

# The Intelligencer.

AN EVANGELICAL FAMILY NEWSPAPER FOR NEW BRUNSWICK AND NOVA SCOTIA.

Rev. J. McLeod,

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SAINT JOHN, NEW BRUNSWICK, FRIDAY, APRIL 24, 1874.

Editor and Proprietor.

Whole No. 1057.

## ALBION HOUSE,

FREDERICTON, N. B.

SEPTEMBER 19th, 1873.

## NEW FALL GOODS

Per Steamships "LADY DARLING," "SIDON-

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

## MILLER & EDGEcombe,

B to announce that they have received by the above

STAPLE AND FANCY

## Dry Goods,

For the Fall and Winter Trade. Now ready for Inspec-

PRINTS, TWEEDS, GREY & WHITE COTTONS, FELT SKIRTS, YARNS, &c.

THE MINISTERS

have especially good facilities for assisting to ex-

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. 3, 1873.

## NEW GOODS

FOR Fall and Winter.

Thomas Logan,

FREDERICTON,

## Dry Goods,

SUITABLE to the wants of Purchasers, which he offers

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, ERMINES, GREBE, FITCH, ALASKA ELLINK, MUSQUASH, &c.

A FEW PAIRS OF

Men's Fur Gloves.

Good Goods and Fair Prices.

FREDERICTON, October 1873.

## The Intelligencer.

A THOUSAND WANTED!

AN ACKNOWLEDGMENT.

On the 1st of April the offer of premiums to per-

sons getting new subscribers ceased. We have to

thank many friends for their efforts to increase the

Intelligencer's circulation, which have been quite

successful. There has not been a week since the

first of January that we have not put on some new

names. Those who have sent new subscribers but have

not received the premiums to which they may be

entitled, will please let us know what they wish,

and we will promptly forward them.

A NEW OFFER!

We are anxious to greatly increase the number

of subscribers. There are hundreds of families in

New Brunswick and Nova Scotia that only need to

have the Intelligencer brought to their attention

in order to subscribe.

As an inducement we have concluded to offer to

send the paper to any new subscriber from

the PRESENT TIME

(or from the time the money is received),

TO THE END OF THE YEAR

(December 31st, 1874),

FOR ONE DOLLAR!

This offer will not pay the proprietor anything;

and it is made only for the purpose of introducing

the paper into families where it is not now taken.

Every possible effort is being made to make the

Intelligencer the best of its class; and our

friends bear witness that it gives fullest

satisfaction. We do not think they will consider

to assist us still further by recommending it to their

friends and neighbors who are not subscribers.

THE MINISTERS

have especially good facilities for assisting to ex-

Free Baptist families that do not take it. It should be

the desire of the ministers and others who pray

and labour for the dominion's growth and true

prosperity to (among other things) extend the In-

TELLIGENCE's circulation—its sphere of influ-

ence. The paper is a helper in every christian

work.

Just now many are being brought into the

churches. Pastors cannot do better than call their

attention to the paper and solicit them to subscribe.

We hope the friends of the paper will do it to the

kindness of making known our offer.

The names sent must be those not on our list.

And one dollar must invariably accompany each

new name.

With an effort all along the line of the INTELLIGENCE's friends, new names to the number of ONE THOUSAND, at least, may be added to our list before the first of June.

Let the effort be made!

toriousness was imparted to his atoning sacrifice

infinite in extent, which rendered it avail-

able for taking away the sins of the world.

Faith further acknowledges that he was ap-

pointed of the Father to be the Saviour of

the world, and that he did really and truly

die upon the cross of Calvary for "the re-

mission of sins," "the just for the unjust,"

believes that his commandments are an effectual

sacrifice for our sins, so that there is no con-

demnation "to them that are in Christ Jesus,"

simply because Jesus has died for their

sins and risen again for their justifica-

tion. Receiving these truths, it embraces

the following invitation: "Come unto me, and

all ye that labour and are heavy laden, and I

will give you rest. Take my yoke upon you,

and learn of me; for I am meek and lowly in

heart; and ye shall find rest unto your souls.

Feeling the burden of his sins to be too heavy

for him to bear, the man in whom this faith

exists comes to Christ Jesus in sincerity, and

earnestly prays for the removal of his burden.

He exclaims, in deep sincerity, "O Lord,

heal my soul; for I have sinned against thee;"

"If thou wilt, thou canst make me clean;"

"Lord, I beseech thee, help thou mine unbelief."

And because of his believing and earnest ap-

plication, the Saviour says unto him, "I will

be thou clean."

Such is saving faith. It looks to Jesus

Christ as the Saviour, comes to him for salva-

tion, and the promises of God; and, in conse-

quence, becomes the link of union binding

the soul in which it exists to the Saviour.

Hence by it, as the appointed instrument, the

soul becomes interested in all that the Saviour

does and suffers, and has his righteous-

ness imputed to it. His grace are ye saved

complete in Christ Jesus, "having the

wedding garment;" and, in consequence, is

recognized as a welcome guest at the mar-

riage feast. It was, unquestionably, because

of the power of faith to unite the soul to

Christ, and to make it a partaker of his salva-

tion, that St. Paul said to the Philippian

jailer, who was labouring under spiritual con-

viction of sin and anxiously inquiring what

he might do to be saved, "Believe on the

Lord Jesus Christ, and thou shalt be saved."

The same apostle also said to the Ephes-

ian Christians, "By grace are ye saved

through faith; and that not of yourselves, it

is a gift from God," "having the

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he might do to be saved, "Believe on the

Lord Jesus Christ, and thou shalt be saved."

We needn't say that a man should take

care not to make his religion offensive to those

who do not accept it. That has been ex-

plained often enough. Practically, there is

no need of any such caution. Call on nine

hundred and ninety-nine thousand business

men, who have entered no church relations,

and we do not need to say that they have

been disgusted with the idea of religion, and

are in business. But a great many of them

might reasonably ask, "In what respect are

these men better than we are?"

But though that were the truth twice over,

we would not urge it as a reason why Chris-

tians should keep out of business. Secular

affairs need the influence of religious men.

They need to be rid of the reproach which a

time-serving spirit has put upon them.

By unprincipled means, and while the prac-

tice of appointing to important secular sta-

tions men of corrupt principles and unclean

record prevails so widely, so much the greater

demand is placed upon unprincipled busi-

ness men, that it enter this arena and help

to save the world.

Perhaps the best practicable shape it could

take would be that of unwavering integrity

in all places of trust and in all business re-

lations. Christ is crucified by acts of untruth

and dishonesty, and by the example of pre-

cept. Let more of this straightforward, un-

yielding integrity be put into the transac-

tions of daily life, and there will be less

and less occasion to deplore the inade-

quate manifestation of the religious principle

in the business transactions of the country.—

Star.

## A CHEERFUL HOME.

A single bitter word may disquiet an entire

family for a whole day. One surly glance

casts a gloom over the household, while a

single word of sunshine may light up the

darkest and gloomiest hours. Like un-

expected flowers, which spring up along our

path, full of freshness, fragrance, and beauty,

so do kind words and gentle acts and sweet

dispositions make glad the home where peace

and blessing dwell. No matter how humble

the abode, if it be so garnished with grace

and sweetened with kindness and smiles, the

heart will turn lovingly toward it from all

the tumults of the world, and home, if it be

ever so homely, will be the dearest spot be-

## MAGNIFY CHRIST.

A church has recently advertised for a pas-

tor. "Wanted, a pastor for Baptist Church in

—; a young, first class minister, one

who is energetic and desires the opportunity

to make a name for himself." Exactly. That

is just the inducement held out to candidates

by many parishes now-a-days. I received, a

while ago, a request to send a man "a

brain and pluck, smart enough to run a \$2-

kind but pointed admonition that something

else was needed in sustaining the great

enterprise than what appeared in their request,

and that it might be well to consult the great

Head of the Church in regard to the kind of

man they needed. The letter was taken into

their social meeting and was made the theme

of profitable conference and prayer. God

has sent them a pastor who has something

we trust, more than smartness and whose aim

is not "to make a name for himself," but to

magnify Christ, whose name is above every

name.

Brothers, it is perilous when we come so

near to the religious enterprises as to apply

the language of the factory and market in

our bargains with pastors, and exalt pluck

and smartness above piety. It is perilous

when we feel it necessary to cater to the

tastes of frivolous and sin-loving critics,

whose social or pecuniary influence is thought

to be indispensable in sustaining the Church

of God. We have no liking for pious dull-