# 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. XXIV.-No. 6.

# SAINT JOHN, NEW BRUNSWICK, FRIDAY, FEBRUARY 9, 1877.

Whole No. 1202.

The Intelligencer. Sept. 15th, 1876. NEW FALL GOODS. AND VERY CHEAP. BUYERS OF DRY GOODS Will please take notice that MILLER & EDGECOMBE

are now opening NEW GOODS for the FALL TRADE from EUROPE and the AMERICAN MARKETS.

WE ARE NOW SELLING

Good Grey Cotton, Yard Wide, for 7c., 8c., 9c. and 10c.

WHITE COTTONS,

from 7 to 13 cents.

SWANSDOWNS-Very Cheap. GREY SHIRTING FLANNELS, less than ever sold before.

The value of a part of New England, and to whose earnest labors as an evangelist, many of the Congregational and of the Free Baptist churches in these parts, owe their ori-gin. One of his publications, the "Two Mites," is now very scarce; and it is interesting to read the sentiments, as held and preached by this real cannal, God declare again as plain as can this real external observance is the door; but he saturd after we have bar out schewer a beaven-born soul should again be this real external observance is the door; but he saturd after we have so often reproved for such vain disputes, and therefore called cannal, God forbid, that see, do not compel them to use it. And by no means spent to mach time disputing about it, nor depend so much upon it as to this realers men shout a hundred wars area.

Religious

E. BARKER. Fergus, Ont., Jan. 4, 1877. "I now come to take a small view of the form and fashion of the House of God, viz., a Gospel church. And here I can't but admire the conduct and prudence of that wise build-er (who was a type of Christ) when about to build the house of the Lord (which was like-build the house of the Lord (which was like-build the house of Christ's church) in heing so wise a type of Christ's church), in being so careful to have every stone hewed and squar-ed before it came into the building, that there before it came into the building, that there birt down in the same city of birt down in the same birt down or what an I that I should refuse them. Now, as I intend a few more words of advice beard bir father's voice in prever. I we should like to take a modern skeptic to who or what am I that I should refuse them. Now, as I intend a few more words of advice beard bir father's voice in prever. I we should like to take a modern skeptic to who or what am I that I should refuse them. Now, as I intend a few more words of advice beard bir father's voice in prever. I we should like to take a modern skeptic to who or what am I that I should refuse them. Now, as I intend a few more words of advice beard bir father's voice in prever. I we should like to take a modern skeptic to street, and ask bir for his explanation of it. A few years ago Jerry Macaulay was one of might be no noise of axes or hammers in the house of God ; so there is none that is fit for band of everlasting praise, where discord, sm, house of God ; so there is none that is fit for the building of Christ's visible kingdom but such as are brought out of the rude mass of sinners into the liberty of the sons of God; who have been raised from death unto life; who have been raised from death unto life; who have been raised from death unto life;

from their state of condemnation to a state of condemnation to a state of justification, that there may be no noise of the hammer and axe of conviction, and the hammer and axe of conviction, and the Lord's table to critical in the Lord's table to critica CALVINISM AND UNIVERSALISM.

and especially when against the express com- that John tells us his Lord and Master should whom He died deserved to suffer; that no such and dropped it, "It is red with the blood of Image: Second Provinces, and of a part of New England, privileges of the gosper, he does not say that then containen, by no means foroid them, and then containen, by no means foroid them and so forth and so forth and so forth. We are not

would, for the difference of such external ob- believe that there is no baptism that is of any obligation to save anybody; that it was not placed a few pieces of gold on the table by

servances, presume to part them asunder? benefit to an immortal soul, but the baptism true that Christ suffered just what those for his bed side. He took a piece in his hand,

this zealous man about a hundred years ago. I send you therefore an extract from the work referred to, chap. xiii, on "the true Church of Christ;" which I hope you may find room to multish. Youre &c. &c. E. BARKER. E. BARKER. And yet out too should be too too should be too too should be too too should be too sho

### CARE FOR THE BOYS.

2.-I will regularly attend divine worship.

3.-I will pray for myself, and not be ashamed of religion.

Care for the boys.

Fathers and mothers, are you caring for your boys. I do not mean do you buy food and clothes, and thus minister to their wants, but are you caring for them that they shall develop into manly men? Care for the boys.

Care for them spiritually. Teach them by your own life the virtue of life. Teach them the religion of Jesus. Talk this over with them familiarly-not with thrusts and flings, but let the loving teachings of Christ come are they not public-spirited, thoughtful, warm-hearted, not only responding to calls to give, but troubling themselves to search out chan-nels for their beneficence? JERRY MACAULAY. the job and become a good book says. How many Christian parents do so thoroughly neg-lect the boys in this respect. They are left to themselves. How piously these parents speak of the wild boy—their very neglect made him so—O, I hope George will take a turn by and by and become a good man. Nine times out of ten he does take a turn, but it is the turn that goes winding down to the darkness of infidelity. Or if, by the grace of God, such a boy does turn towards eternal truth, and becomes a Christian, how does he regret that there is no freedom in speaking on sacred subjects. Remember, Christian parents, these faults may lie at your door, and the blood of your own sons, for whom you would be willing to lay down your life, may be found on your skirts. Take care of the boys.

Are they attending school, preparing as you hope, for fields of future usefulness. Go and visit that school, show that you take an interest in all that your boys do. Do you say, I must work to earn money, to give them more advantages as they shall be advanced and ready for them." Yes, that is true in part, but what if those boys should disappoint your fondest hopes, waste their time, and misimprove their talents, and become bad men, what is your money good for to them. It is worse than thrown away to give it to them. The boys say, "Father don't care; if he did he would take pains to see what we are about." My dear friends, the first you was with a will. Mr. Macauley called for will know, you will wake up to find your experiences. A red-faced man arose and sons past your influence on a downward course, and money cannot reclaim them. Take care of the boys. Interest yourself in their recreations. Make home pleasant to them. Do not by continual fretting and bringing up their shortcomings, drive them out into the street to find pleasure in the company of exceptional young men, who in turn may have escaped the thraldom of home, as they call home restraint, and who will do as much as in them lie to ruin all who are thrown under their influence. The fact is, boys will be boys. They must have a certain amount of recreation, games, and plays; and is it not better that they shall have these with parental sanction, than that they shall steathily creep away to incluge in forbidden pleasures of this sort ? The writer has in mind a set of five boys who were supposed not to have anything to do bat work. No time allowed for play-it was nothing but work-work, work more and faster. How many times these boys stole away to play cards, at first, to chew and smoke tobacco next; to indulge in the winecup, and then down-down-down! To-day one is a professional gambler and drunkard-lost to filial love-lost to the world-lost to all good. Of all these who thus started with him in life, not one of them is a Christian man-not one broke away from the errors of his youth. Christian parents, these facts are sad, but true. Well would it be for us did we beed the injunction of Paul, "Fathers provoke not your children to anger, lest they be discouraged." God bless the boys .- Christian Union.

Smellinencer,

Just opened per S.S. Acadia :

BLACK GOODS, in Cords of all kinds.

COBURGS, LUSTRES, ALPACAS,

Merinos, Brilliantines, &c., &c. **TWEEDS** and WINCIES YARNS, RIBBONS, CRAPES, SILKS,

GLOVES,

MEN'S BRACES,

THESE GOODS ARE ALL NEW AND FRESH, AND WILL BE SOLD AT

BOTTOM PRICES FOR CASH.

NEW

GOODS

MILLER & EDGECOMBE.

Fredericton, Sept. 15, 1876.

DRY

ATED

son in-cident, urance source sured, have ity o nvited cent.

o their csume

n Late ve, are assort

18 4

FOR

October 1st, 1876.

FALL AND WINTER.

THOMAS LOGAN

18 DAILY RECIEVING NEW GOODS from England and the United States for the FALL TRADE. He DRESS GOODS. WOOL SHAWLS,

Une Case of DIACK ALDACAS

divine life from him; and therefore in stead of more, I will repeat the express word of God; being any way serviceable to the church, they will be as the accursed thing in the camp: CALVINISM AND UNIVERSALISM. It must be apparent to all thoughtful Store When the comparison per uncircumcision per uncircumcision per uncircumcision. CALVINISM AND UNIVERSALISM. It must be apparent to all thoughtful Store When the company have a store when the store when GOOD FAST COLOR PRINTS, for 8 and 9c. NEW GOODS received from the AMERICAN NEW GOODS received from the AMERICAN NEW GOODS received from the AMERICAN

down to eternal perdition likewise. And al-though no church can have an infallible know-though no church can hav ledge of the candidates for communion; neith- candidates for light; yet as it is a matter of ment, in its very nature, secures the salvation who never prays with his family may fall on the upper end of the room. Mrs. Macauley er can we expect a pure church on earth without some traitors; yet that doth not alter the can but refer my reader to what is said by if it was made for all, all will certainly be ing you and if your fathers don't do it, but the singing case with the unbeliever; for he is no more some of the greatest writers on this point. saved. We have once and again pointed out "little eyes," ask them to. "little eyes," ask them to.

if every church member had an infallible that ever these names of Presbyterians and the limited view of the Atonement, and reknowledge of his standing. And although Independents grew up to this height in the tains the Calvinistic theory of the nature of

knowledge of his standing. And although the enemies of Christ bear so hard against any such thing as a gospel fellowship, yet, blessed more in a man than the presence the did not know at the time the presence of the nature of the Atonement, he is landed inevitably in Universalism. We did not know at the time of the venerable Dr. Prime moralizes in the the did need help. The red-faced man looked very much as the appearance the wills of three rich men to the did need help. His appearance be God, there is a soul satisfying knowledge of those things which the world knows no. And for my part,' saith he, 'I utterly of writing upon this point that there was of those things which the world knows no. And for my part,' saith he, 'I utterly such a remarkable, practical illustration of the richest men in the world—W. B. Astor, ance or a Good Templar. Fingerings, bing of those things which the world knows ho-thing of. Yea, the world of God, which nev-s, SILKS, of those things which the saints have and will allow of no distinctions but what site which is easy to make wills for other people and will allow of no distinctions but what the saints have and will allow of no distinctions but what the saints have and will allow of no distinctions but what the saints have and will allow of no distinctions but what the saints have and will allow of no distinctions but what the saints have and will allow of no distinctions but what the saints have and will allow of no distinctions but what the saints have and will allow of no distinctions but what the saints have and will allow of no distinctions but what the saints have and will allow of no distinctions but what the saints have and will allow of no distinctions but what the saints have and will allow of no distinctions but what the saints have and will allow of no distinctions but what the saints have and will allow of no distinctions but what the saints have and will allow of no distinctions but what the saints have and will allow of no distinctions but what the saints have and will allow of no distinctions but what the saints have and will allow of no distinctions but what the saints have and will allow of no distinctions but what the saints have allow of no distinctions but what the saints have allow of no distinctions but what the saints have allow of no distinctions but what the saints have allow of no distinctions but what the saints have allow of no distinctions but what the saints have allow of no distinctions but what the saints have allow of no distinctions but what the saints have allow of no distinctions but what the saints have allow of no distinctions but what the saints have allow of no distinctions but what the saints have allow of no distinctions but what the saints have allow of no distinctions but what the saints have allow of no distinctions but what the saints have allow of no distinctions but wh communion with God the Father, Son, and God himself hath made, and that is this :- | dent in Mr. Finney's words :-

Holy Ghost, and a fellowship one with anoth-world or the church, and they that are taken out of the world or the church, and they that are with-there were tares among the wheat, and very likely will be to the end of the world, grow-world or the church, the children that are born after the flesh, and the children that are minister came in and hegan to promulgate iest citizens have passed away in recent years. likely will be to the end of the world, grow- born after the flesh, and the children that are minister came in and began to promulgate lest citizens have passed away in recent years estness of spirit that attested the truthfulness

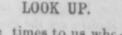
likely will be to the end of the world, grow-ing together, yet I would by all means have my reader observe that the time those tares were sown was while men slept; and there-fore we may reasonably suppose that, had they kept awake as they ought to have done, they world be they have been so many tares. there would not have been so many tares. as a man in the fable, espying a fly on his minds in regard to the commonly received No. 1. died leaving behind a very large Gough never dramatically portrayed the nerthere would not have been so many tares. But when Christians get astray from God and are sleeping and slumbering with the foolish virgins, and churches grow iormal, losing the power of golliness, then they in great meas-ure lose that spirit of discernment which God of his great mercy hath given to his people, (1 Cor. xii. 10); and then it is that unbelive-(1 Cor ers crowd so fast into the churches. But let strange,' saith he, ' that the church should re-ment. He inveighed against the doctrine of credibly stated that he would not scruple to nor chewed since then, and that was last them crowd in ever so many, or even gather quire more than Christ himself did, and make endless punishment as unjust, infinitely cruel, use deception in order to add to his gains. winter ; and, bless the Lord, I don't want to.

them crowd in ever so many, or even gather whole churches with unbelievers, yet none but true believers are members of Christ's mystical body; and therefore none can be the, 'without controversy, the main of all the mystical body; and therefore none can be mysteal body; and therefore none can be meet members of the church militant but such as have an interest in the glorious church triumphant. And such not only bave fellowship one with another, but stand in a vital union with the great Head of the church, and have communion with the Holy Spirit, and so therefore derive their strength and nourishment from God, the eternal foun-tain, for the growth and weilare of the whole body. And being thus, " partakers of the body. And being thus," partakers of the body. And being thus, "partakers of the body. And being thus," partakers of the body. And being thus, "partakers of the body. And being thus," partakers of the body. And being thus, "partakers of the body. And being thus," partakers of the body. And being thus, "partakers of the body. And being thus," partakers of the body. And being thus, "partakers of the body. And being thus,

body. And being thus "partakers of the possible, a true church of Christ. But the startled at my boldness in saying that I would hard times. He was always meeting with of you here know what I was; I was just as body. And being thus "partakers of the divine nature," and having some degree of that spirit that judgeth all things (1 Cor. ii. 15), that binds on earth and binds in heaven, and looses on earth and looses in heaven, they and loose the anne the loose that loose the loose that loose the loo and looses on earth and looses in heaven, they are thereby enabled to act and transact in the kingdom of Christ. And those people being thus redeemed by the blood of the everlasting covenant, and united to the Lord Jesus Christ by the Holy Spirit, have in them that principle of divine love that creates a continual hungering and thirsting after a likeness to their Lord and Master, and a con-

that principle of divine love that creates a part of the followers of the Lamb, my sincere ad-likeness to their Lord and Master, and a con-formity to all his says; for his ways are to them "ways of pleasantness, and all his paths are peace." Therefore it is an unspeakable privilege to them to have an opportunity to privilege to them to have an opportunity to the followers to gether in the followers together in the followers toge FELT SKIRTS, FELT FELT SKIRTS, they may enjoy all the privileges of the house of God. Neither has the followers of Christ any reason to be deprived of all their privi-leges because that their numbers, gifts, and right to embody and gather themselves to the church or brotherhood; yea, although

dispose ever so wisely of their money ! It is dramatic gestures ; or preserve the vernacu-



There come times to us when we hardly know what way to turn, in which direction to lock for aid. No man or woman lives to middle life without going through some hard places. Bitter experiences come to the heart. Dear ones are taken away. Riches are dissipated. The trusted prove unworthy of conidence, and the soul is like a ship beaten of the wind and tossed.

through thorn and thicket to find the way out, there is always that narrow way, and the angels waiting to take our hand and guide us into it .- Christian at Work.

## RANDOM READINGS.

| 12     | BLACK ALPACAS,  | their number may not be more than six or cannot give a satisfactory evidence of a work   | I saw, and the people saw—those of them<br>who understood Mr. Gale's position—that<br>the Universalist had got him into the the universalist had got him into the universalist had got him into the the universalist had got him into the universalist had |   | fore my conversion, when I prayed in the  |  |
|--------|---|--|--|---|---|--|
|        | Bought at a bargain, selling for  | to be in them with them and bloss them I and I among Christ, and I   | the Universalist had got him into a tight object.  | there are days in the year converted, and   | i prayed to them . when   |  |
|        | 25 CENTS.   | (Matt. xviii. 19-20.<br>"And, at such times, when Christians are join with you that important question desiring to   | Atonement was made for all mankind; and care and industry he managed to gather   | regrity, what is the cause? Is this the one   | - Pray to crou.   |  |
|        | FINGERING YARNS, BERLIN WOOLS,  | about gathering together in church order,<br>they ought, if they can conveniently, call for<br>advice and assistance from Christian churcher of What think ye of Christ?' than to make | were as Mr. Gale held, universal salvation<br>was an inevitable result.<br>He was painfully anyions about  | of old time, a "power of God unto salvation?"<br>— Christian Union.   | Life is made up of trials ! what mercy there<br>must be in the heart of God, that can enter<br>into all the circumstances of those trials, from<br>the aching body of the set trials, from  |  |
|        | TWO BALES OF  | But if they cannot get any from spiritual Baptists, or Congregationalists, or what they  | and Mr. Gala sent for me and requested that and when worth his thousands he would take   |   | often when we have been sinking low He has  |  |
|        | A ARTICLA BI DELETC   | any from these churches that hold the form "For I would add and the churches that hold the form  | a should go on and repry to min further, the jointy part a pew in church. though his family  |   | put His arm under, just to assure us-I am<br>beneath the trouble !  |  |
|        |   | act within themselves in all the privileges of high last they mint the   | ground of law was sectica, but now I must to pay rent for a whole bew, and he never  | adopt and practice these resolutions .  | Roman Catholic papar  |  |
| 122.0. | and a second second second and a second s | may extend, although the churches of anti-   | Gospel. I said to him, 'Mr. Gale, I cannot copper for any church enterprise while his  | 1 I will daily observe secret and family  |   |  |
|        | BLACK FRENCH MERINOS,   | ings.  | that subject, and setting them all aside. nil. You could see the miser in his cold grow  | 2 I will daily and praverfully read the   | Spanish Government for compulsion Printing  |  |
|        | DT A CHZ THIANTDYNAPPO A CIT CUILLES  | And with poward to any airanmatantial much in their with   | I THE THE OF THE ASTONICHICHT HE UNIT INTERIATED TO KNOW DODDO WITH OUT  |   |   |  |
|        | BLACK CRAPES.   | ligion they ought by no means to make any generation. Others declare it to be re-  | "Well,' said Mr. Gale, 'it will never do to let sisters who loved and nitied her and who in  | 4I will obey God's ordinances as taught   | Consistency is a jewel, but you must not go.  |  |
|        | TWEED SHIRTINGS GREV COTTONS.   | And as nothing short of the hastion of the thore remed in this matter, and will only say   | you please; only go on and answer him in He too died greatly to his our assistance.  | The mass word,  | The Advance says : "A bit of advice<br>which Mr. Moody gave in a meeting in Liver-  |  |
|        | Velvets and Velvet Ribbons.   | Church of Christ, or unite him to Christ's gation to the child; while many others step   | preach on the subject of the Atonement, I if he had only ten more years to work in, he shall be obliged to contradict your views.' could have doubled his possessions  | 6I will do what I can in the Sabbath-   | pool, may contain a useful hint over here.  |  |
|        | PARKS COTTON WARPS,   | nominations, or the circumstantial differences and will hardly believe a man to be a Chris-  | views, and I can answer the Universalists ; hard, a fighter all his days and coincided   | TET   | out a fault. It don't take brains or boart t  |  |
| 114    | \$.c., \$.c., \$.c.   | no more a bar in uniting, building, and com-<br>sion; and some others are so offended at all   | "I then appointed to lecture on the Univer-  | ment or social pleasure on which I cannot   | question was, could they do it better & If so   |  |
| 100    | An Inspection Respectfully Solicited.   | their voices and looks. For when the living that there against it. Now it is self-evident  | delivered two lectures on the Atonement. In broken-hearted widow It was of the   | 8,-I will never use intoxicating liquor as  | and stand aside."   |  |
|        | THUMAS LUGAN.   | his Holy Spirit, has inseparably united them mind on this matter, I answer, that after hear-   | that the Atonement did not consist in the late-too late. He made his will; all was   | 10 I will daily seek to grow in grace.  | As little thieves, being let in at a window,<br>will set open gates for greater thieves to<br>come in at, even so if we accustom ourselves<br>to commit little size and later   |  |
| 14     | Fredericton, September 29, 1876.  | more of the baptism of water than that of fire, thou to the infallible word of truth, I firmly   | sense which the Universalist maintained; that<br>it simply rendered the salvation of all men<br>possible and d'd not of itself hay God under he should have nothing next time. They  | 1I will no longer neglect my soul's sal-  | they will make us the fitter for greater of-<br>iences to get the advantage of us and to<br>take hold on us.  |  |
|        |   | a second and a second and and and and and and and and and a  | and the second   | and the second se | and the second second participation of the second |  |