

# The Freeman and Colonist

AN EVANGELICAL FAMILY NEWSPAPER FOR NEW BRUNSWICK AND NOVA SCOTIA.

Rev. J. McLEOD,

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"THAT GOD IN ALL THINGS MAY BE GLORIFIED THROUGH JESUS CHRIST."—Peter.

SAINT JOHN, NEW BRUNSWICK, FRIDAY, MAY 22, 1874.

Editor and Proprietor.

Whole No. 1061.

## ALBION HOUSE,

FREDERICTON, N. B.

SEPTEMBER 1900, 1873.

## NEW FALL GOODS

Per Steamships "LADY DARLING," "SIDON,"

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

## MILLER & EDGECOMBE,

BE 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.

tion:

DRESS GOODS, PRINTS, Shawls, Tweeds, Grey & White Cottons, Cloth Jackets, Felt Skirts, Fur Huffs, and Collars, &c. Yarns, &c.

## CAMP BLANKETING.

Grey & White Blankets,

## BLACK GOODS.

ALPACAS, QUILTS, MERINOS, CRAPE CLOTHS, PERSIAN CORDS, SATENE CLOTH, &c.

All at our usual Low Prices.

Balance of STOCK by following Steamers.

MILLER & EDGECOMBE,

Fredericton, Oct. 8, 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

is MINK, ERMINE, GREBE, FITCH, ALASKA ELLING, MUSQUASH, &c.

A FEW PAIRS OF

## Men's Fur Gloves.

Good Goods and Fair Prices.

Fredericton, October 1873.

## The Intelligencer.

### NEW SUBSCRIBERS WANTED.

NOW IS THE TIME TO SUBSCRIBE!

Anxious to increase our list of subscribers, we

make the following offer:

We will send the INTELLIGENCER to any new

subscriber

FROM THE PRESENT TIME

(i. e., from the time the money is received),

TO THE END OF THIS YEAR

(December 31st, 1874).

FOR

ONE DOLLAR!!

The names sent must be those not now on our

list. And One Dollar must invariably accompany

each new name.

### WHAT IS A HEALTHY CHURCH?

BY REV. THEODORE L. CUYLER.

Two things characterize every church that

is in the highest condition of spiritual health.

That one is that they all worship, and the

other is that they all work. The first ap-

pearances as well to the head, the hands, and

the purse. The fullest combination of the

two would almost realize the ideal of church

life in its highest form.

In the Old Testament we find a brace of

passages that present a picture worth study-

ing. On a certain time we are told that the

ark of the Lord was brought back to Jeru-

salem, and David appointed a day of thank-

sgiving. There was rather more festum than

music on the occasion than our Scotch

brethren would fancy in these days, for the

choir of singers was accompanied with a full

band of cymbals, harps, and trumpets. But

it was congregational worship, nevertheless;

for when the Levites and the choir had sung

forth the jubilate psalm of praise "all

the people said, Amen." The popular heart

rang out in the popular voice; it was as if

each wave lifted up its voice until the sea

roared and the fullness thereof.

The other passage occurs in Nehemiah's ac-

count of the rebuilding of Jerusalem after

the return from captivity. The walls of the

sacred city went up rapidly. Why? Simply

because "the people had a mind to work."

Every man did something. The merchants

wrought at their allotted share of the wall,

the mechanics at theirs; an apothecary super-

intended the job at one point and the priests

placed stones at another. There was a

place for every one, and every one in his

place.

These two pictures reveal the secret of a

successful church. That secret does not lie

in any denominational rule or ritual; it is

found in these two things: the whole people

worship and the whole people work. In our

view, there can be no genuine worship in a

Christian assembly unless the hearts of the

assembly are enlisted; the heart can be no

spiritual growth unless the people reach that

state of self-denial zeal that they are wil-

ling to labour "with a will" for their Divine

Master. The popular heart must be devout;

the popular hand must be busy; the people

must all say, Amen. The popular heart

Paul himself could not build up a church,

with Apollus for his assistant, unless the

members worshipped and the members work-

ed.

What is worship? Is it the assemblage

of several hundreds of persons into a

sanctuary, to be preached at, to be sung to,

and to be prayed for? This is a theory that

is extensively practiced. The audience are

more passive recipients of whatever is fur-

nished to them. They are spectators or audi-

ences, and some of them sleepers. The min-

ister is expected (and right) to furnish a dis-

course. Even if the discourse has been pre-

pared under both dyspepsia and spiritual dis-

couragement, it is demanded that it be "up

to the mark." Should the sermon be attrac-

tive, many go home worshipping the min-

ister; should it be unattractive, many go

people go to sleep and go home scolding.

When the service of prayer is reached, the

minister is expected to do the praying. The

people listen, and vent their opinion to them-

selves or others: "That was a sweet prayer,"

or "What a tedious prayer!" or "I wish our

minister would not pray ten minutes every

time." When the pastor is not engaged in

addressing the people, a choir are expected to

fill in the intervals with a musical entertain-

ment. The performances are in the pulpit

and many go to the immortal dead. The

new list and pass judgment upon the per-

formers. This is no caricature of what scores

of congregations present before the All-seeing

Eye on every Sabbath.

Now, instead of all this wretched passivity

in hearing and activity only in officiating,

suppose that the people came to God's temple

only to wait upon him and do him heart

homage. Suppose that each one felt: "God

is here. I am here to meet with him, and to

seek his face, and to adore him in confession

and petition and praise." When the invec-

tion is offered, then each heart would join

in it, and at its close each tongue would re-

spond, "Amen." It is a pitiful degeneracy in

our modern churches that keeps the whole

assembly from an articulate amen to the prayer

that is supposed to be their prayer for bless-

ings on their own heads. A hearty "amen"

would be like the united "yes" of a popular

vote at a public meeting. Then comes the

reading of God's Word, which in a devout

congregation should be done by every one's

opening his or her Bible and keeping up

the minister instead of gazing at "new

bonnets" or new comers. After receiving

the manna of the Word the souls of the as-

sembly would be better prepared for the ser-

vice of holy song. Is this to be rendered

by the proxy of a hired quartette? Yes, if

Jehovah's temple is only a concert-room. But

if it be the people's service of praise, then

the precursor or the trained voices of a choir

should simply lead the voices of the assembly,

when "everything that hath breath praises

the Lord." After such prayer and such sing-

ing, the people would be prepared to hear

God's message of truth from the pulpit.

They would listen as to an ambassador of

Jesus Christ, and not to a popular lecturer,

furnishing just so much "preaching" for

just so much pay. Such a service would be

worship—not of fellow-creature in pulpit

organ-loft, but of the majestic, loving, ad-

orable Lord God of Hosts.

The great controlling idea of the Sabbath

service should rule all the religious meet-

ings of the week. The prayer-meeting should

never depend on the weight of a single ounce

on the pastor. However gifted or eloquent

or fertile a pastor is, he has no business to be

the foremost figure in both the Sabbath and

the week-day service. The church prayer

meeting is the people's gathering, for the

people's profit, in the exercise of their own

gifts, and in their united supplications for

heavenly blessings. To crowd a "prayer-

meeting" simply to hear an eloquent

preacher talk is a perversion of the funda-

mental idea of a Christian household's weekly

worship. During a revival there are always

prayer, to speak to sing. All the

minister needs to do is to "keep stroke"

with the cars. And a genuine "revival," be

it remembered, is nothing more than the

normal condition of what every Christen-

dom church should be all through the

year.

Now the principle that underlies true wor-

ship also underlies true church work. It be-

longs to the people as completely as to their

leader. He does his share in the pulpit

and in the pastorate; they do theirs in the

prayer-meeting, the Sunday-school, the tem-

perance reform, labors for the poor, and all

manner of spiritual activities. The sin and

shame of too many churches is that they

become mere barges, to be towed along by

the steam-tug who is paid so many thousands

a year to tow them. As long as his steam

holds out, the barge goes swimmingly. When

the cylinder explodes from over-pressure, the

poor tug is sent to Europe for repairs, or

goes to the resting place of all broken

machineries of body and mind, in the cem-

etery.

A living church keeps its pastor alive. The

dead drag of a dead church kills many a

minister of Christ before his time. We offer

no apologies for lazy, inefficient, uninspired

ministers. They never deserve to have a

pulpit to desecrate. But a pastor who has a

ten-minute power in himself cannot move

church that has no heart to worship and no

"mind to work." Such a church must repent

and do its first works. *Reconversion or*

*death!* He that hath an ear, let him hear

what the Spirit now saith unto the churches.

### THE FIJI ISLANDS.

Now that the Fiji Islands have been deter-

mined to be a connection of some kind with

Britain, the following from the *Scottish Amer-*

*ican Journal* is not without interest:

For several years past an effort has been

made by natives and Europeans to secure

either a protectorate or annexation. The

question is more than a century old. In 1770

British Parliament, but the project has his-

toric secured little encouragement—partly

from the expense which would attend the ex-

ten of the colonial empire, and partly

from a conviction that the empire is already

overburdened. The liberal statesmen who

will not have the Government

felt a disinclination to encumber them-

selves with further obligations in the way of

protectorates over savage and semi-savage

tribes. Earl Kimberley, the last Colonial

Minister, to whom application was made by

the Fiji Islands, distinctly discouraged the scheme.

Whether the Earl of Carnarvon will give

any more encouragement to the new overture

made on the 8th inst. remains to be seen.

The Fiji are a group of islands in the Pacific

Ocean, North of Australia, and directly un-

der the Equator. They embrace about 225

in all—80 of which are inhabited. The principal

are Viti Levu or Great Fiji, and Vanna

Levu or Great Land. The former contains

about 4500 square miles, and a population of

30,000. The inhabitants of the entire group

amount to 250,000. The temperature ranges

from 70° to 120°; the soil is of unsurpass-

ed fertility; the harbors are numerous,

spacious, and safe; and from the abundance

of native labor these islands offer peculiar

facilities for the successful prosecution of

agricultural and commercial enterprises.

Tropical fruits are produced in the greatest

variety and abundance. The natural ad-