

The Fredericton 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.

SAINT JOHN, NEW BRUNSWICK, FRIDAY, DECEMBER 31, 1875.

Special Notice.

ALBION HOUSE,
FREDERICTON N. B.

October, 1875.

MILLER & EDGECOMBE

RESPECTFULLY draw the attention of their friends
and the public to their very large and Beautiful
Stock of

STAPLE AND FANCY

DRY GOODS.

Imported direct from the EUROPEAN MARKETS
for the

FALL AND WINTER TRADE,

which for EXCELLENCE, QUANTITY AND LOW PRICES
cannot be surpassed by any house in the
trade. The whole Importation is
now ready for inspection,
comprising in part
as follows:

DRESS GOODS,

PLAIN AND FANCY.

Black Goods,

IN GREAT VARIETY.

WINTER SHAWLS AND SACQUES.

TWEEDS AND WINCEYS,

GLOVES, VELVETS,

RIBBONS, FLOWERS,

Flannels,

IN ALL COLOURS.

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Sontags, &c. Prints,
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BROWN & WHITE COTTON DUCK,

COTTON BATTING, &c.

Silk Ties, Lace and Muslin Frillings, &c.

ALL GOODS SOLD AT THE LOWEST LIVING PRICES.

MILLER & EDGECOMBE.

Oct 22

FALL AND WINTER.

December, 1875.

THOMAS LOGAN,

FREDERICTON,

has now complete his FALL STOCK of

DRY GOODS,

In many cases 20 cents on the dollar

CHEAPER THAN LAST YEAR.

DRESS GOODS,

SHAWLS,

FELT SKIRTS,

LADIES FURS,

MUFFS, TIES, CAPS,

In Mink, Grube, Seal, and Musquash. They have
not been as cheap for years—now is the time to
buy.

GREBE MUFFS worth \$8.50 last winter,
we are now selling for \$6.50.

BLANKETS, **FLANNELS,** **SCOTCH**

SWANSOWNS,

Cloths and Trousers.

DRESS TWEEDS,

The best value ever offered.

Carpetings and Furnishing Goods.

1 Case Best Quality

"JOSEPHINE" KID GLOVES,

Together with our usual assortment of

GLOVES,

HOSIERY,

CLOTHS,

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BERLIN WOOLS

AND SCOTCH FINGERINGS.

&c. &c. &c. &c.

Parks Cotton Warps

Always on hand, at a slight advance on Cost Price.

THOMAS LOGAN.

Fredericton, Dec. 8, 1875.

The Intelligencer.

THOUGHTS FOR THE NEW YEAR.

We sweep through time as the steam-train
sweeps through space, ignoring milestones,
yet stopping at the stations, and then dashing
again away. The old year is gone, and we
are already off into the new, not knowing
whether we shall reach the next regular stop-
ping place, or shall fetch up with a crash. It
is not well, albeit we are Americans, this
utter absorption in the thought of simply
getting over the ground. Let us stop long
enough to think—at least let us think and
talk as we sweep along the road.

In the first place, would it not be best to
chasten our expectations somewhat? Think
of last year's crushed hopes,—not school-girl
hopes, and the day-dreams of raw young men,
but expectations as solid, seemingly, as any-
thing on earth, based on hard industry,
school experience, keen business sagacity,
shrewd investments, and perhaps on the care-
ful savings of a life time; and on, moreover,
the ability, the integrity, and the high Chris-
tian reputation of those we trusted. Of thou-
sands of these hopes nothing now remains.
It is all a wreck, and a wreck, too, of our con-
fidence in man. As it was last year so it
was with the years before it, and so will it be
with this year and the years to follow.

Shall we, then, give up in despair? Not at
all. And there is little danger of this with
most. Hope is too strongly ingrained within
us. The danger is that we all rush on again
just as thoughtless and just as rashly as ever.
Let us be hopeful; but not foolish to hope. Let
us be rational. Let us be Christian. Let us
go into the future bravely, but prepared for
the worst. Let us heed more the words of
Jesus to lay up treasures in heaven as well as
on earth. Let us use more of our money as
we go along; get out of it more of real good
for ourselves and families, in moral, educa-
tional, social, and even material advantages,
and serve God and our generation better with
it, instead of planning to do great things with
it after we are dead. Alas, even if the bequest
survive defalcations, and robbery, and fail-
ures, and panics, how often it fails to realize
the noble intentions of the testator!

Further, let wealthy men, instead of put-
ting all their money into their business, or in-
vesting it in their own names, make over to
adequate amount to their wives and families,
keeping it wholly free from the contingencies
of their own affairs. And since death is
among the contingencies of the future, see to it
—we don't say now that your soul is safe,
but that your will is made. Of the thousand
who went down last year in Atlantic steam-
ers, how many of them left wills behind them?
Next to caring for the welfare of the family,
or for charitable objects by some sort of a
will, is caring for them by a will made with
"a sound, disposing mind." No sick man,
and much less a dying man, is fit to make a
will.

In the second place, is it not clear that we
need more of applied Christianity? Not a
ceasing to care for the creed; not an aban-
donment of the defenses of orthodoxy; not a
giving up of questions of polity and ordi-
nance; but a more urgent demand that men
show their faith by their works. A working
faith is the grand want of Christendom, a faith
working at the very root of character, over-
coming the world with its ungodly principles
and maxims and methods and customs, and
purging the life for the fruit of the Spirit.
It is just at this point, we think, that our
average preaching has failed. It hasn't had
enough of the Sermon on the Mount in it;
not enough of that habit which led Paul in his
Epistles, after expounding and defending ab-
stract truth, to come down to the minute de-
tails of practical godliness. The pulpit has
cared more to make converts than to look
after them when made. It has not sufficiently
brought the powers of the world to come to
bear on the consciences of men in their every-
day dealings. It has taken too much for
granted. One consequence is, worldly men
say to us with a great deal of truth, "What
do ye more than others?" Profession often
"covers a multitude of sins," and our youth
go out into the world with no adequate safe-
guards, or, in fact, with any adequate ideas
of life. Now we insist that the worth of
Christianity is in its application; that its di-
vinest proofs are in what it can do—not for
foul heathen simply, making them decent men
and women, but for the average men around
us, in making them a great deal better. Our
revival system can do but little towards this;
sensational preaching is worse than none at
all; elaborate defenses of Christianity, with
the assaults of scepticism have their place,
and there is some power in abstract presen-
tation of Christian truth; but that minister
alone can do the kind of work needed who
realizes that he stands to man instead of
Christ, is in touch with what God will do
has called and consecrated him, and who has
sought, in all ways, to develop the whole power
of the gospel.

Finally, we need the largest outpouring of
the Holy Spirit. Is this common place? But
is not our need beyond what is common? Does
not the enemy come in like a thief? Has not
the war left the land covered with mire
after a freshet? Whom can we trust with
our funds? We have broken up the rings
by the hardest, but is not the spirit left
among us out of which now a possibly
worse may spring up? Was there ever a
time when scepticism was more periling our
youth? Has the preacher of the gospel ever
more felt like the prophet prophesying over
the dry bones in the valley of vision?

Yes, never did we more need the renewal
of the scenes of Pentecost. O, God! make
bare their arm, and come and save us. Let
it be seen and felt that thy gospel is still an
unsunder power in our world!

Every Free Baptist Family in New Brunswick and Nova
Scotia should have the INTELLIGENCER. Will the ministers
and others improve their minds?

IT GROWS BRIGHTER.
BY MAJASA.

"I've travelled this road forty years, and
it grows brighter all the way."
The experience of this aged Christian is
not an exceptional one. Many can testify of
the "shining light, that shineth more and
more."

"Brighter all the way!"—rough and thorny
may be the path, trials and temptations may
abound, sorrows and disappointments often
may be met, yet the way is not dark.
Perchance for a little season a cloud may
obscure the path, but the light soon breaks forth with a brilliancy
unknown before, and the tried soul can say:
"It is good that I have been afflicted,"
the Lord takes away one gift to bestow a
greater. "Blessed be the name of the Lord."

Thus it is the path grows brighter; through
trial and reward, trial and victory, temptation

and conquest, sorrow and joy, the Lord re-
veals himself to his children. The discipline
of life he uses as a means to subdue the stub-
born will—the nature so prone to go astray—
yet he draws the child of his affection nearer
to his own infinite heart of love, and then there
is increasing light, for "with him is the
fountain of life."

"Brighter all the way!" Oh, how bright
as earth grows dim, and we seem almost to
catch a glimpse of the glory beyond when
the triumphant spirit wings its flight to the
home where "the Lamb is the light thereof."
—Watchman and Rejoicer.

Do you want to know what is going on in the Christian
World? Then subscribe for the INTELLIGENCER, which will
tell you all about it.

EMBASSADORS FOR CHRIST.

At no time, perhaps, in the history of the
church has there been greater need than now
for the ministry to look well to the source of
its power as bearing upon the limitations of
its work. The manifestations of the thoughts
and purposes and affections of mankind, which
we conveniently call human nature, have been
essentially the same in all lands and in all
ages. The moral outlook of these manifesta-
tions has furnished the historian of the race
with the material out of which he has painted
the pictures of vice and want, of pain and
sorrow, which have made of this fair earth
one vast gallery of despairing gloom.

It was to give joy for mourning, smiles for
tears, and the light of hope for the blackness
of despair that Christ came from God to both
proclaim and manifest the Gospel of Peace.
It was proclaimed with all the authority and
attested by all the manifestations of high
heaven which it is impossible for the human
comprehend. Its provisions were for all
men and for all time. Since then no new
revelation has been given, no modified or
supplemental gospel proclaimed, no new in-
structions furnished for reforming the world
and saving the souls of men. When Christ
came forth from the world the men who were
to be his chosen instruments to proclaim the
Word which was laden with a resurrection
power, he called them to be preachers; and
as yet we preach, was the explicit injunction.
As messengers they were to go forth and, for-
getting self, remember only the importance
and divine character of the message. To
"preach Christ, and him crucified," was to
proclaim that gospel which he had revealed,
and point to the consummation of its provis-
ions in his wondrous death.

In like manner, the essential and character-
istic work of the gospel minister to-day is to
get access to the people and "preach unto
them Jesus." In order to do this, a clear un-
derstanding of both Christ's mission and mes-
sage is indispensable. What he did and
what he taught had an explicit reference to
all real life, and the minister is called upon to present a
gospel embracing many features. It is not
alone a gospel of reconciliation, nor a gospel
of consolation, nor a gospel of warning and
instruction, but all these combined, that is to
be proclaimed. The object of preaching is to
persuade men to accept the gospel as the
means of making them better on earth and
saving them in heaven. It is manifest that
this can only be secured by earnest and faith-
ful presentation of the truths designed to
accomplish the end.

The words of scripture, the abstractions
of philosophy, the deductions of science, or
the captivating music of poetry, belong to
the pulpit only as statutory and carved cor-
nices and frescoed ceiling belong to the
grand old cathedral. Whatever will help
the messenger to a favorable reception or
under the message to a complete gain is
superior acceptance belongs to the gospel min-
istry. Hence the need of the culture and dis-
criminating judgment which the schools bring.
There is not a little danger, however, that
the preacher may forget in estimating the
importance of these accessories the over-
shadowing importance of the message. Em-
bassadors to a foreign court do well to study
attractive dress and effective and winning
speech with which to present their message;
but the message itself can neither be altered
nor suppressed without treachery and danger.
What the world needs and what the church
is a ministry not only of culture, but of consecra-
tion; not of intellectual brilliancy alone, but
of a soul illuminated with the Spirit of
divine truth. Not only should it move to the
mellow cadence of song from the bowers of
the muses, but to the sweeter strains of that
old song, which from Bethlehem's plain has
shook through the world for centuries, con-
centrating, filling a myriad of souls with a music
eternal.

"Embassadors for Christ."—Can aught
else so truly exalt man as the occupancy of
such a position? What privilege so royal,
what work so high, what methods so pure,
what results so enduring as belong to this
embassy? Surely, faithful consecration to
such a work has the "promise of the life
which now is and of that which is to come."
—Star.

A good Present to your son, daughter, or friend far away
would be the INTELLIGENCER for a year.

PUBLIC WORSHIP.

SINGING.

Shall the whole congregation sing, or shall
the singing be done by four or ten?
"Let the people praise the Lord, O God," "Let all
the people praise thee!" What if they can
not sing, and so make discord? There is not
more than one in a hundred that cannot be
taught to sing so as not to annoy others. If
there be such an one, let him be silent, unless
his heart is so full that he cannot keep still,
"singing and making melody in your hearts
unto the Lord."

Utterance strengthens feeling. This
why the congregation should sing. Their
songs musical tastes are very nice, should
submit to a little unpleasantness for the good
of the greater number; and it need not be
more than a little, if proper pains are taken
to teach the congregation.
It may not be objectionable to have some
especially trained to lead the rest, but it seems
less like worshiping by proxy, to have them
sit with, or in front of the others, than to
have a gallery by themselves. But, if we must have
choirs, let them, if possible, pronounce, so that
the words they sing can be heard. When all
the congregation have books, it is not so bad,
if every word is not heard, but some choirs
have no anthem or set-piece, which is not in
the books; the minister does not read it, and
seldom can the congregation hear distinctly,
more than now and then a word. I need not
ask how much this adds to the devotional
feelings of the congregation. I would by no
means say, that a choir does no good, when
the congregation does not join. In times of
political excitement, many people have their
patriotic feelings stirred up, who do not join
in the song; but not much, unless they under-
stand the words.

PRACTICAL PRAYING.

There are two widely different kinds of
prayer. Both are nominally Christian; but
they are alike only in name. One man prays
at his family altar for spiritual blessings upon
his family. Then he does his utmost toward
the answering of his honest petition. He lives to the Lord. His speech
and his conduct are sweetened by the con-
stant indwelling of Christ Jesus. He is a
lovable as well as a loving father. He makes
religion pre-eminent in his family. The so-
ciety he seeks for his children, the books and
newspapers which he introduces into his
house, the recreations and amusements which
are chosen, the talk at his table, the aims in
life that are set before his children, all bear
in one specific direction. They help rather
than hinder him in his prayer. He does not
petition God to convert his sons and daugh-
ters, while he is doing his utmost to convert
them to frivolity, selfishness, money-lust, and
contempt for Bible-piety. A father who fails
to procure medical attention for a child
dying of scarlet fever, or who, in a case of
recovery, would be a fool. If, in addition,
he does the poor sufferer with opium or some
similar narcotic in a reckless way, he would
be a brute.

Yet many a professing Christian is guilty
of a like folly. He craves the souls of his
children's spiritual health, and then poisons
them; they pray that their daughters may
be pure, and then carry them off to see
the dancing girls. They pray in a case of
On Sunday morning they seek for a blessing
on God's Word. When the church service
is over, they come home to a sumptuous din-
ner, to crack jokes about the sermon, or the
singing, or a neighbor's dress, and by every
possible means to drown out any serious im-
pression that faithful prayer may have im-
duced. As far as their influence goes, it is
right against the very results for which they
pretended to pray. Their petitions become
solemn mockery. It will be a terrible thing
for such inconsistent parents to meet their
own prayers at the Day of Judgment. God
might say to such: "Out of this oven I
will judge thee, thou unfaithful servant."
What is true of prayers made by fathers or
mothers for their children, is equally true
in regard to the petitions we offer for ourselves.
Whatever we ask for, we should labor to
secure. No prayer is more than a quarter of
for "growth in grace." Just imagine a far-
mer kneeling down and a patch of Canada
thistles and beseeching God to give him a
plentiful harvest of wheat; and that, too,
without his sowing a kernel of grain, or even
planting a seedling in the soil. He would be
accounted a fanatic. But he commits no
wilder folly than would the Christian who
should pray for the growth of grace in a
heart-field which he was giving up to the
tares of the devil.

Are you praying, my brother, for growth
in holiness? Do you pray for strength
and peace and fellowship with Christ, and ef-
fective godliness? Then to the work of cut-
ting up the nettles belongs that have grown
so rank—the nettles of selfishness, the nettles
of pride, the nettles of doubt, and the
nettles of sin. Give no quarter to them. Pull
them up by the roots. Give no quarter to
your darling sins. He who is not ready to pluck
out his right eye for Christ cannot be his
disciple. As the evil weeds of sin are rooted
out, there is room for the plants of grace to
grow. The Christian who is battling his
besetting sins and heeding to do his
Master's will, has the right to ask the om-
nipotent help of that Master. He will have
it. Such prayer is a delight unto God; he
loves to be thus "inquired of." But if we
regard iniquity in our hearts (that is, if we
cherish it and cling to it, God will not hear
us).

This subject of practical prayer, has an in-
timidating connection with the whole discus-
sion of "revivals, and how to produce them."
Thousands are uttering petitions for a revival,
and for the conversion of souls. A very
simple test of the sincerity of such questions
prayers may be found in such questions as
these: "Am I ready to put away my own
sins? Am I ready and anxious for a full
consecration to Christ? Am I willing to let
Christ own me and use me for his service?
Am I willing to be pure, in order that I
may be a fit instrument for his use? Am I at
work already in trying to do good to the im-
pious and lead them to be saved? Do I not
only pray for work, but am I actually
drunkards and blasphemers? Am I willing
to crucify my sloth and pride, and self-seeking,
just for the sake of Christ? Am I ready to
be a humble, humble, 'Yea, Lord' to his
searching questions, in a right to pray
in public for a revival of religion; because
such a one has begun to work for a revival,
and is striving to do his part toward secur-
ing the best and holiest of all, and because he
honestly tries to do his utmost, the more will
be his utter dependence upon Christ, and the
need of fervent, impetuous prayer.

We trust that we are not misunderstood in
these plain, homely hints. Our idea of prac-
tical prayer is, a hard, unflinching, and di-
rectly asking God to give what we are faith-
fully striving to secure; it asks God to make us
what we are conscientiously striving to be-
come. Instead of working against God, we
work with him. To such praying, glorious
results will be the good thing of God with-
out from them who walk uprightly."
—Z. L. Cuyler.

HOW TO GET MONEY.

One of the veterans in the Lord's army
tells this reminiscence:
"In my parish was a farmer of rather feeble
constitution, a hard mid piece of a man, and
with quite a little flock of hungry mouths
to feed. Sickness and unfavorable seasons
had impoverished him. The house and farm
were mortgaged, but cheerfully they told
on. Every year, as I was about to make my
annual visit, to a hard mid piece of a man,
the good man's wife came to my
house, with money for the missionaries. As
she counted the dollars and fractions, I al-
ways marvelled that in their poverty she
could bring so large a gift. At length she
said, 'I have been thinking, when I could not
give as much as she had given heretofore, I
told her that she ought not to be troubled,
the Lord looked not on the 'dross,' but on
the heart of the giver.'
"May I ask where this money comes from?"
said I.

"After a little hesitation she freely told me
it was from her sheep, as you know, they
were poor, sir, as you know, they were glad
to give, if it is but little. In the fall of the
year when the sheep are driven home from
the pasture, I go out and select and mark one
for the mission. Its wool, and its lambs
we sell, and send them. That sheep has

always had two lambs, but this year one of
the lambs died." The wintering of one sheep
produced between three and four dollars year
by year, and if, in a similar measure, all our
Christian agriculturists should contribute, the
Lord's treasury would be as well supplied as
was Israel's at the building of the tabernacle.
—Advance.

Do you want to know anything about Free Baptist ministers
and churches? Then take the INTELLIGENCER.

"THE PENNY YE MEANT TO GIVE."

There's a funny tale of a stingy man
Who was none too good, but might have
been worse.

Who went to his church on a Sunday night,
And carried along his well-filled purse.
When the sexton came with his begging plate,
The church was dim with the candles'
light;

The stingy man fumbled all through his purse,
And chose a coin by touch and not sight.
It's an odd thing now that guineas should be
So like unto pennies in shape and size.
"I'll give a penny," the stingy man said;
"The poor must not grudge of pennies de-
spise."

The penny fell down with a clatter and ring!

And back in his seat leaned the stingy
man.
"The world is so full of the penny," he thought,
"I can't help them all—I give what I can."

Ha! ha! how the sexton smiled, to be sure,
To see the gold guinea fall in his plate!
Ha! ha! how the stingy man's heart was
wrung.

Perceiving his blunder, but just too late!
"No matter," he said, "in the Lord's account
That guinea of mine is set to me, and over them
They lend to him who give to the poor;
It will not so bad an investment be."

"Na, na, mon," the chuckling sexton cried
out;

"The Lord is na cheated—He kens thee
well;

He knew it was only by accident
That out of thy fingers the guinea fell!

He keeps an account, na doubt, for the pair;
But in that account He'll set down to thee
Na mair of that golden guinea, my mon,
Than the one bare penny ye meant to give!"

There's a comfort, too, in the little tale—
A serious side as well as a joke;
A comfort for all the generous poor,
In the comical words the sexton spoke.

A comfort to think that the good Lord knows
How generous we really desire to be,
And will give us credit in His account
For all the pennies we long to give."

[H. H., in St. Nicholas.

Tell your neighbors about the INTELLIGENCER, and
persuade them to subscribe.

INTEGRITY OF CHARACTER.

Young men should be deeply impressed
with the vast importance of cherishing those
principles, and of cultivating those habits
which will secure them the confidence and
esteem of the wise and the good.

A young man may be unfortunate, he may
be poor and penniless, but if he possesses un-
bending integrity, and unwavering purpose
to do what is honest and just, he will have
friends and patrons, wherever he goes, and
barricades and exigencies into which he is
thrown. The young man thus possesses a cap-
ital of which none of the misfortunes and ca-
lamities of life can deprive them.

We have known men who have suddenly
become financially embarrassed, to persons
some overwhelming misfortune, which they
could neither foresee nor prevent. Today they
were prosperous, to-morrow, every earthly
prospect was blighted, and everything in
their future aspect of life was dark and dis-
tressing. Their business is gone, their property
lost, and they feel that all is gone; but they
have a rich treasure that nothing can take
away. They have integrity of character, and
this gives them influence, raises up friends,
furnishes them with pecuniary aid, with which
to commence life once more, under auspicious
circumstances.

We cannot too strongly impress upon our
young men the importance of abstaining from
everything which shocks their moral sensi-
bilities, wounds their conscience, and has a ten-
dency to weaken that sense of honor and
integrity so indispensable to a good character.
Integrity of character! Who ever pos-
sessed it, that did not derive untold advan-
tage from it? It is better than riches, it is
of more value than "diamonds and all pre-
cious stones;" and yet every man may possess
it. The poorest may have it, and no power
on earth can wrest it from them. Young
men prize integrity of character above all
earthly gifts.

"GENTLE WORK."

A prodigious amount of laziness, false
pride, and greed are concealed under this
title. Many thousands have to-day
idle, waiting for something to do. And in-
stead of commercial depression, the country
has work waiting, enough for a million of
hands. The farmers are calling for help; the
trades are deficient in first-class workmen;
our kitchens are poorly supplied with do-
mestic service; and yet the market-place is
full of the unemployed. Why?

If a merchant advertises for a book-keeper,
a hundred competent persons step forward
at once. If an author seeks for an amanu-
ensis, he must choose between as many eager
applicants. Every government officer who
controls the appointment of clerks, has more
names on his list than there are details in a
month's work. The demand is for some-
thing that will not soil the hands, that will
not start perspiration, that will secure a live-
hood without involving any undue exertion.
Gentle hard work is regarded as only some-
thing respectable. Men do not seek work;
they look for a "situation" in which they may
avoid work. They do their best to maintain
the appearance of enjoying elegant leisure.
But if an absolute sincere can be found, they
endeavor to give their employers the air of
dignity, of repose, of freedom from home-
sick fatigue. In a word they seek a "light"
business.

This false system of respectability de-
graded by the word gentle, degrades manhood.
Young men are ashamed of one which should
be their glory. It is not he who does the
least for the most money, who can wear the
best clothes while at his daily avocation,
whose business involves the least display of
strenuous effort, it is not he that is to be
most respected. The salary with which a real
laborer is disgraced. Partial idleness, how-
ever concealed under the show of business, is a
misfortune, and if purposely indulged in, a
shame not to be countenanced. Clean hands
that will not engage in genuine labor, are al-
ready covered with a stain that water will

not wash out. The refinement that draws
back from manual employment and prefers
mental dawdling is a shame, and should not
have social recognition. Better be a grimy
blacksmith, doing