

The Intelligencer.

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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 7, 1875.

Editor and Proprietor.

Whole No. 1111.

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The Intelligencer.

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canvass for new subscribers, using the liberal offer

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PAY AS YOU GO.

HOW A CHURCH MANAGED TO DO IT.

The following is a true story of a Church in

Belleville, Pa., which has been successful in

maintaining its financial position for many years.

BY REV. W. T. WYVIE.

The question so often arises among Churches,

"Is it possible to increase our Church

revenues, and if so, how can we best accom-

plish it?" I am glad to tell the Church of

Belleville, Pa., of one method by which these

inquiries have been successfully answered;

and the method does not seem limited to a

special locality.

Five years ago the Presbyterian Church of

Belleville, Pa., adopted a system of contribu-

tions which was laid before them by their

pastor. Under the old system of pew rents,

and collections and subscription papers, the

congregation had raised about \$2000 a year.

By the method proposed each member and

friend was to become a regular contributor

of a fixed sum for each year. Each had the

right to direct all or any part of his gifts for

any one of the various channels he desired

to send it. Every call made upon the Church

was to be presented from the pulpit, and the

people were left to make special gifts to ob-

jects outside of the regular benevolent causes

of the Church; thus presented, such gifts be-

came more cheerful and more liberal than

those which were collected by the usual

method. The result was that the Church

received an increase of about \$1000 a year.

The system was adopted, and the Church

has since that time been successful in main-

taining its financial position for many years.

THE CHILDREN TRAINED.

This system contemplates the instruction

and training of the children as Christian

citizens, and each family is urged to see that

their children are so arranged as to have

each child enrolled as a regular giver.

Some of the hundred other Churches, of

various denominations, have adopted the

system within the last three years, and where-

ever it has been fairly tried the results have

been most satisfactory. Contributions have

been increased in some cases fivefold—in all

cases largely. Money has flowed into the treas-

ury in a steady stream; old debts have been

wiped out; spiritual blessings have been

poured out upon the givers, and many have

expressed their surprise that such satisfactory

results have been obtained with so great ease.

The system is so simple that even a child can

of the Church, or for both. It can be adjusted

for weekly or for monthly payments. In

case contributors are receipt of income

only at long intervals in the year, the con-

tributors are not troubled with the

trouble of sending in their contributions

at irregular intervals, and are then filled

with the assurance that their contributions

are being used for the good of the Church.

There is no question in the mind of the

Church of Belleville, Pa., that the system

has been successful in maintaining its

financial position for many years.

THE SILENT SERMON.

As good Dr. Cutler, of Brooklyn, was once

returning on horseback from some visits

made among the poor of his flock, a poor

man presented him with a pair of fat

chickens. He hesitated at taking so valuable

a present from one so needy, but

lowliness of the man, and the fact that

he turned to him with such an appealing

look as he said, "You will hurt my feelings

if you do not take them," that he no longer

hesitated. "I have fattened and dressed them

for you," he said, "and I have no more to

offer you. I have no more to offer you.

"I know you never have, and if you had,

his pride is such you might have had them

long ago. But it has happened only too

often, that when you have a poor man

say a few kind words to us, he has often

taken a dram, or been just taking down

the bottle, and then he has said, 'I have

nothing more to offer you, I have nothing

more to offer you, I have nothing more to

offer you, I have nothing more to offer you.

It was the sad, kind, serious look in the

good man's eye that went to his heart. It

spoke a volume of entreaty, and solemn warn-

ing and kindly pity. The man could not

resist it, and that solemn, silent sermon

was the best he could give him.

It is worth cultivating, this benevolence

of contentment, but there is only one way to

get it. There is no cosmetic that can produce it.

There is no noisier beauty even of the

plains that is more common than the

plains, shining through the heart and

rescuing the perishing, to raise the fallen.

The nearer the life and spirit are in harmony

with him whose very name is Love, the more

at one with this heavenly glory will be the

face on which it glows.—Ezra.

THERE IS NO DIFFERENCE.

Men judge of outward degradation—the

effects of sin, rather than of their hearts.

But the prodigal, who has crossed the threshold

of a respectable dress, with his purse

of money, was as really a sinner as he

who was among the great ragged rags. He

was more degraded when keeping swine, but

more truly guilty. We do not ask, Are you

a sinner? In man's sense of the word. You

are not reckless, profligate, and degraded;

you own that you have at least

been in the wrong, and that you are

what you are. God says you are "guilty

all." One word describes you and all

whose lives are blackest—you are all sinners.

God says, "There is no difference: all have

sinned, and come short of the glory of God."

It is a question of being a great sinner;

there is no difference.

A rich lady, when she heard some general

statements that men are sinners, said:

"But ladies are not sinners."

"Just young men in their foolish days."

Some such notion is very common. "I be-

lieve that all are sinners, but they are not

all the same." Turn to Rom. iii. 23, where

you read, "For there is no difference: for

all have sinned, and come short of the glory

of God." In the presence of this great

truth, all distinctions are lost sight of. "All

other sinners"—all are sinners. You may not

feel it, but God says it. "There is no differ-

ence." There may be great differences as to

outward things, but the heart is the same.

There is no difference in the fact of guilt. "He

that is filthy, and filthy is he; and you

know the rest, have been brought in guilty

before God."—Ezra.

Men might raise a question as to whether

Adam or Eve were the more to blame. They

were both equally guilty of disobedience.

They were both equally guilty of sin.

They were both equally guilty of death.

They were both equally guilty of ruin.

They were both equally guilty of shame.

They were both equally guilty of sorrow.

They were both equally guilty of despair.

They were both equally guilty of hell.

They were both equally guilty of ruin.

They were both equally guilty of shame.

They were both equally guilty of sorrow.

They were both equally guilty of despair.

They were both equally guilty of hell.

They were both equally guilty of ruin.

They were both equally guilty of shame.

They were both equally guilty of sorrow.

They were both equally guilty of despair.

They were both equally guilty of hell.

the glory of God; being justified freely by

his grace through the redemption that is in

Christ Jesus: whom God hath set forth to be

a propitiation through faith in his blood, to

declare at this time his righteousness: that he

might be just, and the justifier of him which

believeth in Jesus.—Ezra.

WAYSIDE THOUGHTS.

The brightest diamond is only crystallized

carbon, or, as it might be called, charcoal

glorified; and so it is with souls that were

coal black in the defilements of sin, which,

by the power of God's grace, are made God's

jewels forever. The reproval of sin may be

an excellent thing, but it is not the end of

spirit, object, and manner in the reproval.

We may be unable to avoid the dislike of

some people, but we are ever able to leave

them without good cause for dislike. A man

who has a strong mind can bear to be insulted,

can bear offences, because he is not

weak-minded. He that is a little

the weak mind snaps and snarls at a little

strong mind bears it like a rock, and it

is not moved, though a thousand breakers dash

upon it, and cast their pitiful malice in spray

about its base. The truest revenge is to

do good to our enemies. He that is a little

appraiser will be mistaken in the value. True

religion will show its influence in every part

of our conduct; it is like the sap of a living

tree which penetrates the most distant boughs.

Frugality is a good liberality is joined with

it. The first is leaving off superfluous ex-

penses; the last, bestowing them to the ben-

efit of others that need. The first without the

last, begets covetousness; the last without the

first, begets prodigality; both together make

an excellent temper. Since we can take no

thing with us when we go out of the world,

the departure of a worldly-minded man must

be painful. God respects the prayers of men

according as they give heed to his commands.

A house uninhabited, soon comes to ruin, and

verges faster and faster to destruction. No

thoughtful man's life is uninteresting or bar-

ren of marvels. A life real and earnest can

not be devoid of memorable occurrences.

There is many a man a candle that will

burn dimly in a room where the air is

still, which if you take it into the wind, it

flares and flutters and burns every way but

the right way; and there are Christians that

are able to have the pure flames of Christian

life steadily, if you only shield them, but

if you remove the shield and bring them

into conflict with each other in circumstances

of temptation, show their weakness of Christian

feeling. Murnar at nothing; if our wills are

irresistible, it is ungrateful; if remedied, it

is vain. A Christian builds his fortitude on

the foundation of his weakness; he is pleas-

ant with everything that happens, because he

knows it could not happen unless it had first

pleased God, and that which pleases Him

must be the best. He is assured that no

thing can befall him, that and that he is in

the hand of a Father who will never allow

any affliction that resignation can not conquer,

or that death can not cure.—Ezra.

"GO AND TELL HIM."