, or encouraged them. The constant reading of the Scriptures has alone wrought the prodigy which surprises you.—*Adolph Mond.*

Does he think himself a Christian who is ashamed or afraid to be one? Can he be joined to Christ who feels either the disgrace, or the danger of belonging to him?

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