

The Religious Intelligencer.

AN EVANGELICAL FAMILY

NEWSPAPER FOR NEW BRUNSWICK AND NOVA SCOTIA.

Rev. J. McLeod.

Vol. XVII.—No. 6.

"THAT GOD

IN ALL THINGS MAY BE GLORIFIED THROUGH JESUS CHRIST."

Peter.

[Editor and Proprietor

Whole No. 538.

ALBION HOUSE.

SEPTEMBER 24, 1869.

NEW GOODS.

For Autumn and Winter.

PER STEAMSHIPS "ACADIA,"

FROM GLASGOW,

AND "CALEDONIA,"

FROM LIVERPOOL.

One hundred cases and bales of DRY

GOODS, being received, which com-

pletes the Stock for this season, com-

prising—

A LARGE AND WELL-SELECTED

STOCK OF

NEW AND FASHIONABLE

GOODS.

"DIRECT FROM THE MANUFACTURERS."

FANCY

AND

STAPLE DRY GOODS,

TO WHICH

WE RESPECTFULLY INVITE

ATTENTION OF PURCHASERS.

JOHN THOMAS.

Fredericton, Sept. 24, 1869.

CLEARANCE SALE.

JANUARY 1, 1870.

CHEAP DRY GOODS.

THOMAS LOGAN

Begs leave to inform his friends and the public

generally that in order to effect a clearance

he will sell the balance of his Stock of

the following Goods at

REDUCED PRICES:

DRESS GOODS,

REPPS, FRENCH MERINOS,

MINNIVER TWILLS,

DROUGETS, EPINGLETTS,

COBURGS, ALPACCAS, &c.,

BLACK, BROWN AND VIOLET

VELVETEENS,

WOOL AND PAISLEY SHAWLS,

MUFFS AND EOLAS,

WOOL HOODS, CLOUDS AND BREAK

FAST SHAWLS,

TWEED SKIRTS AND SKIRTINGS,

SCOTCH TWEEDS

AND MANTLE CLOTHS,

CANADIAN BLANKETS.

The above Goods are all this Season's importa-

tions.

An inspection respectfully solicited.

THOMAS LOGAN,

Fredericton, January 1, 1870.

The Intelligencer.

TRIUMPHS AND TRIALS OF CHRISTIANITY.

According to all appearances, we are on the

eve of important events in the foreign missionary

fields of the Christian world. There has not been

for many years such a shaking of the powers

which have thus far endeavored to arrest by brute

force the advance of Protestant Christianity. We

refer, in the first place, to the glorious news which

continues to pour in from Madagascar. Pagan-

ism in that country seems to have received a fatal

blow from which it will not recover. There is a

general rush of all classes of the people for in-

struction and for baptism—more general than had

been anticipated by any of the missionaries. The

thing most needed there is, a large and a speedy

reinforcement of the evangelizing force. The

London Missionary Society, under whose auspices

the Christianization of the island has begun, pre-

pares to increase largely the number of its mis-

sionaries during the coming year. Other socie-

ties and churches have hastened to occupy, in

their turn, the promising field. Lutherans of

Norway, and Anglicans and Quakers of Eng-

land, labor in a number of stations, and all, we

think, report an encouraging advance of their

work. It is, as likely, the demand for missionaries

shall continue to be as urgent as it is at present,

others of the large societies of the Protestant

world will undoubtedly come to the aid of those

already in the field. It seems certain that Chris-

tianity in Madagascar, on the eve of the most

complete triumph which has been obtained for it

during the present century.

Another triumph, though it may not be as

rapid and as complete, is in store for Protestant-

ism in the Roman Catholic States of America.

That in a country like Mexico, where only a few

years ago had not a single Protestant congrega-

tion, now more than a hundred congregations

exist, is also a fact almost without parallel in

missionary history. Here also the prospects

are very bright. The Roman Catholic priest-

hood is demoralized and not prepared for an effi-

cient conformation; in the eyes of the people, it

is identified with the desolate condition to which

the country has sunk since the declaration of its

independence; and it is even now in a position

which will make it impossible to change the popu-

lar opinion concerning it. In Brazil, the Pres-

byterian mission has obtained great results, and

public, which has a flourishing Methodist Mis-

sion, the rapid increase of Protestant settlers is building

up a large Protestant church. The governments

of all these countries are now fully aware that the

development of the immense resources of their

countries cannot be expected without a large im-

migration of foreign labor and foreign capital;

and both are almost certain to come to a great

extent from Protestant countries. Thus it may

be expected that many districts of South America

will ere long be Roman Catholic, Louisiana, and

Florida, cease to be Roman Catholic, and become

Protestant.

In the Eastern world, but few countries are

determined to offer to the natural growth and

approaching victory of Christianity a determined

resistance. Among these few is Japan. Chris-

tianity there is bound up with recollections of

civil war. At the beginning of the seventeenth

century, the Jesuit missionaries had succeeded in

bringing over nearly one half of the entire popu-

lation and a considerable number of princes to the

Church of Rome. Subsequently, fierce persecu-

tions arose, in which, after long civil wars, in

which a number of the missionaries took an

active part, Roman Catholicism was almost exter-

minated. The present treaty with Christian

governments and the liberality of the Yemou, who

actually governed Japan, opened the country again

to Christianity. It was found that the

missionaries were not only to be received, but

that the people were ready to receive them.

It is now a question of time when the

Protestant mission will be able to take

possession of the country. It is not probable

that the Roman Catholic mission will be able

to do so. The Protestant mission is now

in a position to take possession of the

country. It is now a question of time when

the Protestant mission will be able to take

possession of the country. It is not probable

that the Roman Catholic mission will be able

to do so. The Protestant mission is now

in a position to take possession of the

country. It is now a question of time when

the Protestant mission will be able to take

possession of the country. It is not probable

that the Roman Catholic mission will be able

to do so. The Protestant mission is now

in a position to take possession of the

country. It is now a question of time when

the Protestant mission will be able to take

possession of the country. It is not probable

that the Roman Catholic mission will be able

to do so. The Protestant mission is now

in a position to take possession of the

country. It is now a question of time when

the Protestant mission will be able to take

possession of the country. It is not probable

that the Roman Catholic mission will be able

to do so. The Protestant mission is now

in a position to take possession of the

country. It is now a question of time when

the Protestant mission will be able to take

possession of the country. It is not probable

that the Roman Catholic mission will be able

to do so. The Protestant mission is now

in a position to take possession of the

country. It is now a question of time when

the Protestant mission will be able to take

possession of the country. It is not probable

that the Roman Catholic mission will be able

to do so. The Protestant mission is now

in a position to take possession of the

country. It is now a question of time when

the Protestant mission will be able to take

possession of the country. It is not probable

that the Roman Catholic mission will be able

to do so. The Protestant mission is now

in a position to take possession of the

country. It is now a question of time when

the Protestant mission will be able to take

possession of the country. It is not probable

that the Roman Catholic mission will be able

to do so. The Protestant mission is now

in a position to take possession of the

country. It is now a question of time when

the Protestant mission will be able to take

possession of the country. It is not probable

that the Roman Catholic mission will be able

to do so. The Protestant mission is now

in a position to take possession of the

country. It is now a question of time when

the Protestant mission will be able to take

possession of the country. It is not probable

that the Roman Catholic mission will be able

to do so. The Protestant mission is now

in a position to take possession of the

country. It is now a question of time when

the Protestant mission will be able to take

possession of the country. It is not probable

that the Roman Catholic mission will be able

to do so. The Protestant mission is now

in a position to take possession of the

country. It is now a question of time when

the Protestant mission will be able to take

possession of the country. It is not probable

that the Roman Catholic mission will be able

this. There are people in this country who have

been deluded into the idea that Popery is not as

bad as its enemies have painted it, is not as bad

as it used to be in the ages that are gone by. They

must be credulous indeed if they can fancy, in the

face of such facts as are now transpiring in Rome,

that Popery has learned a single lesson or renoun-

ced a solitary pretension. In the days of Hilde-

brand himself its claims were not more prepos-

terous than these which are proclaimed now, but

we shall be all the better prepared for meeting

them when we have got rid of the monkish char-

ity which has been so prevalent of late. Even in the

domain of the Catholic Church itself, thus, IX.

will provoke discontent, rebellion, possibly seces-

sion. He has thrown down the gauntlet to the

mightiest powers of the age. He may be quite

sure that it will be taken up, and for ourselves we

have no doubt as to what the result will be.—Ch.

World.

THE GREAT SUPPER.

'A certain man made a great supper.' It was

certainly a wonderful supper. If any man in New

York or Brooklyn were to give such an entertain-

ment, and to invite his guests on the same republi-

cian principle, he would be stared at as an eccen-

trical character, or perhaps set down as an artful

demagogue, seeking to catch votes for the office

of mayor. For the beautiful master of the 'great

supper' sent his pressing invitations not only to the

rich neighbor, but to the poor peasants who led

their rich man's mule, or gleaned the rich man's

olive trees. Blind beggars are led into the ban-

quet, and they sit down alongside of cripples who

hobbled thither on a crutch! 'Compel them to

come in!' exclaims the householder to his ser-

vants, 'that my table may be furnished with

guests.' There they sit, rich and poor, priest and

peasant, lofty and lowly—all in one big mansion,

owned by one big heart.

This parable is Christ's own description of the

gospel, system of which he is at once the author

and the glorious centre. That mighty company

of guests, high and low, is a picture of his

blood-red church. To the 'great supper' of

gospel love every sinner is invited. 'Come, for

all things are now ready.' To come in and

partake of the gospel provision is practical

Christianity. It is the feeding of the soul on Christ.

To spurn the heavenly invitation is to commit the

unpardonable sin. To come in is obedience; to

stay out is the insult which shuts heaven. Coming

in is salvation; staying away is perdition.

There are certain things about the gospel sup-

per which we urge the unconverted reader of this

paragraph to remember. One thing is, that

there is room for every sinner on the globe at

the table. The Lord Jesus 'tasted death for

every man.' The rich man's feast in the parable

was as truly prepared for the absentees who

would not come, as for the wisest neighbors who

did come. Christ, the loving Lamb, 'made a

provision' for the sins of millions who are to-

day in hell; and the just reason why they are in

hell is that they refused the provision. No man

perishes for want of an atonement. But, my

friend, you can only make the atonement

yours by accepting Christ. The great supper only

belonged to those who came in and partook of it.

Objection. Christ provided salvation for

every sinner on the globe. But that salvation only

is yours when you believe on him and give your-

self to him. And if you thrust yourself out into

the outer darkness of