

The Religious Intelligencer.

AN EVANGELICAL FAMILY NEWSPAPER FOR NEW BRUNSWICK AND NOVA SCOTIA.

JOSEPH McLEOD, J.

"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.

SHERATON & CO.,

Queen Street, Fredericton,

ARE

SELLING OFF

THEIR

VALUABLE STOCK

OF

DRY GOODS,

AT

Cost Price,

For Cash only.

THE STOCK

Comprises

A General Assortment,

Purchased principally for this

SEASON'S TRADE.

Wholesale Buyers

Liberal 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. What 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 these 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 as regards the benign influence which she should shed around 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 His mind and in His footsteps, our whole path will be traced by spontaneous kindness, genial love—which would dry every tear and lighten every care; which unchilled 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 Nathanael, 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 hate 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 His 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 to a round of religious activities, in the hope of thereby winning peace for distracted hearts, and gaining an assurance of their interest in Christ. Alas! beloved friends, and have you not found that "severed from Him you have nothing?" There may be zeal, but it is unhalloved; there may be activity, but in 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. Fitting 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 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 warn 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, when 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 of 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 unseem, 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 unbecoming modesty and a fear that, by speaking freely to the recipients of her reproach, she would become 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

what He would have her to do. The car she entered was already over-crowded, but soon she observed a woman beckoning to her, and removing some bundles from a seat by her side. When they were seated together, the woman, seeking sympathy as well as information about her journey, said that she had been summoned to a distant part of the country, to attend a sister on her death-bed. "Is your sister prepared to die?" asked our young friend. "Oh!" said the woman, "I wish I were as well prepared as she has been for many years." "Are you not a Christian then?" The woman looked earnestly in the face of the questioner, as if to determine the motive with which the question had been asked; and then began to tell, with much emotion, how a letter from the dying sister had been the means of awakening her to a sense of her condition as a sinner, and of the agony she had endured for some weeks, while she knew no Christian to whom she could unshame her trouble. The opportunity had been given, and the message was not withheld, which was a word of power. "I believe that the Lord Himself sent you to me," was the conclusion of the grateful and relieved sinner as they parted. And that was precisely the conclusion of the young believer, who found, in the very outset of a new course of service, that it is no vain thing to wait upon Him. Believer, you may have the same proof of His faithfulness at every step of your course. Here was a heart prepared to hear the message; here also one prepared to bear the message; and that one of the last places men would have chosen. Was it a chance meeting? No more than it was by chance that the woman came at that very time to Jacob's well; or that Jesus met Saul of Tarsus on the way to Damascus. But, O believer! how blessed it is to go thus quietly with your hand in His, not driven, but led to the place of service, knowing all the while that the work is not yours, but His—who worketh in you, both to will and to do."

JACOB'S WELL, OR JOSEPH BECAME A GREAT BLESSING TO EPHRAIM, AND AFTERWARDS TO THE WHOLE LAND OF EGYPT.

Joseph is now in comfortable circumstances. A tide of success flows in upon him; every thing that he did prospered; and a brilliant prospect opened before him. No doubt he often thought of the vale of Hebron, and the loving father whom he had left there; but in the land of strangers his father's God had been with him, and he felt happy.

But life is a mixed state, joys and sorrows, smiles and tears, sunshine and clouds, are strangely mingled together. In the day of our brightest prosperity we may prepare for a day of adversity. A dungeon is awaiting Joseph. His faith in God is yet to be more severely tried. The wife of his master is a profligate woman, one who urged him into "the way to hell." We know something of the low state of morality among these Pagan nations, sunk in gross darkness; and as this woman was ignorant of the true God, an idolater, a worshipper of animals and loathsome insects, we do not wonder at her degradation. But we tremble for the young man. Will he remember God? Will his religion sustain him in this fiery trial? There are few forms of temptation more dangerous to young men than that of sensuality; and none, if yielded to, that will prove so ruinous to soul and body for time and eternity. Joseph stands, as it were, upon the brink of a fearful peril, and the welfare of his whole future is suspended upon the decision of a moment.

His situation reminds us of what occurred near Niagara Falls some years ago. A steamboat started from Buffalo with some hundreds of persons on board for the falls. The nearest point that it was safe for the boat to approach the great cataract was Chippewa Creek, about ten miles above it, on the Canada side. The excursionists spent a very happy day in visiting the scenes round the falls, and toward night got on board the boat to return to their home. By some mismanagement on the part of the engineer, a sufficient quantity of steam had not been generated, and when the boat passed out of the creek, and encountered the rapid current of the river, instead of going forward she began slowly to drift back toward the awful cataract.

All was now wild consternation on board. The roar of the falls could be heard in the distance, and the remorseless river was drawing them on to their doom. At length a happy thought entered the mind of the engineer. He took the oil that was on board for lubricating the machinery, and threw it into the furnace. The flames blazed up with intense heat, more steam was speedily the result, and then came a struggle between the boat and the sweep of the mighty river. The result is watched with almost breathless anxiety by the hundreds whose lives depend upon the issue; but soon they see by the objects upon the shore that time she strikes calmer water, and when in a short space she has passed, a shout of joy ascends from every breast. An old gray-haired man lifted his hat, and said, "The Lord has delivered us. Let us pray." And the multitude knelt down upon the deck, while the voice of their thanksgiving went up to God along with the voice of the mighty falls.

To a worse danger than this was Joseph exposed; and when we see the calm look that he casts to heaven for help, and instead of the fires of unholiness burning in his eye, we see there a fixed resolve to do right, we rejoice in deepest sympathy with that right; and when he gives utterance to the noble sentiment, "How can I do this great wickedness, and sin against God?" we cannot doubt that a youth so well begun will be crowned with a useful and honored close.—*Am. Paper.*

INCIDENTS OF PRAYER.

BY MRS. M. L. BAYNE.

"The child of many prayers"—the words were waited to me from a couple of persons who passed, and were part of a disjointed sentence. Who was it whose life was so tenderly cared for and guarded? I had had those prayers been only vain breath? I would never know; but I thought then of many whose lives are hedged about with such precious influences, and who go calmly and carelessly on while hearts are agonized in their behalf.

We had in our family many years ago a very dull servant. Her dullness, which was the result of a neglected childhood and enfeebled constitution, I called stupidity, and took but little pains or patience to teach her. At last, after a day or more than usual her room for that purpose; her door was ajar, and she was on her knees at prayer. She was praying aloud, and asking for heaven's choicest blessing on "the little baby that loved her." This was the youngest of our family, and her especial pet. I could not dismiss her; and I never possessed a better servant or a truer friend than she afterwards proved to be.

The "little baby that loved her" has long been a dweller where prayers are heard and answered. A soldier of the North lay dying in a Southern hospital. When the chaplain asked him if he was willing to die, he said, "Yes! my mother is praying for me."

"But can you pray for yourself?"

"Oh, yes; mother taught me to pray when I was a little child."

When sight and sound were almost gone from him, he murmured faintly:

"Tell mother I know she was praying for me," and so passed into the eternal world.

A young friend of my school days—a wild, thoughtless young girl, who boarded in a family of the principal, was in the habit of retiring to a unused front room to study. This she was accustomed to do in the early morning hour, before breakfast, but as the winter mornings became shorter, she changed the hour and was surprised by the entrance of the principal's aged mother, who requested the use of the room alone. My friend was annoyed at the interruption, and the next morning concealed herself in the folds of the window curtains, where she could study undisturbed. Again the old lady visited the room, and supposing herself to be alone, engaged in earnest, audible prayer, and my friend heard her name coupled with a petition in her behalf as for one out of the fold and in great spiritual danger. That prayer was never forgotten. That very winter the thoughtless girl became a sincere Christian, and dates the moment of her conversion from the time she heard it.

There is something very effective and touching

in the prayer of a little child; the attitude of once so innocent and penitential, the complete faith in God's power to answer prayer and forgive sins. We have such a little one in our family who was accustomed to name every member of the family in her little petitions. But she wearieth of that and asked if she might not say it, "my very own way." And she did. "God bless everybody," was the little child's comprehensive prayer. Why can't we give as largely of our affections, our faith, and believe as children do! Truly, "of such is the Kingdom."

"The prayer-meeting is the very threshold of heaven. In that atmosphere, rich with devotional feeling and spiritual emotion, we cast aside our crosses to view for awhile our crowns. We leave all the cares and vexations of the world without, to walk a little ways in the pathway of glory that leads to the Father. What a pity that we cannot live such a life daily; make all our works prayers to be received for us. Oh the pitiful world that we grasp and cling to until it pierces us with its broken promises, and we are fain to go to Christ for healing. The world that never yet was a satisfactory portion. We want the strong patency of prayer to meet its temptations, and conquer them. It will help us in our business relations, in social intercourse, in Christian example. Without it we are helplessly adrift on a shoreless sea.

"Prayer is the Christian's vital breath, The Christian's native air; His watchword at the gates of death— He enters heaven with prayer."

"In prayer on earth the saints are one; They're one in word and mind, With both the Father and the Son Sweet fellowship they find."

"O thou, by whom we come to God, The life, the truth, the way, The path of prayer through all our road— Lord, teach us how to pray."

THE OFFENSIVE PLATE.

The following letter, which comes to us from the Home Mission Rooms, is a spicy report of brother Little's aversion to certain things, and the logic which was applied at neighbor Sabins' table:

"I have in my church a member who cannot 'hear sound words,' or words that have in them the sound of benevolence. I really think the presence of an Agent is more offensive to him than the presence of a Sabbath-breaker or a profane swearer.

It was because of his determined opposition to all 'subscription papers,' 'contribution plates,' &c., that I failed to send you anything for Home Missions during my first year of labor here as your Missionary.

You will never know how mortified I was all the year, to be sending my Reports and receiving your drafts for my support, and not a single expression of appreciation from my people in the form of a contribution to your treasury. They were willing to do, but they were all afraid of brother Little. At the beginning of the present year, I told them plainly that I could no longer receive support from you unless they would do more for themselves, and make a quarterly contribution to your treasury. Some said that would be too often. I replied that would be making up lost time, as we did nothing last year. Others said we should drive brother Little away if we went to talking about money, or passed the plates for a collection. I replied that I did not wish to drive any one away, but if brother Little would leave them if they passed the plate, and their pastor and the Home Mission Society would leave them if they did not pass it, they had only to choose between the two. I had asked God's forgiveness, and now I asked theirs, that I had labored with them for a whole year, while they did only the praying and let the Home Mission Society do the giving. If I remained longer, it must be with the express understanding that their prayers and their alms were to go 'up together before God.' It was accordingly agreed that the plate should be passed on every Lord's-day, to receive the offerings of those who had it in the heart to give. Brother Little was not present, but he soon heard of the decision of the church, and was loud in condemning it. He stopped me in the street to condemn it, and to warn me of the consequences. He said, 'The man who put a plate under his nose on the Sabbath insulted him and desecrated the holy day.' The Sabbath came, and the church and congregation had assembled. 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