

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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FREEDMEN.

The following extract, is from a report of the "American Missionary Association."

THE HOME DEPARTMENT.

Of the Association was conducted with a special view to the preaching of the Gospel, free from all complicity with slavery and caste. Those of its Missionaries who were sent into Southern States, while aiming to benefit all classes, whites and blacks, with schools and the preaching of the Gospel, yet bore an unequivocal "testimony" against Slavery. Their labors were frequently interrupted, their schools broken up, themselves assailed by mob violence, and at length they were driven from the South. The largest number of Home Missionaries employed by the Association was 110 in 1856, and these were located in the North Western States, and in Kentucky and North Carolina.

WORK AMONG THE FREEDMEN.

At the opening of the slave holders' rebellion, the Association found itself singularly prepared to devote its energies mainly to the colored race, here and elsewhere. It had gone through a fifteen years' struggle against the terrible power of Slavery, North and South, in Church and State, in social and business life, thus bringing it into close sympathy with the oppressed; while its labors in Africa, the West Indies, Canada, and the South, gave it a thorough acquaintance with the Negro character, and had won for it the confidence of that people. Moreover, it had relinquished, for satisfactory reasons, nearly all its missions among the North Western Indians, while its stations in Siam and the Sandwich Islands had become well-nigh self-supporting. Accordingly, when the work of emancipation began, the Association was the first to meet the little bands of escaping slaves with clothing, schools, and the Gospel of Christ, and, by a noteworthy ordering of Providence, its first school was established at Fortress Monroe, Va., near the spot where the first slave ship landed its cargo on the continent—the slave ship and the colored school marking the two great eras in the history of the Southern States; the one inaugurating that system which has blighted the South with the curse of unrequited toil, and desolated the whole land with the miseries of civil war; the other opening the prospect of rewarded industry, universal liberty, general education, freedom of speech and an unfettered Gospel. From that humble beginning at Fortress Monroe, the Association has gone forward under the Divine favor, until its force of teachers and missionaries in the South numbers, according to the last annual report, 528, and the scholars in its various schools, day, night, Sunday and Normal, over 40,000!

The fitness of the Association for this special work was soon recognized by the churches of the North. The Wesleyans had, from the outset, given it their cordial support, and the Free-Will Baptists soon entered into co-operation with it. In 1865, the Council of the Congregational churches assembled at Boston, selected it from all other societies working for the Freedmen, endorsing it more fully for both the educational and religious work. In the following year, the Synod of the Reformed (Dutch) Church commended it as the instrumentality of education among the Freedmen. Presbyteries and individual Presbyterian churches have accepted it for the same purpose, as also the "Methodist" and the Reformed Presbyterian churches. It has also had warm endorsement and liberal contributions from the Congregationalists of England and Wales, and the Presbyterians of Scotland, as well as religious bodies and individuals on the continent. As the result, its receipts, which for the year preceding the rebellion, were \$43,000, reached last year \$834,500 in cash besides, nearly \$90,000 worth of clothing and supplies.

Its missions in Siam and the Sandwich Islands, in Jamaica and Africa are continued, and as the Freedmen of this country are prepared by a thorough Christian culture, and wish to go as missionaries, teachers and colists to Africa, to plant the Gospel and establish an enlightened civilization there—the Association will hold itself ready to aid and guide them in that glorious undertaking.

PRINCIPLES AND AIMS.

The principles of the Association, though frequently stated, are not fully understood. While it was founded in a sympathy with the oppressed, it was not a mere anti-slavery society, but a missionary organization, with all the breadth of plan which the Gospel enjoins and the experience of other missionary societies approves. Hence it preached the Gospel, founded schools and sent physical relief. To clothe the naked is not merely an act of Christian charity; a garment to an unclad heathen is a badge and means of moral advancement. Schools have been found to be useful auxiliaries in all modern missions; and, among an unlettered people, a necessity. Among the Freedmen there seem to be special reasons for combining all these means of influence. These people are naturally religious, and the gift of a garment is doubly valued, if given in the name of Christ; a school, where His name and precepts are taught, doubly welcomed. It is their moral natures that most require culture, and these need not mere education, but the sanction of religion. Ministers of the Gospel in sufficient numbers, and of adequate gifts, cannot be found to meet the immediate necessity—a large share of the work must be done by Christian schools. Hence the Association aims to preach the Gospel to them, not only by the lips of the school teacher, but by the evangelist of the school.

The unsectarian character of the Association is, from some cause, least understood. We are surprised at this—for our position is explicit, and, as it seems to us intelligible—we regret it, for we are persuaded that some evangelical Christians, now standing aloof, or cooperating with hesitation, would rejoice to act in hearty sympathy with us, if they but understood our position. For the sake of such we set forth once more the unsectarian attitude of the Association.

Its profier of cooperation are made with equal sincerity to all evangelical churches. It proposes to act with equal faithfulness to the different denominations which have accepted its proffer, according to the extent of the trusts committed to it. With the Free-Will Baptists, whose cooperation with us pertains mainly to Governmental facilities, our relations have been, and we trust

will continue mutually satisfactory. For the Reformed Church, and individual New School Presbyterians churches, and other religious bodies which have selected us to be merely the almoner of their schools and means of physical relief, we shall endeavor to take the teachers commended to us, and so to locate them, and aid them in their labors, as to make them in the highest degree beneficial to the colored people, and at the same time as helpful as possible to the Home Missions which those churches may have at the South. For the Congregationalists, who have chosen us to send to the Freedmen not only schools and physical relief, but also ministers and missionaries, we shall heartily do all we can with the means entrusted to us by them, to relieve want, maintain Christian schools, and also to plant and nourish churches of the faith and order of the Puritan Fathers.

In all these efforts we shall endeavor to maintain our unsectarian character, to fulfill faithfully the stipulations made with different churches, to benefit in the highest degree our power those for whom we have so long toiled, and in all things to meet the approval of the great Head of the Church.

GOOD SOCIETY—A VISION.

BY L. W. B.

I dreamed that they were all vanquished, these cruel foes of our noble cause. The ruffian, smitten with remorse, had gone out, like Judas, and hanged himself; licenses to ruin soul and body together had been banished from the earth; the alcoholic prescriptions of the physician had been thrown to the winds; the distilleries had been wrapped in flames; and my heart grew light as I thought, Now we are free! Never again shall the green earth be contaminated by the staggering tread or prostrate form of the drunkard, never the pure air be polluted by the fumes of the ruin-cup; never the little stillness broken by the sound of drunken revelry or the shriek of the drunkard's victim.

But my heart sank as a voice cried, "Nay, there is yet another! She comes! she comes!" and a fair creature, stately and graceful, and very lovely, glided before me. A sort of atmosphere of irresistibility seemed to surround her, as if the thought of disobedience to her will were an impossible one; and as the charm of her beauty and grace stole over me, I felt that to bow at her feet and own myself her most humble servant were indeed a rich boon. "Good Society," the herald announced her, and a friendly hand holding me back from obeying my first impulse, I contented myself with gazing at her.

In her train I marked a young man, fresh from the purity and peace of a country home, armed with the good counsels of a wise mother. One of this fair genius' courtiers whispers in his ear—"Society will ridicule you if you talk of your mother here, or are ruled by her ideas. Men act for themselves; children are guided by their mothers."

The lovely creature herself approached him, offering him the flashing wine-cup; and the flattery of the action makes him forget all else; scruples are cast aside, and he quaffs lightly the hitherto dreaded wine.

But one glass never ruined a soul, and I watch him still, as he seeks eagerly for some new token of her favor. Again her satellite whispers: "Society loves vivacity, wit, sparkle, such as the wine-cup brings. Drink deep, and your brilliancy shall win her admiring smile." And he drinks, and the goddess smiles sweetly on him, and her favors intoxicate him the more, and he is the more ready to do her bidding.

Again the whisper comes: "She likes the open-handed, convivial youth. You are too prudent, too much afraid of excess; a little more abandon would please her better." And again he drinks, and circulates the charmed cup among his companions, and, yielding more and more to its influence, grows boisterous and unruly.

What a change! Good Society is greatly scandalized; she tosses her proud head and turns her back on him. "Silly fool! did he fancy that I would tolerate a drunkard in my presence? To forget himself thus! And, driven to frenzy by her scorn, he flies to his cup for consolation, and is lost! lost! lost!"

Again I see her by the side of a fair young bride, who is strong in her purpose never to tempt a soul to sin.

Among the bridal gifts she lays a dainty set of exquisitely cut Bohemian wine-glasses, which the young wife treasures up as petty toys to deck her rich sideboard.

But Society whispers: "Does not your table look leadenly plain; your poorest neighbour's table glitters with claret, while your guests wonder that you provide only water. Just try the effect of those lovely wine-glasses; let the champagne sparkle in their polished rims, and your banquet will look more snowy and fine, your silver more brilliant, your viands more tempting. Don't seem mean or inhospitable; don't be outdone by all around you." And so vanity and pride conquer, and the wine sparkles at her board.

Then Society hints: "If you provide wine, you must sometimes urge it on your guests, or they will fancy that you grudge it. If you provide wine for those who choose it, why not brandy for others who prefer that?" Thus the young wife becomes a temptress, and in time sees one and another who has sipped her wine lose all for the love of wine, and at last wakes to find her own heart's idol snared and ruined by the fiend she has herself let in to her home.

I looked and looked till my heart ached. I heard her say: "You are prudish; Society tolerates no prudish. You set yourself up to be better than others; I detect Phariseeism in you. You are behind the times—such notions died out long ago. I abhor drunkenness as much as you can; it is the most ungentlemanly thing in the world; but this is the farthest remove from it. Moderation in all things is our rule; one extreme would surely produce another. Are you so weak that you dare not take one glass?"

And so she tempted, and so they fell; one suddenly, another gradually, till her path was strewn with victims. All admiring her, fascinated by her, obeying her implicitly; yet she, smiling and beckoning them on to ruin, only trampled on their blasted hopes, ruined reputations, desolate homes, and said, "What fools!"

I sat me down and wept, for my heart said that this fair enchantress was the wisest of them all, and I knew that while Good Society walked up and down the earth with a wine-cup in her hand, sons noble and gifted, maiden and brave, would sink into drunkards' graves; daughters lovely and

beloved made shipwreck of their own happiness, social intercourse become a snare, home itself a place of temptation and ruin. Who will win her to the temperance cause?—Exchange.

WAITING FOR JESUS.

Across the little lake of Galilee, towards its northern outlet into the Jordan, the divine Healer and Teacher had gone the day before, into a then, as now, wilder and more dangerous region. In the passage he had astonished his disciples by speaking to the infuriating and over-leaping waves a single word that tamed them into instant submission, and made them, but now ferocious beasts bent on destruction, lambskins sporting playfully about the smoothly gliding vessel. What the Greeks had put into their fables, of their Neptune and Apollo, the Son of God had put into fact and history. He had climbed the high rocks of the opposite shore, and finding a less steep incline on its lower border had there met with the poor creature, who perhaps by having yielded to one tempter had at last become a habitation of dragons and fiends. From him he had expelled the demons, who, taking refuge in the most beastly of beasts, had caused their destruction as speedily as they would have caused that of their former victim had not God restrained their power over him. For this preference of a man to swine, of benevolence to business, of salvation to a livelihood, the owners and neighbors had begged him to depart out of their coasts. He consented and retired to the level and cultivated grounds, the populous villages and the approving people on the other side of the lake. "They were all waiting for him," we are told, "for they were all waiting for him."

Full of fruitfulness are these last words. They contrast conditions of heart that yet exist as potently as in the days of the flesh of the Son of God. In sight of each other are the people who expel Jesus and who are waiting for him. You can see both multitudes with the same glance. The screaming, racing swine leaping over each other and plunging into the sea can be heard by those from the opposite beach as easily as if the scene was transpiring at their side. The multitude urging Christ away, his embarkation and departure are all vividly noticed. They see him rowing slowly towards them. They rush along their level shore to hail him; they run into the waters knee deep, waist deep, neck deep, that they may get his first look of love, his first touch of healing, his first word of regeneration. Women held out their babes for the blessing of his smile. The sick lie in their couches casting longing eyes towards the coming form. The lame limp along the beach, the blind with their eyes; all classes and conditions are moved with one impulse—waiting for Jesus. This is it now. One class beg him to depart out of their coasts, one beg him to make his eternal abode in their hearts. The former find him interfering with their business; the latter feel that it is all their business to mingle with him. The former see that they must surrender forbidden employments; the latter feel that they surrender nothing, if so be that they may win Christ. The former gladly see him going, the latter more gladly see him coming.

This is the condition of every church and every soul. Many congregations are gathered regularly, with their eyes fixed on the shores of Gennesaret waiting for Jesus. Nay, they assemble like that of Gadara, only to get rid of him. They meet in dance halls, in theatres, before lascivious men and women, in gambling dens, in liquor shops, in haunts of absorbing and unprincipled business, even in religious worship, to devise how they may rid themselves of Jesus, the Son of God. In all of these Christ the expeller of devils, Christ the Mighty One is opposed, spurned, expelled. They want no such intruder. He mars their business, their pleasure, their creeds.

But just across the way, over against that theatre, that wine-shop, that anti-Christian shore, is another class, waiting for Jesus. They are in an upper or an under chamber; they have gathered, a little or a large company; they are looking for him in the act of prayer and praise. They hang upon the word of his ministers who speak of his coming. They are sensible of his approach, and they rejoice over his advent with exceeding great joy.

In which class are you? Waiting for Jesus or expelling him from your coasts? He returned here no more. He went there often. If you refuse him, you may see him embark and retire never to return. If you wait for him, you will feel his life-giving presence. You will rejoice in the fullness of his joy, and partake at his right hand of pleasures forevermore.—Zion's Herald

THE MINIMUM CHRISTIAN.

The minimum Christian! And who is he? The Christian who is going to heaven at the cheapest rate possible. The Christian who intends to get all of the world he can, and not meet the world's doom. The Christian who aims to have as little religion as he can, without lacking it altogether.

The minimum Christian goes to church in the morning, and in the afternoon, also unless it rains, or it is too warm, or too cold, or he is sleepy, or has a headache from eating too much at dinner. He listens most respectfully to the preacher, and joins in prayer and praise. He applies the truth very sensibly sometimes to himself, often to his neighbors.

The minimum Christian is very friendly to all good works. He wishes them well, but it is not in his power to do much for them. The Sabbath school he looks upon as an admirable institution, especially for the neglected and ignorant. It is not convenient, however, for him to take a class. His business engagements are so pressing during the week, that he needs the Sabbath as a day of rest; nor does he think himself qualified to act as teacher. There are so many persons better prepared for this important duty that he must beg to be excused; still, he will do it if he must. He is in favor of visiting the poor, but he has no time to take part in those labors of love. He is friendly to home and foreign missions, and gives his mite. He thinks there are "too many appeals," but he gives, if not enough to save his reputation, pretty near it; at all events, he aims at it.

The minimum Christian is not clear on a number of points. The opera and dancing, perhaps the theatre and card playing, large fashionable parties, give him much trouble. He can't see the harm in this, or that or the other popular amusement. There is nothing in the Bible against it. He does not see but a man may be a Christian, and dance

or go to the opera. He knows several excellent persons who do. Why should not he?

In short, the minimum Christian knows that he cannot serve God and mammon. He would if he could, but he will come just as near doing so as he can. He will give to himself and the world all that he may, and to God as little as he can, and yet not lose his soul. He stands so close to the dividing line between the people of God and the people of the world, that it is hard to say on which side of it he actually is found.

Ah, my brother, are you making this attempt? Beware, lest you find at last that in trying to get to heaven with as little religion as possible, you have missed it altogether; lest, without gaining the whole world, you lose your own soul. The true child of God does not say, "How little," but "How much may I do for my God?" They thus judge, that as one died for all, he died that the which live should no more live for themselves, but for him that died for them. Leaving the things that are behind, they reach forth toward those that are before, ever exclaiming, "What shall I render unto the Lord for all His benefits?"

Reader, are you a minimum Christian? There is reason to fear that such are no Christians at all. "Not every one that saith, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven."

HIDING THE LORD'S MONEY.

To the suggestion that men are hoarding God's gold, whilst souls are starving for want of God's Gospel, it may be replied that there never was a period when such large sums were voluntarily given for the circulation of the Bible, and the diffusion of the Gospel at home and abroad, as at the present time. This is perfectly true, and we should be the last to ignore the gratifying fact, or to think lightly of it. The total amount annually given by subscriptions and donations for religious purposes is certainly very large, and primarily gift by some of our great merchants are by no means the rare and wonderful thing that they once were. But this is, after all, only one aspect of the question. We must turn it round and examine it closely if we would reach a sound conclusion. Hasty generalizations are seldom satisfactory; judicious calmness takes in all the known facts of a case before it pronounces a decision. We must therefore bring as witnesses a few undeniable facts. In the first place, wealth has wonderfully increased comparatively modern times. Some, many, of our merchant princes are literally millionaires. The large sums that the benevolent among them give, therefore, for the diffusion of the Gospel, must not be compared with the donations of men of the olden time, when the sum of sixty or seventy thousand pounds was deemed a large fortune. The interest of a million, not to say two or three millions, is an enormous sum; and, without abstracting the least from the genuine liberality of the donor, it is obvious that large donations from that sum can hardly be looked upon in the light of sacrifice for the Lord's sake. It would be simply absurd to do so. It must also be added that some of our very wealthy citizens give next to nothing to the cause of God. If this is not hiding the Lord's money, we know not what is.

It should be noticed, secondly, that the unprecedented increase of the population has created a positively imperative demand for more teachers and preachers of that Gospel which alone can bring men into the right relation to God and their fellow-men. In view of this fact the old scale of giving is utterly and glaringly inadequate. Instead of hundreds, thousands are groping in darkness; and how shall they hear without a preacher? But the remarkable fact is that simultaneously with this great increase of population comes the commencing of a new era, which has filled the coffers of hundreds of our citizens with a plethora of gold. Is not this property the gift of God? And does He not tell us that the talent thus bestowed is to be used in His service? Can those, therefore, who refuse or neglect so to use it, escape the charge of hiding the Lord's money? Where is the practical recognition, the grateful expression, of substantial thanks for His undeserved bounty? Where is the tithe due to the Sovereign, without whose blessing your fields would have been barren, and your ships wrecks? This is a most serious question; and as it is absolutely certain that it will be asked of some day, we do our wealthy fellow-men no kindness by suggesting the fact now, in the hope that they may anticipate the searching inquisition of that day by a proper use of the talents they have received from the great Master. Salvation is not of works, but there is stewardship as well as faith; and if the former be trifled with, the latter lacks the proof of its genuineness. "Ye have robbed Me!" What a terrible charge is that! O that men would think of it before the Lord of all returns to take account of His servants, how much each man has gained by trading! It is simply impossible that the holy Ruler of the universe, to whom the silver and the gold belong, can pass by the use or abuse of the silver and the gold as a thing of no consequence. He who does not use for the good of others and the honour of God the talent bestowed upon him—with the distinct command, "Occupy till I come"—hides the Lord's money, and practically prepares for himself the punishment of the unprofitable servant.

And what shall we say of those—alas! by far too large a number—whose wealth might be a blessing, but is turned into a curse? We are no enemies to anything that can honestly be called pleasure or enjoyment, but we distinctly deny the propriety of applying either to scenes of extravagant folly, which minister to pride, or foster gambling, whilst gold is scattered broadcast in the service of all that is evil. Fearful is the account which some men will have to render for their abuse of the Lord's money. Better for them to have been beggars! By the abuse of the talent given them they ruin themselves and others, and turn the blessing into a curse.

CARVING CHARACTER.—Did you ever watch a sculptor slowly fashioning a human countenance? It is painfully and laboriously wrought. A thousand blows rough cast it. Ten thousand chisel points polish and perfect it—put in the fine touches and bring out the features and expression. It is a work of time; but at last the full likeness comes out, and stands fixed and unchanging in the solid marble. So does a man carve out his own moral likeness. Every day he adds something to the work. A thousand acts of thought, and will, and effort, shape the features and expressions of falsehood, passion or goodness, silently mould and fashion it till at length it wears the likeness of God or the image of a demon.

PROGRESS.

"Forget the steps already trod,
And onward urge thy way."

How rapid has been the development of the Freed people! In 1861, they were only little handfuls of escaping fugitives; Emancipation and the close of the war, in 1865, swelled their numbers to millions! At first they were like a tottering, defenceless child, protected by the heavy but capricious hand of military power; anon they were shielded by law; emancipated; enfranchised; and now they are sitting in Conventions, forming organic laws for the States where so lately they were slaves! They were ignorant, but they sprang into the opened doors of the school and mastered the alphabet, the primer, the reader and the arithmetic. The foremost in the race are pressing into the Normal School, and some will soon enter College! Their religion was emotional and unenlightened, but they compelled the alphabet to lead them as quickly as possible into the Scriptures, and they began to feel the transforming power.

The world never before beheld so rapid a growth. It must not be checked. The people are encouraged by past success, and amid all their poverty and trials are ready to press onward. They will win homes if they can find work. They will learn if they can have schools. They will become good citizens, and intelligent Christians, if they can have aid. Nay, they are willing to endure privations and to make sacrifices. But they have mighty obstacles without as well as within. 'Tis a dreary land through which they are now passing. Their foes are many and implacable. Their internal dangers are many. The temptations of the golden calf, where "the people sat down to eat and drink and rose to play," will be there; the social allurements of intemperance and the gaudy idolatry of Romanism will have attractions for them. The seductions of Moab will be powerful, for the fair form of Chastity has been mangled, in their minds, by the Demon, Slavery.

If this people are led astray it will be because they are left to these seducing influences. They are willing to be led aright. They have been unfortunate in individual leaders. The lamented Lincoln was stricken down just as the Red Sea was passed. He who next volunteered to be their "Moses" has proved to be their Pharaoh, vainly pursuing after to bring them back, but is now himself sinking "like lead in the mighty waters." Churches of Christ, at the North and abroad, are you devoting the care of this people! If you neglect them, they may turn back into the wilderness and perish. If you will lead and help them into the land of rest—now not far off—you will win their gratitude, the thanks of your country, and the approval of God.

You have chosen largely the American Missionary Association as your instrumentality in this work. You have sustained it nobly thus far. You have not hitherto required us to make bricks without straw. You will not do so now! Only remember that the work is constantly enlarging, and cannot be delayed or contracted, and that what we do must be done quickly.—Am. Miss.

LINGERING CORRECTION.—I do not affirm that the most advanced saint is altogether free from the bondage of sin. No. The holiest believer carries that about with him which painfully reminds him of his old condition. I have read of brave, stout captives, who had escaped from prison, but who brought away with them, in swollen joints or festering wounds, the marks and injuries of the cruel fetters. And do not old sins continue to hang about a man even after grace has delivered him from their dominant power? Who does not need every day and hour to resort to the fountain of cleansing, and wash his heart in the blood of Christ, oftener than he washes his hands in water? We need to be renewed day by day; converted as it were, not once or twice, but every day. Surely, the happiness of a child of God lies mainly in this—that sin, though it remains within his heart, has ceased to reign there, and that, made perfect at length in holiness, he shall enter by the dismal gate of death into the full and glorious liberty of the children of God.

THE COST.—It costs something to be a true Christian. Let that never be forgotten. To be a mere nominal Christian, and go to church, is cheap and easy work. But to hear Christ's voice, and follow Christ, and believe in Christ, and confess Christ, requires much self-denial. It will cost us our sins, and our self-righteousness, and our ease, and our worldliness.

YOU DO NOT KNOW.—One of our English princesses, when her tutor, a bishop of the Church of England, said to her, "I find that my instructions have made you but a little better," replied, "Ah, but my lord, you do not know how much worse I should have been without them!" When tempted to think, Sabbath school teacher, that the children in your class are not any better through your instructions, ask yourself the question, "How much worse would they have been without them?"

DO YOU LOVE GOD, and have you shown it by obeying his will? Do you love Jesus; is he your teacher and guide? Are you daily endeavoring to be mild, gentle, humble, and resigned like Him? Do you love the worship of God's house, and the company of those who are truly desirous to be Christians? Are you prayerful, humble, ready to do good, and willing to communicate? Are you striving to be better, daily endeavoring to overcome your temper, your pride, and your worldly desires? If you can answer in the affirmative then you have great cause for gratitude, and should still look to him who alone can enable you to continue faithful to the end.—Fred. T. Gray

PRAYER.—Prayer draws Christian graces into its focus. It draws Charity, with her lovely train; Repentance, with her holy sorrows; Faith, with her elevating eyes; Hope, with her grasped anchor; Benevolence, with her open hand; Zeal, looking far and wide to bless; and Humility, looking at home.—Hannah More.

GOD WASTES NOTHING. If He makes a genius, He has something for him to do besides breaking stones; but He may keep him doing that till he does it better than any one else. When Shakespeare got his living by holding horses he did it so well and was in such demand, that others hired themselves under him that they might call themselves "Will Shakespeare's Lads."

TRUTH.—Some one has beautifully said:—"Truth is immortal; the sword cannot pierce it, fire cannot consume it, prisons cannot incarcerate it, famine cannot starve it."

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