Religious Intelligencer.

AN EVANGELICAL FAMILY NEWSPAPER FOR NEW BRUNSWICK AND NOVA SCOTIA.

Rev. J. McLEOD,

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

[Editor and Proprietor.

Whole No. 967.

Vot. XIX .- No. 31.

SAINT JOHN, NEW BRUNSWICK, FRIDAY, AUGUST 2, 1872.

SUMMER GOODS!

THOMAS LOGAN

Has now opened his entire Stock of New and Fashionable

STAPLE AND FANCY

Dry Goods,

for the present season, comprising all the novelties in

DRESS GOODS.

SHAWLS,

RIBBONS,

PARASOLS,

LACES,

GLOVES and

HOSIERY,

DRESS SILKS

IRISH POPLINS. STRAW HATS,

Carpetings and Oil Cloths,

and every description of

HOUSE FURNISHING GOODS.

PARKS' ST. JOHN

COTTON WARPS.

An inspection respectfully solicited.

THOMAS LOGAN. Fredericton, June 21, 1872.

NEW SPRING GOODS.

ALBION HOUSE.

Miller & Edgecombe

Has been received per Steamships "Alexandria," "Caspian," and "Lady Darling." A Beautiful Stock of

> DRESS GOODS. in all the leading styles.

MOURNING GOODS.

A rich stock in Fine Alpacas, Lustres Coburgs, Baratheas, Crape Cloths, Persian Cords, Metz Cloth, Figured

Alpacas, &c.

COLORED TABLE COVERS.

Window Damasks and Moreens.

LLAMA CLOTHS.

A large stock of BLACK DRESS SILKS.

to which they direct special attention.

Waterproof Mantles. Velyeteen Sacques.

A large assortment of LADIES UNDER SKIRTS.

Grey and White Cotton Tickings, Osnaburgs, Towellings, Table Linens, Printed Cottons,

Cashmeres, &c. &c.

sold at a bargain.

MILLINERY. An immense stock of Ladies', Misses', Boys' and In-ants' Straw and Fancy Silk Hats. Flowers and Feathers

n great variety.

for Boys' and Gents' wear.

Neck Ties, &c. &c. LACE CURTAINS.

Parks' Cotton Warps.

The balance of stock to arrive per Steamers "Cambria" and "Olympia." Inspection solicited. MILLER & EDGECOMBE. Fredericton, May 3, 1872.

The Intelligencer.

COMMUNION DAY IN EVANSDALE BAPTIST CHURCH. (Continued.)

God forgive me, I whispered, as the church rose to sing the parting hymn; God forgive me for any evil thoughts at the table, this day-make me to know more of Thee. At the close of the supper, the people gathered in groups at the church door, and there seemed to be a division among them. I only heard Deacon Roberts say in reply to some rebellious spirit,—" well, law is law—there you have it. Deacon Saybrook is no better than any other disorderly Christian: we cannot allow an officer of a socalled church of Christ to violate the law of God's house.

"I suppose that is so," replied Mr. Hart, "but, granting the supposition that Deacon Saybrook was to-day, a tare in the Lord's wheat-field, there is a question in my mind, whether the Lord's advice would not have been better followed, by leaving the Lord of the harvest to make the separation himself, at a later period

"I rather guess," he added, "some gospel wheat was pulled up to-day."

Ellen Roberts seemed quite overcome at the sight of an old man of God, actually driven from the table of the Lord. As Mr. Hart walked with her to her home, she said that she supposed it was Baptist law; but she thought it was "more honored in the breach, than in the obser-

law of the Lord, should we not have moral courage great enough, to abolish it from the statute book of Baptist Let me tell you, Ellen, there is hardly a table spread in all the bounds of our denomination, but you may find there some communicant who is legally unworthy. self-sacrificing, aggressive principle is needed to through Christ who strengtheneth me;" spread in all the bounds of our denomination, but you dinal doctrines. It is ashamed to do so!

wheat, believing as I do, that Deacon Saybrook is as good wheat as may be found on all the gospel farm.

"Nay, more;" said Mr. Hart, "if I were a Pedo-baptist, I would rather be courteously sent away from the common impulse to gird on the courtest the gospel of the Lord Jesus Christ is permeating the gospel of the Lord Jesus Christ table spread in a Baptist house, than to be allowed to remain by grace, or by stealth, in known violation of Baptist usage and Baptist doctrine

"But, Ellen," asked Mr. Hart, "can it be the law of the Lord? This is the whole question! If it is we should glory in it. Is baptism in all cases and under all circum stances a pre-requisite to the Holy Supper? Does it not seem strange that He who saw the end from the beginning should have ordained a law which He knew would incapacitate for all time nine-tenths of His disciples from rendering obedience to His positive commandment, as governing His Memorial Supper? Is not the question of privilege with the man's own conscience and with God?
"Ellen," he continued, "I will take nothing less than
the plain—'thus saith the Lord' on that! I must read the statute for myself, and I will not take the inferences

and deductions of the pulpit lawyers. Here the conversation was brought to a close, as they entered the house, and Ellen went immediately to her mother's room. "Well, mother," asked Ellen, "how did you like the

"I was delighted with the sermon," replied Mrs. Roberts, "it was at once timely and tender—the Spirit of the Lord was in the assembly. But," she continued, "you well know, my child, that to my 'benighted mind," as your dear father calls it, the separation of Christians at the close of the sermon, when the strange invitation to the table was given, quite destroyed the good effect of the discourse. To conduct a company of believers to Calvary, For a mortal to say to a part of the blood-washed con pany,-we have a right, and we only, to asend the Holy Hill, and keep the memorial feast at the foot of the Cross! but to those who are required to stand aside, we say in all vary's hill on knees of penitence; the cleansing blood has allen on your poor souls, even as upon ours, washing away the stains of sin, and your hope with ours, was begotten at the foot of the cross:—still you are unworthy—unworthy, though Christ has found within you the hope of dory—unworthy, though in your hearts you honestly be-ieve that you have rendered full and entire obedience to the gospel requirement. You must stand here, while we go yonder to worship. We are the judges of your conscience, and you shall not join the blood-washed company in the celebration of a banquet which was spread by our common Lord and Saviour, for every new-born soul. Daughter it was too much! Those cruel words, as we were forced to leave the Lord's table, about the man without the wedding garment; and the expressed hope that the separation then taking place might not be significant and prophetic of the final division, at the judgment seat of Christ! If I had been a hardened sinner," she continued, "I should have needed the terrible admouition. am not angry: my heart is broken! Yes; my heart is broken, my child, by this violence! Your father must never request me again to attend the Baptist Church on ordinance day. There is not, I fear, grace enough in my poor heart to risk the dangerous experiment. I had a fearful warfare with Satan all the way home, but I have Have great pleasure in intimating that a large portion of their gained a victory in my closet, by the grace of God. I can forgive him, who, in the name of Jesus, drove me from my NEW SPRING STOCK

In the name of Jesus, drove me from my Lord's table! That is great grace. I was anxious to remain. My soul was hungering and thirsting for the bread and wine of the kingdom. Yes, I can fully forgive a sentence which separated me from the two-fold kindred of the content of the separated me from the separated me usband and child, as unworthy to feed from the same

plate, or drink from the same cup.
"Mr. Burden is a Christian—he is a good minister of Christ, and I shall ever love him, as the man whose holy teachings and fervent prayers were blessed of God to your own soul's salvation. Were there not many excluded?" asked Mrs. Roberts. "The audience was so large, that I am sure there must have been many present from other

"Yes," replied Ellen, "the number of those who left was larger than of those who remained. But," added she, "you know that only those whom I personally knew as Christians from other communions, could I identify, for 'Yes," said the mother, "all under condemnation. All alike, in the fact that they were unfit to sit at the Lord's degree conscientious: for, he long since requested his Presbyterian wife to remain at home, or to go to some ther church on ordinance day, to avoid the ing out with the excluded at the close of the sermon.

But to return; did you know who went out? For I saw no one in my confusion, but hastened from my father's house, for the close communion of my closet."
"Yes," answered Ellen, "sitting so far front, and in a side pew, I had a good opportunity to see all who left. There was Deacon Ward's son, with his bride; the latter a member, you know, of the Methodist Church. I wondered what he would do-himself a member of our church.

They both left!" Tied so strong in matrimonial bonds, that they could not separate at the table," said Mrs. Roberts, "she, poor soul could not stay; and he, loving soul, would not stay— 'unequally yoked with an unbeliever,'-as the Elder would say, but, unlike the preacher's fair yoke-fellow, in this case the bow was not slipped, but they went out of the field together.'

"I am sure," said Ellen, "we shall bave another trial for discipline, mother. For young Ward's course was a violation of his church obligation. Well," she added, that will only hasten his departure from the church of his fathers, altogether, as has happened again and again in these church inter-marriages. And it is natural enough-A large assortment of WHITE QUILTS, which will be the Pedo-baptist companion cannot go to the Baptist table, but the Baptist can sit at the table in the Pedo-baptist

"Churching brother Ward, will only hasten his journey to his wife's spiri.ual home as his chosen dwelling place. "But," said the mother, "how can he in onscience ubscribe to our views of baptism? and that would be the attitude of his new relation. "Just, mother," said the daughter, "as multitudes of

real Baptists are in the various Pedo-baptist Churches, to-English, Scotch & Canadian Tweeds,

A full line in

Church would only take down the offensive bar of close day. They are not thoroughly at home : still, they know, communion, and admit the disciples of all branches of Collars, Gloves, Hosiery, Laces, Ribbons, Thousands have joined the Pedo-baptist Church by immersion, assured in their minds that it was the only baptism, and are lost to the Baptist denomination, because of the peculiar doctrine. There is no reasoning, mother, against the heart in this matter. I am a Baptist-a true Baptist; but oh, the struggles through which I have this day passed! I never dare see you go away. Like brother Ward and his bride, I fear I should go out too, and risk

"I do sometimes long, mother, for the time so eloquent ly described in the sermon this morning, when we shall all sit down at the table in heaven. No going out." "I think," said Mrs. Roberts, "the Baptist saints had better try the union here a few times, by way of rehearsal,

quet in their first sitting together with those, who, like myself and the minister's wife, were deemed unworthy to commune with them when on earth. You need not," with an ill grace. But there is no help for it. The tide rushes on, and Hindu gentlemen cernment as shall enable them to see these woncommune with them when on earth. You need not," said she, smiling, "you need not repeat this remark to your father, for you know he is very sensitive on this communion question. But I could not help thinking it and saying it. Oh, my dear chiid! I am sure it will be a relief to some Baptist 'Greathearts' now shut up in their creed-prisons, to enjoy the liberty of the New Jerusalem." Ellen then added that she could describe a sad scene, which occurred in the removal of dear old Deacon Saybrook, but she knew she would hear it all when they went brook, but she knew she would hear it all when they went

down into the parlor.

"As your father was to invite the Elder home with him, we had better go down," said Mrs. Roberts.

"Mrs. Burden knows the engagement, and will come directly from Dr. Parson's church to our house." This is the remainder of the second chapter of the Open Door. It needs no comments.

AN UNFULFILLED MISSION.

Less than a century ago the Foreign Mission Enterprise was comparatively new, and looked upon y many even amongst Christians with suspicion and distrust. It might interfere with the Divine posterous undertaking. But how changed has public sentiment become, both in the church and I will give you." * * * J. P. "That is good Shakespeare," said Mr. Hart, "but it is poor Bible, and poor law. "As a lawyer," he continued, "I would say, your father was legally right in calling the ed out, which illustrate this remark. Orthodox the gospel of the Lord Jesus Christ is permeating meaning which few appreciate. Faith brings common impulse, to gird on the armour and, in Christ, and clothes it with new power, fills it some form, labour for the fulfilment of our blessed with a new life, imparts rest, hope, comfort. Saviour's last great commission to his disciples. Greatly to be pitied is the professed Christian who can to-day fold his arms and sit complacently down,

claiming no part or lot in this holy enterprise. There is one feature of this noble work, now

work for woman, as still an unfulfilled mission. While the subject of Woman's Rights is agitating and well-nigh convulsing the civilized world, and ambitious, aspiring, worldly-minded women are clamoring for the rostrum and the ballot, it is truly cheering to witness unmistakable signs of a grand, aggressive move in the hearts of devout, different nations, tending to the fulfilment of their and shadow of death; a mission far more sublime mony with them. "Faith comes by hearing," and ennobling in its character, than any to which the most natural way possible. But hearing the ballot, the forum or even a throne could introcharity,-you, alike with ourselves, have climbed Cal- | duce them. But so far from contending with the heroines struggling for position and power, we rather avail ourselves of the fact as evidence of a ward, like an irresistible invasion, must be pa- Christian teacher instructing faithfully. In tent to all, who have eyes to see and ears to this way only can we come to "apprehend the hear. Hence the felt and confessed need of a heighth, and depth, and length, and breadth, higher standard, a more varied and thorough and know the love of God which passeth education for the women of our age. Hence knowledge, and be filled with all the fulness the numerous seminaries and colleges appear- of God." The Saviour taught the disciples, ing in all directions, where ample provision is but they failed to understand. "Their eyes made for the education of young women, on a were hidden," not by divine prevention, but common basis, and in company with young by natural causes; the truth was so far above men; our educators having at last come to them they "could not receive it," were "unthe wise conclusion, that the Divine plan is, able to bear it." The fault was not in the after all, the best, viz. : to allow brothers and | teacher, nor in the lesson, but in the low spirsisters in the same family, and consequently itual state of the disciples. They had faith, male and female, to be educated at the same but it was weak; it became stronger as their

voted, self-sacrificing, noble-hearted women in | but a great light to the more advanced pupil. military hospitals as nurses, to relieve the Growth in grace is marked by the same dewants and cheer the hearts of sick and wound- grees.

by love for Christ and zeal for souls, women unbelief.

lest they might be a little awkward at the heavenly ban. ground, though often most grudgingly, and mises to justify them in such ventures. Is it for it.

spread out before devout women of the Chris- never yields His government and power to tian church! As yet, the few beacon lights man's control, but by faith man is brought that have been set up, but make the darkness into such intimate sympathy with His mind more manifest. Is there not here an unful- and will that man's thoughts, purposes, and filled mission, which calls loudly to every pious desires will take shape and direction from female heart, to come forward and win souls God's, and thus become the expression and for Jesus' crown? Whether in the way of or- medium of execution of the divine will, and ganizing mission bands, and raising the neces- hence are supported by divine resources. It sary funds, in encouraging and training mis- is the proper effect of faith to lead us to think, sionary candidates, or in going in person to purpose, and act under the control of the Salabor in this great field, the enterprise holds viour in whom we trust. out work for one and all to do. To many of our sisters, the Master is even now saying, prerogative, and, at best, must prove a mere pre- "Why stand ye here all the day idle? go ye Santipore, India, April 15th, 1872.

pastor's attention to the offence of Deacon Saybrook's presence: and the pastor could do no less than to enforce the law, by sending the offender away. He had no election in the matter. He boldly discharged a duty, which the measures for the spread of the gospel in head and the pastor could do no less than to enforce the law, by sending the offender away. He had no election in the matter. He boldly discharged a duty, which the measures for the spread of the gospel in head and the pastor could do no less than to enforce the life of the measures for the spread of the gospel in head and the pastor could do no less than to enforce the law, by sending the offender away. He had no election in the matter. He boldly discharged a duty, which the measures for the spread of the gospel in head and the pastor could do no less than to enforce the law, by sending the offender away. He had no election in the matter. He boldly discharged a duty, which the measures for the spread of the gospel in head and the pastor could do no less than to enforce the law by sending the offender away. He had no election in the matter. He boldly discharged a duty, which the measures for the spread of the gospel in head and the pastor could do no less than to enforce the law by sending the offender away. He had no election in the matter and the measures for the spread of the gospel in head and the pastor could do no less than to enforce the law by sending the offender away. He had no election in the matter and the pastor could do no less than to enforce the law by sending the offender away. World. Before assenting to his Faither and the pastor could do no less than to enforce the law by sending the offender away. devolves upon every Baptist minister under like circum- then lands, is in great danger of being shorn of these yearn for a closer union with the spirit- the vast interests of His Church, He would "If the law is right—scripturally right—should Baptists its strength, and going to decay. Denomina ual. There is a wealth of meaning in the sations both in England and America could be point- cred promises. Wonderful power, love, help- "Occupy, till I come." The sentiment of fulness, are offered in Christ. "Christ in you | these words is, "Be busy, be doing, till I creeds can not save them. The living, vitalizing, self-sacrificing, aggressive principle is needed to maintain life and vigor at home. We bless God, "This is the victory which overcometh the faithfully preaching His Gospel, it is alike ap- he "I felt a little roguish when I spoke of the tares and the that in a good degree, this cardinal principle of world, even our faith;" have a deep wealth of plicable to all His people now. The world's to " All things are possible to him who believeth;" "Christ dwells in our hearts by faith;" "The just live by faith." This taking hold of Christ | the pulsations of divine life. Where there is by faith brings divine resources to our aid, no action, there can be no vitality, no moral; gives us power with God and victory over power. Stagnation and spiritual lifelessness E self and the world. God "purifieth our hearts always characterize the man who is not up silently but effectually, and even rapidly, changing by faith;" "He that believeth hath everlast- and doing for Christ and the world. No sur the moral and religious status of the world, which ing life;" "He that believeth entereth into er sign can be given that there is no religious deserves especial notice. We allude to woman's rest," The blessings which are possible to the life or power about a man, than his idleness believer are immense. "All things are yours, in his Lord's vineyard. Light shines or fire de and ye are Christ's, and Christ is God's." There are abundant encouragements for these

reasons why they should become more genweak, the acquaintance with Christ limited, and unbelief is the cause. The universal But these higher stages of faith do not come depends upon our receptiveness as well as the souls were elevated, enlarged, and strength-Hence, too, the engagement of so many de- ened. Algebra is all darkness to the novice,

ed soldiers, not to mention other new and va- The penitent believes that Christ is able and ried departments of useful and benevolent la- willing to save, and life comes to his soul, and bor, to which, far more than ever before, wo- his sins are pardoned. That is one function men are now called and whither they hasten. of faith. Now comes the struggle with the What but this onward, aggressive move- "world, the flesh, and the devil." Can he ment of the nineteenth century accounts for conquer? Can he put them under his feet, the numerous and efficient Women's Mission- and hold them in subjection? Will Christ ary Societies in different lands? Why do we give him the victory and keep him from sin? now see scores of our unmarried women reso- This is a new phase of the case. It is a questable. I know your preacher is honest, Ellen, to the last | lutely breaking away from home and friends | tion whether such assistance is promised. and all the charms of civilized society, for the Does Christ propose any such deliverance in purpose of instructing their heathen sisters, this life? If he does-if he promises-if he is where but a few years ago, only here and as able and willing to save from the dominion there a solitary individual was to be seen? of sin as he is to save from condemnation, then Sure, a restless, roving, adventurous disposi- faith will insure the blessing, just as faith in tion has sent forth a few. But it is because his power to renew and pardon the penitent the record will show fewer cases of this kind, secures that blessing. All depends upon the such as must be set down as failures, in the promises and our faith in them. He says that female than in the male branch of the service. He is able to keep us blameless; if we believe Forty years ago women went on Foreign Mis- this, it is a step in a "higher life." This act sions because their husbands did. Now, the of faith is an advance on our faith for renewal Lord's name be praised, devout women can and pardon, and the blessing of victory is a and do go everywhere, husbands or no hus- great advance on former experience. Many bands, go on their own account, to do their have taken this step and gained a victory own work and fulfil their own mission. Fired many are deterred from taking it through

are to be found fellow-helpers in the gospel There are other victories of faith. Rest of everywhere. In many places, such as India soul, dominion over the world and flesh, are and China, they perform a most needful and not all. There is work to be done, burdens necessary work, which they alone are capable to bear, enemies to meet, hardships to endure. of doing. The education and cultivation of Will Jesus help us, give us wisdom, direct only a few years ago, all was silence, and are sure promises to some, which others are and the beautitudes eternal of the life to come! sealed seclusion. Verily a change has come wholly unable to see. Mr. Muller finds a warover the spirit, not of dreams, but of life and rant for founding an orphan asylum, and In our country girls, a love for out-of-door with them. Such is the effect of the sublime,

Oh, what a vast, unoccupied field is here is no good reason to doubt it. He of course

OCCUPY TILL I COME. BY REV. F. S. CASSADY.

Jesus counseled his disciples not long be- if fore He suffered and died for the sins of a lost s dations of Christ's kingdom in the world by to moral condition is the great standing argu-

ment of Christianity for activity and devoted- ke ness upon the part of allChrist's followers. Action is the great law of the Christian life. Something to do, and energy in doing it, always marks the man whose heart throbs with burns by no greater necessity than that the en NEW STORE! live man in the Church toils for the good of yearnings for a higher life, and there are grave his race by a necessity of the spiritual life within him. There are forces in him that imeral. The life of the churches is low, the faith | pel him to work, and him never so happy as when at work for the Master.

Sympathy is a vital element in every pious so Christain women, of various denominations, and prayer should be, "Lord, increase our faith." heart, sympathy for souls in sin, and on their de on way to ruin. And what is Christian symtrue mission, and not the least, in blessing those of by sudden revolution, in violation of laws of pathy but another name for practical benevoand then to commence the work of division, even at the their own sex, who are now sitting in the region mental development and growth, but in har- lence? What is it worth unless it prompt to action for the relief of the party which excites this sentiment in the breast? David said nothing more touching or sublime in all his life and skill of our teacher. Many have ears but when he exclaimed, "I beheld the transgress-ide hear not, eyes but see not; babes must be fed or, and was grieved!" He saw the transgress- ng on milk. Souls of a low spiritual develop- or at his work, and on his way to ruin, and ment cannot receive the high and rich assur- was grieved. It were to little purpose to be revolution in progress which is leading woman on ances of the gospel; they must grow up to grieved over the condition and danger of sinto the accomplishment of her high and holy mission. The fact of such a revolution, moving onsion. The fact of such a revolution, moving onerly, the Spirit helping mightily, and the
put forth effort to save them. It would be equivalent to grieving over a family whose of house was on fire at midnight, and yet making ess no effort to rescue its sleeping inmates from the am devouring flames. Sympathy must be practically manifested, or it is worthless. The spirit-r. ual heart cannot be indifferent to, or unaffected by the world's moral condition-cannot let souls, for whose salvation Jesus bled and died, posink to perdition without an earnest effort en to snatch them from the burnings. The law of action is the law of his life. His language is "Great duties are before me, and great songs,

And whether crowned or crownlesss, when I fall, w It matters not, so as God's work is done."

"God has made," exclaims the eloquent Punshon of Canada, "the vigor of the facul- adde ties contingent upon their exercise. The mus-hen cle will shrink if it never be strung. The moveless hand will stiffen into hopeless cataepsy. Men's existence is not to be that of a r. oophyte, the mere clinging of a helpless parasite to its guardian rock; it is to be a life, beautiful and holy, beating with the quick pulses ald of activity, adventurous with an energy of seen which insensate matter knows not, and findng in the rapturous doing, life's very soul of The Christian's work is a life-work. Thew

Master says to him, "Be busy, be doing, till I come." The nearer he draws to life's close CUT the nobler must be his action-all the mightier his strokes for eternity. If it beg. grand in the hero who falls upon the battle 00 field with his armor on-falls gallantly at hiso. post, is it not infinitely more sublime in theili Christian, who falls amid his work and earnes and toils for the Master? More enviable by faigreat than the brightest diadem of royalty, or earth's proudest distinction, was the death of theer. young minister, who, before dying in the and triumphs of faith, said, "Tell my brother ofice the Conference that I died at my post." Noble in its freshness and manhood is that soulst. that sings amid its spiritual toils, and resolves, side in the strength of grace, to go to the grave onal singing,-

"His work my hoary age shall bless, When youthful vigor is no more; And my last hour of life confess His saving love, his gracious power."

Happy will be the destiny of the man whom heathen women must go hand in hand with our steps, keep us back from vain and im- the Master finds busy and doing when He that of the men, while it is well known that practicable enterprises, open doors of useful- comes. A brighter coronet than ever wreaththe great majority of heathen females can only ness, help us to decide questions of duty, furn- ed the brow of earthly potentate, will then be be successfully reached by teachers of their ish means of success? This opens still another his. Riches immeasurably greater than earth's range of experience. The same question rises | most favored mortal ever enjoyed, will then As a further evidence of this revolutionary as before, What has the Saviour promised? be his, for his will be the wealth and treaspirit of the age, we point to the stir made, How far does he pledge supervision, care, disures of eternity! "Ye shall reap, if ye faint hymn, a new and indefinite awe seemed to run and the demand urged for female education by rection, and help? The Word is our guide. not." And what a reaping of golden harvests through the multitude of listeners with vibrathe heathen themselves, the open doors and But to see and feel all that the Word contains, will it be? God help the reader so to labor tory power, as if a new and divine electricity the urgent calls for zenana teachers, where we must have spiritual discernment. There on earth that he may reap the joys unfading, had been evoked. I turned round and found

aspirations in India, as well as elsewhere. The trusting to unsolicited gifts for meeting the work should be sedulously cultivated. Let even when methodically planned. I felt somelords of creation have at length made the dis- expenses. Dr. Callis opens a home for incu- them have a garden spot, with room for flow- thing swelling in my throat at the same time, covery that their own happiness and respecta- rable consumptives, and trusts God for money. ers, herbs, and vegetables, and time to take but I think I have recovered my reason suffibility, as well as that of their families, require and it comes in due time. Cases of less note, care of it. Better raise flowers and shrubs, ciently to aver that it was not the effect of the their wives and daughters to do something. but involving the same principles, are numer- and fowls and honey, than delve in the kitchen musical excellence of the performance, but was Inch by inch these proud Babus yield the ous. The mass of Christians do not find pro- forevermore, and then have nothing to show rather the result of the human susceptibility to

MR. SPURGEON'S PASTORS' COLLEGE. The annual meeting, which was held on uesday evening last, indicated no abatement KEYLESS WATCHES, OR STEM WINDERS.—We have a fine stock of these Watches in Gold and Silver. THEAP WATCHES. - Buyers of low priced Watches

will do well to look at our goods and prices before making their purchases. Wholesale and retail at very low PAGE BROTHERS, N STORE.—1100 bags Liverpool Salt; 870 boxes Layer Raisins; 500 brls. Flour, good brands; 500 brls. Kiln Dried Corn Meal; 150 brls. Large Fat Canso Herring, in good order; 100 brls. Labrador Herring; 100 brls. Codfish; 50 brls. White Beans. All for sale low.

FINE WATCHES.—A large assortment of Gold and Silver Watches from the long celebrated makers, F. B. Adams & Sons, Rotherham & Sons, Badollet & Co. PAGE BROTHERS.

LOVES .- MACKENZIE BROTHERS respectfully tender their best thanks to their friends in this city parts of Nova Scotia, Prince Edward Island, and elsewhere or their numbrous communications, expressive of the satisfaction afforded them in the wear of our Gloves, and to assure them that our preparations for the coming Autumn are such that we shall be in a position to claim, o a greater extent than ever a full share of support. MACKENZIE BROTHERS.

TUST RECEIVED, per Steamer New York.-20 barrels Apples; 10 crates Tomatoes; 5 brls. Onions; 3 crates Pears; 2 brls. Cukes; 2 brls. Vegetables. For sale by

DYEAND GRAHAM FLOUR .nony-20 brls. very superior Rye Flour; 6 brls.

GOVERNMENT HOUSE, OTTAWA, MONDAY, 8th day of July, 1872,

HIS EXCELLENCY THE GOVERNOR GENERAL IN N the recommendation of the Honorable the Minister of Customs, and under the provisions of the 8th Section of the 31st Victoria, Chapter 6, intituled: "An Act especting the Customs," His Excellency has been pleased order, and it is hereby ordered, that the Out Port of ustoms established under the Order in Council of the 5th of May, 1872, and therein designated as the Out Port of "Salmon River," in the County of Albert, and Province of New Brunswick, shall henceforth be designated and

known as the Out Port of "Alma," and that the said

Order in Council be amended accordingly. W. A. HIMSWORTH,

Clerk Privy Council. FURNITURE!

AN OLD STAND. NEW GOODS!

JAMES MCNALLY AS leased, enlarged, renovated and thoroughly refitted the large Store in Mr. INCHES' BUILDING. corner of Queen and York Streets, recently occupied by the late Thos. Hatheway & Son, adding materially to his convenience for doing business, and having greatly increased his Stock, he is now much better prepared to accom modate his customers. Being located opposite the Market and Steam Ferry, convenient to several of the principal Hotels and Railway Station, persons from the country will find it the most convenient and best place to trade.

Just received and to arrive by next vessels: 845 pkgs. Household Furniture and Children's Carriages; 76 crates, casks and brls. Crockery and Glassware 15 pkgs. Cutlery, Silver Plated, Jappaned and Britannia 10 cases Wood, Sheerwood & Co.'s Wire Goods:

6 cases Fancy Goods; 49 doz. Farhonable Hats

NOTICE.

TO be sold at Public Auction, on Saturday, the fifth day of October next, at twelve o'clock noon, at Chubb's Corner (so called), in the City of Saint John, in the Province of New Brunswick: all of those lands and oremises in the Indenture of Mortgage thereof made by William Peters, of the City of Saint John, and Mary Jane, his wife, to Allan McLean, of the Parish of Simonds, in the City and County of Saint John, described as "all that certain piece or parcel of land situate, lying and being in the Parish of Moncton, in the County of Westmorland and rovince aforesaid, sold and conveyed by one Michael Brewer, as trustee of one Elias S. Flaglor, by virtue of a norland, Libro S. S. follo 438, 439, 440 and 441, and in the conveyance thereof to the said William Peters, described as follows: Beginning at a stake standing on the Northerly bank or shore of Cocaigne River, on the Westerly side of the McLaughlan road, thence running by the magnet of the year 1852, North ten degrees and ten minutes West, twelve chains and twenty-five links along said side of the said road, thence South eighty degrees West, eighty chains, thence South ten degrees and ten minutes East, twenty-six chains or to a spruce tree standing on the aforesaid bank or shore of Cocaigne River, and thence following the various courses of the same down stream in an easterly direction to the place of beginning, containing one hun dred acres, more or less, distinguished as Lot number thirty-five [35], South in the South Township, together with all and singular the buildings, improvements, privileges and appurtenances to the said premises, belonging or in anywise appertaining, and all roads and rights of way and passage and easements thereto belonging, and the reversion and reversions, remainder and remainders, rents

The above sale will be made under and by virtue of a power contained in a certain Indenture of Mortgage above ntioned, dated the thirteenth day of June, A. D. 1864. made between the said William Peters, of the City of Saint John, in the City and County of Saint John, and Province of New Brunswick, Tanner, and Mary Jane, his wife, of the one part, and Allan McLean, of the Parish Simonds, in the said City and County of Saint John, of the other part, default having been made in payment of the money secured thereby, said Mortgage being recorded in the office of the Register of Deeds, in and for the said County of Westmorland, in Book T. T., page 439, of Records of Deeds, on the 16th day of June, A. D. 1864. Dated this Tenth day of June, A. D. 1872. ALLAN McLEAN,

A. H. HANINGTON, [june 28.] (ESTABLISHED 1819.)

HUTCHINSON. CHRONOMETER & WATCHMAKER,

Optician, Manufacturing Jeweller, &c.

THE Subscriber begs leave to inform his friends and the 1 public that he has increased his Staff of Workmen by and a careful New York critic, in describing

its overpowering effect, thus writes: I stood at the extreme end of the building when the chorus rose. It was not unlike the surging of an ocean tide. As the sections rose one after the other, a great wave seemed to rush across the multitudinous choir, and when the voices, instruments, and powerful organ men and women in tears. They were entirenew and mysterious sensations.