

# 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.]

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## The Intelligencer.

### PREMIUMS.

The Premium offer will positively cease at the end of this month.

In the time remaining of the month, all unpaid subscribers may square their accounts and start the year with paid up subscriptions, and get the premiums in the bargain.

Do not wait till the last week in the month to send your renewals, but send them at once. They will do you good, and you will feel better.

As the premiums now being given are the last we expect to offer in this way, those who have not secured them will do well to attend to it without delay. The engravings are really good ones; and all from whom we have heard are well pleased with them.

For new subscribers we are thankful to the friends who have interested themselves. Cannot we have many more during this month? Let the ministers and other friends of the paper make another effort.

By the first of February our books ought to show no figures under 1040—i.e., no subscribers not paid in advance for 1873. We are hoping. Shall we be disappointed?

### AVOIDING STRIFE.

BY THE REV. J. I. BOSWELL.

Take a seat Brother Headstrong—take a seat! No need to tell your grievance, for the gossip-mongers have told me all about it. You are a most unfortunate man, for somebody is always getting into trouble with you. Not your fault this time, you say; why it never is, in your opinion. Your voice is ever loud for peace. How strange that the members of the church, with the pastor at their head, are so full of fight! A queer world we live in; perhaps it will grow better after we have left it. Peace you desire, and peace no doubt you would have, if the world would let you play the part of a universal dictator. But then some people never can be brought to think that you know more than they on every subject, and that your plans are and always must be invariably the best. They rebel, and their rebellion is the cause of trouble. They are to blame, of course; not you—of course not! Stubborn souls they are who will not follow the example of the ancient Israelites and fall down and worship—a golden calf!

Oh! keep your seat, and do not be offended. In the name of the modern Ulysses, "let us have peace," and therefore do not listen to a little story, and a true one. There is nothing personal about it, for it concerns two men who lived and died in a far off land four thousand years ago.

Once upon a time, then, two ancient drovers pitched their tents near Bethel, in the distant land of Canaan. There had been a strange and varied life. In days of poverty and amidst many wanderings, they had clung to each other in mutual love and trust. Prosperous days dawned on them, and they were now rich. They could boast of their fine herds of sheep and cattle, and of the abundance of their silver and gold.

But their wealth began to breed trouble—as it often will among relatives, you know. The land was not large enough for two such men to live in. Their herdsmen began to quarrel for the best pasturage, and the strife soon reached the ears of their masters. In those days, servants were not such saints as now. They would sometimes get angry when provoked, and make mischief by their tale-bearing.

Now, look what Abram, one of the masters, said and did. He saw the situation at a glance, and was the master of it. He saw the cloud which was growing larger and blacker, and which threatened to divide him from his nephew's love, and by his providence he averted it. First of all, Abram went to Lot. He did not brood over the little unpleasantness between the servants until the molehill swelled into a gigantic mountain. Brooding never makes a real or fancied wrong the less, be sure of that. He did not spend his time in writing notes, either explanatory, or apologetic, for he lived in a simple age when such diplomacy was not in fashion. Nor did he ask a mutual friend to interview his nephew and see if satisfaction could not be gained for the wrong which his servants had done. No; he went himself and bridged the gulf between the two camps by his own peace-making.

Listen to what he said. There was no air of ruffled dignity, no tone of bitterness, no language of upbraiding. Calmly and lovingly did he speak, and therefore did he triumph—for kind words will win when harsh words fail. "Let there be no strife, I pray thee, between me and thee," and then with a loving glance into Lot's face, he added, "for we be brethren."

Who could resist such an appeal? Yes, but Lot might have drawn himself up to his full height and said, "Uncle Abram, there ought to be no strife between us, especially as the Canaanites are watching and will make the most of any private scandal. It is their nature to do so. I have done no wrong and have no apologies to make; and as for my servants, they were right and yours were wrong—that much you surely will admit."

What did Abram propose to Lot? He proposed a peaceable separation. Much as he regretted it, he felt there was a necessity for it. Better, he thought, to part as friends than to live as foes. While they lived together the cause of trouble would remain, and distance would, by a strange paradox, unite them in affection. It is surprising, Brother Headstrong, how much more kindly we think of some of our friends when separated from them by a distance of half the globe. Strange that Abram should have thought and felt so cor-

rectly when he lived before the age of newspapers.

And then this good man was willing to give up something to avoid strife. He waived any rights he may have had, and gave his nephew the first choice of land. "If thou wilt take the left hand," he says, "then I will go to the right, or if thou depart to the right hand, then I will go to the left." Either right or left, what did it matter to him who valued friendship more than acres of fertile land? Was not this noble? Abram was a Christian—that is, he showed a Christian spirit, though he lived before the Christian times.

Oh! you ask how the dispute between Abram and Lot ended? Why, there was no dispute. There would have been had not a loving forethought prevented it. The egg was crushed before the evil bird of strife had hatched and flown with dismal noise. You know what the old proverb says, "An ounce of prevention is worth a pound of cure;" but it is worth much more than that, it is worth a whole ton of cure—indeed, sometimes, if there is no prevention, there is no cure whatever.

What could Lot say? Why, after the generous offer of Abram, Lot could not but have found the shadow of a shade for him to stand upon and quarrel, had he been so disposed—which, in fact, he was not. They parted friends, and when Lot lost all his property through force, Abram flew to his rescue.

Brother Headstrong, it is not necessary to make the application, for you can make it if you will. Take down the book from which this incident is gleaned, study it over again, and in spirit be like that man whom Jew and Christian alike revere. Be not a party to any strife whatever. Remember that it takes at least two persons to make a quarrel; though, when I think of you, a strange fancy comes into my mind, which is this, that in a church one person is enough to make a disturbance.

### RISE, PROGRESS, AND DECLINE OF THE QUAKERS.

This people, Friends as they call themselves, we look upon with interest. Once they were stronger in the middle and southern States than all other sects. They were in this country long before the Methodists, and before the Baptists or Presbyterians had done much. They established themselves and erected meeting-houses in most of our seaboard towns from Central Maine to Charleston, S. C., and in the settled interior portions. They had Governors in five States, in Rhode Island, New Jersey, Pennsylvania, Delaware, and South Carolina. They rose in England in 1644. George Fox, the founder, was then only twenty years of age, and the year 1680 may be considered the *finishing point*. They were greatly persecuted, and in thirty years time they brought into their fold some of the most learned and wealthy, and had travelled over Europe, among the West Indies, and established societies in Norway (Northern Europe) that still exist. Some were executed in Boston in 1656; and in 1682 William Penn, an Oxford student, became Governor of Pennsylvania.

A glance at their field will show that they were not idle. Considering their impediments and their age, no other sect has done so much as did they in their time of live prosperity. Portland, Me., and towns near, and on the Kennebec, were strongholds of the Quakers, and so were Dover and other portions of New Hampshire, Boston, New Bedford, Nantucket, and Martha's Vineyard, with their rich whaling merchants. Then they were strongly entrenched in Providence and Newport, having a college in the former place. Long Island and New York city were well filled with this people. R. Barclay, a Scotchman, learned and wealthy, became a Quaker, and being Governor of New Jersey, brought many of the Scotch therein.

New Jersey had a large majority of Quakers, and at one time females had the right of suffrage. (In all Quaker bodies females discipline their own sex separate from the males, hence they have their own clerks and other officers.)

In 1740, more than half of the people in Pennsylvania were Quakers. Delaware and Baltimore sections, with Virginia and North Carolina, were strongholds of this sect. North Carolina has now 4,000, having also sent out colonies to Ohio, Indiana, and Iowa. The latter State by emigration has ten thousand Quakers. They were hard toilers, as their numerous published journals will show; male and female ministers travelled much; for instance, Maine to Georgia. The old Friends used to possess volumes of those journals, showing that times of God's power seemed to be continued all over the settled country. Alas, this once noted spiritual and best disciplined people that were ever in our land have dwindled to sixty thousand, having only thirteen thousand in England and Ireland, and losing one-fourth of the meeting-houses there in fifty years (100 out of 400), and thirty in Pennsylvania in thirty years.

Their doctrines were about the same as the American portion of the Baptists, strong on regeneration, yet holding that ordinances, like circumcision, were to be laid aside. They had no ordained ministry, thus showing that a large body of Christians has been raised up without priests. Papists and Episcopalians had falsely taught that ordinances were necessary for salvation, and they went to the opposite extreme. They were anti-war people; and the question arises, could their positions be sustained in this country? Daniel Boone laid aside his Quaker theory with the Indians, although the Quakers had no war with them as a people.

They were anti-slavery after the revolution. Previously, they were great slaveholders. They took care of their own poor; and in non-free-school States they settled compactly in order to school their children. They had numerous schools of a high grade. They were more regular than any other sect in attending meetings twice a week; also monthly, quarterly and yearly meetings. We have never known these meetings to fail whether a minister was present or not. They kept their children in good subjection, and were disciplined for the want of it. They forbade dances and participation in town and State affairs, and were often members of our Legislative bodies.

They had missions to the Indians, and the colored people; but we never knew of their converting an Indian to be a Quaker, and but one colored man. This class, that once took hold of the masses in bringing them to God, has been ill adapted to it for nearly a hundred years.

George Fox came out from the forms of the Episcopalians to be spiritual; but they have run into the worst of dead forms, and from being of God, to be birthright members, and as many of them say, have never been converted. They have gone, ministry and laity, from preaching and sin-reproving to months and years of silent meetings; sinners not warned or taught, holding that the spirit will do it well enough, and have discouraged the ministry. These are some of the causes of their decline.

As they became numerous, wealthy, and popular, many became connected (as with all orders that have no religion) and they went into slavery more than all other sects in the Central and Southern States, and for more than one hundred years were slaveholders. But at the time of the revolution they began to free themselves; then the wealthy withdrew by thousands; and it is justly presumed that the mass in the south are descendants of the Quakers. And when the great Whitefield revival spread from Maine to Georgia (from 1740 to 1770) almost all sects were moved by it, but the Quakers. The Puritans (Congregationalists) were just saved by it; birthright membership had nearly killed them.

What a field was once before them. They were in advance of the Puritans and far more numerous, and had they established free schools in the Middle and Southern States and repelled slavery, how far ahead those sections would now be of New England. Ah, how good or bad acts influence our posterity. They have not followed up sinners nor their own people to the frontiers as times required. Their unconverted members have no love to labor for the lost as did their fathers. But a change has come; revivals are now among them, and they sing in their meetings and labor for souls to be converted. Like old Colonists they ran into extremes. Once it was, "The Spirit will tell thee when to repent and pray," and "It is a sin to do so without." But now, our good Friends are having revivals, for which we rejoice.

W. B. HAMBLETON.

### SOME THINGS.

"Why is it that our preachers will get in debt?" asks Bro. K—, a wealthy member of the Church in B—, of his pastor; there is Brother S—, a brother preacher, went off in debt, and his creditors complain bitterly of him; and I learn that he has been in the habit of doing so year after year."

His good minister ponders the question awhile without deigning a reply. If he had answered the question, he possibly would have opened to the mind of this layman some things he had never considered, as he should have done.

Bro. S. is one of that class of preachers that are unfortunate in some respects. First, he has a family, a wife and children; and he is so unfortunate as to desire to see them well clothed, and he wishes to educate his children, and he finds this costs money. He is also an ambitious man; he has a wish to succeed; and to do this he has to keep pace with the times, and he knows in order to do this he must read, but books cost money, and besides the books he must have periodicals. It is no use to tell the foolish man that the Bible and Hymn book are all sufficient for him, he will not believe it. So he takes two or three papers, and he adds to these the Quarterly.

Then he feels that he would associate at times with his brethren, to compare notes, and to lend his mite toward developing thought in others. So he attends the ministers' meetings; he feels it to be very profitable to him, but then it costs. Then he feels the need of spiritual quickening, and a camp meeting is to be held, and the foolish man must needs go away in the woods to worship God, as though he could not worship him at home; and that costs!

Then the good man has a father and mother; their heads are white for the grave, and he feels that at least once in a year he must see them, for he knows that in a few years they will be gone; and he, poor man, is unfortunate enough to have feelings! And he visits his dear old father and mother, to gladden their hearts, and cheer them in their old age, and to get their blessing; and that takes money!

And poor man he has had affliction. A sad break has been made in his family circle; a darling son who was struggling for an education, and had nearly or quite completed his course at the University, was stricken down by disease, and passed away from earth. How sad he feels when he thinks of it! How he promised himself happiness in watching the growth of the dear boy, and as he contemplated the time when he should pass out of college halls, prepared to battle with the stern things of life, his hopes all blasted.

There are other expenses which are unavoidable. He has had on an average for a number of years about five hundred and fifty dollars, out of which he is expected to meet his bills, and lay up something for time to come. O, this is a mistake; that is not expected of ministers, they must trust Providence in their old age.

His salaries have not been paid in a decent way, namely, quarterly in advance, but in small sums, five and ten dollars at a time. As a result, he cannot take advantage of the market; when he could buy at an advantage, his pocket-book is empty. The good wife rubs the bottom of the flour barrel, and because they will eat, a barrel of flour must be bought. He has been obliged to keep at the heels of his stewards so much so that he shrinks from approaching them, and he gets in debt for bread!

His coat gets seedy, and his people complain because he looks so rusty, and they wonder why he does not get a new coat. He hears these sharp remarks; he dreads to make another bill; but those who wish to see him

dress well offer no assistance and he makes another debt. So it is year after year. He is troubled; he thinks it over and over again; in his study, in the pulpit, on the street, every where his debts haunt him; and still he cannot see his way clear before him.

Now these things could and should be remedied. In the first place, Bro. K, go and inquire into your preacher's affairs enough to know whether he has salary sufficient to give him a decent support, not just enough to keep him and his from starvation, but enough to live as a decent, intelligent man should live. Then find out how he is receiving his claim, whether it is coming as it ought, in sums sufficient to make him feel decent, or whether it is coming about as you would wish for afflictions to come if you are to have them—a little here and a little there. Interest yourself for him; stir up the brethren, and make them feel that it is for their good that he should be promptly and amply paid. Don't put him in the trouble of following the collector day after day, but put him in shape to meet his bills promptly; he will more than repay you for your labor, in the hearty, cheerful way he goes about his Master's work. He will preach better, pray better and sing better. You will lift a load from his mind that will cause his heart to leap for joy; you will make his wife happy, and relieve her mind of a world of care. His children will bless you for your kindness; and above all God will bless you abundantly.—*Zion's Herald.*

### ALPHABETICAL TEXTS OF SCRIPTURE.

It is a pleasing and useful exercise, at twilight or in the dusk of evening, or at any time when the family or a few friends are gathered around the fire or at the table, to call forth in turn texts of Scripture each one has committed to memory—each reciting a text at a time, the first commencing with A, and the next with B; or each one may recite a text commencing with A, then each a text commencing with B, and so on. The following may be taken as specimens of suitable texts:

A. A soft answer turneth away wrath.—Prov. xv: 1.

B. Blessed are the pure in heart for they shall see God.—Matt. v: 8.

C. Come unto me all ye that labor and are heavy laden, and I will give you rest.—Matt. xi: 28.

D. Depart from evil and do good.—Psalms xxxiv: 14.

E. Even a child is known by his doings, whether his work be pure, and whether it be right.—Prov. xxi: 11.

F. Fear God and keep his commandments.—Eccl. xii: 13.

G. God is our refuge and strength; a very present help in trouble.—Ps. xlii: 1.

H. Honor thy father and thy mother, that thy days may be long upon the land.—Ex. xx: 12.

I. I will love Thee, O Lord, my strength.—Ps. xlviii: 1.

J. Jesus said unto him, I am the Way, the Truth, and the Life.—John xiv: 6.

K. Keep thy tongue from evil, and thy lips from speaking guile.—Ps. xxxiv: 13.

L. Love your enemies.—Matt. v: 44.

M. Make me to understand the way of thy precepts.—Ps. cxix: 27.

N. Now is the accepted time, behold, now is the day of salvation.—2 Cor. vi: 2.

O. O God, thou art my God; early will I seek thee.—Ps. lxxiii: 1.

P. Pride goeth before destruction, and a haughty spirit before a fall.—Prov. xvi: 18.

Q. Quench not the Spirit.—1 Thess. v: 19.

R. Remember now thy Creator in the days of thy youth.—Eccl. xii: 1.

S. Suffer little children and forbid them not to come unto me, for of such is the Kingdom of Heaven.—Matt. xix: 14.

T. The Lord is my Shepherd, I shall not want.—Ps. xxiii: 1.

U. Unto thee, O Lord, do I lift up my soul.—Ps. xxv: 1.

V. Verily, verily, I say unto you, he that believeth on me hath everlasting life.—John vi: 47.

W. Whatsoever a man soweth, that shall he also reap.—Gal. vi: 7.

Y. Yea, though I walk through the valley of the shadow of Death, I will fear no evil, for thou art with me, thy rod and thy staff they comfort me.—Ps. xlii: 4.

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therefore, residing on hilly pasture-land near Palestine. Their skill as archers (Is. xxi. 17) show that they defended strong positions, and were not Bedouin horsemen. The wealth of the Midianites, however, consisted in camels, showing that they were Bedouins. They seem to have emerged from the Syrian Desert, and overran Palestine, in the days of Gideon. In the fifth century of our era, Mr. Sprenger argues at length from history, the Ishmaelite tribes had all disappeared from every corner of the desert, their place being taken by Yemenite tribes. They had been smitten by the sword, and their refugees absorbed in the cities and towns. The ethnological and linguistic connection of the old Ishmaelites with the Israelites and Edomites he thinks to have been much closer than is that of the modern Arabs.

### RANDOM READINGS.

Gratitude does not depend on the amount of mercies received, but on the amount of mercies known and prized.—*James Hamilton.*

Men often abstain from the grosser vices as too coarse and common for their appetites, while the vices which are frosted and ornamented are served up to them as delicacies.—*Beecher.*

The longer the storm, the sweeter the calm; the longer the winter nights, the sweeter the summer days; long afflictions will much set off the glory of heaven.—*Thomas Brooks.*

The faithful soul who, for the love of Jesus Christ, despises himself of everything in this world, enjoys true liberty, and possesses all things in Jesus who for the love of us became poor.—*Thomas Kempis.*

There is not a place beneath which a beaver or walks that is free from snares. Behind every tree there is an Indian with his barbed arrow; behind every bush there is the lion seeking to devour; under every piece of grass there lieth the adder. Everywhere they are.—*Spurgeon.*

It is no matter how heavy the burden, if God gives a shoulder to bear it. It is no matter how bitter the cup, if God gives courage to drink it off. It is no matter how hot the furnace, if God gives power to walk in the midst of it, all is love.—*Thomas Brooks.*

An infallible sign of spiritual pride is persons being apt to think highly of their humility. False experiences are commonly attended with a counterfeit humility; and it is the very nature of a counterfeit humility to be highly conceited of itself.—*Edwards.*

A heart without faith is always like lead, and sinks to the bottom. But faith is buoyant; it is as a life-preserver; and while it is whole and strong, he who has it cannot, will not sink. Peter, believing, had seen Christ, and the waves and wind went for nothing; Peter, losing sight of Christ, saw nothing but the waves and the wind, and sank instantly.—*Cheever.*

God's Word for the Sick.—I heard the other day of a clergyman who received from a sick man a lesson worthy of note. The poor fellow was evidently restless and uncomfortable during the minister's speaking, not giving full attention, and apparently wishing the visit ended. "What is it?" asked Mr. — at last; "is there anything you wish to say to me?" "Oh, sir," he replied, "I'm sure I'm very much obliged to you for what you've said; but do tell me something of what God says." And this is the longing of many a sufferer. Not man's word, however excellent, but God's brought to us in wisely-chosen portions, as we often cannot choose it for ourselves.—*Letty Boonman.*

A gentleman was once riding in Scotland by a bleaching ground, where a poor woman was at work washing her webs of linen cloth. He asked her where she went to church, what she had heard on the preceding day, and how much she remembered. She could not even tell the text of the last sermon.

"And what good can the preaching do you," said he, "if you forget it all?"

"Ah, sir," replied the poor woman, "if you will look at this web on the grass, you will see that as fast as ever I put the water on it the sun dries it all up, and yet, sir, I see it gets whiter and whiter!"

Keep a List.—1. Keep a list of your friends; and let God be the first in the list, however long it may be.

2. Keep a list of the gifts you get; and let Christ, who is the unspeakable gift, be first.

3. Keep a list of your mercies; and let pardon and life stand at the head.

4. Keep a list of your joys; and let the joy unspeakable and full of glory be the first.

5. Keep a list of your hopes; and let the hope of glory be foremost.

6. Keep a list of your sorrows; and let the sorrow for sin be first.

7. Keep a list of your enemies; and, however many there may be, put down the "old man" and the "old serpent" first.

8. Keep a list of your sins; and let the sin of unbelief be set down as the first and worst of all.—*The Promoter.*

Do it over again.—A theological student once called on Dr. Archibald Alexander in great distress of mind, doubting whether he had been converted. The doctor encouraged him to open his mind. After he was through, said, "My young brother you know what repentance is—what faith in Christ is. You think you once repented, and once believed. Now, don't fight your doubts; go it all over again—repent now, believe in Christ now; that's the way to have a consciousness of acceptance with God. I have to do both very often. Go to your room and give yourself to Christ this moment, and let doubts go. If you have not been his disciple, be one now. Don't fight the devil on his own ground. Choose the ground of Christ's righteousness and atonement, and then fight him."

The Papal Allocution is condemned by the German official press as "colossal impudence."

Harvard College, Boston, has suffered a permanent loss by the recent fire to the extent of \$200,000.

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