

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. 26.

SAINT JOHN, NEW BRUNSWICK, FRIDAY, JUNE 27, 1873.

Whole No. 1014.

HOUSEHOLD AND STAPLE GOODS, FOR SPRING, 1873.

MILLER & EDGECOMBE,
ALBION HOUSE,
FREDERICTON, N. B.

Respectfully invite Purchasers of
Dry Goods,

When in Fredericton, to call in and have a look through
their stock, which will be found to be the
Largest, Newest, and Cheapest Stock
to be found in the City.

We are now offering a very large stock of
HOUSEHOLD AND STAPLE GOODS
at the lowest market rates.

WHITE COTTON SHEETINGS,

GREY COTTON SHEETINGS,

DENMARK TABLE CLOTHS,

TABLE LINENS,

TICKINGS,

OSNABURGHES,

TOWELS, DIAPERS,

NAPKINS, D'VOYLES,

OIL STAIR COVERING,

LINEN STAIR COVERING,

DAMASKS,

MOORENS,

200 PIECES CHOICE PRINTS,

100 PIECES GREY COTTON,

SAINT JOHN COTTON WARPS,

ALWAYS ON STOCK

in all colors and numbers.

We buy our goods direct from the European Markets,
and sell them at the lowest living prices, and at
one price, not giving one person an advantage
over another, which we believe to be
the only fair way of doing business.

MILLER & EDGECOMBE,

FREDERICTON, MARCH 7, 1873.

THOMAS LOGAN

Is now showing an excellent stock of seasonable
dry goods, comprising:

White & Grey Cottons,

White & Grey Sheetings,

PILLOW COTTONS,

LINEN SHEETINGS,

TABLE DAMASKS,

TABLE CLOTHS,

Napkins,

Doyleys,

Towels and Towelling,

Quilts and Toilet Covers,

WHITE AND COLORED

Knitting Cotton!

ANGOLA YARN.

Green Cambrics,

THOMAS LOGAN.

FREDERICTON, MARCH 25, 1873.

The Intelligencer.

THE SILENT DEACON'S OPINION.

The following narrative was written for the
Examiner, perhaps twelve or fifteen years ago,
by Mrs. J. D. Chaplin. Its lessons are well
worth learning:—

When next summer comes with its heat
and dust and languor, and the tired spirit,
fainting by the way, cries out for the wings
of a dove, go up to W—, among the hills
made sacred to nature, where the hurry and
anxiety of commerce are unknown, and the
silent Sundays are never broken by the whir-
ling of machinery, or defiled by its smoke
and steam. If you have toiled hard enough
to deserve rest, you will find it in W—; if
not, you will seek it anywhere in vain.

It is the most pleasant place in the world;
and were it not for the farmer turning his fur-
rows or casting in seed, you might imagine
yourself already where "Sundays never end."

Entering the neat, capacious church, fatherly
and motherly faces meet your eye at every
hand, and you will soon forget that you are
a stranger.

Yonder, in the square pew, sits Deacon Lee;
you would know he was a deacon if he had
not told you. Some men are born deacons—
what a pity that some should enter the holy
office who are not! Deacon Lee was not a
native of W—, but went there to till a farm
left him by an aged relative twenty years
ago—about the time Deacon Bell died, leaving
a sad void in the church and the parsonage—
for he was a pillar in Zion, and a strong arm
to the pastor. After seeking long to fill his
place, the minds of the church settled upon
the new-comer, who, by his solemnity, piety
and zeal, seemed created for the place. He
was a man of few words, rarely ever talking,
so that the boys called him at first "a glum
old man." But they soon changed their
opinion; for he set apart a tree of summer
sweatings and one of bell-pears for their ex-
pression, as they went to and from school,
and surprised them by a fine saying, which he
hung for them in his walnut grove. So the
verdict of that each succeeding generation
of boys was that although the deacon never
talked, he was a kind and genial man, and
a lover of children. Every boy, from twenty
years back, has been his shepherd, his watch-
man, or his assistant farmer; feeling it a
high honor to hitch his horse on Sunday, or
his manure-cart on Monday; and all because
he loved them, and took a thick veil of reserve,
and saw God's children to stay the enemy in his
first efforts.

Deacon Lee's minister trusted in him, and the
church felt her temporal affairs safe in his
hands, and the world honored his consistency.

There was a serpent in Eden, and a Judas
in that thrice-blessed band who walked and
talked with our Redeemer on earth, and who
saw his glory mingled with his humanity; why,
then, need we wonder that one man, subtle
and treacherous, hid himself in the calm
verdure of W—, crawling out only to
deceive God's people with his poisoned fangs?

Lightsome and earnest as were the people,
they were not proof against flattery and
deception. There came among them one quite
unused to their unostentatious way of serving
God, and ambitious, as he said, "of seeing
them make some stir in the world." We know
from God's word that "one sinner destroyeth
much good," and yet we are often annoyed
at the wide results of one man's evil work in
the church. One may sow tares which a hun-
dred cannot pluck out; and therefore it is
God's children to stay the enemy in his
first efforts.

He who aimed at the life of the gospel
church in W— was "a dead, while he had a
name to live." He scorned many of the hum-
ble ones whose crown is waiting them on high.
He hated the humble doctrines of the Cross,
and desired to see man glorified and ex-
alted; he rebelled against the "iron bars,"
which heese to call the bonds of love which
separate the chosen and obedient ones from
the world that lieth in wickedness. He de-
clared that the millennium could never dawn
till all Christians were as one—by which he
meant that, for the sake of union, right must
yield to wrong—as if he were of the number
who loved and longed for the appearing of
Christ! He began stealthily to sow his seeds
among the younger and weaker of the flock,
and when he saw the first token of their tal-
ling, he grew bold, and he began to cast
rich harvests of grace repelled his seed from
his bosom; and he came to the mad re-
solute to assail the deacon, and try how he
would receive it. If he, with his piety, zeal
and influence, opened his bosom to it, the end
was easily attained. The minister was not
worthy of consideration in the matter—min-
isters are so readily put out of the way if they
do not yield to ungodliness. If he proved as
dead as the serpent, he would not molest him;
but he was alive and full of life, and he proved
as dead as the serpent, he would not molest him;
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THE SABBATH SCHOOL.

HELPS FOR S. S. WORKERS.

A necessary quality.—A Superintendent was
once called upon to select for an infant class a
teacher from a number of ladies, all of whom
were strangers to him. As it was known that
he regarded the class as an important one, he
was asked on what ground the selection was
made. "She looked as though she could
smile," was his reply. He regarded a cap-
acity for smiling as a very necessary qualifica-
tion for a teacher of the young.

Heart Culture.—The Independent says:
Every worker in the Sunday school should
read the suggestion of George Macdonald
as to Robert Burns—which is as true in the
study of the Bible and the oversight of chil-
dren as the writing of poetry: "The man who
loves best will understand best. In the long
run the man with a large heart will outstrip
the man with a large head and small heart."

Heart culture is always more important than
brain culture to the Sunday school teacher.

True—but, if possible both should go to-
gether, for neither can produce the best re-
sults in religious instruction without the other.

Talking to children.—The General Assem-
bly of the Presbyterian Church, lately in ses-
sion in Baltimore, gave an evening to the con-
sideration of the Sunday school interests of
the Church. Among other excellent things
said the *Sunday School Times* reports this,
which we heartily commend to all "Sunday
school talkers":

Dr. Crosby also related his experience in
learning to speak to children. He thought
when he began that he must buy all the cyclo-
paedias of illustrations, and cut out all the
striking and funny anecdotes he could find on
the secular side of religious papers, and with
these prepare addresses for the children. But
the Lord had taught him better. He had
learned that the souls of children are just like
other people's souls, and that only the blessed
Word of God can save them. And now he
goes to them every Sabbath with the Bible
and preaches the gospel to them, which is able
to save their souls.

A Faithful Superintendent.—Of Mr. D. L.
Shouse, for many years Superintendent of the
First Baptist Sunday school of Kansas City,
Mo., it is said:

But his favorite place was in the Sunday
school. Among the children he was always at
home. For eleven years he occupied the po-
sition of superintendent of the First Baptist
Sunday school, where he would have ren-
dered the day of his death, had he not been
compelled to relinquish it on account of his
health, and through the advice of a physician.

For several years his school was the largest
and most prosperous in the city. Between
him and the children there seemed to exist
some secret bond of sympathy. They loved
him as a father, and in the discharge of his
duties towards them he was tireless and unre-
mitting. During the entire eleven years of his
superintendency his school never failed to meet.

Could any Christian ask for higher eulogy
than this? These are the words that do fol-
low men when at last they rest from their
labors.

Leading anxious Scholars.—The Rev. George
A. Pelech has a word in the *Baptist Teacher*
in regard to the duty of teachers to anxious
scholars. They must lead them, he says—but
how, and whither?

In the first place, he who attempts to lead
an anxious scholar must have clear concep-
tions as to the end to which his leading tends.
With perfect docility the pupil's hand is placed
in the teacher's, and sad indeed is it if
teacher and pupil together go wandering
around, seeking rest and finding none. Be-
ware, then, of vagueness as to the objective
point which an anxious pupil needs to reach.

The easy advice to press on, to strive to enter
in, not to look back, to pray, to read the Bible,
to be good children, etc., may all be observed
so far as can be by flesh and blood, and yet
no genuine relief be found, no solid peace be
gained.

The sole objective point for the seeker is
Jesus Christ, and him crucified. They may
linger about him as he stops to teach, or to do
his wonderful deeds of love and mercy. His
words and works may be wrought ineffably
in their memories, and yet, until they see him
crucified, they do not see him in the full-
ness and richness of his saving capacities.

Let the cross be the point to which we lead,
and let it be distinctly taught that whatever
delays the footsteps thither is sinful. All
doubts as to personal fitness, as to the readi-
ness to accept wholly and at once, or even all
hesitancy because of the immensity of our
guilt must be reckoned as sinful, because im-
peding obedience, and implying distrust to
him. To Christ crucified lead every anxious
one. With undoubting faith sweep away
every obstacle which is found, and trustfully
lead on till Jesus gives his perfect peace.

God will Give the Ability.—That work
is necessary to the development of strength, is
thoroughly insisted on in one of Dr. Bush-
nell's sermons. He says:—

There are many who faint when they look
on almost any duty or good work, because
they are so consciously unequal to it. Why,
if they were not unequal, or felt themselves
to be equal, they had better for that reason
decline it; for there is nothing so utterly weak
and impotent as this conceit of strength.

Brethren the day is wearing away; this is
a desert place; there are hungry, perishing
multitudes around us, and Christ is saying to
us all, Give ye them to eat. Say not, We can-
not, we have nothing to give. Go to your
duty, every man, and trust yourselves to him;
for he will give you all supply, just as fast as
you need it. You will have just as much
power as you believe you will have.

Suppose, for example, you are called to be
a Sabbath School teacher, and you say within

yourself, I have no experience, no capacity, I
must decline. That is the way to keep your
incapacity forever. A true to those coward-
ly suggestions. Be a Christian, throw your-
self upon God's work, and get the ability you
want in it.

No Christian will ever be good for any-
thing without Christian courage, or, what is
the same, Christian faith. Take it upon you
readily, have it always as a law to be always
doing great works—that is, works that are
great to you; and this is the faith that God so
clearly justifies, that your ability will be as
your works. Make large adventures. Trust
God for great things. With your five leaves
and two fishes he will show you a way to feed
thousands.

RANDOM READINGS.

WE CANNOT REALLY LOVE GOD without
hating sin; nor really hate sin without loving
God.

A MAN that hath anything in the world so
dear to him that he cannot spare it for Christ
if he calls for it, is no true Christian.

SOME PROFESSORS of religion are much more
ready to fight for Christianity than they are
to live according to its precepts.

"THERE IS THE SAME LOVE in the law as
in the Gospel, the difference is only in expres-
sion; as when I warn one venturing into the
roaring flood, and when on his leaping madly
in, I follow to save him. In the law, love
warns; in the cross, it redeems. Both are as
I undertake to show, the true mirror of Him
who thus defines His own character. 'God is
love.'—Guthrie.

ONE REASON why Christianity has so little
success in the world is because professing
Christians subordinate it to so many other
considerations. Local residence, occupation,
friendship, marriage, are settled, and the ques-
tion of religion goes for little or nothing. It is
compromised, and a compromise is next to a
surrender. Were it the ruling principle with
Christians, it would be on the sure way to the
world's throne, though it might be through
suffering.

GOD IS ALPHA AND OMEGA in the great
world; endeavor to make Him so in the
little world; make Him thy evening dialogue
and thy morning prologue; practice to make
Him thy last thought at night when thou
sleepest, and thy first thought in the morning
when thou awakes; so shall thy fancy be
sanctified in the night, and thy understanding
rectified in the day; so shall thy rest be peace-
ful, thy labors prosperous, thy life pious, and
thy death glorious.—Quarles.

WHAT A TRIFLE MAY HIDE.—The little
boy held the sixpence near his eye and said,
"O mother! It is bigger than the room!" and
when he drew it still nearer he exclaimed, "O
mother! it is bigger than all out-doors!"
And in just that way the worldling hides
God, and Christ, and judgment, and eternity
from view, behind some paltry pleasure, some
trifling joy, or some small possession which
shall perish with the using, and pass away,
with all earth's lusts and glory, in the ap-
proaching day of God Almighty.

UNLITEN LEADING A WOMAN TO BECOME A
CHRISTIAN.—My friend, Dr. Budington, told
me (Rev. Dr. Newton) that a young woman
came to see him once about joining his church.
He asked her what made her first think of
wanting to be a Christian. She said it was be-
cause she was growing so ugly. She looked in
the glass one day when she was very angry, and
was fairly frightened to see how ugly she
looked. She found that the bad tempers that
she was giving way to were making ugly
marks upon her face. She was afraid to think
what this would grow to, by-and-by. This
led her to think what a dreadful thing sin
must be. Then she prayed to Jesus to take
away her sin, and make her a Christian. This
young woman was right. What she said was
true. There is nothing that will help to make
us look ugly sooner than giving way to bad
tempers.

LIFE WITHIN.—How hard it is to feel that
the power of life is to be found inside, not
outside in the heart and thoughts, not in the
visible actions and show; in the living seed,
not in the plant which has no root? How
often do men cultivate the garden of their
souls just the other way! How often do we
try and persevere in trying to make a sort of
outward show of outer good qualities, without
anything within to correspond, just like the
children who plant blossoms in the ground to
make a pretty show for the hour! We find
fault in our lives, and we cut off the weed, but
we do not root it up; we find something want-
ing in ourselves, and we supply it not by sow-
ing the divine seed of heavenly principle, but
by copying the deeds, that the principle ought
to produce.—Temple.

DO IT NOW.—Don't live a single hour of
your life without doing exactly what is to be
done in it, and going straight through it from
beginning to end. Work, play, study—what-
ever it is—take hold and finish it up squarely
and clearly; then to the next thing, without
letting any moments drop out between. It is
wonderful to see how many hours these prompt
people contrive to make of a day; it is as if
they picked up the moments that the dawdlers
lost. And if ever you find yourself where
you have so many things pressing upon you
that you hardly know how to begin, let me
tell you a secret. Take hold of the very first
one that comes to hand, and you will find the
rest all fall into file, and follow after like a
company of well-drilled soldiers; and though
work may be hard to meet when it charges in
a squad, it is easily vanquished if you can
bring it into line. You may have often seen
the anecdote of the man who was asked how
he had accomplished so much in his life. "My
father taught me," was the reply. "When I
had anything to do, to go and do it." There
is the secret—the magic word now.

It is a pitiful fact that nearly one hundred
thousand children are now employed in shops
and manufact