NEW BRUNSWICK AND NOVA SCOTIA. AN EVANGELICAL FAMILY NEWSPAPER FOR

Rev. J. McLEOD,

RGE

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

Editor and Proprietor.

Whole No. 923.

revelation is simply an au-

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SAINT JOHN, NEW BRUNSWICK, FRIDAY, SEPTEMBER 29, 1871.

ALBION HOUSE.

New Goods,

PER STEAMER "ASSYRIA."

NOW OPENING,

Comprising Newest Goods in the Markets, personally selected in the

LONDON MARKETS.

NEW HATS,

BONNETS,

FLOWERS,

RIBBONS,

GLOVES, &c., most solemn subject this evening.

NOW READY FOR INSPECTION,

and will be sold at

Lowest Living Profits.

JOHN THOMAS. Fredericton, May 5, 1871.

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Fancy DRESS GOODS

> in all the leading styles. DRESS MUSLINS,

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GLOVES AND HOSIERY,

BLACK LACE SHAWLS

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N. B.

MER.

AND HALF SQUARES,

PRINTED CAMBRICS,

WHITE MARSELLS AND PIQUES,

WHITE SERGE,

WHITE CLOTHS,

And all new shades for

LADIES' JACKETS.

HATS,

BOYS' STRAW HATS,

SUN DOWNS.

THOMAS LOGAN.

Fredericton, June 16, 1871

The Intelligencer.

BACKSLIDING.

BY REV. JOHN HALL, D. D.

There are three forms in which the professing servant of God may be led into sin: alludes to when he says: "Brethren, if a man be overtaken in a fault, ye that are spiritual, restore such an one in the spirit of meekness." it is exceptional in his life. It may be serious enough to bring excommunication, as implied in the words, "Restore such an one in the spirit of meekness."

God there says that sius of ignorance need | Christ, which substitutes human praise for | bring evil upon men, and maintain a good atonement and forgiveness. I know, of course, that men will cavil against that; but it is with there is the deadening error. It is the error as the steward of God, invest his Lord's money God the matter is to be settled. Even men, ciple—in banks, where tellers and cashiers are who have true light in them. They are led and legitimate appropriation of his Lord's on one side, balanced by a long rusty tin box held responsible for money paid on forged

Then there is the sin which the text speaks of—Backsliding. life, from the service of the Living God! In this instance, the sin is very grave. There has been a deliberateness about this sin, and the penalty visited is a severe one. The penalty is in the way of the sin. "The backslider in heart shall be filled with his own way." It his heart will be punished. There will be the

Every one of us has known many cases of backsliding of ministers, of office-bearers of the church, of members of private families. Because of these very things, it is right that there should be a public statement of the truth of this matter. This backsliding is common enough if we may judge of its frequency by the many warnings given against it in the Scriptures. What we may infer from the precepts of God's Word is made more tures—the Jews one day singing the song of triumph; the next, loudly murmuring against the Lord for bringing them out of Egypt; with the examples of Peter, John, Mark, and

stripes." It is very proper to speak of this

others of the disciples. This backsliding is dangerous to the peace of those who backslide. The witness of your Christian peace depends largely upon the closeness of your walk with God. This backsliding is dangerous to the honor of God's church. Although David personally was not punished for his sin, his child was to die on account of it, and the child did die Dear brethren, how many providences are there in the history of professing Christians that may be set down to some such cause as this—that there has been sin upon the part of a servant of God, bringing reproach upon God's name and opening the mouth of His enemies. This Christ, for His honor and the church's are one and the same. You remember what the Apostle Paul says: "For many walk of whom I have told you often, and now tell you even weeping, that they are the enemies of the Cross of Christ: whose end is destruction." This backsliding is dangerous, therefore, to every individual: deterring inquirers from coming to Christ: destroying the peace of those sincerely coming to Him.

We may regard it in two aspects: up immediately, but, having no root, the fierce | far have I, in the past, been led into this back- of faith.

ing to what they always were. ing them to flee from the wrath to come.

us proceed to ask how they come about. profession upon inadequate grounds comes If you are willing to take Him simply at His lopment. Months and years of trust and remedy; and many of the contrivances by thought at the very time when every crisis of first, and resolves itself into another question | word, then you shall be satisfied from your- duty-doing are often marked by no sudden | which our own engineers have laid the foun- future fortune hangs on your decisions? A -How did they ever come into the Christian selves. Then your whole career upon earth changes, but simply a steady, healthy, gradual dations of the Thames embankment will find youth thoughtless! when all the happiness of church? No one account will cover all their will be salvation begun. Heaven is holiness; growth. Then comes a season when Christ their application in extensive operations which his home depends on the chances or the pascases. To some, the church seemed desirable, Heaven is love; H attractive, honorable; brought in by ambition. God; Heaven is sinlessness—you are seeking it great love, imparts glorious light and un-Self-interest moves others. Self-deception to be sinless. Do you, will you, have that usual strength, suddenly, as if by revelation. to the Italian Society in this truly great na- conduct, and every imagination a fountain of

They have some conviction, some hope, perhaps, that it is all right with them. They are anxious to do anything to make this matter as sure as they can make it without any great This sin is not the habit of the man's mind; us all ready to number the people who have look upon simply as gifts from us, and not as

false teaching. There are two distinct kinds dealing faithfully in our stewardship? 2. There is the Sin of Ignorance. The teach- of error. There is deadly error and there is But can any Christian man as the steward 22 CASES AND BALES ing of the Bible, in the 4th chapter of the Book of Leviticus, has reference to this sin. which turns men away from following after Lord in such a way as to dishonor God and by which Satan tries to retard your sanctifying progress. He beclouds the minds of those the distiller and brewer? Is this a faithful blanket, that might have served for a bed, was buckled to his shoulders; a large knife hung into backsliding. It does not destroy their money? Cannot those who thus appropriate life, but it weakens their faith, and it renders their Lord's money be justly accused of "wast- ed, and coarse, fell down upon his bosom, as convictions, that ought to be like bars of iron for thou mayest no longer be steward?" between the Christian and the sins which in- These thoughts have pressed themselves upon age, pushed his steps into the sitting room, vite, are gradually weakened, and so he lets my mind while considering this relation, and unstrapped his little burden, quietly looked first place, and then, in many instances, of the himself go into backsliding. In some instances, I throw them out for the benefit of those who around for the landlord, and then modestly of worldliness gets the mastery over the man, stewards invest their Lord's money. I hold with evident repugnance to receive this unand the human passion makes him reluctant that all such investments are sinful, a violation couth form among his genteel visitors; but a to hear God's voice: so deception comes in. of the law of Christian charity, which prohi- few words whispered in his ear satisfied him, A double character must be maintained: so bits us from "putting a stumbling block in and the stranger took his place in the comthe backslider is made a hypocrite. The back- the way of our brother." No man has a right pany, some shrugging their shoulders, some slider's heart has become the backslider's life. to use the property with which God has in- staring, some laughing outright. Yet there shall betray his backsliding. It is enough How Peter sinned, how melancholy his hu- vested him as a steward in any such way, for was more in that one man than in the whole that his heart has departed from God. So miliation. There is action and reaction. such investments can only bring dishonor to company. He had been entertained with dis-When the love of the world has entered into God, and misery, disgrace, and ruin to men. loss of peace; of the comforts of Christian a man's heart, it leads him away from the We can never hope for a thorough reformajoy; of the hope there is of God's favor; of road; it leads him into apostacy. In the tion in the interests of temperance until Christhe witness of the Spirit, by which God's peo- measure that the human heart departs from tian men become willing to sacrifice the unjust kings had been complimented when he spoke ple are made happy. In many instances, the the Lord, in the same measure must it try to and sinful gains they derive from the productor to them; in short, he was one whose fame sins are outward, open, public. It need not find something else to fill up the void. So tion of the materials out of which are manu- will be growing brighter, when the fashionto be wondered at, then, that the punishment | the worldliness contributes to the apostacy, factured, distilled, and fermented liquors. All | ables who laughed at him, and many much and the apostacy, in turn, contributes to deep- such gains are the price of blood, and they greater than they, shall have been forgotten. is public. "God will visit his iniquity with lage in the land has temptations peculiar to ing, "Give an account of thy stewardship." itself. Wherever we have these human hearts in this world, there are temptations adapted

> apostacy through the world. claim to be perfection. That is one of the entereth into rest."

the true profession in their soul, but who, from rest of your days. Brethren, the text says sponsibility, danger, or agony. If we enter light of day. a variety of causes, are led to turn away from also: "A good man shall be satisfied from the battle of life with a true purpose, looking The scheme of a thorough excavation of the Now. I am studying for the ministry, that I the Christian truth for a time and walk with | himself." God is the primary spring; all our unto Jesus, every burden, trial, pleasure, and | bed of the Tiber, with a view to call the river the enemies of that truth in one form of sin or | well-springs are in Him; but, when we have | pain, all the little every-day experiences and | to account and put it "in liquidation," comanother. Now, brethren, I feel it to be a very come to Him and are freely, earnestly, con- the great occasions of life, will open our minds pelling it to disgorge its ill-gotten gains, has solemn thing to speak upon this part of the sistently following Him, He puts that within to the gospel and strengthen our faith in now been taken up by an Italian association, subject. It is only God whose eye can clearly detect the difference between the two classes. satisfied from himself." The true child of It is a mistake to regard pious exercises Alessandro Castellani, but which relies on the The Bible takes very clear ground on this God carries this source of happiness with him alone as conducive to growth in grace. If co-operation of many artists, antiquaries, and meet with these fruits of personal effort. subject. We, as His ministers, must take the wherever he goes. Brethren, are we looking the heart be right, every joy, and other learned men of Europe and America, all same ground. Wherever we see men sinning, around about us for other sources of happi- every trial lifts us higher, and brings us nearer of whom have been strongly urging the speedy to Jesus. we must treat them as sinners, no matter what | ness? In amusement, in forms of earthly ex- to God. Men ought to grow in grace in busi- commencement of an undertaking which has experience they may claim, and we must domestic felicity, God would be enough for they will do so if they do business as Chris- commercial or a financial speculation that the ment."—Baptist Union. preach to them the only gospel by which life | us if we would let Him, but we do not let | tians ought. The trouble is, they do not take | work is to be executed. Those who set about comes to the dead, by which restoration comes | Him. We are not willing to be satisfied from | Christ to the marts of trade, they do not exto the sinner. This is God's plan, and you Him; so we are compelled, from sheer neces- pect to grow stronger and better as they expense than the immense gain sure to accrue I have no patience with people who talk about NOVELTIES IN LADIES' & CHILDREN'S can see what a fearful responsibility it throws sity, to go outside. I want these facts, with- grapple with secular concerns, and they derive from it to art and history-to archaeological "the thoughtlessness of youth" induigently; upon the preacher, lest we may let some go to out needless verbiage or ornamentation, to no good from duties and experiences because knowledge in all its branches. The society I had rather hear of thoughtless old age and sleep in their transgressions, instead of warn- speak for themselves to you, or rather, I want they do not expect it, or, in other words, fail reckons, of course, on the aid of the indulgence due to that. When a man has Him who is infinitely wise, through these to believe. But to the believer all things company, which has lately been formed with done his work, and nothing can any way be These are the two kinds of backsliding. Let words, to speak to you. Oh! then, brethren, work together for spiritual growth. be thoroughly honest to Christ and to your- The higher life comes by stages. There is cal inundations of the Tiber against which the his toil, and jest with faith, if he will; but The question as to those who have made selves. Be willing that He may be all in all! a gradual growth and periods of sudden deve-

OUR STEWARDSHIP.

BY G. W. HUGHEY, A. M.

the necessity for ministers, in the instruction the stewards of God, that the property we quently if we cherished a firmer trust, and in the sequel. of such, to place the truth before them; to try possess is not our own, but that He will hold were more dutiful to our Lord. Oh that to bring before them this point-Have you us to a strict account as to the manner in Christians hungered more for such endowrenounced your own righteousness? Do you which we use it. But do we in practice ac- ments of the Spirit! The Lord is very gra-1. Casual Sins—such as that which St. Paul rest wholly upon Christ? The injudicious knowledge this relation? Do we not use our cious, but we are so sluggish that our souls zeal of Christians moves others—of ministers, property as though the whole right of it was famish where feasts await us.—Baptist Union. office-bearers and members of the church. in ourselves, and not in the Lord? What we Congregational and denominational zeal makes appropriate to benevolent purposes, do we not an appropriation of that which really belongs Then, as to the second class, how are we to to God, and which He has given us for the explain their backsliding? In some instances, very purpose that we might honor Him by

ening the existence of the worldliness. It is increase just in proportion to the consumption From every hill top, and deep, shady grove,

THE LIFE OF FAITH.

to them. The great thing for us to do-every | Many Christians are inquiring how they can one—is to be sure to have within us the spirit attain to a higher Christian life. They "hunplain through the many examples in the Scrip- that is unworldly; so we shall be kept from ger and thirst after righteousness," their souls 'pant after God," they are sick of sin, and You will say-What is a spirit that is un- "travail in pain" to be delivered. How can ing in Rome as a consequence of the downfall worldly? Take, as examples of faith in the they gain the victory? Is it possible for them of the Temporal Power, will be the realization Old Testament, Abraham, Isaac, and Jacob, to find rest? Will Christ give them entire of a scheme which has long been in contemand follow them. Their unworldliness con- freedom from the power of their enemy? plation, but which, under the Papal Governsisted in this: they did not take counsel of There is undoubtedly great peace for their ment, might, perhaps, never have gone beyond flesh and blood. They did not say-How will souls if they can but receive it. Great love the limits of a wild and vague chimerical society look upon this? How will our neigh- will dwell in them if they can only believe. project-we mean the exploration of the bed bors judge of this matter? They did God's | Christ promises a love which casts out fear; | of the Tiber. The Italians, who now for the

JUDGE NOT BY APPEARANCES.

Some years ago, there arrived at the Cataman, whose appearance and deportment were quite in contrast with the crowds of well dressed and polished figures which adorned that elebrated resort. He seemed to have just sprung from the woods; his dress, which was made of leather, stood dreadfully in need of cieties, to which the like of Cuvier belonged, had bowed down to welcome his presence; will scream it to the tempests and the stars. and urgent. He was John J. Audubon, ornithologist.

EXPLORATION OF THE TIBER

One of the first results of the new life ariswill because it was God's will. It does not the Spirit assures us that "he who believeth first time since Constantine, feel as if the great city were indeed their own, have an almost mistakes into which men outside of the church | Is it not remarkable that all spiritual bles- | boundless, yet not exaggerated, idea of the are continually betrayed. They hear of this sings are conditioned on faith? "The just artistic, archaeological, and other treasures and that one having joined the church, and shall live by faith." "This is the victory buried under the yellow sands which the river they interpret it to be a claim to personal per- which overcometh the world, even your faith." has accumulated on the spot for the last 3,000 other day, and, sitting beside a lady, I got into confection. When you, brethren, go and take Faith is essential to receptiveness. A scholar | years. Every revolution, they say, had to your place at the Lord's Table, you do not even cannot learn without faith. It is related pay tribute to the river. It was the Tiber say we have come to the highest form in the of Adam Clarke that for some years he could | which received the statues of an unpopular school of Christ. We know our weakness, learn nothing because of distrust in his abili- Emperor, his armor, and even his diadem and sin is eminently dangerous to the honor of our sinfulness, our corruption, our need of ties. When he came to believe that he could other insignia, even when the body was not help. We want to be near to Christ Jesus in learn, he outstripped all his companions and flung into its waters. In more calamitous order to be sastained-not because we are surprised his teachers. Faith in Christ opens times, when Alaric, Genseric, Attila, or, in perfect, but because we are so imperfect. And the doors and windows of the heart to light, later ages, the Norman, the Swabian, the Auswe need not be greatly moved when men love, and strength, and fits it to enjoy, appro- trian thundered at the gates, the inhabitants, point to the sins of professing Christians— priate, and feast upon the divine blessing. hopeless for their lives, had no other means of which we know to be the case—as though The Saviour gives in proportion to our ability baffling the invader's cupidity than by comthey constituted some good reason for us to to receive. There is no lack of grace; the mitting to the Tiber the spoils which must ter on the cars, and recommended her to seek an keep away from the spiritual food and living only lack is capacity to receive. He is eager otherwise inevitably fall into the plunderer's eternal interest in the Lord Jesus Christ. She never waters by which God feeds and strengthens to bestow; is grieved that we can receive no hands. "The Tiber will have its own share" more; is glad when our faith increases, that is a common saying among the Romans at the These are the causes for the backsliding of the blessings may also increase. We know present day, and the universal receptacle of 1st. It is, in many instances, the simple re- true Christians-erroneous teaching, submit- but little of Christ. He would give himself all that is lost has been further enriched by turn to their own ways of those who never | ting to corruption, overweening love of the | to us, as he has already given himself for us, | fires, inundations, wrecking of galleys laden had true love in them. There are many cases | world. Now, dear brethren, when you know | and bids us pray for an increase of faith, pro- | with the wealth of the ancient and mediæval | said : of this kind. They are the stony-ground all these things, let me beseech you to be on mising, "According to your faith, be it done world, and the materials of ruined temples hearers of the Word, where the seed springs | your guard against it. Ask yourselves -How | unto you." All depends upon our measure | and palaces, of which the river afforded the | and others had come together to ridicule you. You most expeditious way of clearing the ground. said one thing that arrested my attention. heat of the sun scorches it and it perishes sliding? Has it been in your heart? Have But faith grows with knowledge; as its We may imagine what wonders would gladaway. "These are they who receive the you the Christian peace you once had? The basis increases, as experience gives it footing den our eyes if we could bid the ocean restore Word with joy." They are superficial in consciousness of consecration to God? The it gains in strength. It cannot be increased whatever it hides in its depths. But the Tiber their character, easily moved, fickle, and, when love of heavenly things? The longing for by force of will or direct volition. It comes flows over, if not as vast and rich, at least as persecution from the world comes, then they holiness? If you have not, what is the cause? by hearing, and hearing by the World of God. interesting a variety of Old World relies, all fall away. Their apostacy is simply return- In yourselves or in Christ? If in yourselves, A study of the Word is profitable. Experi- lying undisturbed under fathoms of alluvial search it out, confess it before God, and ask ence, too, opens our minds to the promises. soil which has buried them for ages, and only 2nd. There is another kind of backsliding- | Him to deliver you from its sway, to enable | Much in the Word is dark until God stirs the | awaiting the enterprising generation which the inconsistent conduct of those who have you to walk humbly and close to Him all the depths of our souls by some great trial, re- will lay these long-forgotten treasures into the I never found any peace until I believed in

a view to protect the city from those periodi- materially altered in his fate, let him forget moves others. They do not understand this, rest which is for the people of God? Such blessings may be repeated often in the tional undertaking comes in daily from every life or death! Be thoughtless in any after

faithful Christian's life. They usually come in | quarter, and a Parisian banking-house of alconnection with some serious trials, afflictions, most boundless wealth and munificence has responsibilities, or calls to duty. God knows volunteered funds to defray the first expenses, The parable of the unjust steward, Luke | when we need them and when we can safely | so as to give the start to an enterprise which necessity for sacrifice upon their part. Hence xvi. 1-13, is designed to show us that we are receive them. They would come more fre- will certainly experience no lack of support

PERSONAL EXPERIENCE.

The vic

thoritative

nent of facts or truths, is insufficient se such a statement, however perfect, could not communicate the deepest knowledge. . . . A document relating to spiritual conditions which you had never exract House, Niagara Falls, an odd-looking perienced, referring to feelings or emotions with which your heart had never thrilled, or describing the nearness of a love to which there was no response within, would be no revelation; it would either convey no meaning whatever to your mind, or induce you to form very erroneous conceptions of the sub-Divine. That destroys the soul. But, then, conscience before God? Can a Christian man, repair, apparently not having felt the touch of jects which it brought before you. The real a needle for many a long month. A worn-out | nature of sin and of righteousness, of repentblanket, that might have served for a bed, was ance and forgiveness, of justice, mercy, and holiness, must be revealed in our own inward experience, or they cannot be known at all. It is in vain that you reiterate that "God is love," if my terrified conscience and cruel alty is not withheld on that account. Many them an easy prey to the tempter. There are ing his goods?" How will such meet the times the ignorance exists because they wish the voices of remaining corruption, and then, reckoning of the Master when He shall say to locks that supported themselves on his back empty the word of all true meaning. The men even indulge these. So those strong them, "Give an account of thy stewardship, and shoulders. This being, strange to the spirit of love must dawn upon our consciousunderstand it; but, as soon as its light arises within, a revelation is made, and the spiritual mind apprehends what was hidden from intelas in the case of David, one or another form profess to love Christ, and who, yet, thus as asked for breakfast. The host at first drew back lect and sense. Thus it is that the wise and prudent may be grossly ignorant of that which is clear as day to many an unlettered heart. The most powerful intellect can only proceed upon the data which are furnished to it; and, if the deep things of God have never passed across the field of consciousness, it may speculate in vain as to their nature or requirements. A single glance of spiritual discernment would often necessitate the demolition of the most elaborately constructed schemes of theology; and, as long as our spirit is of the world, we may move round and round the temple of truth but cannot enter its inner shrine .--

THE FULTON STREET PRAYER-MEETING.

The attendance on the meeting has been something the church has to look to continu- of the liquors manufactured, and the profits of the birds, those blossoms of the air, will sing larger for the last few weeks than for some ally and expose in every place. It is common the produce may always be measured by the his name. The little wren will pipe it with time before, and the religious interest is very enough to us, brethren, in great cities, to destitution, wretchedness, and degradation of her matin hymn; the oriole carol it from the much on the advance. More strangers are in think that we have very special and danger the consumer. Can any Christian consent to slender grasses of the meadows; the turtle- attendance, and they frequently bring good ous temptations, but let us not make martyrs receive profits from such a source? If he can, dove roll it through the secret forests; the tidings from the churches. In some they are of ourselves unnecessarily. The quietest vil- let him listen for the voice of the Master say- many-voiced mocking-bird pour it along the praying for revivals. In others they are air; and the imperial eagle, the bird of Wash- already enjoyed. Requests for prayer for the ington, as he sits far up on the blue mountains, outpouring of the Holy Spirit are numerous

Are we on the eve of a revival of religion? is a question often asked. Scarcely a clergyman can be found who does not believe that joyful times are just at hand—times of spiritual refreshing and salvation from the presence of the Lord. A gentleman said he was here from New England. Down East they are much rejoiced over the spiritual prospects before us. They believe in revivals, and believe that they are just at hand. Sinners as well as Christians believe this. Why should not all believe when so many pray for the outpouring of the Holy Spirit? Does God ever withnold this blessing? When his people ask him does he not always bestow?

PERSONAL EFFORT.

A gentleman said: I was riding in the cars the versation with her. She said she knew me.

"Where did you know me?" I inquired. "Oh! I have known you ever since you came to Hackettstown, N. J., and held a meeting with Rev. Mr. Hammond; and I have a daughter who was one of the 300 who were there converted. She will

I met another lady on the cars, She came forward forgot your words. She is now a Christian. She will never forget you."

At another time a young man came to me on the cars, and shook me very cordially by the hand and

"You talked to me very earnestly once when I "What was it?" said I.

You said: The great clock of eternity has no dial plate and no hands. It is all one eternal

Now is the accepted time. Now is the day of

salvation. Seek the Saviour Now."

"Those words sunk deep into my heart, and Jesus. How glad I am that I heard that word may preach the unsearchable riches of Christ: and they are for every sinner who will accept them by faith Now. Oh! how I long to be in this glorious work and to be made instrumental of saving some souls."

You may well believe my heart rejoiced to Let us try to do something to lead sinners

All this work was the effort of a few minutes the profession they have made or the Christian citement, in the progress of our children, in less as fast as in meetings of worship, and already been too long delayed. It is not as a well improved, by a weak and humble instru-