

# 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.

Vol. XIX.—No. 32.

SAINT JOHN, NEW BRUNSWICK, FRIDAY, AUGUST 9, 1872.

Whole No. 968.

## NEW SPRING GOODS.

## ALBION HOUSE.

### Miller & Edgcombe

Have great pleasure in intimating that a large portion of

## NEW SPRING STOCK

Has been received per Steamships "Alexandria," "Caspian," and "Lady Darling."

A beautiful stock of

### DRESS GOODS,

In all the leading styles.

### MOURING GOODS.

A rich stock in Fine Alpaca, Lustre Coburgs, Barnheims, Crapes, Cloths, Persian Cloths, Metis Cloths, Figured Alpaca, &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. Velvet Sacques.

A large assortment of

### LADIES' UNDER SKIRTS,

new styles.

Grey and White Cotton Tickings, Osnaburghs, Towellings, Table Linens, Printed Cottons, Cashmeres, &c. &c.

A large assortment of WHITE QUILTS, which will be sold at a bargain.

### MILINERY.

An immense stock of Ladies', Misses', Boys' and Infants' Straw and Fancy Silk Hats. Flowers and Feathers in great variety.

A full line in

### English, Scotch & Canadian Tweeds,

for Boys' and Gent's wear.

Collars, Gloves, Hosiery, Laces, Ribbons, Neck Ties, &c. &c.

### LACE CURTAINS. WINDOW MUSLINS.

### Parks' Cotton Warps.

The balance of stock to arrive per Steamers "Cambria" and "Olympia." Inspection solicited.

### MILLER & EDGECOMBE.

Fredericton, May 3, 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,

PARASOLS,

RIBBONS,

LACES,

GLOVES and

HOSIERY,

&c. &c. &c.

### DRESS SILKS

AND

## 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 2, 1872.

## The Intelligencer.

### THE TALK AFTER CHURCH.

"We will talk the matter over after dinner," said Deacon Roberts, as Ellen and her mother entered the room. We will talk it over, brother Hart, after dinner; but law is law, and there is no going back to the scriptures."

"I agree that it is law—church law," said Mr. Hart, "but my only question is, as to the Scripture side of the question."

"Well, wife," said the Elder, "what have you to report from your church to-day?"

"It was ordinance day at Dr. Parsons' church, and a very interesting service," she replied, "the sermon preceding the Supper was from John's Gospel:—'That they may be one.' That they may be made perfect in one."

"It is remarkable," said the pastor, "how frequently two minds will run in the same channel, without any concert of action, but, as the world would say, by accident."

"His discourse," said Mrs. B., "was necessarily brief, but it was certainly excellent, and a good preparation for the Lord's Supper."

"What do you think, Deacon?" said the pastor, turning to Deacon Roberts, while her face was crimson. In answer to Deacon Roberts, said the Deacon, "for you know, I am not really a member of the church of Christ. No offence," said the Deacon, "with an awkward bow and a half smile, looking at the pastor's wife, 'no offence, Mrs. Burden.'"

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heartless that he can tell his own and his pastor's wife in the most offensive manner, that they are on the road to perdition because not immersed.—(p. 37.) (The two pages referred to are inclosed in brackets.)

The reader satisfied that this "diabolical" character of Deacon Roberts is justly drawn from the passages cited? The attempt to raise prejudice, if chargeable to Mr. Smith at all, is certainly not exclusively so, even representing the character of Deacon Roberts.

2. C. G. finds further in paragraph 2 one of the worst misrepresentations. His quotation and comments are given elsewhere. Let us compare this paragraph with his own statements in the articles on Communion in the Visitor of various dates.

OF DEACON ROBERTS. C. G. Baptism is the rite by which believers are admitted into the visible church; the Lord's Supper is a church ordinance. \* \* \* It was not merely a social observance, but belonged to the church, viz., as a church, in a church capacity. Apr. 11. Baptists believe Podo-baptism, viz., that the church is a company of baptized believers, and no other. The church only can spread the Lord's Table; and the members are the only people who can partake.

Then \* \* \* there is a text of scripture which is a terrible stumbling block to the truth, viz., that the church is a company of baptized believers, and no other. The church only can spread the Lord's Table; and the members are the only people who can partake.

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about to make me as happy as I could be in this world, and then had told me that he should begin by crippling me in all my limbs, and remove me from my usual sources of enjoyment, I should have thought it a very strange mode of accomplishing this purpose. And yet how is his wisdom manifest even in this!—Dr. Payson.

UNCLAUDED VIEWS. BY HEZELIAH BUTTERWORTH.

The careful reader of Christian biography finds but one picture of death; it is that of serenity, joy, exaltation and triumph. "There is no death to the Christian," said a dying believer. "Dying," said Rev. S. Medley, "is sweet work, sweet work, glory, glory, home, home!" "People have said that death was frightful," said Dr. Gordon, "I look upon it with pleasure." "Welcome death!" said Hervey; "Welcome joy!" said Brainerd.

But death in cases of exalted piety frequently has a more triumphant aspect than that of serenity and joy. To the eye of faith, the veil that hangs between the two worlds grows thin, and a softened light falls earthward from the Christian ascends. Delectable mountains, and is ravished with transporting prospects. Fletcher of Madley seemed to dwell in a heavenly atmosphere in his last days, "to breathe," as he says, "the heavenly breezes." Dr. Gano, an eminent Baptist divine, declared when dying, "I breathe the air of heaven."

Such views of death are not unscriptural and they are confirmed by the experience of holy men in all ages. The Proto-martyr beheld God's glory in the extreme hour, and he was allowed to speak of the heavenly vision, night, and have seemed to see its beauties and sublimities appearing, and their lips have not been sealed.

The inspired writer was careful to pen the triumphant testimony of Stephen, and it is a delightful work to gather from the lives of holy men in all ages, the words of those who, like Stephen, have been especially favored with manifestations of God's presence and glory at the final hour.

"The soul's dark cottage, battered and decayed, Lets in new light through chinks that time has made; Stronger by weakness, wider by decay, And draws the soul up to eternal day." Having the old, both worlds at once they view, They stand upon the threshold of the new."

The late Lord Lyndhurst declared that he was supremely happy in his last moments, and the late Dr. Uphan said that his soul was already with God. Peter du Moulin testified in dying, "I am going to my Father and God. I have a view of him in his glory. How beautiful he is!" Payson declared that the celestial city was full in his view, and Augustus Toplady, that no man could live after seeing such glories as had been revealed to him. "I breathe the ambrosial air of heaven," said H. S. Golding; "I have been," said Walker of Truro "upon the wings of the cherubim."

"Give me no drag," said the dying Sumner, "that will create a stupor, as I wish to be perfectly collected that I may take an unclouded view." It was a lovely June evening when the celestial messenger came. He called for his sister, and taking her hand, said with a countenance luminous with happiness, "Tell Amelia—tell Anne—all is perfection!" Edmund Augur seemed to mingle with celestial company before his release. As in Bunyan's allegory, shining ones come out to meet him. "Do you see," he said, "that blessed assembly that await my arrival? Do you hear that sweet music by which holy men invite me to be a partner in their happiness? How delightful it is to be in the society of blessed spirits. Let me go."

We were led to this subject by reading an account of the death of the late Solomon Foote, the "father of the Senate." Few public men ever lived a purer and more devoted life, and among