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"THAT COD IN ALL THINGS MAY BE CLORIFIED THROUCH JESUS CHRIST." Peter.

Whole No. 749.

Fraitor and Proprietor.

Vol. XVNo. 21		Val		X	V.	-1	0.	2	Π.	
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Spring Importation. The Intelligencer. PLAIN WORDS WITH THE CARELESS. A Sermon delivered on Sunday Evening, October 13th, at t. Metropolitan Tabernacle, Newington, MAY 1868. BY C. H. SPURGEON. "When he saw Jesus, he cried out, and fell down befor him, and with a loud voice said, What have I to do wit thee, Jesus, thou Son of God Most High? I beseech the torment me not."-Luke viii. 28. If we understand these words to be the exclai mation of the evil spirit which tormented thi SHERATON & CO., poor demonian, they are very natural words, and ono can very readily understand them, for the presence of Christ is such a great torment to the prince of evil, that he might well cry out, "Ar Fredericton thou come to torment us before our time?" If we would put Satan to rout, we have only to preach ARE NOW RECEIVING THEIR the Loid Jesus in the power of the Spirit, for this is the hell of devils. Hence it is that he roars so much against gospel preachers : he roars because SPING STOCK OF the gospel makes him smart. But if these words be looked upon as the language of the man himself, they are most extraordinary. In fact, NEW GOODS, they are so singularly mad and foolish, that we can only account for them by the fact that, though it was a man who spoke, yet the devil was in him; for surely none but a man possessed with a devil COMPRISING A would say to Jesus, who alone could bless him, " Depart from me !" or say, " Torment me not !" General Assortmeent And yet there are tens of thousands of men in this world who are saying just the same thing.

Thousands of persons appear to be lar more GOODS,

SAINT JOHN, NEW BRUNSWICK, FRIDAY, MAY 22, 1868.

drunkenness, and yet they have attended here enter into the rest which remaineth for the peowith remarkable regularity. They have been ple of God. Even on that computation, the thing pleased, either with the greatness of the congre- is a good bargain, and he that is wise will reckon gation, or else with the particular manner of the the cost to be all little enough. minister, and they have come again and again, and Bnt now that I have admitted this, I want to

so, after a while, feeling themselves rendered per- came a Christian, you would be melancholy. fectly wretched by the sermons to which they Now, tell me, are you so wonderfully full of joy come again before long. I am often very glad more paint than reality. Ah! my friends, we litwhen that is the effect produced, for I have hope the know the miseries of the wicked. Take the of men who have enough conscience left to be ir- drunkard, for instance, what a jolly genial fellow

there has been some kind of impression produced, ask those who say that Jesus Christ would make so that they had a hankering after the best things. them miserable-a question or two. I have ad-They have by-and-by reasoned with themselves, "I mitted a great deal-now, be fair and open with cannot go on as I have done, and yet continue me in return. You are afraid of being made mithere-the man makes his knife too sharp. I must serable. Are you so mightily happy, then, at the give up my sins or leave him altogether." And present moment? You are afraid that if you be-

Religions Intelligencer,

have listened, they have given up even attend- at the present moment, so marvellously happy ing upon the means of grace. Many and many a that you are afraid of damaging your little paraman has gone down those steps under the columns dise? Excuse me if I say that I rather question in front yonder, grinding his teeth, and stamping whether those Elysian fields of yours are so very his feet, and vowing that he would never come delightful. I have my doubts about those charmagain ; and yet he is the very man who is sure to ing pleasures of yours, and suspect them to be

ritated by the truth. Better a wrathful hearer he is! Yes, but what does Solomon say? "Who than a forgetful hearer. If the arrow irritates, let hath woe ?" Hear that word again, "Who hath us hope that it has gone deep. I admit, then, I woe?" Why, this man whom the world calls must admit it, that if men are resolved to keep "such a jolly fellow !" he has woe because he tartheir sins, it will be a very uncomfortable thing ries long at the wine, and mingles his strong drink. for them to hear about Christ Jesus, and holiness, If men were rational, none of them would take and sin, and the wrath to come. Jesus Christ's the drunkard's woe for the drunkard's mirth. coming near them in the preaching of the gospel There is no comparison-he has a dear price, a will torment impenitent sinners, and make them heavy penalty to pay for all his apparent joy. feel alarm and terror which they will try to drown Rare old cordials turn out to be blue ruin, and fine by opposing the truth. Why, in the old Metho- sparkling wines end in darkness and death. It is dist times, when they took John Nelson, and im- so with all vices, they froth a little, and then turn pressed him to make him a soldier, they said, to flat wormwood, the dregs whereof all the wicked

of practising glaring vices, say, for instance, a small thing to endure if you might afterwards preside over the meeting and from time to time quarters. Young men are encouraged to teach in the Sabbath school, and hold forth the word of vation of mankind.

These facts suggest the secret of success. It is cast out." -- Exchange. work in connection with a preached gospelworking with God and with the pastor. Many faithful pastors mourn in secret because those to whom they preach do not co-operate with them. Ministers are sometimes expected to do about all the work of Zion, while many professed Christians are asleep in the vineyard of the Lord.

"O for the living flame From God's own altar brought, To touch our lips, our souls inspire, And wing to heaven our thought?"

If we preach Christ and labor devotedly, God ill bless our efforts. Let us resolve, then, fellow bor with us in the Lord.-Exchange.

IMMORTALITY.

BY FRANCIS DE HAES JANVIER

" O Death! where is thy sting? O Grave! where is thy ictory? Thanks be to God, which giveth us the victory irough our Lord Jesus Christ."-1 Corinthians xv: 55, 57.

Who deems the Saviour dead ? And yet he bowed his head; And while in sudden night the sun retired, And, through thick darkness hurled, Reeled on the shuddering world, The mighty Son of God, in blood, expired !

Expired-but in the gloom

"O, Mary, if I only could; if I had your faith and hope !'

"Do not wait to find faith, but come directly. and at once, to the cross of Christ ; and look to. life-thus uniting in one great effort for the sal him for this also, and remember it is Jesus who says: 'He that cometh unto me I will in no wise

ANECDOTES OF WHITEFIELD.

When Mr. Whitefield was preaching on one ocasion at Plymouth, he lodged with Mr. Kinsman, a minister of the town. After breakfast, on Monday, he said to his friend, "Come, let us visit some of your poor people. It is not enough that we labor in the pulpit; we must endeavor to be useful out of it." On entering the dwellings of the afflicted poor, he administered to their temporal as well as spiritual wants. Mr. Kinsman knowing the low state of his finances, was surprisbristian, that we will give ourselves more heartily ed at his liberality, and suggested that he thought the service of Christ and encourage those who he had been too bountiful. Mr. Whitefield, with some degree of smartness, replied : "It is not enough, young man to pray, and put on a serious face. True religion, and undefiled, is this-to visit the widow and the fatherless in their affliction, and to supply their wants. My stock it is true, is nearly exhausted; but God, whom I serve and whose saints we have assisted, will, I doubt not soon give me a supply." His hopes were not disappointed. A stranger called on him in the evening, who addressed him thus : " With great pleasure I have heard you preach; you are on a journey, as well as myself, and traveling is expensive. Do me the honor to accept this," at the same time presenting him with five guineas. Returning to the family, Mr. Whitefield smiling, held out the money in his hard, saying "There, young man, God has speedily repaid what I bestowed. Let this, in future, teach you not to withhold what it is in the power of your hand to give. The gentleman to whom I was called is a perfect stranger to me; his only business was to give me the sum you see." It is remarkable that this gentleman, though rich, was notorious for a penurious disposition. But Elijah was fed by ravens. The late Rev. Rowland Hill, when a young man, was once on a visit to Mr. Whitefield. The latter was requested to call on a poor woman, who had been so dreadfully burned that she could not survive many hours. He went immediately and prayed with her. He had no sooner left her, than she called out, "O, where is Mr. Whitefield ?" Urged by her entreaty, her friends requested him to visit her a second time. He complied, and again prayed with her. The poor, afflicted woman continued still to desire his presence. When her friends came for him a third time, "I begged of him," said Mr. Hill, " not to go; for he could scarcely expect to do any good. 'Your nerves are too weak, your feelings are too acute to endure such scenes." I shall never forget his mild reproof. 'Leave me; my Master can save to the uttermost, to the very uttermost."" From a memorandum book, in which Mr. Whitefield recorded the times and places of his ministerial labors, it appears that from the period of ordination to that of his death, which was thirtyfour years, he preached upwards of eighteen thousand sermons.

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Queen Street.

Fredericton, May 22, 1868.

APRIL 16, 1868.

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NEW GOODS. Comprising a General Assortment,

anxious to escape from salvation than to escape from eternal wrath. They avoid heaven's love with scrupulous diligence, and the prayer of their life seems to be, "Keep me, Lord, from heaven! Prevent me ever being saved ! Give me the full swing of my sins, and let me live so as to ruin my soul !" Conduct most strange! Whence comes such folly ? The desire and determination of some men to destroy themselves are fixed and resolute to the last degree. Their self-hate, and their suicidal avoidance of mercy's thousands exhortations and entreaties are so extraordinary that, I repeat, we can only account for men being so at his will. Before I proceed to discuss the words them-

selves, there is, however, something to be learned from them. We may learn that a man may know a great deal about true religion, and yet be a total stranger to it. He may know that Jesus Christ is the Son of God Most High, and yet he may be possessed of a devil; nay, as in this case, he may be a den for a whole legion of devils. Mere knowledge does nothing for us but puff us up. We may know, and know, and know, and so increase our responsibility, without bringing us at all into a state of hope. Beware of resting in head-knowledge. Beware of relying upon orthodoxy, for without love, with all your correctness of doctrine, you will be a sounding brass and a tinkling cymbal. It is well to be sound in the faith, but the soundness must be in the heart as well as in the head. There is as ready a way to destruction by the road of orthodoxy as by the path of heterodoxy. Hell has thousands in it who never were heretics. Remember that the devils "believe and tremble." There are no

sounder theoretical believers than devils, and yet their conduct is not affected by what they believe, and consequently they still remain at enunity to the Most High God. A mere head-believer is on a par therefore with fallen angels, and he will have his portion with them forever unless grace shall change his heart.

We learn also from the words of the text, that there are a great many bad prayers in the world. The man said, "I beseech thee, torment me not." He was earnest to get Christ to let him alone, very earnest. Many, many, many well-worded prayers, which have been excellent in themselves, have not had half so much earnestness in them as this. Both men and swine run hard when Satan drives them, but the best of us are slow indeed in going to heaven. A sinner's prayer for his againown misery is often a grim and awful thing to look upon, from its horrible earnestness. Ay, how often have we heard men offer prayers which it would be a very dreadful thing if God were to Now, if a soul will but cast itself at once upon the hear ! What are oaths and blasphemies but glorious work of the great Redeemer, it shall there

This fountain, though rich, from charge is quite clear; The poorer the wretch, the welcomer here: Come needy, and guilty, come loathsome and bare; You can't come too filthy, come just as you are." A thousand mercies, indeed it is, that God has soul trouble had but come to Christ, and have never granted the swearer's prayer, but has been trusted him, with all their sins about them, they pleased to spare him, though he has often invoked | would have had peace at once? and the reason curses on his own head. Swearer, down on your | why they were so long a time in misery, was be-

knees this moment, and thank the Almighty that | cause they did not go to Jesus Christ, but kept on he has not taken you at your word ! If you have looking to themselves, looking for this feeling, and ever made a league with death and a covenant that good action, and that other experiences, and with hell, and have asked that God would destroy dreaming that because they did not see these, you, be thankful that he has not done so. Take they could not be saved. O that they had acthat as a sign of mercy, and pray that the long- cepted at once the simple truth, that "the blood they would refuse them; for the joys that a man

service to you in the next.

"Take the fellow away! Why, a man cannot of the earth shall drink. Who does not know nowadays get comfortably drunk, nor swear a that the penalty of fleshly vices is too horrible for round oath, but what there is some Methodist cant us to describe? A man cannot sin without bringor other who is sure to reprove him !" Just so; ing upon himself some sorrow, even in this life. Wretchedness follows at the tail of transgression. wherever true religion is in the world, it makes sinners sin uncomfortably. The Christian is a Do not tell me-a working man who spends his money at the gin palace, or the beer shop, cannot standing rebuke to the ungodly. A man who is honest, and sober. and decent, and chaste, and have a happy home. The woman who gads about hither and thither, visiting this and that place of who lives as a Christian sould live, is such a rebuke to the wicked, that if they cannot burn him, pleasure and amusement, and neglecting her own tamily, does not find it at all happiness, I am sure and perhaps would hardly like to do so in these times, yet, if they can but ignore him, or insinuate she does not, her face is evidence to the contrary. that he is a hypocrite, and that he has some sin- Those who lie, and cheat, and swear, and forget has the mastery over them, and leads them captive lister motive behind, they can then be a little com- God, I am quite sure, do not find so much joy as fortable at the service of evil, and warn their hands they profess to have. So, then, to make short at Satan's fire. I trust this Tabernacle will al- work of the business, you who whine about religion ways be too hot a place for such of you as mean as being melancholy, are generally a set of hypoto indulge in secret sins and hold on to wicked. crites, so come here, sir, and let me tell you a litness. Never will 1, so long as God spares this the plain truth. Why, you pitiful creature, to tell tongue, flinch from telling you of your sins, for if me that religion would make you melancholy, I did I should expect that your guilt would rest when you are as melancholy now as you can pretupon me, and that the blood of your souls would ty well live, and have to be looking after this exlie at my door. O that I may have grace to be citement and that to try and forget yourself, for far more faithful, even though your approbation when you sit down in your sober senses, and calshould turn to rancour! Yes, I admit if you culate what you are, and where you are going to, mean to go to hell, you need not come to hear you know very well that nothing could make you the gospel, because your doing so will only make much more miserable than you are, and you are you uncomfortable in this world, and be of no about as dull now as you could be! Do not make this mighty fuss about religion making you

miserable, when you are miserable already; but, Again, I must make another admission, namelike a sensible man, find no fault with what you ly, that a great many people at the time when they have not tried. become serious for the first, and give themselvs, to

There is another question I would like to ask Christ, are rendered, for a time, very miserable. you, and that is : if you reply that you are happy There are some whose repectance is so exceedingnow, I should be glad to know whether the present ly bitter that they make the very worst of comhappiness which you enjoy, or say you enjoy will pany; they shun company themselves, and those who love merriment shun them. The terrors of last you very long? The leaves are now falling the Lord are upon them, and they are feeling the very rapidly from the trees, and they remind us that we, too, must die. Will your mirth and your burden of sin-it is no wonder that a cloud hangs over their brows. We read John Bunyan's life, jollity support you in that dying hour? Do you expect that these things will buoy you up amidst and we cannot but admit that for years he was the chill waves of the black sea of Death? No; rendered, by religion, as wretched a man as he you admit that all your rare jollity must end, then : well could be; and many others have passed through just that same state of mind, some for well, is not this a poor prospect for a dying pillow? Is this a wise choice to choose to die without a days, some for months, and others even for years. hope? And after death-what then ? Will your But allow me to remind you that this is not at all present worldly delights minister comfort to you the fault of our Lord Jesus Christ, for if these in another state? Do you expect that the gaiepeople had come at once to him, and obeyed the ties and vanities of life, in which both rich and great gospel command, "Believe and live," they poor indulge, will be a comfort to you in looking would have had instantaneous peace. Did you back upon them, when your soul is separated from note that verse in the nymn which was given out the body, and you stand before the bar of God? just now? It told us that no preparations were And if you die uusaved, and God condemns you, needed before coming to Jesus. I will quote it driving you from his pr-sence, do you think that the merriments of the ball room, the theatre, and the drinking bar, will in their remembrance yield drops of water to your burning tongue in eternity Will these things be pillows for your aching heads in hell? Will the sinful joys of earth breathe the oft breath of consolation upon you, when Christ has said, "Depart, ye cursed ?" You know, very

weil, they will not. Listen to me, then. These joys of yours which you are so afraid of losing, they are but bubbles, and they burst; they are mere child's toys, and you break them and have done with them ; and you yourself will soon be where no more bubbles are blown, and no more toys made to sport with ; do not, therefore, make so much noise about your joy-there is nothing in it. Sirs, you might throw your joys to the dogs, and

suffering of God may lead you to repentance. I of Jesus Christ, God's dear Son, cleanseth us from can know apart from Christ, are unworthy of an dark-winged monster that ever follows me." The work of the Lord is progressing in the ed with might in the inner man; that Christ may sure for the service of God and the care of your have I to do with thee ?" Many, many think is not the fault of the physician if he is long a church of which Mr. Spurgeon is the pastor. dwell in your heart by faith; that you, being root- souls; if you can spend whole days without calling that they have nothing to do with religion, no- sufferer-it is his own fault. Even so, if a man Meetings are held in the tabernacle and the hou- ed and grounded in love, may be able to compre- upon God, then beware !- Walker. thing to do with Christ, and they ask, more or will not believe in Jesus, blame not the Master if ses of the deacons every night, and many con- hend with all saints, what is the length, and less contemptuously or earnestly, as their state of he finds no salvation. O poor troubled hearts, versions are reported. The ordinance of baptism breadth, and depth, and height; and to know the mind may be, "What have I to do with the, you need not go that roundabout way of sorrow, is administered almost every week by his brother, love of Christ that passeth knowledge, that you tempted, and tossed about, and tormented with a Rev. James Spurgeon, co-pastor-Mr. S. not might be filled with all the fullness of God." I. First, we have to do with A VERY MISCHIEVUOS thousand doubts and fears, there is a far nearer being able to attend to all the duties of the pas- "I know the Bible is full of such things; and and surer way to life (ternal : if you come to Jesus torate. This eminent man has the co-operation if I could, as I said before, devote myself to them, It is currently thought among mankind, that to Christ straightway, and fall down before the cross, of a large corps of carnest, spiritual, intelligent I might realize their power; but as it is, they do receive the gospel of Christ would be to cease to and rest your soul simply there, you shall find joy workers ; and it may appear that the great success not seem to be meaut for me." be happy, to give up all joyfulness and cheerful- and peace this very night-ere you go to your attending his labours, is in a large degree attri- "Are you weary? Christ proposes to give you ness, and to doom one's self to a life of melancholy. rest, you shall know that you are "accepted in butable to their faithful services and consecration rest. He says he will come into your heart and I shall argue upon that point a little, and I shall the Beloved." But even if this pain were necess- to the cause of Christ. Last year the number of dwell there. There is nothing in Christ that you begin by admitting some things which are frankly ary, notice this- is it not a very small cost to pay ? persons added to the church was more than four need, that you may not draw upon him for. All to be ackonwledged. An honest man, when he - to be rendered wretched for a little time, if hundred. This church seems to know nothing his resources, his patience, his endurance, his Therefore We invite with confi- has espoused a cause, must not go in for it blind- afterwards there shall come perfect peace, and if, by experience of those seasons of dearth so com- meekness, his gentleness, and even his faith, are ly, but must be willing to make admissions where especially, as the result of that there shall be eternal mon to other societies. It goes marching on at your disposal, to the extent of your need." known persons who have been in the habit wrath pelting you, for ages upon ages, it would be districts over the members of the flock. They cares upon me, and I will sustain you."

And silence of the tomb, Death's mystery unveiled to mortal sight: Triumphant o'er his foes, A conqueror he rose, And from the grave commanded life and light! And shall we count those dead For whom the Saviour bled, And died, and rose, and lives for evermore ? And were the grief and loss, The shame and scourge and cross, Endured in vain by Him whom we adore? And shall his children fear, When that great hour draws near, Which gives them immortality with God? Should not our souls rejoice To hear our Father's voice, And gladly take the path the Saviour trod ?

Through death's deep shadow lies Our journey to the skies, And all beyond is light, and life, and love : The dead whom we deplore Have only passed before, And wait to greet us in the world above !

Then let the summons come Which calls our spirits home, From sin, and pain, and sorrow, ever free; Where weary ones may rest Upon that Saviour's breast, Whose death revealed our immortality ! -----

IF I ONLY COULD!

"O, yes! If I had nothing to do but to watch and pray; if I could spend all my time with my Bible in my hand, or on my knees before it, reading its precious promises, and meditating upon the riches of divine grace, I might lead a holy life. might then, perhaps, obey the injunction of the apostle, and 'keep myself in the love of God.' But such is far from being my condition in life. O, I have so many things to worry and annov

"I know, my sister, your heart and hands are full. With a family of little children to care and work for, you do not have much leisure, and must have many things to overcome that others do not. But is it true that Jesus can not, or will not, measure his grace to you according to your necessities ?"

" According to my necessities ! I don't know. If he did, he would have to give me a pretty large supply; for I am sure my necessities are very

This was said in a tone of sullen despair, as if the idea were simply absurd, and not to be tolerated for a moment. But Mary, intend on helping her desponding sister, litted her heart to God, and

" Perhaps Jesus was thinking of just such a case as yours, perhaps of your own, when he said : 'As your day is so shall your strength be.' Christ has many hungering, struggling children just like yourself, looking up to him with longing yet despairing hearts, just as you are to-day; and these were in his heart and in his thoughts when he said : 'My grace shall be sufficient for you.' Not that his grace would be sufficient for a less neces- ever with him; these particulars must include every sity, but as your day is, so will he supply all your | ingredient which can belong to the highest perfec-

'O, Mary, do not lift such a hope to my heart, among the happy few who seek the light of God's lest, failing to realize its fulfiliment, I sink lower | countenance above all things ? There is no neutra than ever, and yield entirely to the power of the person in this case. Every man that liveth upon "No, my sister, it is not a false hope. I do death; or spiritually-minded, which is life and but present to you the living truth of God. Think peace ;" either achild of God, or a drudge and slave of the infinite love of Jesus ! Think of his tender to the world. To which party, then, do you besympathy-of his infinite resources. Think of the long ? What are your hearts principally set upon, apostle's prayer, 'That he would grant you ac- and whither do you bend your chief and most cording to the riches of his glory, to be strengthen- vigorous endeavors? If you can find but little lei-

"DOEST THOU WELL TO BE ANGRY ?"-It is related of a clergyman distinguished alike for his eloquence and exemplary pity, that having an appointment to preach in a certain village, he stopped on Sunday evening at the house of one of his early acquaintances, who was a resident of the village. To his surprise he found his old friend a distiller and vender of ardent spirits, and exceeding bitter against the temperance cause. He could not refrain all the evening from giving vent to his feelings against all temperance men, and every temperance movement.

The next day the preacher took his text from Jonah, "Doest thon well to be angry ?" He showed what good was doing in these days in which we live, and especially in the temperance cause : how that cause was drying up the fountains of pauperism, crime, and brutality-saving thousands on thousands from the drunkard's path, and restoring many a lost man to society and his family-transforming the most degraded and abect beings in the community into useful, respectable and wealthy citizens. And as be enumerated one blessing after another, he would cast his eye down upon his friend and ask, "Doest thou well to be angry ?" It was more than the poor man could bear; shame and confusion were his. He hid his face from the congregation, and as soon as possible made his way from the church, and from that day no man has made a greater pecuniary sacrifice in its behalf.

To WHICH PARTY?-To be made like the Son of God; to behold his unveiled glory, and to be fortion and happiness of a creature! Oh! are we the earth is either "carnally-minded, which is VALUE OF THE SABBATH .- A distinguished banker charged with an immense amount of property during the great pecuniary pressure of 1836 and 1837, said, "I should have been a dead man, had it not been for the Sabbath. Obliged to work from morning till night, through the whole week, I felt on Saturday afternoon as if I must have rest. It was like going into a dense fog. Everything looked dark and gloomy, as if nothing could be saved. I dismissed all, and kept the Sabbath in the good old way. On Monday it was all sunshine. I could see through, and I got through. But had it not been for the Sabbath, I have no doubt I should have been in the grave." WHEN BENGEL was dying, a young student standing by, was asked to give a word of comfort. Abashed and doubting how to speak to one so learned, he uttered, " The blood of Jesus Christ his Son cleanseth from all sin." "That is the very word I want," said Bengel; "it is quite enough."

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JOHN THOMAS. Fredericton, April 24, 1868.

hope and pray that his having spared you is with all sin." Now, if a man is under a physician, and the intent that he may save you eternally.

MISAPPREHENSION.

be dead against him.

he has a medicine sent him, if he should be months Now we shall come to the words themselves, in getting well, you cannot blame the physician if take all such joys from you, it only removes from though we shall not take them quite in the order you find that medicine stands untasted upon the in which they stand. The first thing to which I mantel shelf. Why, the man has been trying lose. shall call your attention is a mischevious apprehen- twenty other things, and he has only got worse

sion : there are many foolish people in the world and worse. It is a good thing that he wishes to who imagine that Christ came to torment them, be healed; but how much better would it be if he and that his religion would make them miserable ; would but try the right medicine, which alone can the second thing is a querulous question, "What | cure him ! If he does not try the prescription, it Jesus, thon Son of God Most High ?"

immortal being-they are unsatisfactory, delusive, and destructive; and if the religion of Christ does you mischiefs which you ought to be most glad to

(Conclusion next week.)

EFFORTS REWARDED.

truth requires them, even should they appear to salvation in the world to come? Why supposing a with confidence in God, and believing in its mis- "O, Mary !" part of your foot has become diseased, and a bone sion. Its influence is felt by the masses living in "I am telling you no idle tale, but the truth of Now, I will admit that if men will go on in has to be taken out, you do not say, "Oh ! but the the south of London, at d by the thousands gather- God. The apostle says that Christ will give us their sins, the gospel will, if it gets at their con- surgeon cuts so deep, and he has to use so many ed within the tabernacle on the Sabbath to listen according to the riches of his glory. This is the sciences, make them miserable. It will act as salt dreadful tools !" Of course he has, but if he can to the glad tidings of salvation. It gathers many measure. Can you need more than this? The to raw wounds, or as a whip to rebellious backs. save the limb or preserve the life, nobody thinks souls into the garner of the Lord, and enjoys a greatest glory of the salvation of Christ is, that it There are some of you of this sort, whose pictures of a little pinch so long as the life is preserved. continual outpouring of the Holy Spirit. The exactly meets our wants. He sees you tottering I could easily paint so that you would know your. Ah ! if you had to stand waiting for Jesus at members are expected to labor according to their under your burdens, and his heart is moved with selves at once. I have heard of, and personally mercy's gate in the cold, with the hail-storm of ability, the deacons keep watch in their separate tender compassion for you. He says: 'Cast your fessing that its theories will not let it work under

Difference of opinion will never be reconciled by argument; but any sect will shrink from con-Christ's great banner of love to the brethren.