

The Religionist and Family Center

AN EVANGELICAL FAMILY NEWSPAPER FOR NEW BRUNSWICK AND NOVA SCOTIA.

Rev. J. McLEOD.

VOL. XXVI.—No. 3.

SAINT JOHN, N. B., FRIDAY, JANUARY 17, 1879.

WHOLE No. 1303.

NEW FALL AND WINTER DRY GOODS
—STOCK OF—
LOGAN'S.
—AT—
EVERY DEPARTMENT COMPLETE AT LOWEST PRICES.

BLANKETS, FLANNELS, SWANSDOWNS, COTTONS AND SHEETINGS, TICKING AND TABLE LINEN.

New Mantles, Dress Goods
—AND—
MANTLE CLOTHS,
in New Colors and Materials.

Wool Shawls,
From \$1.00 to \$8.00.

FURS! FURS! FURS! FURS!
Seal, Mink, Ermine Musk,
MUFFS AND CAPS,
FUR TRIMMING.

From 1/2 to 2 1/2 inches wide.

GLOVES AND HOSIERY.
Wool Goods,
SCOTCH FINGERING AND BERLIN WOOLS.

Peacock and Turkish Yarn.

CARPETINGS OF EVERY DESCRIPTION.

PARK'S COTTON WARPS in any color.

THOMAS LOGAN.

Fredericton, Dec. 20, 1878.

Fall and Winter IMPORTATIONS.

Now in stock and arriving, a very extensive assortment for the various departments. Our customers may rely upon getting

EXTRA GOOD VALUE

THIS SEASON, THE

Cheapest

YET OFFERED.

NEW MILLINERY.

HATS, FLOWERS, FEATHERS,

VELVETS, SILKS, SATINS,

LACES, WINGS, ORN-
MENTS, &c.

Dress Goods

IN GREAT VARIETY.

Cashmeres, French Merinos, Repp Corals, Aran-
sian Suitings, &c.

Ulster Cloths

AND ULSTERS.

An immense Stock of Presidents, Meltons, Melbaes,
Moscos, Pilots, Oxford, and other Cloth.

CANADIAN AND ENGLISH

FLANNELS

AND
Heavy Woollens of every description.

Table Linens, Towellings, Hessians, Danasks, Repp,
&c.

PAISLEY AND WOOL SHAWLS

WOOL SKIRTS, &c.

A lot of Ladies' Ulsters very cheap. Dress and Man-
tle Trimmings, Fringes.

INSPECTION SOLICITED AT WILMOT'S BUILD-
ING, QUEEN STREET.

P. McPeake.

Extra superfine Black Broad Cloth, Pilots, Beavers
and Elysians, Fancy Cashmeres, Cashmere and Silk Vest-
ings, West of England and Scotch Tweeds, Superfine
Black Cashmeres, &c.

For the Custom Tailoring and Clothing is still con-
tinued at the old stand, in Edgecombe's Building. A full
stock of Gentle Furnishings, Goods always on hand.

P. McPEAKE.

FREDERICTON, N.B.

The Intelligencer.

"EVERY YEAR."

The spring has less of brightness

Every year;

And the snow a ghastlier whiteness

Every year;

Nor do summer flowers quicken

Nor do autumnal flowers thicken

As they once did, for we sicken

Every year.

It is growing darker, colder,

Every year;

As the heart and soul grow older

Every year;

I care not now for dancing,

For eyes with passion glancing,

Love is less and less entrancing

Every year.

Of the loves and sorrows blended

Every year;

Of the joys of friendship ended

Every year;

Of the ties that still might bind me

Until Time to death resigned me

My infirmities remind me

Every year.

Oh! how sad to look before me

Every year;

While the clouds grow darker o'er me

Every year;

Where we see the blossoms faded

That to bloom we might have aided

And immortal garlands faded

Every year.

To the past go more dead faces

Every year;

Come no new ones in their places

Every year;

Everywhere the sad eyes meet us,

In the evening look they greet us,

And to come to them entreat us,

Every year.

"You are growing old," they tell us,

"Every year;

"You are more alone," they tell us,

"Every year;

"You can win no new affection,

You have only recollection,

Deeper sorrow and deeper

Every year.

Thank God, no clouds are shifting

Every year;

O'er our land where we're drifting

Every year;

No losses there will grieve us,

Nor loving faces leave us,

Nor death of friends bereave us,

Every year.

THE TRIUMPH OF CHRISTIANITY.

No statement of the Scriptures is more clear

and emphatic than that ultimately the Gospel of

Christ shall universally prevail. Everywhere

the declarations of both the Old and New Testaments

conspire to the same end, and point to the same

result, the triumph of the Kingdom of God on

earth. The Scriptures are full of promises and

prophecies, all of which point to the same end,

the triumph of the Kingdom of God on earth.

The Scriptures are full of promises and prophecies,

all of which point to the same end, the triumph

of the Kingdom of God on earth. The Scriptures

are full of promises and prophecies, all of which

point to the same end, the triumph of the Kingdom

of God on earth. The Scriptures are full of prom-
ises and prophecies, all of which point to the same

end, the triumph of the Kingdom of God on earth.

The Scriptures are full of promises and prophecies,

all of which point to the same end, the triumph

of the Kingdom of God on earth. The Scriptures

are full of promises and prophecies, all of which

point to the same end, the triumph of the Kingdom

of God on earth. The Scriptures are full of prom-
ises and prophecies, all of which point to the same

end, the triumph of the Kingdom of God on earth.

The Scriptures are full of promises and prophecies,

all of which point to the same end, the triumph

of the Kingdom of God on earth. The Scriptures

are full of promises and prophecies, all of which

point to the same end, the triumph of the Kingdom

of God on earth. The Scriptures are full of prom-
ises and prophecies, all of which point to the same

end, the triumph of the Kingdom of God on earth.

PERSONAL EFFORT.

God has signally owned the preaching

of the Gospel. It is the grand instrument

through which he has convinced sinners and won

the allegiance of souls. Our Lord sent forth

the disciples to "preach the word," and it is

the chief duty of all His disciples. All are not

called to preach in the technical sense, but all

are called to preach in the sense of imparting

and enforcing Christian truth. The public pro-
clamation of truth is the peculiar duty of those

who have the call to that work, but the daily

proclamation of truth by the example of a

Christian life, and by the precepts of religious

conversation, is the privilege and duty of all.

Preachers who imagine they have done their

work in the preaching of the Gospel and rest

there, leave their work half done, and cannot

be successful ministers of the word. In these

times, at all events, preaching in private to

individuals is absolutely necessary. The appli-
cation of truth in the pulpit cannot be over-
estimated; it requires personal conversation

to apply it to the individual. If we were more

faithful in speaking to men and women, the

love of Jesus and of the necessity of salvation,

we would see greater results from the preaching

of the Gospel. The success attending the labors

of the most successful evangelists is largely

due to earnest conversation with individuals,

either by themselves or by others. We do not

believe that many of those who are sup-
posed to have decided for God under the

preaching of the Gospel would testify that their

strongest convictions were aroused by the words

of some pious worker. A powerful revival

of religion, no great work of the church, is

scarcely to be imagined. It is not enough to

preach, but we must be faithful in speaking to

men and women, the love of Jesus and of the

necessity of salvation, we would see greater

results from the preaching of the Gospel. The

success attending the labors of the most suc-
cessful evangelists is largely due to earnest

conversation with individuals, either by them-
selves or by others. We do not believe that

many of those who are supposed to have de-
cided for God under the preaching of the Gospel

would testify that their strongest convictions

were aroused by the words of some pious

worker. A powerful revival of religion, no

great work of the church, is scarcely to be

imagined. It is not enough to preach, but we

must be faithful in speaking to men and

women, the love of Jesus and of the necessity

of salvation, we would see greater results from

the preaching of the Gospel. The success at-
tending the labors of the most successful

evangelists is largely due to earnest conversation

with individuals, either by themselves or by

others. We do not believe that many of those

who are supposed to have decided for God

under the preaching of the Gospel would testify

that their strongest convictions were aroused

by the words of some pious worker. A power-
ful revival of religion, no great work of the

church, is scarcely to be imagined. It is not

enough to preach, but we must be faithful in

speaking to men and women, the love of Jesus

and of the necessity of salvation, we would see

greater results from the preaching of the Gospel.

The success attending the labors of the most

successful evangelists is largely due to earnest

conversation with individuals, either by them-
selves or by others. We do not believe that

many of those who are supposed to have de-
cided for God under the preaching of the Gospel

would testify that their strongest convictions

were aroused by the words of some pious

worker. A powerful revival of religion, no

great work of the church, is scarcely to be

imagined. It is not enough to preach, but we

must be faithful in speaking to men and

women, the love of Jesus and of the necessity

of salvation, we would see greater results from

the preaching of the Gospel. The success at-
tending the labors of the most successful

evangelists is largely due to earnest conversation

with individuals, either by themselves or by

others. We do not believe that many of those

who are supposed to have decided for God

under the preaching of the Gospel would testify

that their strongest convictions were aroused

by the words of some pious worker. A power-
ful revival of religion, no great work of the

church, is scarcely to be imagined. It is not

enough to preach, but we must be faithful in

speaking to men and women, the love of Jesus

and of the necessity of salvation, we would see

greater results from the preaching of the Gospel.

WHAT IS THAT TO THEE? FOLLOW THOU ME.

There was a "trouble in the church," at

Jealousy and envy were doing their worst,

and one sister was very industrious in circulating

the report that if "Sister Blank could not rule, it

would soon appear what she would do." Of

course, in the "right way," as the old

Adam was still alive sufficiently to

make itself heard. Self whispered, "you have

only tried to do your duty, and she has no reason

to treat you so;" but being a person who re-
membered her influence upon others, she still

will not go so far as to say, "I am not

working outwards, more and more, day by

day."

Well, time passed on, and a gentleman and

his wife, members of the Baptist church, moved

into the place and went to board with the

former sister, and at once the thought arose in

the mind of Sister B. "Well, that excuses me

from calling on them, I can't go there." Ah! she

discovered there was hardness in her heart

toward one with whom she had covenanted to