

The Religious Intelligencer.

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. XX.—No. 50.

SAINT JOHN, NEW BRUNSWICK, FRIDAY, DECEMBER 12, 1873.

Whole No. 1038.

NEW GOODS

FOR

Fall and Winter.

Thomas Logan,

FREDERICTON,

HAS now Opened a large and well assorted Stock of

Dry Goods,

SUITABLE to the wants of Purchasers, which he offers at such prices as will defy competition.

DRESS GOODS, SHAWLS,

Flannels, Blankets, Tweeds,

COTTONS, PRINTS, OSNABURGS,

and every description of

COTTON AND WOOLLEN GOODS.

Carpetings

AND DAMASKS CURTAIN.

Ladies' Furs

In MINK,

ERMINE,

GREBE,

FITCH.

ALASKA ELLINK,

MUSQUASH, &c.

A FEW PAIRS OF

Men's Fur Gloves.

Good Goods and Fair Prices.

Fredericton, October 1873.

ALBION HOUSE,

FREDERICTON, N. B.

SEPTEMBER 19th, 1873.

NEW FALL GOODS

Per Steamships "LADY DARLING," "SIDON-

IAN," "AUSTRIAN," and "ISMAILIA."

MILLER & EDGEcombe,

BEG to announce that they have received by the above Steamships a large Importation of

STAPLE AND FANCY

Dry Goods,

For the Fall and Winter Trade. Now ready for Inspection:

DRESS GOODS,

Shawls,

Cloth Jackets,

Fur Hats,

and Collars, &c.

PRINTS,

Tweeds,

Grey & White Cottons,

Felt Skirts,

Yarns, &c.

CAMP BLANKETING.

Grey & White Blankets,

BLACK GOODS.

ALPACAS,

QUILTS,

MERINOS,

GRAPE CLOTHS,

PERSIAN CORDS,

SATEEN CLOTH, &c.

All at our usual Low Prices.

Balance of STOCK by following Steamers.

MILLER & EDGEcombe,

Fredericton, Oct 3, 1873.

The Intelligencer.

ATTENTION!
NEW SUBSCRIBERS WANTED.

INTERESTING TO CANTASSERS!

As intimated in previous issues we are anxious to commence the year with an increase of subscribers. As we cannot send out agents for the express purpose of canvassing, we have to look to our present readers to aid us all they can to secure new names for our list. Many of them have for years advocated the claims of the INTELLIGENCER, and with success too. To them we are indebted for many names now on our list of subscribers. Without fee or reward they have worked. For their disinterested service they now and always will have our heartiest thanks. We want their service again. We want it now. And we have concluded to offer premiums to all who will secure new subscribers.

Arrangements have been made by which we are able to offer the following as premiums to those who will work to receive new subscribers. The price following each is the regular sale price. Photograph of the late Rev. E. McLeod, 75 cents; Psalmody, 85 cents and \$1.00; History of Freewill Baptists, \$1.50; Map of Palestine, \$1.50; A cabinet dictionary of the English language, \$1.50; Beecher's lectures on preaching (2 vols.), \$1.25 a volume; Chase's Book of Receipts, 60 cents; Cruden's Concordance, \$1.25; Talmage's Sermons, \$2.00; Life of David Marks, \$1.50; Muller's life of Trust (latest edition brought down to date) \$1.75; Death bed scenes \$1.75; Butler's Theology, \$2.00; Butler's Commentary (2 vols.) \$2.00 a volume; Ocean to Ocean, by Rev. G. M. Grant, \$2.00; Scenes and Incidents in the life of Paul, by Albert Barnes, \$2.25; History of Christianity, by Abbot, \$2.25; Clark's Commentary on the New Testament, \$3.00; New Cyclopaedia of Pious Illustrations, \$5.00; Cyclopaedia of Religious Knowledge, \$6.00; Robert Hall's complete works (4 vols.), \$2.00 a volume; Bible (suitable for pulpit or family), \$6.00, \$8.00 and \$12.00; Sabbath School Libraries, \$10.00, \$15.00, \$20.00 and \$25.00; "The Common Sense Sewing Machine," with table, \$25.00, without table, \$15.00; Silver-plated tea spoons, \$3.75 and \$4.25 a dozen; Silver-plated table spoons, \$8.50 and \$9.50 a dozen; Knitting Machine, \$30.00.

Any or all of the above premiums will be given on the following conditions:

1st. Any person sending One new subscriber will receive a large size photograph of the late Rev. E. McLeod. (As the number of pictures now to be had is limited, those wishing should send at once.)

2d. Any person sending Three new subscribers will receive any of the above named to the value of \$1.50.

3d. Any person sending Five new subscribers will receive any of the above named to the amount of \$2.50.

4th. Any person sending Eight new subscribers will receive any of the above named to the amount of \$4.00.

5th. Any person sending Ten new subscribers will receive any of the above to the amount of \$5.00.

6th. Any person sending Twelve new subscribers will receive any of the above to the amount of \$6.00.

7th. Any person sending Fifteen new subscribers will receive any of the above named to the amount of \$8.00.

8th. Any person sending Twenty new subscribers will receive any of the above named to the amount of \$10.00.

9th. Any person sending Twenty-five new subscribers will receive any of the above named to the amount of \$13.00.

10th. Any person sending Thirty new subscribers will receive any of the above named to the amount of \$16.00.

11th. Any person sending Forty new subscribers will receive any of the above named to the amount of \$21.00.

12th. Any person sending Fifty new subscribers will receive any of the above named to the amount of \$27.00.

13th. Any person sending Sixty new subscribers will receive any of the above to the amount of \$32.00.

14th. Any person sending Seventy new subscribers will receive any of the above to the amount of \$37.00.

15th. Any person sending Eighty new subscribers will receive any of the above to the amount of \$42.00.

16th. Any person sending Ninety new subscribers will receive any of the above to the amount of \$47.00.

17th. Any person sending One Hundred new subscribers will receive any of the above to the amount of \$55.00.

To secure premiums the lists sent must be made up of new names—those not now on our books.

In every case the cash must be sent with the names, \$2.00 for each subscriber.

It is not required that the names comprising a club be all of persons whose papers shall go to a single office. We do not care where they are got. Neither is it required that the name of any club be all sent in at one time. Of course it would be better for both the club-getter and us, that they should be in as early as can be; and we are anxious to have as many as possible in by the 1st of January; but club-getters shall receive credit for all the names sent in up to first of March next, and will be entitled to premiums accordingly.

It is likely that we shall add other books, &c., to the above list. In the meantime we want our friends to go to work, and they will receive full value for all the service done. The books named are all of them good, such as would be profitable to any person. The chief of them, however, are especially suited to ministers and Sabbath School workers. We are able to offer them on

such liberal terms, because arranging for a large quantity we can purchase cheaper than otherwise. Is it too much to expect a large number of new subscribers? There are many communities where only two or three copies now go, that ought to take twenty, thirty, or more. These may be supplied if judiciously canvassed. There are hundreds of families in New Brunswick and Nova Scotia that only need the matter brought to their attention, and they will subscribe. Friends of the INTELLIGENCER, one and all—we have now an opportunity to do the paper good service, and at the same time to secure for yourselves valuable premiums in books, &c. From whom shall we hear first? Let all go to work at once.

SO SHINE.

BY REV. WM. M. TAYLOR.

When Jesus says, "Let your light shine," he means that we should get quit of that undue reserve by which multitudes are characterized, and which keeps their real character from being as powerful an influence for good as otherwise it might have been. In the winter evening, there may be a cheerful light within the chamber, and everything there may be delightful; but if the window be heavily curtained, or if the shutters be entirely closed, none of that inner radiance will find its way into the dreary night without. So there are many believers in the Lord Jesus, who have peace and joy within their hearts, but who are, besides, afflicted with such a constitutional reserve, that they rarely let out the lustre of their happiness, or speak with others of their spiritual experience.

I know, indeed, that there is a way of talking about these things, which is sickening in the extreme, as, for example, when one indulges in the Pharisaic cant, and of course, it is not for that that I am pleading now. I wish rather to impress upon those who are humble and sincere followers of the Lord, that it is their duty to overcome their shrinking timidity, and break through their habitual reserve, so that others may be benefited by their revelations of themselves. Raise the blind a little, so that some of the light which is irradiating you within, may find its way without, to be a guide and a joy to those around you. If you would only make yourselves known to others as you do to your intimate friends, how much more light, and gladness, and love you would throw around you! How many burdened consciences might the knowledge of your experience relieve! How many desponding spirits might the sight of your gladness enliven! How many drooping hearts might the perception of your vigor revive! Nay, sometimes, you may yourself be benefited by the discovery of a Christian brother, whom but for your communicativeness you had never known.

When the English minstrel went to seek for his master of the Lion-heart, he played every where the monarch's favorite tune, and was at length rewarded by hearing its notes sent back to him from the prison in which Richard was confined. In like manner, if wherever you go, you sound out the music of Christian experience, other hearts will answer to the melody, and your joy will be redoubled. I heard a friend, some years ago, who was being over the Sabbath at a hotel for which he was far from any church, he went about all day miserable, having little fellowship with God and none at all with those around him, who seemed to be as uncomfortable as he was himself. But toward evening, a young clergyman went timidly up to the piano and began to play some familiar hymn tunes. Immediately the parlor began to fill, and the guests joined in the singing, and the discovery was made that a large number of Christians were there, and the remaining hours were spent in sweet communion. Here was a whole company, each of whom was hungering for fellowship, yet unwilling himself to sound the note which might indicate his real position. Each had the light within, but the blind was down, and the shutters were closed, and so the rest saw nothing of it. For your own sakes, then, as well as for the sake of others, get rid of your reserve, and "let your light shine."

But in the command which Jesus gave, there is an important qualification. He says, "Let your light shine before men, that they may see your good works and glorify your Father which is in heaven." What an emphasis there is on that *so*. It implies that everything should be removed that would tend to suggest ourselves rather than Jehovah to those who look upon our light. For we think there should be no inconsistencies in our own lives. The visitor to a lighthouse is struck with the perfect cleanliness of everything about the lantern or lens. There must be nothing there to interrupt the egress of the rays. So in us, there should be nothing of evil to draw away men's eyes from the light, and make them think of our imperfections. That there is a light in us at all, makes it all the more imperative that we should keep ourselves pure. You may have a window all covered with dust, and spun over with cobwebs, and the passer by in the darkness will take no note of its uncleanness. But so soon as you put a light behind it, you thereby reveal its filthiness to every beholder. In the same way the evil deeds of open and avowed unbelievers are taken no notice of by the world, for there is no light behind them. But so soon as we become connected with Christ and his Church, the light that is within him is sure to make manifest his inconsistencies to all around. Other men "may steal a cow, but he must not look over the hedge;" other men may indulge in explosions of temper, or may manifest the grossest selfishness, or may be just a little too keen in business, and nobody says a word about it; but if a Christian should do any of these things, then even the world itself is down upon him; and not only his own character suffers, but the reputation of the gospel suffers along with him. Hence the very fact that we have the light, ought to make us extremely vigilant to keep ourselves from defilement. One dead fly will mar the odor of the whole pot of ointment, one inconsistency will make all our good to be evil spoken of; and so men, instead of thinking of the light, will have their attention directed

only to the imperfections which the light reveals.

Once again let it be noted, that the purpose of letting our light shine, is that *God*, not *ourselves*, may be glorified. In looking at a painted window, we think more of the artist and his picture, than of the light, and there are many who put such devices on the window, through which the light of their character shines, that no one beholding it is ever moved to think of God. The best window is that which transmits the light most perfectly; and that is the noblest character which shows the work of Christ. I know a painter, whose works consisted mainly of portraits of himself, taken in different costumes; and one of England's most famous poets, produced a series of writings, in which his moody, misanthropic self was ever the central figure. So there are men, who while letting their light shine, contrive always to paint themselves upon the glass. They are forever speaking of themselves. They tell of the many meetings they have addressed, and of the great amount of good they have done. The first personal pronoun is a favorite with them. Their song, like that of the cuckoo, is an everlasting repetition of their own name; and the listener is wearied with its iteration.

Not so let it be with us. Let Christ be all and in all. Let us hide ourselves behind him. Let us be content to decrease, if only he may increase. Let the spirit of Paul animate us when he says, "according to my earnest expectation and my hope that as always, so now also Christ shall be magnified in my body, whether it be by life or death." Let our song be like that of the skylark, as he rises with dewy breast from his morning couch, singing as he soars, until unseen in the deep blue above, he rains a shower of melody on the listening earth. It matters not, though we ourselves be unseen if but the light be visible, for we are fulfilling the command, "Let your light so shine before men, that they may see your good works and glorify your Father which is in heaven."

Every family should have a good religious paper. The INTELLIGENCER is acknowledged to be second to none of its class in the Maritime Provinces.

WHY DON'T THE WOMEN PRAY?

I do not mean at home. There, all feel their ever-active spirit of prayer, and its influence of peace and love; and we thank them every one, for the continual supplication that fought mightily with us when we left those homes for the camp and the battlefield.

They have done so much for us that with our deep appreciation comes a larger demand. We want and need the women's voices in the church prayer-meetings—those weekly feignings of the Christian so much depend.

In a town that I know, one of many, the minister looks around with dismay if he misses one of his deacons at the evening meeting, and with terror if two are absent; thinking how he can interest his hearers through the accustomed hour and a half, and abandoning with a sigh all hopes of being himself benefitted. The hour arrives. He rises and offers a prayer—perhaps a longer one than he would have thought best if he had not a remembrance and foreboding to keep him speaking. He reads a long hymn, which is sung to a slow tune; then he announces his subject, and proceeds. He says all that he has to say; but that will never do. He is tired; but he talks for a quarter of an hour longer, and that extra quarter wears him out, and puts his hearers to sleep. At last he stops, and says, "There is now opportunity for remarks or prayer." This is followed by a long silence.

As it appears that the opportunity may be interminable, Mr. A. reads a hymn, and that is sung. Then he says, "Let the time be improved, brethren." Silence, broken by a light rustling, as the people turn their heads to look for a missing deacon.

At last a good man rises, and a slight smile appears on many faces. Every one knows by heart the singular applications of Scripture, the ludicrously incorrect quotations, the trite petitions, to which they now patiently and wearily listen. After him come, at long intervals, two others, with exhortations. Their remarks are perfectly true, but they have no living fire. Not one word thrills the hearers, who have heard the same every week for years. Then a longer silence than ever.

"Has no one a word to say to us?" asks the worn-looking Mr. A.

Every one knows the answers; for all that ever do speak have spoken. The pastor rises slowly, he knows that he must fill up that remaining time; his remarks and the prayer with which he concludes are full of sorrow that religion is declining, "that the ways of Zion languish," that few "come up to the help of the Lord," and he dismisses the people a little before the regular hour, and goes home worn out and disappointed.

And this is the "church-meeting for conference and prayer." Their minister has done them all the good in his power, but he ought to have received from them, and they from each other, encouragement and support; and they have done nothing. The few who have tried were not able to help and to strengthen the waiting hearts; the rest were silent.

Is this an exaggeration? How many ministers feel their hearts sink within them when the one or two church members who can really profit the rest are absent; and how many hearers listen with utter weariness to the habitual remarks of some stupid good man.

Now, all this need not be. The women go men to assist the pastor and edify the church, while the Lord has been raising them up for the work, by every incident of their lives; but they know it not.

In many of our country prayer-meetings, the intellect and spirituality are mostly on that side of the vestry where sit *heavenly* only, who think it very strange that Bro. C. does not feel it his duty to speak; but, if the women of the church are better qualified to interest and improve the hearers than the men are, is not so much room for their duty to speak?

But the prayers are the most important part of these meetings; and most men who

"don't believe in women's talking in meeting" know in their hearts that their wives' prayers are better than their own. Ah! if the women would pray in our meetings, the Lord would not hear so many vain repetitions, or so many prayers offered from a sense, not of the joy and blessing of prayer, but of a duty to occupy the time; the pastor would gain something, and go home encouraged and hopeful, and his sermons would come nearer to the hearts of the people, and the whole church would grow in grace, and in the knowledge of our Saviour, Jesus Christ.

E. E. N.

The INTELLIGENCER ought to go into every Free Baptist family in the Provinces.

HOW TO PROMOTE PEACE IN A FAMILY.

1. Remember that you will be likely to be crossed every day, so prepare for it.
2. Everybody in the house has an evil nature as well as ourselves, and therefore we are not to expect too much.
3. To learn the different temper and disposition of each individual.
4. To look on each member of the family as one for whom we should have a care.
5. When any good happens to any one to rejoice at it.
6. When inclined to give an angry answer, to "overcome evil with good."
7. If from sickness, pain or infirmity we feel irritable, to keep a very strict watch over ourselves.
8. To observe when others are so suffering, to drop a word of kindness and sympathy suited to them.
9. To watch for little annoyances out of the way.
10. To take a cheerful view of everything, of the weather and encourage hope.
11. To speak kindly of the servants—to praise them for little things when you can.
12. In all little pleasures which may occur, to put self last.
13. To try for "the soft answer which turneth away wrath."
14. When we have been pained by an unkind word or deed, to ask ourselves: "Have I not often done the same and been forgiven?"
15. In conversation not to exalt ourselves, but to bring others forward.
16. To be very gentle with the young ones, and treat them with respect.
17. Never to judge one another harshly, but to attribute a good motive when we can.

The ministers have superior opportunities of canvassing successfully for the INTELLIGENCER. As to benefit the people is their work they ought to try to introduce the paper into every family.

COURAGE IN EVERY-DAY LIFE.

"Moral Courage" was printed in large letters and put as the caption of the following items, and placed in a conspicuous place on the door of a systematic merchant in New York for a constant reference:

Have the courage to discharge a debt while you have the money in your pocket.

Have the courage to speak your mind when it is necessary that you should do so, and hold your tongue when it is prudent that you should do so.

Have the courage to speak to a friend in a "seedy" coat, even though you are in company with a rich one, and richly attired.

Have the courage to own you are poor, and thus disarm poverty of its sharpest sting.

Have the courage to tell a man why you refuse to credit him.

Have the courage to tell a man why you will not lend him money.

Have the courage to tell the most agreeable acquaintance you have when you are convinced that he lacks principle; a friend should bear with a friend's infirmities, but not with his vices.

Have the courage to show your respect for honesty, in whatever guise it appears, and your contempt for dishonesty and duplicity by whomsoever exhibited.

Have the courage to wear your old clothes until you can pay for new ones.

Have the courage to prefer comfort and propriety to fashion, in all things.

Have the courage to acknowledge your ignorance, rather than to seek for knowledge under false pretences.

Have the courage, in providing an entertainment for your friends, not to exceed your means.

Have the courage to insure the property in your possession, and thereby pay your debts in full.

Have the courage to obey your Maker at the risk of being ridiculed by man.

Now is the time to subscribe. \$2.00 pays for a new subscriber up to January 1st, 1875.

PRESENT DUTY.

The way to make easy times is as clear as daylight.

Let every man or woman who owes money pay it at once, if it is possible.

Be willing to make a sacrifice in order to meet promptly all your engagements.

Stop grumbling at the faults or mistakes of others, and attend faithfully to your own affairs.

Deal fairly, leniently, and cheerfully with all persons who owe you or are in pecuniary trouble.

If you are out of debt thank the Lord; and then go round among your friends, and enemies too if you have them, and render them all the assistance in your power.

Don't hoard your money; but loan it or use it to relieve the needy, on the same principle as you would give bread to the needy in a day of famine.

Do what you can in every way to relieve pecuniary distress, to check the current of financial embarrassment and restore public confidence.

If you are a bank officer or director, don't be cross a minute. Smile, as a Christian duty, from morning till night. Give an encouraging

word, if possible, to all, and by all means strain every nerve to help all who need it.—Independent.

A year's reading of the INTELLIGENCER cannot fail of doing the readers good. Subscribe for it. Thanks to those friends who have so long interested themselves to increase this paper's circulation. We have reason to expect their continued efforts in its behalf.

THE VALUE OF A RELIGIOUS NEWSPAPER.

The *Weekly Review*, in soliciting the assistance of its readers for promoting its circulation, makes some very suggestive remarks concerning the value of a religious newspaper. Take the newspaper now in your hand, which costs eighteen shillings per annum [the price of the INTELLIGENCER is \$2.00], and see if there be not a standard of value which will show up the amazing cheapness of the article. There are forty columns on an average filled up with reading matter, after deducting the necessary space for advertising. About one-half of this reading matter consists of carefully-made selections from what is already in print somewhere, but not generally accessible. We mention this as an item in its value. The very selection of a paragraph, an article, or an item of news is a guarantee that it is at least worth reading. Some reason must exist to others that have been passed by. However perfectly this department may be managed, every selection of an article has at least to be read and pronounced upon. In fact the selections in any judicious paper embrace the richest thoughts of the ripest minds in all ages, and the experience of the best men. These little paragraphs, which seem to have been chosen only to fill just so many inches of space, often condense the most important facts and truths. Let the reader examine the successive issues of his newspaper, and he will wonder at the range which it takes over the whole domain of productive thought. Here will be a brief exposition of some important principle; there some archaeological discovery; here a happy contribution on some great truth; now a strong polemic against infidelity and error; then an encouraging article on the progress and triumph of our faith. But it is useless to particularise, since the largest enumeration would fail to be exhaustive. We are amazed to discover how the newspaper brings the whole world of science and philosophy under contribution to advance the knowledge and promote the interests of the reader.

We admit that much of this is hastily written. Grant in all its pathos the melancholy complaint of poor Hugh Miller about "the shavings of his mind rolling off dry and crisp upon the floor." After we have made the largest reduction which even a capacious criticism may propose, there is a priceless value in the matter in the newspaper which we cannot estimate. We shall often find the best thoughts of living men, carefully considered, and used by them in other and larger forms, but all the better for being compressed into the terse expressions which a newspaper demands. Often there are discussed those profound principles which underlie the activity and life of the age to which we belong, and we are thus brought into sympathy with the ideas which are ruling the world.

We make a great mistake if we throw aside our paper after a hurried glance at its contents. That family which receives not its weekly newspaper misses the cheapest and most efficient educational instrument that can be found. Our deep conviction is that a good newspaper is the cheapest and best vehicle for disseminating truth that human wisdom has devised. We are only beginning to discover in this country the power for good or evil possessed by the press. It has a distinct function from that exercised by the pulpit, and might be used as a mighty power for good.

Any one can secure first rate premiums, and any number of them, by canvassing for the INTELLIGENCER.

RANDOM READINGS.

HOLINESS.—At one of the ragged schools in Ireland a clergyman asked the question, "What is holiness?" A pupil in dirty, tattered rags, jumped up and said: "Plaze, yer reverence, it is to be clean inside."

The volume of this paper, commencing on January 1st next, will be over one-fourth larger than at present.

AN INFIDEL wishing to give a reading lesson to two little children, wrote the words, "God is nowhere." The child read it, "God is now here." The child's wisdom was greater than the infidel's folly.

Do your neighbour good by inducing him to subscribe for the INTELLIGENCER.

TRUE COMFORT.—Nothing can be very ill with us when all is well within; we are not hurt till our souls are hurt. If the soul itself be out of tune, outward things will do us no more good than a fair shoe to a gouty foot.

Pastors may help their hearers to be more appreciative by getting them to subscribe for and read the INTELLIGENCER.

"OUT OF SIGHT, OUT OF MIND." You cannot fix a person's attention to listen or think about heaven who is all absorbed in the world. A world out of sight is all visionary to him.—This tangibility of earth suits the earthly best. We must use the means to become heavenly minded.

The Free Baptist Conference has for a number of years passed an annual vote of approval of the INTELLIGENCER. Give your vote a practical turn brethren, by helping to increase the number of its subscribers.

TWAS AN UNHAPPY DIVISION that has been made between faith and works. Though in my intellect I may divide them, just as in the candle I know there is both light and heat, but yet put out the candle, and they are both gone; one remains not with the other; so it is betwixt faith and works.—John Selden.

No other paper tells anything of what is being done through the instrumentality of Free Baptists. Hence those who care to know anything of such work should take the INTE