

# The Intelligencer.

AN EVANGELICAL FAMILY NEWSPAPER FOR NEW BRUNSWICK AND NOVA SCOTIA.

Rev. J. McLeod,

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

SAINT JOHN,

NEW BRUNSWICK, FRIDAY, JUNE 15, 1877.

Editor and Proprietor.

Whole No. 1220.

## SPECIAL DRY GOODS NOTICE!

THE BEST PLACE TO PURCHASE

DRY GOODS

IS AT

MILLER & EDGEcombe's,

FREDERICTON,

ON AT THEIR

BRANCH STORE,

ST. MARY'S FERRY.

THEY KEEP THE LARGEST AND

BEST ASSORTED

STOCK

TO SELECT FROM.

THEY ARE DAILY RECEIVING

NEW GOODS

FROM

ENGLAND AND THE UNITED STATES.

They purchase their GOODS at the

Lowest Market Rates,

AND SELL THEM WITH

VERY SMALL PROFITS.

THEIR MOTTO IS—

Quick Sales and Small Profits.

THEY HAVE ONLY

One Price for their Goods,

CHARGING ALL ALIKE.

PARTIES NOT acquainted with the value of

DRY GOODS, can buy of M. & E. as low

as a person who is a competent judge.

THEY WANT HOMESpun,

FOR WHICH THEY GIVE

DRY GOODS IN EXCHANGE

Fredericton, June 1, 1877.

NEW

SPRING AND SUMMER

DRY GOODS

AT

LOGAN'S,

FREDERICTON.

DRESS GOODS,

IN GREAT VARIETY.

Sun Umbrellas,

Commencing at 50 cents.

Matelasse Cloths,

From \$1.45 and up.

Boys' Clothing,

In Suits, with short and long Coats.

Gloves and Hosiery.

RIBBONS, SILK SCARFS, CRAVATS,

Carpetings,

In Brussels, Tapestry and Dutch.

Floor Oil Cloths,

From 1 to 4 yards wide.

LACE CURTAINS and LAMBREQUINS.

GILT CORNICES,

And every description of

CURTAIN MATERIALS, TABLE LINEN,

TOWELLINGS, NAPKINS, &c. &c.

Together with all kinds of

STAPLE AND FANCY

DRY GOODS AND SMALL WARES.

THOMAS LOGAN.

May 25, 1877.

## The Intelligencer.

DECIDE FOR CHRIST.

GOD HAS A CONTROVERSY WITH YOU.

This is one of the strangest sentences we

could write. If it were not so familiar to us

we should recoil from it. But it is terribly

true. *God has a battle with you!* The

prophet Micah said, "Hear ye, O mountains, the

Lord's controversy, and ye strong foundations

of the earth: for the Lord hath a controversy

with his people, and he will plead with Israel."

How is this? Why should the great

God condescend to engage in a struggle?

He made all things and all beings. How

is it that the Lord of all should allow any

of His creatures to fight against Him?

If God had made only suns, and stars, and

systems which blindly obey physical law,

there had been no battle. And yet, as it is,

there is a battle. But when God creates a

will, a moral, responsible will, before

which one of two courses is open, the

right or the wrong, and gives to that will

power and freedom of choice, then, since that

will has the power of saying "Yes" or "No"

to a Divine command, from that time a battle

is possible. And when that will starts aside

from the right, and disobeys and resists God,

from that time the battle is actually going on.

And when such sinful wills are multiplied,

then the battle may be on a scale as vast as

the globe, with a company on either side

glorious as the citizens of heaven or terrible

as the emissaries of hell! And if you have

not wholly surrendered your will to God,

with the supreme desire and resolve to please

Him, then

*God has a battle with you!*

The Word declares it:—

"Hear the Word of the Lord, . . . for the

Lord hath a controversy with the inhabitants

of the land."<sup>1</sup>

"My people will not hearken to my

voice."

"How often would I have gathered thy

children together, even as a hen gathereth

her chickens under her wings, and ye would

not!"

Conscience echoes the written word, and it

is there one thing clearer than another, it is

that you are conscious that you have not obeyed

God in all things, and that you have desired

to please yourself and others, rather than God!

And the consequence is you are not at rest,

because you know it is written, "God is angry

with the wicked every day." And you are

so made, that you can never be at rest until

the strife is ended between you and God.

Never! Till then there will be, there must

be, more or less, a chafing, a fretting, and

inward restlessness. Even so. You never can

be happy while you are in this state.

"*Woe unto him that striveth with his*

*Maker!*"

<sup>1</sup>Micah vi. 2. <sup>2</sup>Isaiah lv. i. <sup>3</sup>Psalms lxxxi. li. <sup>4</sup>Mat.

xxiii. 37.

ON ONE SIDE ARE THE HOSTS OF EVIL.

The quite true, you are not alone in the

struggle. The Word of God draws out the

well, and lets us see, though not clearly

enough to gratify curiosity, yet quite

distinctly enough for all practical purposes, that

there are, in regions unseen to us, companies

of evil ones who have long carried on the

war against the good. Paul speaks of "the

principality and powers," "the rulers of

the darkness of this world," "spiritual wicked-

ness in high places." Peter speaks thus:

"God spared not the angels that sinned, but

cast them down to hell, and delivered them

into chains of darkness, to be reserved unto

judgment." Jesus Christ tells us that at the

last day "he will separate" the peoples

"one from another, as a shepherd divideth

his sheep from the goats," and that he will

say to those on the left hand, "Depart, ye

curse-d, ye who are engaged in the work of

the devil and his angels!" And why sentence

men to the same punishment as the devil and

his angels? *Because they were on the same*

*side.* "Inasmuch as ye did it not to one of

the least of these, ye did it not to me!" We

do not pretend to be more merciful than

the loving Redeemer. We know he would

not, could not, have said all this were it not

true. He who brings us the brightest light

reveals the deepest gloom. He tells us that

when he says to the ungodly, "Depart from

me, all ye workers of iniquity," "there will

be weeping and gnashing of teeth, when ye

shall see Abraham, and Isaac, and Jacob, in

the kingdom of God, and ye yourselves

thrust out!" Terrible words! The more

terrible because *Jesus said them.* But they

reveal to us this dread truth, that the war

with God spreads through hell, as well as

over earth; that he will bring that war to

an end; that whether men from earth or

from hell have been fighting against God,

they will not be allowed to continue the

struggle, but that sooner or later, all who

have joined in the conflict against the Eternal,

and have not repented, shall be mingled

together in one entire, unmitigated, hopeless

condemnation!

There is addressed to the people, by the

prophet Amos, an appeal of great power and

of awful terror. But it does not apply to

them only, but to all who are guilty of like

resistance to God: "I have smitten you with

blasting and mildew; when your garnets

and your vineyards and your fig-trees and your

olive-trees increased, the palmer-worm de-

voured them; yet have ye not returned unto

me, saith the Lord. I have overthrown some

of you as God overthrew Sodom and Gomo-

rah, and ye were as a fire brand plucked out

of the burning; yet have ye not returned

unto the Lord. Therefore thus will I do unto

thee, O Israel: and because I will do unto

thee, thou shalt be as Sodom, and thou shalt

be as Gomerah. Prepare to meet thy God, O

Israel!" As if Jehovah had said, "This struggle

between you and me must come to an end; it

must be decided on the open battle-field.

Meet Me there. If you are mightier than I

am—well. But if not,

"*PREPARE TO MEET THY GOD!*"

ON THE OTHER SIDE ARE THE GOOD WITH JESUS

AT THEIR HEAD.

We do not mean that by nature they are

better than others. But, becoming, by Di-

vine grace, conscious of the sinfulness of their

nature, and grieving over it, they resolved to

come to Jesus for pardon and for purity; and

ever since they have been on Christ's side He

has helped them to become good. Some of

them are on earth. You know some of them

well. That earnest Christian friend, that

holy mother, that blameless father of yours;

you know they are on Christ's side. They

have cast in their lot with Christ and His

people, saying:

"This is our glory, Lord, to be

joined to Thy saints, and near to Thee."

And beyond and besides these, there is a

great multitude of joy no man can number,

whose delight and joy is to sound forth the

name of Jesus, and to cause men to feel the

power of His love. There are the mission-

aries of the cross, the teachers and preachers

of Jesus Christ, and men and women by mul-

titudes in private life whom you will never

know while here, who are, nevertheless, in

their own circles, the "lights of the world,"

and the "salt of the earth." These are they

who are helping to make the world as bright

and joyous as it is. *If God were to take them*

*all away at once the world would soon become*

*a hell!* But they are left for a while in the

world that they may bear witness for Christ,

and by holy living speak His praise! AND

WE WANT YOU TO JOIN THEM. When you

decide for Christ, you belong at once to millions

of blessed ones, who, "being many, are one

body in Christ." No more of those who, "merely,

but to countless millions more, who have

gone upward "out of the great tribulation,"

having "washed their robes and made them

white in the blood of the Lamb." There, are

Paul, and John, and all the holy

apostles; there are the sainted martyrs, and

the brave confessors of ancient times. There,

are Luther and Melancthon, Wesley and

Whitefield, Newton and Heber, and a countless

host of saints, equally worthy, all in the

cloud of witnesses. Oh! to belong to all these,

by belonging to Christ—this is a ravishing

thought! And if we are in Christ, we shall

see them soon! Already have some of these

blessed ones been, in vision, beheld by mortal

eye. The Apostle John declares: "I saw

heaven open, and behold white horses, and

he that sat upon them was called Faithful and

True, and in righteousness he doth judge and

make war. His eyes were as a flame of fire,

and on his head were many crowns. And he

was clothed with a vesture dipped in blood:

and his name is called The Word of God. And

the armies which were in heaven followed

him. And he hath on his vesture and on his

thigh a name written, KING OF

KINGS, AND LORD OF LORDS!"

Reader, wilt thou not join this band, whose

Leader says to thee:—

"BE THOU FAITHFUL UNTO DEATH, AND I

WILL GIVE THEE A CROWN OF LIFE?"

<sup>1</sup>Rev. xix. 11-16.

ANY WAY YOU MUST FIGHT!

If you should be keeping back from

decision for Christ on account of the conflict

you will have afterwards to maintain, if you

feel your strength should be unequal to that

struggle, let me ask you to bear in mind that

on whichever side you are, you will have to

fight! Do you ask, how is this? We reply

that if you are not fighting against sin,

you are fighting against God! On the

side of God there is truth and love, and the

opposite, error and unlovingness. On one

side is Christ, leading the armies of heaven;

on the other is Satan, leading the world-<sup>1</sup>

of darkness. On the one side are Christian