AN EVANGELICAL FAMILY NEWSPAPER FOR NEW BRUNSWICK AND NOVA SCOTIA.

Religious Satemaencec,

Rev. J. McLEOD,

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

Editor and Proprietor.

Vol. XXII.-No. 2.

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SAINT JOHN, NEW BRUNSWICK, FRIDAY, JANUARY 8, 1875.

Whole No. 1094.

The Intelligencer. FALL 1874. ENDURING HARDNESS. BY REV. B. F. BOOTH. An Immense Stock of Among the first lessons to be learned by the children of God, is that of enduring hard-doubt as to the way, knowing that it will at doubt as to the way, knowing that it will at DRY GOODS self-command, to suffer without resistance or without yielding. This is probably one of the most difficult tasks imposed upon believ-FOR THE ers, requiring a large amount of watchfulness Fall and Winter Trade MILLER & EDGECOMET
MINE WIND THAT NOT ANALY IN THE WIND T

take me safely over the hard places." Oh, that we might, with just this loving E. P. Marvin, in Church Union. trust, clasp the heavenly Father's hand, and go down the steep paths, round the sharp corners, and over all the rough places of this troublesome, changeful life, never letting go, THE RIGHT KIND OF A CHURCH. In order to meet the necessities of the age,

the children of God, is that of enduring hard-ness for his name sake. That is, to remain from under triels to sustain suffering with to rest in his loving arms forevermore. In the low of this chapels, to make scientific explorations, although it is firm under trials, to sustain suffering with to rest in his loving arms forevermore.

COME AND SEE. BY REV. THEO. L. CUYLER.

ers, requiring a large amount of watchinness and care, self-possession and trust. It is more difficult to keep our army steady by quietly holding their lines, than it is to rush into the din of the battle and fight. A soldier in the late war remarked to me a few days ago that to soothe human pain, to turn the human race Congregationalist.

ing, and through the long drawn service the ister, who had been preaching many a pointed my reasons. Most infidels are very ignorant congregation, like the Amalekites that Gi- sermon on many an anxious Sabbath, to stir of the Scriptures. Now, to reason on any STILL INCREASING TRADE THE ALBION HOUSE HAS BEEN FAVORED WITH. THE ALBION HO those who cannot endure the slightest oppo-sition to their religious faith, without almost or quite fainting in the field, or ingloriously ingloriously or quite fainting in the field, or ingloriously inglor field, or the thunder clap of a George Whit- dered, his feelings became intensely earnest "And where shall I begin ?" inquired the retreating therefrom? "I can never stand this," they say. "My way is so hard; peo-ple talk about me; and some one said they had no confidence in me, that I am a hypo-crite; and this is more than I can endure." These of us who have tried Christ for our-trite; and this is more than I can endure." These of us who have tried Christ for our-crite; and this is more than I can endure." These of us who have tried Christ for our-trite; and this is more than I can endure." The infidel bought a commentary, went the infidence in the i crite; and this is more than I can endure." Well, if there is a single one with a crown on his head and palms in his hands in the city that hath foundation, who has gone up through much tribulation and yet was never. BUYING their Stock of Goods as they do direct from the Manufactories of Great Britain and elsewhere, places the Manufactories of Struct Manufactories of Great Britain and elsewhere, places the Manufactories of Great Britain and elsewhere, places the Manufactories of Struct Manufactories of Great Britain and elsewhere, places the Manufactories of Jesus. "We know whom and the ordinances in full operation, yet pro-being followers of Jesus. "We know whom harder than this. Yet how many there are the have believed," and of this actual experi-harder than this. Yet how many there are the could not credit a third. harder than this. Yet how many there are who stumble even at this, and think it is too much to endure for all the ineffable bliss of heaven. There are always those who delight in and glory over the privilege of talking about somebody. It is little difference to there who is is the term of the mail, and about somebody. It is little difference to the system of talking about somebody. It is little difference to the system of talking about somebody. It is little difference to the system of talking about somebody. It is little difference to the system of talking about somebody. It is little difference to the system of talking about somebody. It is little difference to the system of talking about somebody. It is little difference to the system of talking about somebody. It is little difference to the system of talking about somebody. It is little difference to the system of talking about somebody. It is little difference to the system of talking about somebody. It is little difference to the system of talking about somebody. It is little difference to the system of talk they about some bod enverted sensual-the the system of about somebody. It is little difference to them who it is; talk they will, and talk they must, or it seems they would die or enjoy themselves very little, apprehending that the should of death-chambers has gone themselves very little, apprehending that the should of death-chambers has gone themselves very little, apprehending that the should of death-chambers has gone themselves very little, apprehending that the should of death-chambers has gone themselves very little, apprehending that the should the should the shrick of steam-whistles. We rise after a their chief end is to use their tongues in cast-out the triumphant testimony: "For me to short night's steam-whistles. We rise, after a sins-this truth being fresh and blessed to his short night's sleep, and find that the world own soul. ing reflections upon the character or profes- live was Christ; for me to die is gain." has advanced mighty leagues. The pulse of "That day was an era in that church. The the world beats stronger, the arm of industri- house of God was another Bochim, and many ous achievement strikes harder, the eye of an aching heart found relief in tears. The TO A UNIVERSALIST PREACHER, one another's burdens, for while they are talk-tion of all men. Why then has she not in tife moral and religious artered of scien-were turned from their sins, to praise redeemone another's burdens, for while they are taken her diligent study of the Bible found it re-ing about us they are relieving some one else, her diligent study of the Bible found it resuch a time, a torpid, lethargic, timid Church and have ever since deemed it in point, to having a strong mind, he acquired great inand hence we are helping in the relief of our great in-ers. We should be willing to take our turn 2. What page or chapter of the Bible, is both a farce and a blasphemy. If it do show how those who labour for Christ, should fluence over a superstitious people; and that

hold of papa's hand, and I knew he would objection against this pleasing doctrine of Why some parents are not competent to in- stanze and loggic; on his passage he someuniversal salvation—that it is not true?—Rev. struct in the Sunday school, and yet are com-E. P. Marvin, in Church Union. struct their children at home, and and persons who are received in public audieven their neighbors in politics, and in theol- ences. He blesses their medals, rosaries, and

ogy, too. Why a tax payer can't pay anything to support the kingdom of God, and yet pays a Church must be thoroughly evangelical. Its mission is not to make men philosophers, ment.

the best friend of science; nor to organize go-vernments and write constitutions, although able to explain. Those so doing may be able he dines."

economy. But to balk profligacy, to de-throne superstition, to emancipate spiritual bondage, to break in twain the prison bolts,

INDICTMENT OF KING ALCOHOL. The history of King Alcohol is a history

of shame and corruption, of cruelty and crime, of rage and ruin.

He has taken the glow of health from the cheek, and placed there the reddish hue of the wine cup.

He has taken lustre from the eye, and made it dim and bloodshot.

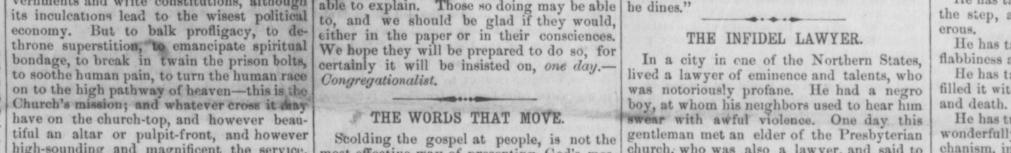
He has taken beauty and comeliness from the face, and left it ill-shaped and bloated. He has taken firmness and elasticity from

the step, and made it faltering and treacherous.

He has taken vigor from the arm, and left flabbiness and weakness.

He has taken vitality from the blood, and was notoriously profane. He had a negro filled it with poison and the seeds of disease

He has stolen men's palaces and given them hovels in exchange. He has robbed men of valuable acres, and given them not even a decent burial-place in death He has filled our streets and highways with violence and lawlessness. He has complicated our laws and crowded our courts. He has filled to overflowing houses of correction and penitentiaries. He has peopled with his multitudes our He has straitened us for room in our insane asylums. He has taken away faith, hope, and charity -yea, all that is lovely and of good reportand given despair, infidelity, enmity, and all the emotions and deeds of wickedness. He has banished Christ from the heart, and created hell within it. He has wrecked and enfeebled the bodies. shattered and destroyed the minds, imperil!ed and damned the souls of our fellow men. These are counts of the indictment. Let the world judge of the truth.-Sel.



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CHARGING ALL ALIKE, which give so much satisfaction to our Customers.

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Fredericton, 16 Oct., 1874.

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PROMENADE SCARFS,

Clouds, Breakfast Shawls, Sontaigs, Scarfs, &c.

BERLIN SLIPPERS.

and love, is to well endure hardness for the will give you rest." Do those who actually retreating therefrom? ." I can never stand utterly sick of it, and utterly confess that it

crite ; and this is more than I can endure." Those of us who have tried Christ for our-CLAIM to have THE LARGEST AND BEST AS-SORTED ST. OCK OF GOODS to be found in FRED-Well, if there is a single one with a crown selves as a Redeemer, a triend, and a spiri-

sion of some one much better than they are themselves, for they generally talk about those much better instead of those much and hence we are helping in the relief of oth- vealed there?

and nobly endure it. There is at least this printed as a tract, would convince any one if it do not strike when God commands it to march; bear themselves towards their tardy, and, on Mount Sinai he played off some sort of consolation in it, that those who talk so much, that all men will be saved ? are generally known to tell all they know, and considerably more, and as a consequence, 3. Would you write a book like the New Testament to teach the salvation of all are full of horses and chariots of fire, it shruks

people pay little attention to anything they men? say. We must have stronger courage than 4. Do plain, honest, moral, and pious men ruin, and Christians will become inconsistent, to yield to any of these things, for in fact find this doctrine in the Bible? to yield to any of these things, for in fact they are bill the small things with which we have to contend. Paul would say, "None of these things move me;" and they ought not these things move me;" and they ought not these things move me;" and they ought not to move us. We must also be content to bear to move us. We must also be content to bear might scatter ! How many hungry mouths to move us. We must also be content to bear to move us. We must also be content to bear to move us. We must also be content to bear to move us. We must also be content to bear to move us. We must also be content to bear to move us. We must also be content to bear the strokes the strokes in the whole Bible into a might scatter ! How many hungry mouths the strokes in the strokes the strokes in the strokes affliction without murmuring. The strokes myth?

to heal them. They will work out for us a guage of Christ commonly used in the many souls it might save ! far more exceeding aud eternal weight of creeds? Matt. xxv., 46.

will be simply for a season. We should be clearly and positively? will be simply for a season. We should be encouraged in bearing opposition, with the thought that the cross has ever been the way to the good have gone. All who compose the good have gone for the good part of the pledge of their being the good part of the pledge of their being the good part of the pledge of the pledge of their being the good part of the pledge of their being the good part of the pledge of their being the good part of the pledge of the

yon happy throng have had their feet pierced one? by the same thorns that wound our feet, only 9. How much do you believe in common of the clipper that carries American mission-by the same thorns that wound our feet, only 9. How much do you believe in common of the clipper that carries American mission-by the same thorns that wound our feet, only 9. How much do you believe in common of the clipper that carries American mission-bit the carries American mission-bit the common of the clipper that carries American mission-aries to Lange at the common of the clipper that carries American mission-bit the carries American missionthey were far more numerous when many of the Bibles, the destruction of the Old cirl taught to read in the available to r they were far more numerous when many of them went over it than they are now, yes and sharper, too. We ought to thank God that sharper, too. We ought to thank God that he has called us into being in this happy and atonement of Christ?

is so beautiful and so little beset with opposi-is so beautiful and so little beset with opposi-is a place of the skull of St. into offences against life, chastity, property,

ears; no gloomy doors open to receive us into cold, damp prison walls; nor do ships stand waiting in the harbor to bear us from our will they not hereafter?

if it do not strike when God commands it to perhaps, backslidden brethren." A MORNING WITH THE POPE. back from the conflict, God will mark it for

With the Pope, as Pope, our friends, we and the minister will sleep in the pulpit, and presume, have not much interest. But all the elder.

glory. Then, if they are working for us we 7. If Christ and the apostles had intended its help from any good cause. It will send may wish to know what kind of a life it is is right. The third forbids profanity. The glory. Then, if they are working for us we should be willing to endure them, knowing it should be willing to endure them, knowing it is members down through the dark lanes, and among pestife- from the Catholic Review, translated trom and the about to teach it, how could they have done it more in the members down through the dark lanes, and among pestife- from the Catholic Review, translated trom and the working out of our salvation.

"Josephine" Kid Gloves with use in lonely exile, to die without a die die die die die die die die di

"You seem, sir," said he, "to be in a brown study. Of what are you thinking ?"

"I have been reading," replied the infidel, " the moral law." "Well, what do you think of it?" asked

"I will tell you what I used to think," an-

swered the infidel. "I supposed that Moses was the leader of a horde of banditti; that fire-works, to the amazement of his ignorant followers, who imagined, in their mingled fear and superstition, that the exhibition was

supernatural." "But what do you think now ?" interposed

affliction without murmuring. The strokes may appear to be heavy, but we must firmly stand with our backs to the lash. Patience and firmness will greatly soften the strokes, and will also be as ointment upon the wounds and will also be as ointmen An enterprising Church will not hold back and possibly a peacemaker, instead of the ought to treat him, and none other, as such. The second forbids idolatry. That certainly

West, and with its prayers help fill the sails assistance. He nearly always awakens him- that purpose, when all may worship him har- executed effectively in noble sentiments and period in human affairs, when the path of life 10. Do you believe in any punishment class his A, B, C, and pray that Ethiopia may of the true cross; a piece of the skull of St. classified by the moral law. They are divided

RANDOM READINGS

THERE is much more fatigue in laziness than in labour.

THOSE who suspect all are much to be suspected.

TRUE MERIT, like a river, the leeper it is, the less noise it makes.

VIRTUE will catch as well as vice, by contact; and the public stock of honest, manly principle will daily accumulate.

WICKED MEN stumble at a straw, iu the way to heaven, and climb over great mountains on their way to hell.

LET prudence always attend your pleasures; it is the way to enjoy the sweets of them, and not be afraid of the consequence.

RELIGION is a personal business; and if all the rest of the world were to forsake Christ, it would be our duty to follow him.

EVERY passing moment is furnishing the records of heaven, and filling up the pages of our history with good or evil, against the day of judgment.

THE responsibilities of a Christian profession, so often feared and shunned as intolerable burdens, under the pressure of which we are likely to make a disgraceful fall, ought rather to be invited as safeguards and helps

worthy deeds. The soul of the resolute is not less calm and firm.

A SERVANT GIRL once said she could not have known that her master and mistress were religious, had she not heard that they took the sacrament. It was a pity they took it. If a man rolled on a bed of spices, you would soon know where he had been; and if a man went with Jesus, he must be perfumed with the spirit of Jesus.-Spurgeon.

		upon their tender breasts, and usher our spirits into the presence of the Saviour, em- balmed richly in holy prayer. No, thank God, none of these things await us ! Truly, "the lines have fallen unto us in pleasant places," and ours is a "goodly heritage." Let us therefore "endure all things for the elect's sake, that they may also obtain the salvation which is in Jesus Christ with eter- nal glory."— <i>Telescope.</i> "HE LEADETH ME." The patter of little feet on my office-floor and a glad voice exclaiming : "Papa, I've come to 'scort you home !" made known to me the presence of my little six-year-old darling, who often came at that hour to " take me home," as she said. Soon we were going hand in hand on the home- ward way. "Now, papa, let's play I was a poor blind girl, and you must lead me along and tell me where to step and how to go." So the merry blue eyes were shut tight and we began. Now step up, now step down, it is the proventies of the step of the s	 13. Do the analogies of a second probation through which wicked men pass here always result in salvation? 14. Who has ever repented and become a godly, praying man while holding your doctrines? How and where were the pious members of your church converted? 15. If all men are to be saved, what do you think of the folly of the church and the devil—the one in laboring so hard for the salvation of men, and the other for their destruction? 16. If the love of God in universal salvation is the great power of God committed to you to convert man, why do you not go out as an evangelist to the wicked masses? 17. When Christ and the apostle preached the gospel, men were pricked in their hearts and cried out for mercy, trembled with alarm, repented of sin. Did such results follow your preaching? 13. Did you ever have a restval in your church? does your preaching convert any one? when you succeed in convincing the wicked that "they shall not surely die," do they turn from their wickedness? 19. Christ in his first sermon warned sinners of "quenchless fire"; have you ever done this? 20. Do you pray in your family ? 21. Are you quite sure that there is no eternal hell? 22. If so, are you quite sure that there is an eternal heaven ? 23. If there is asy doubt about the former, which is the safe side? 	Why a physician can't leave his office and hour on Sunday to attend religious services, for fear there might be a call for him, and yet can leave it several hours daily during the work to visit his patients. Why a farmer can't give but a dollar of two toward building a mission church, and leave it several bours daily during the several building a mission church, and yet can buy and pay for a farm. Why a tradesman is so wearied that he can buy attend morning service on Sunday, and yet or a farm. Why a tradesman is so wearied that he can buy and pay for a farm. Why a tradesman is so wearied that he can buy and pay for a farm. Why a tradesman is so wearied that he can buy and pay for a farm. Why a wealthy man can't afford to gy anything to build a church adding value the several bourd at the several bours though the set of yet and building a mission church and but weak to yis the buy and pay for a farm.	The Holy Father next hears another mass, said by one of his chaplains, and then, after giving his benediction to the priest and his assistants, he retires. "It is now three-quarters past eight o'clock, and his Holiness takes his breakfast, which consists of a basin of broth and a cup of black coffee. Cardinal Antonelli now comes to confer with him, except on Tuesdays and Fridays, when he is replaced by his substi- tute, Mgr. Marino Narini. At ten o'clock the Pope reads his letters, which, as will be easily imagined, are usually very numerous. He then looks over the Ossavatore Romano and Voce della Verita. Then again the special audiences. The men come in evening dress, with cravats. They genuflect thrice on en- tering, and then kneel before the Pope, who raises them up. The Pope is scated ; his substi- res alone have the right to sit in the Pope's presence. This is one of the most fatiguing parts of the Pope's duty. The secretary's department is literally inundated with de- mands entreating audiences ; and during the winter season, the number is incredible. At to him by the Nuns of St. Joseph, and is made from a vine especially devoted to his use. "Men only are permitted to enter the Pope's apartments. When an audience is over the Sovereign Pontiff rings a bell placed on a ta- ble, and another person is admitted by the prelate who is on duty that day. At about it welve or half-past, when the Pope leaves his chamber to walk in the garden of the Vatican, or in the library, or, perhaps, in Raphael's	attery, every injury to purity, and so of a rest. And the moral code is closed and cfected by a command forbidding every proper desire in regard to our neighbors." "I have been thinking," he proceeded, where did Moses get that law ? I have read e history; the Egyptians and the adjacent tions were idolaters, so were the Greeks d Romans; and the wisest and best Greeks Romans never gave a code of morals like is. Where did Moses get this law, which rpasses the wisdom and philosophy of the ost enlightened ages ? He lived at a period mparatively barbarous; but he has given a w in which the learning and sagacity of all bsequent time can detect no flaw. Where d he get it ? He could not have soared so r above his age as to have devised it him- lf. I am satisfied where he obtained it. It ame down from heaven. I am couvinced the truth of the Bible." The infidel—infidel no longer—remained his death a firm believer in the truth of hristianity.— <i>Ex</i> . THE <i>Congregationalist</i> recommends every mily to keep a scrap-book—net simply the pommon one, in which to record domestic re- eipts, but a more extensive one, in which an be recorded all the principal family vents, births, sieknesses, deaths, written out hile the details of them are fresh in the ind; accounts of journeys, with pictorial lustrations and photographic portraits, etc. uch a volume, faithfully kept, would become peculiar treasure in the second and third	the garden, grew out of it, which spread among their friends, defeated the federal can- didate for the Legislature, and gave the State a Democratic Senator, by whose vote, the war of 1812 with Great Britain was declared. That HOUSE is no home, which has a granbling father, a scolding mother, a dis- sipated son, a lazy daughter, and a bad-tem- pered child. It may be built of marble, sur- formed by garden, park and fountain, carpets of extravagant costliness may spread its doors; pictures of the rarest merit may adom the walls; its tables may abound with dain- ties the most luxurious; its every ordering may be complete; but home it is not. Two THINGS chacterize every church that is in the highest condution of spiritaal health. The one is that they all worship; the other, that they all work. The first appertains more directly to the hear; is the second ap- pertains as well to the head, the hands, and the purse. The fullest combination of the two would almost realize the ideal of church its in the highest form.— <i>Theodore Cuyler</i> . WHEN we hear a person in his prayers foring round and round the point, instead of going right at it, we feel that he cannot be very much in earnest. Great need is always direct and short. There was no circumlous to in the Publican's prayer ; and that little beggar-boy had the secret of prayer who, earing the door would be shart in his face, on in the Publican's mayer ; and that little beggar-boy had the secret of prayer who, earing the door would be shart in his face, one : " Please, Ma'am," said he, " can't you give me some clothes ; I am so hungry I have no place to sleep to-mignt.
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