

The Religious Intelligencer.

AN EVANGELICAL FAMILY NEWSPAPER FOR NEW BRUNSWICK AND NOVA SCOTIA.

Rev. J. McLEOD,]

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

[Editor and Proprietor.

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SAINT JOHN, NEW BRUNSWICK, FRIDAY, DECEMBER 16, 1870.

Whole No. 882.

FALL IMPORTATIONS!

OCTOBER, 1870.

THOMAS LOGAN,

Has now opened a large and well assorted Stock of

NEW GOODS,

Embracing all the leading fabrics and newest styles in

DRESS GOODS,

CONSISTING OF

BATEEN SERGES,

PERSIAN CORDS,

MADEIRA,

BROCHES,

EPINGLES,

CLAN TARTANS,

FRENCH MERINOES,

FRENCH TWILLS,

Tweeds and Winceys,

WOOL SHAWLS,

CLOTH and VELVETEEN JACKETS,

White, Black and Colored Mantle Cloths,

Black and Colored VELVETEENS,

GLOVES and HOSIERY,

CLOUDS, SONTAGS, BODICES,

FINGERING YARNS,

CANADIAN & ENGLISH BLANKETS,

BAONNY, LANCAIRE AND YORKSHIRE

Flannels,

SHIRTING FLANNELS, in great variety,

Grey and White Cottons, Prints, Swansdowns, Tickings,

PARKS' WARPS, at St. John Prices.

Every description of COTTON and LINEN GOODS,

SMALL WARES, &c., &c.

THOMAS LOGAN,

Fredericton, Oct. 28, 1870.

ALBION HOUSE.

September 30, 1870.

New Goods,

Per Steamships Dorian and Sidonian.

DRESS GOODS,

In all the Newest Materials.

VELVETEEN AND CLOTH JACKETS.

Wool Shawls, Clan Tartans.

LUSTRES, COBURGS, ALPACAS, FRENCH ME-

RINOES, REPS, FIGURED CIRCASSIANS.

Flannels,

Grey, White and Scarlet.

BLANKETS, in all sizes.

104 BLANKET CLOTH FOR CAMPING.

WOOL PLAIDS, in all the leading Tartans.

WOOL GLOVES, CLOUDS, HOODS.

FINGERING YARNS, in all Colors.

PRINTS, a large Stock.

TWEEDS and WINCEYS, Plain and Fancy.

Grey and White Cottons.

PARKS' COTTON WARPS.

AT LOWEST MARKET RATES.

The Stock is worthy of inspection, and can recommend

it with confidence, being the best value in the city.

JOHN THOMAS.

Fredericton, Oct. 7, 1870.

The Intelligencer.

THE DANGERS OF DELAY.

The gospel has no tomorrow. The message is, "To-day," "Now!" And yet men are continually putting off the messenger with the cold reply, "Go thy way for this time: when I have a more convenient season, I will call for thee." "There is time enough yet!" While there are many hypocrites to ruin, delay is the high way to hell. And it is ever thronged. It was delay that cheated the foolish virgins in the gospel out of going in to the marriage. They did not intend to be too late, but when they came, "The door was shut." How awful these words sound as they fall on the ear! They are enough to startle the very dead. They sound like the falling of the latch, and the shooting of the bars and bolts that close for ever the door of heaven. It makes the heart ache to think how many we have loved on earth will be lost in heaven. And all from the folly of delay.

It is a great mistake which multitudes make, that they have the whole of life to decide between being saved and lost. The offer of salvation is not a standing offer that is good at any future time up to a death bed or a dying hour. It is only good now, to-day, and to those who will accept. There are few sentiments, if any, that have been the means of ruining more souls, and deceiving more anxious loving hearts of friends who have sought to lead dear ones to Christ, than those that have expressed in the old adage, "While there is life, there is hope." They are but flowers strewn over the pit-fall by an unfriendly hand, to draw on the footsteps of the unwary; they are but the false lights on a rock-bound shore, displayed by wreckers to deceive tempest-tossed vessels and lead them right into the jaws of death; they are but the songs of the siren, sitting and singing on the brink of ruin to allure the thoughtless where the verge crumbles beneath their tread, and they are hurled down amid the wrecks of the doomed before death of the living lost.

The false idea that mercy's day and life's day are of equal length and that their sins go down together, has led multitudes to delay repentance and neglect salvation to their eternal ruin. It has toned down the earnest and anxious spirit of ministers as they delivered their messages when they looked around upon the young and strong with the glow of health upon their cheek, and thought how many more years might yet be added to their lives, and how many more Sabbaths and gospel privileges they might yet enjoy, and they have cheered their hearts with the hope, that since it is a long lane that has no turn, they will yet turn to Christ before they die. It has led parents to be careless about their children; it has clipped the wing of many an earnest prayer, and held back the hands from many a holy deed; it has muffled the voice of many a warning and tipped the head of many an agonizing thought and desire. It has led many a mother to shed softer tears and to say shorter prayers and to sleep sounder at night, and to be less wakeful and watchful over her gay and thoughtless sons and daughters, who were dancing away their young life and best days; for the thought, that they might grow better as they grew older, and that mercy will wait on their lingering steps, has been like a soothing balm to her loving heart. It has led brothers and sisters, husbands and wives, to slacken their efforts and feel at ease about their living lost ones, and to indulge the uncertain hope, that as the dissipating and dissolute, after their hours of revel and debauch, will seek their homes, though it may not be till long ones, with aching hearts and weeping eyes, have out-watched the stars for their return, so their unweary ones will at last, though it may be late, seek their home in Christ and heaven. They cannot but think that as each day renews the sunshine and kisses away the darkness from the guilty earth, and awakens the sweet flowers and singing birds, and that as each year brings back its summer and its harvest to the world, so each day will renew its light of love to shine into the hearts of their lost ones when they choose to open their eyes and dispel the darkness of guilt, awaken the joy of pardon, and paint the beauties of holiness, and that each year will bring back to them a summer and harvest of salvation to gather and enjoy at their pleasure. They forget that many of the lights of the gospel are for warning, and that as the glowing sun-set of the Sabbath seals the day, so it may seal the days of grace to those about whose future salvation they are so fondly dreaming, and that the summer of salvation may be past and the harvest ended, and their loved, but lost, ones still living, their doom for ever sealed!

It seems to act like an opiate on all God's people. We all seem to be as little anxious about the unweary as though we believed that so long as life lingers, heavenly Love lingers; forgetting that, though we may be moving amid the outward forms of life, that from many a bosom the Spirit of Life may have fled for ever!

When the bodies of loved ones die, we bury them and mark the place where they lie, and we feel and know they are dead. But no sun struggle marks the death-throes and no outward memorial marks the bosoms where lost souls lie shrouded, coffin and buried!

"The conscience may be still at ease; The spirit light and free; That which was glowing, still may please, And care be thrust away."

"But on that forehead God has set Indelibly a mark; Unseen by man, for man, he yet, Is kind and in the dark."

Dante, the Italian poet, shadowed forth this solemn truth in his magnificent but somewhat extravagant poem, where he represents himself entering the infernal regions, and finds there the soul of a man in the prisons of the lost who was still living among his friends on earth, his body animated by a demon-spirit, instead of his soul, that having anticipated the death of the body by forsaking it for its own home among eternal sorrows. And how many around us and among our friends and

neighbors, and among the young, too, may be in this awful condition. God only knows; their souls not having forsaken their bodies, but sealed with their eternal doom!

Do you not remember the gospel story of the young man who came to the Saviour, but who, we are told, went away sorrowful, because he had great possessions? We hear nothing more about that young man; but the probability is, that at the moment he made the foolish, guilty choice of wealth, instead of salvation; of the world, instead of the Saviour; his doom was sealed! By that willing, but wicked decision, he passed that hidden line by which every human path is crossed, beyond which God himself hath sworn that he who goes is lost! And how many who read these lines have already made the same choice? and how many are about to make it? None can read the appeal we now make without forming a decision in their own mind. Beware, dear reader. On the decision of this moment, your eternal happiness or misery may depend. Do not fancy that youth is any guarantee whatever, against the setting of the seal of destiny, or that life is any assurance that you are not already lost, or that you must die before you can be damned. These are but the deceptions of the great enemy who seeks to lull you into a false security and to ruin you for ever. Listen rather to the teachings of God's word and to Him who says, "My Spirit shall not always strive with man," and again, "Ephraim is joined to his idols, let him alone;" and again, from the lips of the gentle Jesus, "There is a sin unto death that shall not be forgiven, neither in this world, nor in the world to come;" and again, "The door was shut." What solemn warnings against delay!

We do not wish to add one sorrow to hearts already overwhelmed with anxiety, or to blight the hopes or hate the efforts of those who are earnestly and anxiously laboring for the salvation of their own or for the souls of others. We only wish to state God's truth plainly, that we may all see clearly the danger of the moment and the necessity of doing quickly what we do, that every heart may be kindled anew and every soul moved afresh for the duty and the conflict of the present hour. Heaven and hell, life and death, are in the scales and on the pivot of this moment they may turn. We see the hand on the door that will close if we are against the importuning, greater ones, and the voice saying, "Now is the accepted time; now is the day of salvation."

CHRISTIAN MANLINESS.

A quality of character commonly denominated manliness is highly essential to the well-being and usefulness of the Christian. In order to possess such a character, he must cultivate soundness of judgment, goodness of heart, and greatness of soul. His discriminating powers must be exercised, and his sensibilities awakened. He must learn to distinguish between the greater ones, and to look upon things in the light of truth. Prepossessions must be sacrificed and prejudices overcome. No one can possess the highest type of manliness unless he be cured of that blindness which the god of this world has inflicted. The eyes of the understanding must be enlightened, that he may truly discern his relation to his fellow-beings and to his God. His heart must be renewed and strengthened by grace, to enable him to overcome evil passions and propensities which attach to his present state, where he is subject to temptations.

In order to promote this desirable quality, it is necessary that our theories be correct. We must learn to scrutinize them carefully, rejecting such as have been entertained without just reasons. No one who seeks to be manly can afford to have his soul in an in for the entertainment of grotesque and brainless theories. Again, that manliness of character can not be possessed without acquiring the best of theories. Man is intended by his Creator to act a part in the great drama of human life; and he must act either on theories true or false. The latter almost invariably compromise manliness; hence the manly Christian must shun them. Among these unmanly theories to be shunned we mention the following: That salvation is for a few, at most only for a certain division of the human race; that evangelization on a small scale is sufficient for the present wants of the world; that the universal evangelization of the world is not to be expected, or confidently prayer for, for many generations; that great openings for doing good do not require prompt occupancy; that great instrumentalities are not under the control of God; that but a fraction of our time and means is to be used directly for the good of our fellow-beings, and to promote the glory of God; that happiness consists more in the sensual than in the spiritual; that present happiness may innocently be preferred to future good; that personal misuse absolves us from doing all the good we otherwise should labor to accomplish in our particular department of usefulness; that party predilections and sectarian jealousies, and the detractions resulting from them, are admissible; that God has little use for the wealth, and talents, and learning, and inventions, and improvements with which our country teems. These, and similar unmanly theories, must be abandoned if manliness of character would be promoted. Every one who would have this Christian manliness must not only hold labor to be degrading, but must hold idleness and idleness, even with the wealth, and the competency, to be shameful and criminal. Indeed, without labor and industry manliness of character can not be built up or retained.

If we would possess this noble quality we must cultivate a forgiving spirit, an active benevolence to the degraded—even toward our enemies. We must have the mind which was in Christ, who sacrificed riches and for our sake became poor. Our heart's desire and prayer to God, like that of the apostle, must be for the salvation of our fellow-beings. Tenderness of heart and greatness of heart must be among our decided characteristics. With this spirit we shall not tear down in our folly what we have built up in better days in the strength of God. We shall have our own

self-respect, command that of others, and have an influence on them not frequently marred or totally destroyed. Is it not a shame that some Christians are so much like grown children all their days—large nurselings, shaming their brethren, rejoicing scoffers, and casting a stumbling-block before those seeking the way of salvation. Christian manliness gives tranquility, happiness, respectability, the favor of God, and a steady power to do good. It is joy to the heart, strength to the soul, sunshine to our fellow-beings, and a pearl for our Saviour.

ADDRESS OVER THE GRAVE OF AN IMPETUOUS MAN.

The following address, in the handwriting of the late Rev. John Armstrong, was recently discovered among his papers. He states that it was delivered over the grave of an amiable young man, who had accelerated his death by his habits of intemperance, and further observes that "it is one which might with much propriety be spoken over the grave of many an unhappy friend or acquaintance interred in the Protestant cemetery of Buenos Ayres," in which city he was at that time residing.

Friends and brethren! I cannot resist the sense of duty which I feel, on this occasion, of delivering unto you a word of exhortation. You are now assembled around the remains of a young friend, whose memory will probably be cherished by you with melancholy, though pleasing, recollections, on account of that kind and amiable, humane and benevolent character which he maintained among you; and who might now have been of the number of the living, but for an unhappy propensity, more destructive than the plague or pestilence, yes, in place of having inscribed on his coffin, *aged thirty-two*, he might have gathered around him twice that number of years.

Could the spirit of your departed friend, now detached from the body and entered into the invisible world, address you at this moment, would it not be in the language of *deep regret and affectionately earnest entreaty*? Of deep regret—mourning over his own folly and irresolution, that he had not listened to the friendly admonitions of his own conscience, and to the kind remonstrances of his more intimate friends, that he had not taken warning from the many examples of the fatal effects of indulgence in drinking ardent spirits, and especially from the many premature deaths arising from the same cause in the immediate circle of his own acquaintance. And would not that spirit add a word of affectionate entreaty to those who survive—to those who are yet within the confines of hope, and, notwithstanding ineptitude or confirmed habits, have yet the power remaining of dispelling the illusion and of bursting the galling chain.

"Sisters—spirits, who yet inhabit mortality, suffer the word of exhortation, from one who now knows by the bitterest experience the wretched consequences of giving way to intemperance. Yes, I think there is no harm in occasional excess. So did I. You think there is no danger in the moderate glass. So did I. You cannot conceive it possible that your occasional indulgence or moderate glass can ever lead you to inveterate drinking. Nor did I. You consider it utterly impossible, though you do not object to the social cup, that you should ever contract an ungovernable and insatiable appetite for the intoxicating draught. So did I. And yet you now see to what I have brought myself! I have pre-empted my constitution to disease. I have accelerated the fatal effects of sickness, and have brought on dissolution at the early age of 32. Oh, take warning! Drinking spirits is an enemy that must not be trifled with; it is an adversary with which no parley must be held. There is no safety but in flight—no security but in abstinence, in total abstinence from them; and if absence be so necessary to permanent temperance, will ye not, one and all, determine to abide by the safer course, and make an entire sacrifice of pleasure to secure happiness? But, some may observe, such is our firmness of mind and such our strength of resolution, that we are under no alarm, we have no fear for ourselves. I also was so at first, but I have found that I was in error. I was not so firm as I imagined myself to be. I was not so strong as I thought myself to be. I was not so steady as I supposed myself to be. I was not so brave as I imagined myself to be. I was not so wise as I thought myself to be. I was not so good as I supposed myself to be. I was not so holy as I imagined myself to be. I was not so true as I thought myself to be. I was not so just as I supposed myself to be. I was not so merciful as I imagined myself to be. I was not so kind as I thought myself to be. I was not so gentle as I supposed myself to be. I was not so patient as I imagined myself to be. I was not so meek as I thought myself to be. I was not so lowly as I supposed myself to be. I was not so humble as I imagined myself to be. I was not so simple as I thought myself to be. I was not so unassuming as I supposed myself to be. I was not so unobtrusive as I imagined myself to be. I was not so unobnoxious as I thought myself to be. I was not so unobtrusive as I supposed myself to be. I was not so unobnoxious as I imagined myself to be. I was not so unobtrusive as I thought myself to be. I was not so unobnoxious as I supposed myself to be. I was not so unobtrusive as I imagined myself to be. I was not so unobnoxious as I thought myself to be. I was not so unobtrusive as I supposed myself to be. I was not so unobnoxious as I imagined myself to be. I was not so unobtrusive as I thought myself to be. I was not so unobnoxious as I supposed myself to be. 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