

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. 51.

SAINT JOHN, NEW BRUNSWICK, FRIDAY, DECEMBER 19, 1873.

Whole No. 1039.

ALBION HOUSE,

FREDERICTON, N. B.

SEPTEMBER 19th, 1873.

NEW FALL GOODS

Per Steamships "LADY DARLING," "SIDONIAN," "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, **PRINTS,**
Shawls, **Tweeds,**
Cloth Jackets, **Grey & White Cottons,**
Fur Muffs, **Felt Skirts,**
and Collars, &c. **Yarns, &c.**

CAMP BLANKETING.

Grey & White Blankets,
BLACK GOODS.

ALPACAS,
QUILTS,
MERINOS,

CRAPPE CLOTHS,

PERSIAN CORDS,

SATEEN CLOTH, &c.

All at our usual Low Prices.

Balance of STOCK by following Steamers.

MILLER & EDGECOMBE,

Fredricton, Oct. 3, 1873.

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,

MUSQUASHI, &c.

A FEW PAIRS OF

Men's Fur Gloves.

Good Goods and Fair Prices.

Fredricton, October 1873.

The Intelligencer.

ATTENTION!

NEW SUBSCRIBERS WANTED.

INTERESTING TO CANVASSERS!

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 heartfelt 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 Freeville 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, \$5.00; New Cyclopaedia of Bible Illustrations, \$5.00; Cyclopaedia of Religious Knowledge, \$6.00; Robert Hall's complete works (4 vols.), \$2.00 a volume; Bibles (suitable for pulpits or families), \$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 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—you 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.

"ONCE."

"Do you ever attend the theatre?" said a young man to a blue-eyed maiden, who hung on his arm as they promenade the streets of New York one mild evening in October. The girl's cheeks crimsoned as she answered the interrogatory in the negative, and added:

"My mother taught me from childhood that it is wrong to attend such places."

"But your mother formed, perhaps, improper prejudices, from exaggerated accounts given by others; for I have often heard her say she never attended one in her life."

He spoke eloquently of the drama, comedy and tragedy, and dwelt with pathos on the important lessons there to be learned of human nature.

"Go with me once," he said, "and judge for yourself!"

"I'll go but once."

She went, and in that theatre a charm came over her like that which the serpent sent forth from his dove-like eye. She went again and again, and from that house of mirth and laughter, she was led to one of the portals of which she never returned.

Around a centre-table, where an astral lamp was yielding its mild light, sat three girls one with a pack of cards in her hands. At the back of her chair stood a young man who for years had successfully resisted every effort made by his companions to induce him to learn the character of cards.

"Come," said she, "we want one to make out our game. Play with us once if you never play again."

Her eye, cheek and lip conspired to form an eloquent battery, which sent forth its attack upon the fortress of good resolutions in which he had so long stood secure, until it fell like the walls of an ancient city when jarred by the fearful battering. He learned the cards and played. A few weeks afterwards I was passing his door at a late hour, and a candle was shedding its dim light through the window. Since that time I have looked from my chamber nearly every hour of the night, from the close of day till early morn, and seen the light faintly struggling through the curtains that screened the inmates of that room from every eye save his who seeth alike in darkness and noonday. Gambling brought with it disease, and death came just as he numbered the half of his three score years and ten. During his last hours I was sitting by his bedside, when he fixed on me a look I shall never forget, and bade me listen to his dying words:

"I might have been a different man from what I am; but it is now too late. I am convinced that there is a state of being beyond the grave; and when I think of the retribution which awaits me in another world, I feel a horror which I am unable to describe." These were among the last words he ever uttered.

The Junior Class of a Southern college had assembled in a student's room to spend the night in riot and debauch. Amid the crowd was one who had never received a bad lesson since his matriculation. In his studies he was head and shoulders above the class. That day he had failed. A shade of the deepest gloom came over him, and he was melancholy. But wine and jest passed round while he felt like Lucifer in Eden, where all was joy and gladness around him. Said a classmate:

"Come, Bob, quaff this bumper, and it will make you feel bright as a hermit's lamp."

The tempter whispered in his ear, "Drink once, and forget the past." A powerful struggle seemed to be going on in his mind for a moment; but at last he silently shook his head and, retiring from the room, gave vent to a flood of tears. That boy never drank—not even once. He took the valedictory and is now President of a college.

Once! O, on this slender point hath turned for weal or woe the destiny of a deathless spirit! Caesar paused but once on the banks of the Rubicon; but it was a pause like that which nature makes when gathering her elements for the dread tornado. Eve ate the forbidden fruit but once, and her countless posterity have felt the fearful consequence but once resulting from so rash an act. Reader, remember once!

Thanks to those who have already sent us new names. We expect to hear from all the friends of the paper.

FATHER SEWALL'S GIVING.

The venerable Father Sewall, of Maine, once entered a meeting held for the benefit of the foreign mission, just as the collectors, having received the contributions, were resuming their seats.

The chairman of the meeting requested Father Sewall to lead in prayer. The old gentleman stood hesitating, as if he had not heard the request. It was repeated in a louder voice; but there was no response.

Father Sewall all this time was diligently feeling about his pockets, and in producing a piece of money, which he deposited in the contribution-box. The chairman, thinking he had not been understood, said loudly:

"I didn't ask you to give, Father Sewall; I asked you to pray!"

"Oh! yes," he replied, "I heard you; but I can't pray till I have given something."

If Father Sewall's principles were universally adopted, would there be more giving or less praying?

Some people give prayers without alms—others give alms without prayers; but as prayer without effort is as wrong as effort without prayer, the better way seems to be to put prayer and alms together, thus praying and giving, giving and praying.—S. S. Messenger.

The INTELLIGENCER furnishes a fresh and readable synopsis of all the news of the world, in addition to its large variety of religious and family reading. For this reason it is especially adapted to families that can take only one paper.

A FACT CONTAINING SUGGESTION.

In several of the cities of our country an active benevolence led, during the summer, to the conveyance of large numbers of poor children out into the open country for a day's holiday. By these means vast numbers of little ones, who otherwise might not have been able to set foot outside the city streets, were enabled to breathe fresh air, and spend at least one day in the season in delightful healthful, harmless recreation.

But in Copenhagen, the capital of Denmark, they have gone further than this. When the hot weather sets in the railways and lines of steamers are filled with young travellers, who receive free passages to various points of the country, where mansions, rectories and farm-houses are thrown open to receive them, and where they are made welcome guests. In these snug country-places they remain two or three weeks, living on the best of country fare and taking part in active rustic sports. And when the end of their holiday is reached, they go back to their crowded city-homes ruddy and sunburnt, and with renewed life and vigor, bearing grateful and pleasing memories in their hearts, and no doubt eagerly looking forward to the next summer for the return of the old bright spot the year affords them.

For fifteen or twenty years this giving a lengthened summer holiday to the poor children of Copenhagen has been a regular thing, and all concerned in it have vied each with another in making it successful. The suggestion which this fact conveys we leave to our readers.—Exchange.

No Free Baptist can afford to be without the INTELLIGENCER, the only paper in the Dominion that is interested in their welfare.

HOME.

"I know that heaven can never seem more delightful than my home does after my long absence," said a worldly lady who had just returned from a European tour, and was rejoicing in the re-union with loved ones.

To the weary traveller that haven of rest must have indeed been welcome, yet how faint a type is this joy of that which the children of God shall know when they throng in to the glorious and only real home gathering, after the brief journey of this mortal life is over.

Why is it, then, that we are so anxious to rest in the present; and when the tidings of the better land echo in our ears, why is it that we so slowly lift our reluctant eyes to heaven? True, this earth-dwelling tendency hangs a strange weight upon our immortal souls!

This world is not our home. All its shifting scenes must pass under the shadow of the tomb. This warning comes to us often. Even now it is thundered almost at my door; for my neighbor who went to his rest last night in perfect health comes not down to give his family their morning meeting. The chamber of sleep was to him the chamber of death. In silence and alone he struggled with the last adversary. But not in silence, not alone did the glad spirit soar home.

Home! Yes, there is our home, in those mansions of eternal light prepared for us by Him who bought us with His blood. When we have travelled through this foreign land, we may enter in there and find rest. In our journeyings we meet with many annoyances and discomforts, but we shall remember them no more when we get home.

No sickness will be there to fetter us by weakness and pain. There will be no disappointment, for we shall be satisfied when we awake in His likeness. There will be no weariness, no sin, no sorrow, no dread of future ill, such as often casts a cloud over earthly hopes. There will be no need to sever the ties of love. But there will be meetings and greetings, and songs of welcome and hymns of praise.

It will be heaven. It will be home. What need we more?

We ought to have at least one thousand new subscribers. They live chiefly in New Brunswick and Nova Scotia. They can be secured by a little effort on the part of the friends of the INTELLIGENCER and the Free Baptist denomination.

ON SUNDAY MORNING.

Nine o'clock, on Sunday morning, comes very early. Other mornings in the week the time seems quite different. Monday, Tuesday, and the days following, people are awake and up long before nine o'clock. The fires are made, breakfast is set and eaten, the things are all put away, prayers are said, the children at school, and the day's work fairly under way by nine o'clock. Especially on Saturday morning, the half of the stirring hours of the busy day are about over by the time the clock strikes nine. Why, if they did not begin betimes, so little would be accomplished. Cares, duties and labors begin early, and all is pushed briskly to a successful end. That is common law; but it is like that of the Medes and Persians, that change not, so far as the things of this life are concerned.

But on Sunday, for the spirit, in the affairs of the soul, when the realities of eternity claim attention, it is all very different. People, as a rule, get up later, breakfast lingers, extra preparations for dress are made, and the morning is wonderfully short. They can not be ready in time for Sunday-school, the lesson is not thought of and required to be learned, the books can not on this morning be found, and the time is too short for anything to be satisfactorily done.

So many are unusually tired on Sunday morning. A little more rest is required for health and comfort. Sunday, you know, is a day of rest, not a Christian festival for the soul. More sleep is needed. Longer in bed seems desirable. A number of extra little things must be done after you are up. Breakfast—or imagine themselves unwell. They have not felt well, perhaps, for some days, or possibly all week; and now is the time to take medicine and stay in the house. Monday they will be all right again for work. It is not robbing God, they say, to doctor one's self on Sunday rather than another day, so as to lose no time from temporal affairs during the week. Hence Sunday invalids are more numerous than those of other days.

For extra dressing and fixing, Sunday morning is the time above all others. No wonder the time gets short by the time the church-bells ring. In fact, some do not get done until it is time for the afternoon walk. It is a pity Sunday morning is so short as to prevent their array of finery from exhibition at the forenoon service.

Good friends, deal honestly with yourselves and God. Give Him his Sunday mornings as faithfully as you devote the other mornings to work, to schools, to business, and to the care of the body. If Sunday morning differs from others, let it be in favor of the soul and of our duties to God.

Renewals should be coming in rapidly now. Do not forget.

All arrears should be paid by the close of the year, so that '74 may be commenced free from debt.

CHRISTIAN UNION.

It is generally conceded that if no other advantage has accrued from the Evangelical Alliance Conference, the extent to which it promoted the spirit of Christian union among Christians of different denominations, alone made it an eminent success. The foes of Christianity are still numerous and powerful. Anything that unites its friends and defenders should be hailed as a blessing. It is a great mistake for Christians to be wasting their time and strength in fighting with each other, while the common foe is steadily advancing. The union of the Churches in their work would take away a common reproach. How impressive must have been the sight, when at the farewell meeting of the great Conference, the distinguished representatives of the different Churches from the four quarters of the globe united in singing:

"By a thousand ways we come;
A thousand ways we go.
These in India have their home,
And these near Alpine snow,
Islanders of distant seas,
Dwellers of the Western main,
Men of Britain and of Greece,
Of China and of Spain.

We are one;
For by one Spirit led,
All our paths together run,
Through o'er the earth they spread.
Straight to Christ they lead for light,
Straight to Christ for sin's forgiveness;
Straight behind Him through the light,
Then, with Him, straight to Heaven.

Merge we then our separate speech,
To form a common tongue,
Cease, ye discords, while we reach
A universal song.
"Jesus," be the name we sing!
Help us, Spirit of the Lord,
And the utmost lands shall ring
With that adored word.

Hark, with shouts, the saints on high,
To crown the King of glory crown,
Roll apart, O solid sky,
And pour the anthem down.
"Hallelujah!" Say, ye men,
Is it heaven or earth that sings?
Shout the chorus back again:
"Our Christ is King of Kings."

All who are interested in Sabbath Schools should go to work to secure the Libraries offered on such liberal terms.

FOLKS WHO GET THEIR BACKS UP.

BY SILVERPEN.

I am aware that this caption is more expressive than polite. I would have spared the sensitiveness of my friends, and have dodged the weapons of unfriendly criticism if I could have found another popular phrase equally true to the idea. The attitude is protestant and admonitory. It indicates grievance, and is declarative of war. It is common. There are a great many such folk in the world, and a large proportion in the church. You will find them in the Sunday-school. The atmosphere of the choir is especially conducive to this dorsal deformity. Here it is generally chronic and continuous. Occasionally a deacon is afflicted by it, and I have seen an arch-deacon verberate in the pulpit. A few Sundays since, I saw a teacher fling down his class-book, and give a most splendid specimen of it, because the Superintendent suggested, for the comfort of a crowded school, a little more subdued tone in teaching; and a week or two after, a Superintendent all hunched up, because of some criticisms in his management, and prepared to resign immediately, at the risk of throwing the whole school into confusion.

It may be that the Deacon fancies that some matter of church business has been done and he has not been consulted (and of course deacons should be consulted), and immediately there is seen a spinal curvature that is formidable to behold. Some downy gossip has floated into the ears of the leading sister of church, with regard to her management of the last festival, and forthwith an ungracious bend diversifies the prevailing fashion, and you will hear in the prayer-meeting something about "not wanting to be in anybody's way, and a willingness to let anybody take the lead, and somebody will be sure to follow."

Perhaps a hint has been dropped that the pastor's presence would be agreeable a little more frequently in the houses of the poorer members of his flock, or a glint of a suggestion with regard to the style of preaching, and immediately there is a rise in broadcloth that will require much coaxing and petting to reduce. Leading sopranos and tenors are afflicted with the feline peculiarity. Indeed, calmly surveying our humanity, from a Christian stand-point, I am disposed to regard this

as the most common development of the universal malady. And as the domestic who claims the original patent for this manifestation of wounded sensibilities, it takes a very little thing to produce it, so insignificant sometimes that none but the sufferer can see it, and the physical deformity is the first and only sign of the grievous spirit within.

But, seriously and severely, I ask, are we mistaken in thinking that this excessive sensitiveness and its developments are more common to Christians than other people, or is it more noticeable by contrast? Should not the discipline of the gospel, cultivating a spirit of

much or too rapidly. Read, rather, with attention; lay the book often down; impress on your mind what you have read, and reflect upon it.

A PHAYERLESS MAN is of necessity irreligious. As the body is dead when it ceases to act, the soul which lives as though there were no God is spiritually dead.

OF ALL THE DISAGREEABLE HABITS the world was ever tormented with, scolding is the most annoying. To hear a saw filed, to hear a peacock scream, or an Indian yell, is music compared with it.

I HAVE HEARD some persons, when leaving a place of worship, admiring the minister, and exclaiming: "What splendid language! May they rather say, after hearing me: What sinners we are! What sinners we are! What a glorious Christ we have! What a blessed salvation!"

GUILT, though it may attain temporal splendor, can never confer real happiness. The evil consequences of our crimes long survive their commission, and, like the ghosts of the murdered, forever haunt the steps of the malefactor.

PERFECTION.—They who doubt the truth of religion because they can find no Christians who are perfect, might as well deny the evidence of the sun, because it is not always noonday.

A HIDDEN LIGHT soon becomes dim, and if it be entirely covered up, will expire for want of air. So it is with hidden religion. It must go out. There cannot be a Christian whose light in some respects does not shine.

HAPPINESS is like manna; it is to be gathered in grains, and enjoyed every day. It will not keep; it cannot be accumulated; nor have we got to go out of ourselves or into remote places to gather it, since it has rained down from heaven, at our very doors, or rather within side of them.

KNOWLEDGE and LOVE.—Said a little fellow to another in his childish way, "My teacher is the bestest in the Sabbath school."

"But," replied the other, "she don't know as much as mine." "O," answered the first, "but she loves more." This loving more is indeed the chief thing. Without love, whatever knowledge one possesses, he is comparatively powerless for good, more likely to chill with death than to warm with life.

AN upper mill and lower mill
Fell out about the water;
To war they went—that is, to law,
Resolved to give no quarter.

A lawyer was by each engaged,
And hotly they contended,
When fees grew slack, the war they waged,
They judged were better ended.

The heavy costs remaining still,
Were settled without bother;
One lawyer took the upper mill,
The lower mill the other.

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