

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.

Proprietor.

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THE NEW JERUSALEM.

The following extract from an "Exposition of the Apocalypse," may interest our readers. The author maintains his positions with great clearness and skill, and with less impetuosity and dogmatism than Dr. Cumming, carries the reader to his own conclusions and aways him with his own convictions:—

In ancient times cities were always surrounded with walls; and the more important the city, the stronger and higher were the walls. Built with such a design as a defence against all enemies. Having walls, it was necessary to have gates also, to furnish ingress and egress to the inhabitants; these must be in charge of faithful guardians who would have authority to open and shut them according to the regulations of the city. In accordance with these ideas the new Jerusalem is represented.

"It had a wall great and high," the strong defence and security of Zion, her impregnable fortifications, within which she could dwell in perfect peace from all alarms and dangers.

The three gates on each side represent the full and free access had to the city from every quarter. It was customary to give names to the gates, as we do our streets; and those of the holy city were named after the twelve tribes, which embraced all of God's ancient covenant people, and here denotes the completeness of the millennial church, as composed of all the spiritual Israel. The twelve angels stationed at the gates denote that the city was under the immediate protection and guardianship of God. Perhaps the idea of the most perfect security is also intended. The porter or keeper of a city gate was an office of great importance, the guardianship of all within being put into his hands. It was necessary that he should be entirely vigilant and trustworthy, to give notice of any approaching danger and keep the gates closed against every enemy. With angels, then, as the watchmen, faithful porters of the new Jerusalem, the inhabitants might ever dwell in security, fearing the approach of no enemy.

"And the wall of the city had twelve foundations," or twelve courses of stone in the foundation, more fully described hereafter, "and in them the names of the twelve Apostles of the Lamb." The names of the twelve tribes were on the gates, showing that the city was God's true and complete Israel, and the names of the twelve Apostles were in the foundation built upon the foundation of the Apostles and prophets, with Christ for its chief cornerstone. We discern now no such magnificent temple as that of which the Apostle Paul speaks, the temple of which the church is the temple of God, and which they constituted one harmonious, solid, perfect foundation, upon which the church would stand forever.

The dimensions of the city are next given as measured by the angel, twelve thousand furlongs, or fifteen hundred miles. In the statement that the length and breadth and height are equal, some have supposed that the city was likewise fifteen hundred miles high, thus constituting a cube or perfect figure, denoting the perfection of the church. The language, however, will bear another meaning, which is far more natural. It is not that the length and breadth and height were severally equal to each other, but equal with themselves; that is, the length was everywhere the same, the breadth everywhere the same, and the height the same. It was perfect and symmetrical in all its proportions. This is confirmed by the fact distinctly stated, that the wall was one hundred and forty-four cubits high, or two hundred and sixteen feet, a proper height for a wall; while it is said only that "the length is as large as the breadth." It was very different from what the church now is, which is very far from "lying low square with its length and breadth and height all equal." We discern now no such magnificent, beautiful proportions in its structure. It would be difficult to tell what its shape is. But the spouse of Christ has not yet put on her bridal attire. She has not been presented to Christ a glorious church, not having spot or wrinkle or any such thing. But she is to be, and her glorious proportions are to be, as here represented, all perfect and symmetrical.

In the amazing dimensions of this city is shadowed forth the vast number of the redeemed, and the long continuance of the reign of Christ. In order to carry out the symbol of a city, it must of necessity be made smaller than the earth itself, and within it. Yet it is constituted of such dimensions as most clearly to be wholly unadapted to the world. We have had empires fifteen hundred miles square, but no such city. Babylon was a great city, one of the greatest ever known on earth, being fifteen miles square; and this was employed as a symbol of the Roman hierarchy, which continued for twelve hundred and sixty years. It is not a little singular that there should be such coincidences in the dimensions of these two cities. Babylon was exactly four-square, being fifteen miles on each side. The new Jerusalem was fifteen hundred miles square; and to such incredible dimensions, out of all proportion to any existing state of things upon earth, or anything which could now be adapted to them, we may see that the continuance of the millennial church will not be after our present idea of things. If this new Jerusalem had been represented as only ten miles square, we might be more inclined to believe in a millennium of a thousand years. But a city of fifteen hundred miles is far more consonant with a millennium of three hundred and sixty thousand years. "And the building of the wall of it was Jasper," the same precious crystal gem before mentioned. The wall was not granite, or freestone, or marble, which make the most imposing structures which human pride and ambition can rear, but for the palaces of Kings. But think of the wall of this holy city, two hundred and sixteen feet high, and stretching around a circumference of six thousand miles, all built of the purest diamond. What imagination can grasp such a vision! There is too, perhaps, a thought involved here, which may be worth considering. In selecting a stone as a material for building, men seek to combine as far as possible, four qualities—durability, beauty, cheapness, and ease of being wrought, the latter being a point of much importance. The walls of the new Jerusalem are walls of salvation, built by God as Zion's glory and defence. Look then at that stupendous, magnificent wall.

Look at its durability, the most indestructible material to be found on earth. Look at its surpassing beauty. Look at its amazing richness, and cost. Look at the labor inconceivable required to work such material. It is the work of years to shape one large diamond, and so expensive, that some of these precious gems are kept by their possessors in a rough state, because they have not the means of having them cut. Yet of such stones was the wall of this city built; and such labour could God afford to expend upon the stones which should be cut and set in this glorious structure. Look at that wall, and in its imperishability—its glorious beauty—its amazing cost—and the labor expended upon it. Study the work of redemption. God has no other work like it in his universe.

And the city was pure gold, like unto clear glass, not common gold, but gold of the utmost purity, pellucid and clear, and therefore of greatest value. The whole world has of late been agitated and set in motion with the idea of finding masses of gold of a few pounds weight in a far distant land; and to secure such treasure they cross oceans, scale mountains, and track burning deserts, perhaps only to reach better disappointment. Beloved friends, the people of God are travelling through a wilderness to a city richer far than California's mines—a city twelve thousand furlongs in extent, all built of pure gold—its very streets of gold, and all its wondrous mansions. It is true. It is no exaggerated report which has come to us from that distant land to which we are journeying. We shall not be disappointed when we get there, and long to return again to the country whence we came. It is the city of which God has spoken to us, and our eyes shall behold its splendor. If, too, we do not find actual gold, we shall see such excellence, and perfection, and purity, and that in such abundance, that a city all built of the most fine gold is but the outward shadow of it.

The twelve courses of stone in the foundation have already been alluded to. They are here more minutely described. It might, perhaps, have been supposed that the foundation would be composed of rougher material, but not so. The most brilliant, costly gems were taken to lay these courses. It is not necessary to enter into a minute description of them, except to state that there are none of greater value than those here named, and the very ones which, as the most costly and beautiful, were set in the magnificent breastplate of the Jewish high priest, having engraved on them the names of the different tribes. If we are correct in supposing the Jasper to be the diamond, then the first was white, the next three were of a bluish shade, the next two of a reddish cast, the seventh yellow, the next three of different tints of green, and the two last of a scarlet, or splendid red. Upon these the names of the twelve Apostles were inscribed, as were those of the tribes in the breastplate of the high priest, and placed as the foundation courses in the wall of the new Jerusalem. Those brilliant gems with which so many are proud to adorn their persons, are here but as massive courses of stone, to adorn the foundations of this city's walls, stretching far away in the distance, beyond the utmost range of vision. As already stated, they symbolize that perfect and harmonious system of Divine truth which Apostles preached, and upon which the walls of salvation for Zion are reared, and will stand unshaken for ever.

"And the twelve gates were twelve pearls; every several gate was of one pearl." We have rich necklaces of pearls, but who ever conceived of such profusion of wealth, that these choice pearls could be taken to inlay and ornament the gates of a city? What an idea would it give of the boundless riches of a king, who could thus bestow the same exquisite skill and adornment upon the gates of his capital that one would expend upon a jewel! The gates of the new Jerusalem, however, were not ornamented or studded with pearls;—they were a small thing,—but each several gate was carved out of a single pearl. It was all pearl; and justly to conceive of this, we must have some proper idea of the massive size and strength with which the gates of a city were constructed, and must necessarily be very large to accommodate the multitudes which would often throng them. They must be of prodigious strength to resist the fury of assault from attacking foes, as these would be the points first assailed. The gate of the temple called Beautiful, mentioned in the book of Acts, which was in the wall surrounding the temple, was seventy-five feet high, and sixty in width, built of Corinthian brass. From this some idea can be formed of the size and strength of gates adapted to a city's walls. Yet, immense, as they were, those in the new Jerusalem were each cut from a single pearl, and upon them inscribed the names of the children of Israel; each gate being named after a tribe, thus showing that the city belonged to God's chosen tribes.

The most prominent and glorious object within the wall of the ancient Jerusalem, first arresting the eye of every beholder, was the magnificent temple on Mount Zion. It was the chief ornament and glory of the city. But in the new Jerusalem no temple was seen; and was not this a grand defect? Alas! what was Jerusalem without the temple, to which the tribes might go, and where they might worship before the Lord? Ah! they needed no temple in this new Jerusalem, for there was one there greater than the temple, and far more glorious—The Lord God Almighty and the Lamb are the temple of it. In this, which the church will render to God and to Christ, and the free access which all will be permitted in approaching him. Under the old dispensation and in the temple service, the high priest alone was permitted to go into the holy place to appear before God, while the people stood without. But in the new Jerusalem all will be kings and priests unto God, and he himself the temple there, more glorious far than that made by hands, and within which dwelt the Shekina of the Divine presence. There will be no literal Jerusalem with its temple, to which the tribes will have need to repair, for "the glory of God" will not then dwell between the cherubim in the most holy place. It is the city and there is then no need of any temple within which it may take up its abode. "The Lord God Almighty and the Lamb are the temple of it," who thus constitute the glory of the new Jerusalem, as did the temple on Mount Zion that of old. Thus fitting the city, too, all have access to him as his spiritual worshippers.—Wicks.

THE SABBATH.—If keeping holy the seventh day were only a human institution, it would be the best method that could have been thought of for polishing and civilizing mankind.—Addison.

THE GLORIES OF CHRIST.

"This is a faithful saying, and worthy of all acceptance, that Jesus Christ came into the world to save sinners." Here we have the substance of the Gospel message, an epitome of what it contains. The whole gospel is summarily comprehended in this short but pithy statement. "Jesus Christ came into the world to save sinners." And it is, after all, just such short and emphatic statements as this that believers have to fall back upon for strength, and light, and comfort, when harassed by Satan—when struggling with doubts and fears, and when descending into the dark valley of the shadow of death. The late eminent and learned Dr. Archibald Alexander, when he came to die, felt the sweetness of a text like this, and said, "All my theology is summed up in this, 'Jesus Christ came into the world to save sinners.'" Every mind trained to think, knows the strength and refreshment a great thought can give. "Give me," said one on his death bed, "give me a great thought to die by." What was the thought his friend gave him, with which to refresh himself in death, I do not know. But I know that God, the Great Thinker, has given us a whole Bible full of great thoughts both to live and die by, and one of the greatest and sweetest, and yet simplest of all is just this, "Jesus Christ came into the world to save sinners."

Let us look at some of the glories wrapped up in this interesting statement. There are glories connected with the Saviour's Person. It was Jesus Christ who came. But who is Jesus Christ? What is there of the illustrious attaching itself to his Person? If you had asked this question of the multitude of the Jews, among whom he spent the thirty years of his humiliation, they would have answered you by asking another, "Is not this the carpenter?" And if we had lived then, and seen the Man of Sorrows, as he trod the earth, as he tabernacled among men, probably we too should have passed him by, unimpressed by the manifestations of his glory, and it would have been recorded as our verdict upon the humbled Jesus, that to us he was as a root out of dry ground, having no form nor comeliness.

But there are glories, nevertheless, enrolling the Person of the Saviour, though multitudes of blinded Jew and Gentile sinner see them not. So the Evangelist John tells us— "He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not." But there were some souls, born of God who saw Christ's glory, and believed on him. And so he goes on to say— "The Word was made flesh and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father) full of grace and truth."—John 1:14. Here then we have one glory that believing souls who accompanied with Jesus saw—the glory of his Divinity—as the only begotten of the Father. And the sight of Jesus' glory as the Son of God, which the Evangelist says he and others had, was not any radiance beaming forth from the Saviour's Person to be seen by the natural eye, but his Divinity was veiled. The outstanding radiance from indwelling Deity would have been too bright for mortal vision. John indeed saw with his bodily eyes, the outshining glory on the Mount of Transfiguration. But it was not that that John retained, but to a view of the Saviour's glory that he and others had as believers, notwithstanding his veiled condition. It was the Son of God, the Brightness of the Father's glory, who came, and who manifested to the open eye of faith a glory becoming and befitting the only begotten of the Father.

And then there is the glory of his perfect humanity. In the constitution of the Saviour's Person there is a union (though not a confusion) of the Divine and human natures. Supreme Divinity is linked to a real and perfect manhood. And the great mystery of Godliness is displayed—Emanuel—God with us—God manifest in the flesh. And then there is the glory of his official character. This Person so constituted, is designated to the Mediatorial office. He comes forth clothed with authority, and invested with all mediatorial qualifications. He is Christ—the Lord anointed. He must have a nature like ours, and a nature like God's, for it is for us he undertakes, and it is with God for us he has to do. He has a nature to suffer and sympathize, and a nature to render suffering and sympathy available and effective. As Mediator he is the Divine commissioned, filled as he is with the Spirit, subjected to suffering, clothed with authority, invested with royalty, having all power in heaven and on earth committed to him.

But from glories connected with the Saviour's Person and office, we notice the glory of his consecration. He "came into the world." How different the world that he left from that to which he came. What an exchange! A sinless, for a sinful. A happy and blessed, for a suffering and sorrowful. From a world in holy subjection to God, to a world revolted. From the praises of the holy, to the mockery and insult of the vile. "Though he was rich, yet for our sakes he became poor, that we through his poverty might be made rich." There are glories connected with the Saviour's errand. That errand was "to save sinners." The class of persons whose necessities his mission contemplates are sinners. He came not to pity the unfortunate, but to seek and save the lost. The office he fills, the commission he bears, and the qualifications he possesses, have reference one and all to the character and condition of sinners—of rebels utterly lost and ruined, helpless, and but for his interposition, without hope.

WE MUST BE HOLY. The Bible says, "Without holiness, no man shall see the Lord." Heb. xii. 14. What tremendous words are these! What thoughts come across my mind, as I write them down! I look at the world, and see the greater part of it lying in wickedness. I look at professing Christians, and see the vast majority having nothing of Christianity but the name. I turn to the Bible, and I hear the Spirit saying, "Without holiness, no man shall see the Lord." Reader, this is a text that ought to make you consider your ways, and search your heart. Surely, it should reach within your solemn thoughts, and send you to prayer. You may try to put me off by saying, "I feel much, and think much about these things, far more than many suppose." I answer, that is not the point. The poor, lost souls in hell do as much as this. The great question is not what you

think and what you feel, but what you do. Are you holy? You may say, "It was never meant that all Christians should be holy, and that holiness such as I have described is only for great saints, and people of uncommon gifts." I answer, I can not see this in Scripture. I read that "every man who hath hope in Christ, purifieth himself." 1 John iii. 3. "Without holiness, no man shall see the Lord."

You may say, "It is impossible to be so holy, and to do our duty in this life at the same time; the thing can not be done." I answer, you are mistaken. It can be done. With God on your side, nothing is impossible. It has been done by many. Moses and Obadiah and Daniel and the servants of Nero's household are all examples that go to prove it.

You may say, "If you were so holy, you would be unlike other people." I answer, I know it well. It is just what I want you to be. Christ's true servants always were unlike the world around them—a separate nation, a peculiar people; and you must be so too, if you would be saved.

You may say, "At this rate, very few will be saved." I answer, I know it. Jesus said so, eighteen hundred years ago. Few will be saved, because few will take the trouble to seek salvation. Men will not deny themselves the pleasures of sin and their own way, for a season. For this they turn their backs on an inheritance incorruptible, undefiled, and that fadeeth not away. "Ye will not come unto me," says Jesus, "that ye might have life." John v. 40.

You may say, "These are hard sayings; the way is very narrow." I answer, I know it. Jesus said so, eighteen hundred years ago. He always said that men must take up the cross daily; that they must be ready to cut off hand or foot, if they would be his disciples. It is in religion as in other things. "There are no gains without pains." That which costs nothing is worth nothing.

Reader, whatever you may think fit to say, you must be holy, if you would see the Lord. Where is your Christianity if you are not? Show it to me without holiness, if you can. You must not merely have a Christian name and Christian knowledge; you must have a Christian character also. You must be a saint on earth, if ever you mean to be a saint in heaven. God has said it, and he will not go back—"Without holiness, no man shall see the Lord."

Reader, consider well what I have said. Do you feel any desire to be holy? Does your conscience whisper, "I am not holy yet, but I should like to become so?" Listen to the advice I am going to give you. The Lord grant you may take it, and act upon it! Would you be a partaker of the divine nature? Then go to Christ. Wait for nothing. Wait for no body. Linger not. Think not to make yourself ready. Go and say to him, in the words of that beautiful hymn—

"Nothing in my hand I bring,
Simply to Thy cross I cling;
Sweat and blood and tears I shed,
Helpless, low, and helpless dead."

There is not a brick nor a stone laid in the work of our sanctification till we go to Christ. Holiness is his special gift to his believing people. I am going to give you. The Lord grant you may take it, and act upon it! Would you be a partaker of the divine nature? Then go to Christ. Wait for nothing. Wait for no body. Linger not. Think not to make yourself ready. Go and say to him, in the words of that beautiful hymn—

RELIGIOUS REFORM IN ITALY.

Rome, Dec. 21, 1866. From the hour of my arrival in Italy, now more than a month ago, to the present moment, I have not failed to make inquiries, and to take observations, that might help to an answer of the question whether Italy is undergoing a religious reformation. It is a great question. It has distant as well as immediate bearings on the greatest of all questions, that of the world's conversion, and, if I mistake not, the eyes of the Church of God in all parts of the earth are turned hither wistfully to ask for the signs of the times.

Modern prophets and modern students of prophecy, have found in the pages of divine revelation, and in the open leaves of God's book of Providence, many passages that pointed them to the closing scenes of the year 1860, as blended with the downfall of the papal power, and the terminus of the Christian dispensation. Often I have had occasion to say that the poorest of all business for an uninspired man to attempt, is that of prophecy. For, to give any prophecy is to give predictions, they must touch upon a period near enough at hand to render them interesting to his contemporaries, and when once a date has been fixed, time marches on with a pace so steady, and a progress so irresistible, that by and by the time has come, and the promised event is yet in the womb of the future, or perhaps not even conceived in the purposes of the Infinite, and that is the end of the prophet and his dreams! It has been almost ludicrously true of this year 1860. Even here on the continent of Europe, in the midst of old dynasties, and near by the seat of him who sits in the temple of God, boasting himself as God, I have heard predictions of his speedy downfall, and so far as his merely temporal power is concerned, I have been led to think that the end was indeed near at hand. But any one who comprehends the might of that grasp by which the Roman Pope holds his subjects in Missouri and China, as well as in Ireland or Italy, will easily understand that the temporal or kingly reign of the Pope over a few thousand of people in and around the city of Rome, is of no account whatever, in estimating the probability of his perpetuating his spiritual dominion over 180 millions of immortal souls who pin their hopes of salvation on the word of his power!

When we are asking if Italy is undergoing a religious reformation, we must leave out of the question entirely, the prospect of the Papal government being changed. It has little or nothing to do with the point before us. The Pope might be driven out of this city, where he now

as quiet as a lamb asleep, and he might take up his abode in England, or France, or America, or in some island of the sea, and the millions of his people whose allegiance to him surmounts all claims which kings, emperors, or constitutions impose, would remain as loyal to his sceptre, as when he sat on the seven hills, and launched his thunders from the Vatican. His temporal power is only a hindrance, not a help to his spiritual. It involves him in perpetual inconsistencies, the greatest of all being the necessity of asserting himself as the Vicar of Him who said "My Kingdom is not of this world." And yet there is progress here in Italy, under the watch of Argus-eyed churchmen, and in the midst of an army of priests and prelates and cardinals, and the Pope himself, whose name is Pius—a moral movement, that has a deep significance, and perhaps is destined to work an important influence on the future of the Roman Church, and therefore of the human race. But before we begin to set it forth, as part of the drama now passing in review, it should be distinctly understood, that it is not understood, generally, that there is the same difference existing in Roman Catholic countries, among those who are nominally Catholics, that we see at home among nominal Protestants. As thousands of these have no personal interest in religion, as a matter that concerns their practice, so thousands who are nominally Catholics, are so only in name, and deny utterly any obligation to the Church, or any interest in its welfare. We are apt to imagine that all the inhabitants of a Roman Catholic city, or parish, and who are reckoned as followers of that church, are at least believers in its doctrines and participants in its sacraments. It is not so; very far indeed is it from being the fact.

In conversation, a day or two since, with an Italian, a man of standing and culture, I asked him if he had pleasure in the contemplation of religious subjects. He said, "We rarely converse on religious subjects among ourselves in this country." This remark seemed at first to discourage any advance in that direction, and I was about to abandon the pursuit of it, when he added, "Few of the men go to the churches unless it is early in the morning when they are not seen; they do not believe much in the religion of the priests."

"But," I said, "you go to confession, do you not?" "No," said he, "I confess to my God, but never to a man." "How then," I asked, "do you obtain the sacraments of the Church?" "I do not want them, and never asked for them." "And are there many of your way of thinking in this country," I asked with much interest. "O yes," he replied, "the people are disgusted with the Roman Court; the priests are very bad men, and do not wish to follow them."

In the eve on the railway, we fell in with an Italian officer of Victor Emmanuel's army, and he had no hesitation in avowing his contempt for the Church, and also for the religion of the Church. And there are just such men, by the thousands, among us Protestants at home; men who have no fear of God before their eyes; nominal Protestants, but at heart despisers of religion and regardless of its obligations, its ministers and its promises. We count them as Christians, in distinction from pagans or Mohammedans, but they are not worthy even of the name, little as that imports in their case. And the whole Italian community is full of this class of Roman Catholics. They have the name, that is all. To estimate the state of religious opinion, and the prospect of reformation, we must take this fact into view at the very outset, and then we may have some reliable basis on which to rest.

Conversing with an American lady, for some years a resident in Italy, I asked her if she found it possible to obtain Protestant servants. She said that any of the people who she wished to employ would become Protestants for the sake of being employed; that they had no objection to professing their hatred of their old religion and their desire to become Protestant; but it was merely a lip-service, with no heart in it, as they cared nothing for any religion. And I have frequently asked if the Italians who become nominal Protestants are more honest and reliable than the people around them, and the answer has invariably been like this, "With few exceptions they are no better."

On such a ground, such a mass of mind as this, there are several distinct and powerful agencies at work to produce a religious reformation. These I shall indicate in future letters. At present I have aimed only at showing the prevalent indifference of the people, or their disgust, toward the Romish priesthood and Church, and their readiness to profess conversion, if they are able to make it pay. They are fickle, ignorant, god-natured, miserably poor people. Of their morals, or rather their want of them, I will tell you much by and by. How they have been oppressed and deluded through successive centuries, the world knows; and who can tell what grand things are in store for them? Is the day of their redemption drawing nigh?—Cor. N. Y. Observers.

PAINT.—Some years ago two physicians of the village of P—, in the State of Massachusetts, met on the highway; one of them, with a somewhat tubercular face, riding in a rickety old one-horse wagon, and the other in a handsome carriage, newly painted and varnished in very good style.

"Doctor," said the first, "I have a more extensive and lucrative practice than you, and yet I can not afford to ride in anything better than this old affair, while you have, as I see a nice carriage, and that all painted up anew. Will you explain to me how this can be so?"

"Oh! certainly," replied the other, "that's easily done. It doesn't cost half as much to paint my carriage as it does to paint your face."

FOLLOWING THE LORD FULLY.—Walking once in a pitchy dark night in company with a friend who knew the road well, I said to him, "I shall follow you, so as to be right." In a little, I stumbled into a ditch. "You have led me into a ditch," I said. "You have not followed me exactly," was the reply; "for I have kept free." I had to acknowledge that I had gone a little to one side, thinking that of no consequence. So it is thought I, with the Christian following Christ; as long as he follows Him exactly he is safe; but when he turns aside, however little, he is liable to stumble into the ditch.

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ASK FOR WHAT YOU WANT. Tea, Sweets, Breakfast and Dinner Sets, Porcelain, China, Glass, Tea and Coffee Cans, Plates—dishes—all sizes, Cane Seat Chairs, Wood Seat Chairs, Rocking Chairs, Pickle Dishes, Sauce Tureens, Jars, Jars, Wash Basins, Clothes Pins, Brass Boxes, Children's Chairs, Youth's Chairs, Mahogany Middle Age Chairs, Old age—chairs, Butter Dishes, Covered Dishes, Egg Cans, Barrel Covers, Butter Prints, Butter Trays, Teapots, Bakers, Spittines, High and Low Stools, Office Chairs, Cabinet Chairs, Bowls, Cake Plates, Brushes, Sofas, Centre Tables, Bureaus, Sauce Pans, Skim-mers, Cork Screens, Looking Glasses, Wash Stands, Sticks, Spoon Holders, Glass Glasses, Jelly Glasses, Champagne Breakfast Bells, Colored Glasses, Jolly Glasses, Champagne Breakfast Bells, Fancy Tureens, Toilet Tables, Cruet Sets, Dinner Sets, Porcelain, China, Glass, Tea and Coffee Cans, Plates—dishes—all sizes, Cane Seat Chairs, Wood Seat Chairs, Rocking Chairs, Pickle Dishes, Sauce Tureens, Jars, Jars, Wash Basins, Clothes Pins, Brass Boxes, Children's Chairs, Youth's Chairs, Mahogany Middle Age Chairs, Old age—chairs, Butter Dishes, Covered Dishes, Egg Cans, Barrel Covers, Butter Prints, Butter Trays, Teapots, Bakers, Spittines, High and Low Stools, Office Chairs, Cabinet Chairs, Bowls, Cake Plates, Brushes, Sofas, Centre Tables, Bureaus, Sauce Pans, Skim-mers, Cork Screens, Looking Glasses, Wash Stands, Sticks, Spoon Holders, Glass Glasses, Jelly Glasses, Champagne Breakfast Bells, Colored Glasses, Jolly Glasses, Champagne Breakfast Bells, Fancy Tureens, Toilet Tables, Cruet Sets, Dinner Sets, Porcelain, China, Glass, Tea and Coffee Cans, Plates—dishes—all sizes, Cane Seat Chairs, Wood Seat Chairs, Rocking Chairs, Pickle Dishes, Sauce Tureens, Jars, Jars, Wash Basins, Clothes Pins, Brass Boxes, Children's Chairs, Youth's Chairs, Mahogany Middle Age Chairs, Old age—chairs, Butter Dishes, Covered Dishes, Egg Cans, Barrel Covers, Butter Prints, Butter Trays, Teapots, Bakers, Spittines, High and Low Stools, Office Chairs, Cabinet Chairs, Bowls, Cake Plates, Brushes, Sofas, Centre Tables, Bureaus, Sauce Pans, Skim-mers, Cork Screens, Looking Glasses, Wash Stands, Sticks, Spoon Holders, Glass Glasses, Jelly Glasses, Champagne Breakfast Bells, Colored Glasses, Jolly Glasses, Champagne Breakfast Bells, Fancy Tureens, Toilet Tables, Cruet Sets, Dinner Sets, Porcelain, China, Glass, Tea and Coffee Cans, Plates—dishes—all sizes, Cane Seat Chairs, Wood Seat Chairs, Rocking Chairs, Pickle Dishes, Sauce Tureens, Jars, Jars, Wash Basins, Clothes Pins, Brass Boxes, Children's Chairs, Youth's Chairs, Mahogany Middle Age Chairs, Old age—chairs, Butter Dishes, Covered Dishes, Egg Cans, Barrel Covers, Butter Prints, Butter Trays, Teapots, Bakers, Spittines, High and Low Stools, Office Chairs, Cabinet Chairs, Bowls, Cake Plates, Brushes, Sofas, Centre Tables, Bureaus, Sauce Pans, Skim-mers, Cork Screens, Looking Glasses, Wash Stands, Sticks, Spoon Holders, Glass Glasses, Jelly Glasses, Champagne 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China, Glass, Tea and Coffee Cans, Plates—dishes—all sizes, Cane Seat Chairs, Wood Seat Chairs, Rocking Chairs, Pickle Dishes, Sauce Tureens, Jars, Jars, Wash Basins, Clothes Pins, Brass Boxes, Children's Chairs, Youth's Chairs, Mahogany Middle Age Chairs, Old age—chairs, Butter Dishes, Covered Dishes, Egg Cans, Barrel Covers, Butter Prints, Butter Trays, Teapots, Bakers, Spittines, High and Low Stools, Office Chairs, Cabinet Chairs, Bowls, Cake Plates, Brushes, Sofas, Centre Tables, Bureaus, Sauce Pans, Skim-mers, Cork Screens, Looking Glasses, Wash Stands, Sticks, Spoon Holders, Glass Glasses, Jelly Glasses, Champagne Breakfast Bells, Colored Glasses, Jolly Glasses, Champagne Breakfast Bells, Fancy Tureens, Toilet Tables, Cruet Sets, Dinner Sets, Porcelain, China, Glass, Tea and Coffee Cans, Plates—dishes—all sizes, Cane Seat Chairs, Wood Seat Chairs, Rocking Chairs, Pickle Dishes, Sauce Tureens, Jars, Jars, Wash Basins, Clothes Pins, Brass Boxes, Children's Chairs, Youth's Chairs, Mahogany Middle Age Chairs, Old age—chairs, Butter Dishes, Covered Dishes, Egg Cans, Barrel Covers, Butter Prints, Butter Trays, Teapots, Bakers, Spittines, High and Low Stools, Office Chairs, Cabinet Chairs, Bowls, Cake Plates, Brushes, Sofas, Centre Tables, Bureaus, Sauce Pans, Skim-mers, Cork Screens, Looking Glasses, Wash Stands, Sticks, Spoon Holders, Glass Glasses, Jelly Glasses, Champagne Breakfast Bells, Colored Glasses, Jolly Glasses, Champagne Breakfast Bells, Fancy Tureens, Toilet Tables, Cruet Sets, Dinner Sets, Porcelain, China, Glass, Tea and Coffee Cans, Plates—dishes—all sizes, Cane Seat Chairs, Wood Seat Chairs, Rocking Chairs, Pickle Dishes, Sauce Tureens, Jars, Jars, Wash Basins, Clothes Pins, Brass Boxes, Children's Chairs, Youth's Chairs, Mahogany Middle Age Chairs, Old age—chairs, Butter Dishes, Covered Dishes, Egg Cans, Barrel Covers, Butter Prints, Butter Trays, Teapots, Bakers, Spittines, High and Low Stools, Office Chairs, Cabinet Chairs, Bowls, Cake Plates, Brushes, Sofas, Centre Tables, Bureaus, Sauce Pans, Skim-mers, Cork Screens, Looking Glasses, Wash Stands, Sticks, Spoon Holders, Glass Glasses, Jelly Glasses, Champagne Breakfast Bells, Colored Glasses, Jolly Glasses, Champagne Breakfast Bells, Fancy Tureens, Toilet Tables, Cruet Sets, Dinner Sets, Porcelain, China, Glass, Tea and Coffee Cans, Plates—dishes—all sizes, Cane Seat Chairs, Wood Seat Chairs, Rocking Chairs, Pickle Dishes, Sauce Tureens, Jars, Jars, Wash Basins, Clothes Pins, Brass Boxes, Children's Chairs, Youth's Chairs, Mahogany Middle Age Chairs, Old age—chairs, Butter Dishes, Covered Dishes, Egg Cans, Barrel Covers, Butter Prints, Butter Trays, Teapots, Bakers, Spittines, High and Low Stools, Office Chairs, Cabinet Chairs, Bowls, Cake Plates, Brushes, Sofas, Centre Tables, Bureaus, Sauce Pans, Skim-mers, Cork Screens, Looking Glasses, Wash Stands, Sticks, Spoon Holders, Glass Glasses, Jelly Glasses, Champagne Breakfast Bells, Colored Glasses, Jolly Glasses, Champagne 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