

# The Religious Intelligencer.

AN EVANGELICAL FAMILY NEWSPAPER FOR NEW BRUNSWICK AND NOVA SCOTIA.

JOSEPH McLEOD,

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

[Editor and Proprietor.]

Vol. XV.—No. 10.

SAINT JOHN, NEW BRUNSWICK, FRIDAY, MARCH 6, 1868.

Whole No. 738.

NOVEMBER 26, 1867.

## ALBION HOUSE.

### SPECIAL NOTICE.

Cheap Goods for the Million.

## NEW GOODS,

Selling off at Cash Price.

BARGAINS WILL BE GIVEN.

## JOHN THOMAS

Will Sell off from date the whole of his present stock

## DRY GOODS,

In order to make room for early

## SPRING TRADE.

### THE STOCK

Comprises a large assortment of

## DRESS GOODS,

Winceys, Coburgs, Lustres,

Alpacas, Gingham,

## LINENS,

OSNABURGS and BED LICKS,

Grey and White Cottons,

## STRIPE SHIRTINGS,

Red, White & Grey Flannels,

## Blankets,

Blue and White Warps,

WITH A PORTION OF LAST YEAR'S

GOODS AT HALF PRICE.

As the prices will be Low there will

be no Accounts opened.

## JOHN THOMAS.

Fredericton, Dec. 5, 1867.

## SELLING OFF

AT

## COST PRICE.

AT

## SHERATON & CO.,

Queen Street, Fredericton,

ARE

## SELLING OFF

THEIR

## VALUABLE STOCK

OF

## DRY GOODS,

AT

## Cost Price,

For Cash only.

AT

## THE STOCK

Comprises

## A General Assortment,

Purchased principally for this

## SEASON'S TRADE.

Wholesale Buyers

Liberally dealt with for

## Cash or Approved Paper.

An inspection is respectfully solicited.

SHERATON & CO.,

Queen Street.

Fredericton, Nov 28, 1867.

## The Intelligencer.

### THE CHRISTIAN'S MISSION.

The world, doubtless, is better for the existence of the Church in it; it is this which preserves the world from destruction. "Ye are the salt of the earth." But the improvement of the world, as such is not the mission of the Church. The world is, and what are its prospects, may be learned from the Lord's intercession on behalf of His people. "I pray for them; I pray not for the world, but for them which thou hast given me; for they are thine."

These are solemn words, "I pray not for the world;" and it cannot be the mission of Christ's Church to improve and glorify that for which the Lord could not even pray. Of His Church He says, "They are not of the world, even as I am not of the world." And even so far as regards the benign influence which she should shed abroad her path, all is lost when she loses sight of her true place—the salt has lost its savor, and where-with shall it be salted?

The Lord says, "As thou hast sent me into the world, even so have I sent them into the world." His mission is here to glorify the Father in the world, but in separation from it; to gather the people out of it to His name, by the preaching of the Gospel. To a soul in fellowship with Jesus all other objects must become merely subservient to this. True, if we go through the world with its mind and in its footsteps, our whole path will be traced by spontaneous kindness, genial love—which would dry every tear and lighten every care; which unchained by ingratitude and unalienated by hatred, cheered on by the smile of God, would bless them that curse us, and do good to them that despitefully use and persecute us. But in all this we will never lose sight of the grand object—the glory of Jesus, in the salvation of sinners.

In the recorded instances of souls brought into fellowship with Jesus, it seemed to be the first instinctive impulse of a new nature to bring others to Him. Andrew straightway found Simon, and brought him to Jesus. Philip found Nathaniel, and said, "Come and see;" the woman of Samaria left her water-pot, and went to call the men of her city to see the Saviour she had found. After the Lord had sent the Spirit, the Church accepted this as her true mission, for which she sacrificed and endured everything—from which nothing could deter her. Fidelity to it brought upon her bloody persecution; and, when persecution had scattered them all abroad, "They that were scattered went everywhere, preaching the word." The lesson is most impressive, since that mission was to be prosecuted at the hazard of life itself.

The Church mistakes her mission when she undertakes to improve the world, which would have and persecute a faithful Church, instead of sharing its honors with her, as the price of her shame. In mistaking her aim, she loses her power, for all her true power is in One who can have no fellow with the world or its ways. It will be in vain that you set before you the course which the apostolic churches pursued, and resolve to imitate their activities, if, in the first place, you are not walking in fellowship with Christ, and if, in the next place, you have not Christ's aim in view. In order to either of these, the world must be given up. There must be no temporizing—no partial or temporary suspension of worldly relations and ways. Take the place of one who can say, "The world is crucified unto me, and I unto the world." It is Christ, or the world; and that decided, it will settle all the rest.

There are some earnest souls who, in legal bondage, are urged on in a round of religious activities, in the hope of thereby winning peace for their interest in Christ. Alas! beloved friends, and have you found that "severed from Him you can do nothing"? There may be zeal, but it is un-allowed; there may be activity, but it is the energy of the flesh, the results of which must all be God-dishonoring. A stream cannot rise higher than its fountain; and the most you can ever gain by it is self flattery and the applause of men. Pityable delusion! Paul, looking at the place of a witness for Christ, and the consequences of a testimony to the truth among them that are saved and them that perish, asks, "Who is sufficient for these things?" And who are you that you will presume to meddle with Christ's work, except in fellowship with Him, and as you can say, "Our sufficiency is of God?"

There are few of us, probably, who cannot sympathize with the perplexity and distress of young Christians, when they look upon the crowds of perishing men, and feel as though they ought to wear every one of them, and yet are held back by some sense of propriety, the fear of man, or in conscious insufficiency. They are driven by a tormenting sense of obligation, and if they yield to it, all they do is mechanical and lifeless; if they resist it, they are self-condemned and wretched. Dear friends, will you learn the blessedness of walking in fellowship with Jesus; looking to Him both for your opportunities, and the grace to improve them? Then you will need and dread no slave driver's whip. You will be delivered from the fear of man, and the care about self. You will wait for no shining gifts to display; no opportunity of distinction in a wide theatre of great achievements. He will make your opportunities, as He surprised Samaria's erring daughter at Jacob's well with His gracious words; found Matthew at the receipt of custom and called him; threw at the feet of the sinful woman at the supper-table the Pharisee, and spoke the word of life to a thief and murderer as they hung side by side on the cross. But then let Him make the opportunity; watch his eye, and not run unsest, or in your own strength.

A child of God in early life, who lived in the suburbs of a large city, to which she rode daily in the railroad cars, was painfully exercised in soul about her duty to the crowds of perishing men, who were her fellow-travellers. On the one hand, impelled to speak to every one of them of their guilt and danger; and, on the other hand, restrained by unadvised modesty and a fear that, by unbecoming forwardness, she might bring reproach upon the name of Him whom she desired to serve. Her sufferings on this account prepared her to be led into closer fellowship with the Lord, and she was taught to place herself in His hands, to walk in Him, looking for the opportunity as well as the strength for service. On the first morning after she had been led to the blessed resting place, she went out with a heart unburdened and free, rejoicing in the Lord, and looking up to know

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