

The Intelligencer.

AN EVANGELICAL FAMILY NEWSPAPER FOR NEW BRUNSWICK AND NOVA SCOTIA.

Rev. J. McLeod.]

VOL. XXV.—No. 48.

SAINT JOHN, N. B., FRIDAY, NOVEMBER 29, 1878.

EDITOR AND PROPRIETOR.

WHOLE No. 1296.

NEW FALL GOODS

LOGAN'S.

Wool Shawls,
BLACK CASHMERES,
Black French Merinoes,
COLORED CASHMERES.

COLORED FRENCH MERINOES,

SILK VELVETS,

VELVETEENS,

FANCY DRESS GOODS

DRESS TWEEDS,

WILCEYS,

MANTLE CLOTHS,

CANADIAN TWEEDS

TURKEY RED TABLE DAMASK,

TABLE COVERS,

BLANKETS,

FLANNELS,

SWANSDOWNS,

PRINTS,

GREY COTTONS,

WHITE COTTONS,

GLOVES AND HOSIERY.

BREAKFAST SHAWLS, SONTAGS, &c.

NEW GOODS arriving every week.

THOMA LOGAN,

(OPPOSITE NORMAL SCHOOL.)

relocated, Sept. 28, 1878.

Fall and Winter

IMPORTATIONS.

Now in stock and arriving, a very extensive as-

sortment for the various departments. Our cus-

tomers may rely upon getting

EXTRA GOOD VALUE

THIS SEASON, THE

Cheapest

YET OFFERED.

NEW MILLINERY.

HATS, FLOWERS, FEATHERS,

VEEVETS, SILKS, SATINS,

LACES, WINGS, ORNA-

MENTS, &c.

Dress Goods

IN GREAT VARIETY.

Cashmere, French Merinoes, Repp Cord, Ara-

bian Suitings, &c.

Ulster Cloths

AND ULSTERS.

As immense stock of Presidents, Meltons, Matchless

Moore, Pilots, Oxford, and other Cloths.

CANADIAN AND ENGLISH

FLANNELS

AND

Heavy Woollens of every description.

Table Linens, Towellings, Handkerchiefs, Repp

&c.

A lot of Ladies' Ulsters very cheap. Dress and Man-

the Trimmings, Fringes.

INSPECTION SOLICITED AT WILMOT'S BUILD-

ING, QUEEN STREET.

P. McPEAKE.

Extra superior Black Broad Cloth, Pilots, Repp

and Hosiery, Fancy Coatings, Cashmere and Silk Ve-

lvet, West of England and Scotch Tweeds, Superior

Black Cashmeres, &c.

At the Custom Tailoring and Clothing is still con-

tinued at the old stand, in Edgecombe's Building. A full

Stock of Gent's Furnishing Goods always on hand.

P. McPEAKE.

Fredericton, Oct. 28.

The Intelligencer.

WHY AM I A PROTESTANT?

BY REV. J. B. MANS.

READ BEFORE THE WILMINGTON PREACHERS' MEETING.

I am a Protestant, for a number of reasons;

but chiefly:

1. Because Protestantism is the religion of

common sense. It rejects absurdity, no matter

by whom originated or proclaimed. It insists

that the law, regardless of the party or interest to

be served, should be denominated and opposed at

every cost. It accepts the results of enlightened

uniform experience, despite the dictum of pope,

prlate, priest, or demon; preferring to judge of

truth, doctrinal, practical, and experimental,

rather than yield a blind submission to human

assumption. Its creed is: "If any man will do

his will, he shall know of the doctrine, whether

it be of God, or whether I speak of myself." Here

is an appeal to common sense, which, according

to Burke, is the genius of mankind, that must

ultimately work the overthrow of Romanism as

surely as the winds roar and the waves break.

2. Protestantism is the religion of right

reason, and, on this account, may safely defy

"the gates of hell." It has little patience with

any assertion. The proof it must have. All

the authority and thought of the world, it believes

that a spiritual essence is visible to the

natural eye, and may be handled and eaten at

pleasure. No dogma of infallibility, however

conceived or promulgated, would be considered

a moment, even among its masses, to say nothing

of its cultural and thoughtful minds; nor, with

the open Declaration, would it assent to the

worship of relics, saints, or devils, though

"an angel from heaven" preached the duty.

Reason and Protestantism are in harmony with

each other, and both with Revelation, as well;

while Romanism is in deadly antagonism to all,

and, must therefore, inevitably perish.

3. Protestantism is the only hope of liberty,

which is forever incompatible with priestcraft.

They cannot be grown upon the same soil.

They are as incompatible as truth and error.

While Romanism is in deadly antagonism to all,

and, must therefore, inevitably perish.

4. Protestantism is the only hope of liberty,

which is forever incompatible with priestcraft.

They cannot be grown upon the same soil.

They are as incompatible as truth and error.

While Romanism is in deadly antagonism to all,

and, must therefore, inevitably perish.

5. Protestantism is the only hope of liberty,

which is forever incompatible with priestcraft.

They cannot be grown upon the same soil.

They are as incompatible as truth and error.

While Romanism is in deadly antagonism to all,

and, must therefore, inevitably perish.

6. Protestantism is the only hope of liberty,

which is forever incompatible with priestcraft.

They cannot be grown upon the same soil.

They are as incompatible as truth and error.

While Romanism is in deadly antagonism to all,

and, must therefore, inevitably perish.

7. Protestantism is the only hope of liberty,

which is forever incompatible with priestcraft.

They cannot be grown upon the same soil.

They are as incompatible as truth and error.

While Romanism is in deadly antagonism to all,

and, must therefore, inevitably perish.

8. Protestantism is the only hope of liberty,

which is forever incompatible with priestcraft.

They cannot be grown upon the same soil.

They are as incompatible as truth and error.

While Romanism is in deadly antagonism to all,

and, must therefore, inevitably perish.

9. Protestantism is the only hope of liberty,

which is forever incompatible with priestcraft.

They cannot be grown upon the same soil.

They are as incompatible as truth and error.

While Romanism is in deadly antagonism to all,

and, must therefore, inevitably perish.

you. Let the wise pause and reflect. "Choose

ye this day whom ye will serve."

6. Protestantism is the religion of strict

moral integrity. With it the use of improper

"means" never "sanctifies the end." Its motive

to right-doing is, that *doing right is right*. It

teaches that evil, done with good intent, is, on

that account, all the more evil, inasmuch as it is

an effort to make God a party to hypocrisy and

fraud. It affirms that sin is sin, no matter

under what circumstances, for what purpose, or

by whom committed. It holds unqualifiedly

the old dictum, that a "clean thing cannot

come out of an unclean one;" "an evil tree

cannot bring forth good fruit." "Make the

tree good," and there will be no question about

the fruit. Its quality will "appear upon all

men," especially those who take knowledge of

the fruit of the tree of righteousness. Other-

wise it shall be cast forth as a "branch to be

burned."

7. Protestantism is the religion of moral

purity. This is never the offspring of a licen-

tious or idolatrous worship. "The worship of

the Church of Rome," says Channing, "is di-

rected chiefly to the Virgin. She is worshipped

as the Virgin. The idea of this thing, which

is purity, chastity, and yet, under all

travellers deceive us, the country where she is

worshipped is disgraced by licentiousness beyond

all countries of the civilized world." Protes-

tantism believes the worship of the Virgin to be

idolatry, and, therefore, only moral and

spiritual devotion. It can never render the

deluded devotee "pure in heart;" yet only the

"pure in heart shall see God." Heart purity

must be sought and found in this life. It is not

secured "by works of righteousness which we

have done, but according to His mercy," who

saves "us by the washing of regeneration and

renewing of the Holy Ghost," which is "shed

on us abundantly through Jesus Christ our

Saviour." Romanism explains: "Believe in

and worship the Virgin, in order that you may

find peace and salvation." Protestantism de-

clares: "Whoever believeth on the Lord Jesus

Christ, with a heart unto righteousness, shall

be saved." The one offers the fires of pur-

gatory for our cleansing; the other the "precious

blood of Christ." Accept this and receive

peace, purity, and perfect fitness for the

eternal blessedness of heaven.

8. Protestantism is pre-eminently a spiritual

religion. One of its cardinal points is that

"God is a spirit," and as such must be spiri-

tually apprehended and worshipped. It does not

believe in the worship of images, nor, with

the open Declaration, would it assent to the

worship of relics, saints, or devils, though

"an angel from heaven" preached the duty.

Reason and Protestantism are in harmony with

each other, and both with Revelation, as well;

while Romanism is in deadly antagonism to all,

and, must therefore, inevitably perish.

9. Protestantism is the only hope of liberty,

which is forever incompatible with priestcraft.

They cannot be grown upon the same soil.

They are as incompatible as truth and error.

While Romanism is in deadly antagonism to all,

and, must therefore, inevitably perish.

10. Protestantism is the only hope of liberty,

which is forever incompatible with priestcraft.

They cannot be grown upon the same soil.

They are as incompatible as truth and error.

While Romanism is in deadly antagonism to all,

and, must therefore, inevitably perish.

11. Protestantism is the only hope of liberty,

which is forever incompatible with priestcraft.

They cannot be grown upon the same soil.

They are as incompatible as truth and error.

While Romanism is in deadly antagonism to all,

and, must therefore, inevitably perish.

12. Protestantism is the only hope of liberty,

which is forever incompatible with priestcraft.

It proscribes and limits the way of the sov-

ereign, the rule of the ruler, and the authority of

the master; commands the subjects to honor,

and the servants to obey, and promises the

blessing and protection of the Almighty to all

that walk by its rules.

It gives directions for weddings and burials.

It promises food and raiment, and limits the

use of both.

It points out a faithful and eternal guardian

to the departing husband and father; tells him

with whom to leave his fatherless children, and

in whom his widow is to trust, and promises a

father to the former and a husband to the latter.

It teaches a man how to set his house in

order, and how to make his will. It appoints a

downy for his wife, and entails the right of the

first-born, and shows how the younger branches

shall be left.

It defends the right of all, and reveals ven-

geances to every defaulter, over-reacher and

oppressor.

It is the first book, the best book, and the

oldest book in the world.

It contains the choicest matter, gives the best

instruction, affords the greatest pleasure and

satisfaction that ever was enjoyed.

It contains the best laws, most profound

mysteries that ever were penned; brings the

best of tidings, and affords the best of comforts

to the inquiring and disconsolate.

It exhibits life and immortality from ever-

lasting, and shows the way to glory.

It is a brief recapitulation of all that is past, and a cer-

tain prediction of all that is to come.

It settles all matters in debate, resolves all

doubts, and causes the mind and conscience of all

its readers.

It reveals the only living and true God, and

shows the way to Him, and sets out all other

gods, and describes the vanity of them and all

that trust in them. In short it is a book of laws,

to show right and wrong, a book of wisdom,

that condemns all folly and makes the foolish

wise, and a book of truth, that detects all lies and

confutes all errors; and a book of life, that

shows the way from everlasting death.

It is the most precious book in the world

—the most authentic, and the most entertaining

history that ever was published.

It contains the most ancient antiquities,

strange events, wonderful occurrences, heroic

deeds, and unparalleled wars.

It describes the celestial, terrestrial, and in-

fernal worlds, and the origin of the angelic

myriads, human tribes, and devilish legions.