

The Intelligencer.

AN EVANGELICAL FAMILY NEWSPAPER FOR NEW BRUNSWICK AND NOVA SCOTIA.

Rev. J. McLEOD.]

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SAINT JOHN, N. B., FRIDAY, JANUARY 11, 1878.

WHOLE No. 1250.

NEW GOODS

FOR

FALL AND WINTER

40 CASES

DRY GOODS,

NOW READY AT

LOGAN'S,

FREDERICTON.

Selling LOW.

Notwithstanding the CHEAP SALES, he is

Note the Prices.

GREY COTTONS,

6 Cents.

SWANS DOWNS,

8 CENTS.

GREY FLANNELS

15 Cents.

A SPLENDID LOT OF

Dress Goods, Shawls,

CLOTHS, WOOL GOODS,

GLOVES AND HOSIERY, RIBBONS, &c.

Carpets, Oil Cloth, &c.

"PARKS" WARPS.

AT MARKET PRICES.

Fredricton, October 1, 1877.

SPECIAL

DRY GOODS

NOTICE.

The Best Place to Purchase

DRY GOODS

IS AT

Miller & Edgcombe's

FREDERICTON,

Or at their BRANCH STORE,

SAINT MARY'S FERRY.

They keep the largest and best as-

sorted Stock to select from.

They are daily receiving New Goods

from England and the United States.

They purchase their Goods at the

lowest market rates, and sell them at

very small profits.

THEIR MOTTO IS:

QUICK SALES AND SMALL PROFITS.

THEY HAVE ONLY

ONE PRICE

For their Goods, charging all alike. Parties not

acquainted with the value of Dry Goods, can buy

of M. & E. as low as a person who is a competent

judge.

They want Homespun, for

which they will give Dry Goods in

exchange.

The Intelligencer.

THE STONE THAT STOPS THE BLESS-

ING.

BY THOMAS L. CUTLER, D. D.

Just over on the eastern slope of Olivet a crowd of villagers are gathered at the mouth of a tomb. It is a cave cut horizontally into the rock and a slab or barrier bars the entrance. Within that sepulchre the corpse of a young man has been lying for four days. Without it stands the weeping Jesus, surrounded by two weeping women and a company of mourners. A single motion of that omnipotent hand or a single utterance of that wondrous working voice could burst that rocky sepulchre in a moment; but it was never the will of our Lord to perform one superfluous act. What man could do for himself Jesus never did for him. So he says to the people beside him: "Take ye away the stone." Upon the other side of that stone was death. Upon the other side stood one who called himself "the Resurrection and the Life." The obstruction of that stone laid between the dead Lazarus and life-giving Jesus and while it remained there the miracle was stayed. The stone must first be removed before the purifying form of the dead could issue forth into life.

This wonderful scene at Bethany gives a vivid illustration of a truth to which Christ's followers, as well as the unconverted, should give instant heed. And that truth is that God's work can be hindered and is hindered by human hearts and hands. Jesus was just as omnipotent at Nazareth as he was anywhere else. But he was hindered there because of their unbelief. That was the stone that stopped the blessing. In our land and in our day there are many stones which seem to obstruct the all-loving Son of God in his mightiest work—that of raising to life the souls which are dead in trespasses and sins.

One such obstructing stone is found in the unworship and un-Christlike lives of many who profess and call themselves Christians. In view of the immense number of orthodox discourses that are preached, and the immense number of fervent prayers that are offered, and the vast number of good deeds that are done, and the small proportion of the immortal souls in this nation are converted. Statistics show that the leading Evangelical denominations do very little more than hold their own. For example, the Presbyterian body reports an increase of 22,000 members during the last year; but we all know how incomplete is the report of losses by spiritual desertion. The actual fact is that the advance of the Christian churches upon a world "lying in sin" is painfully slow. One sufficient reason for this small progress is found in the positively unchristian influence of multitudes who represent Christianity to the world. Every church member who makes his religious profession a cloak for deceit and dishonesty; every man who devoutly says "Lord, Lord!" in a prayer-meeting, and yet "doeth not Christ's will" when out of the meeting; is a positive antagonist to the spread of Bible truth. All the numerous calls who figure on church-rolls, and at the same time figure as sharp dealers, or unscrupulous traders, or unscrupulous politicians, or self-indulgent pensioners to the loose ways of the world, are all doing as positively an obstruction to Christ's reaching to the world. This is a building to Christ's reaching to the world. This is a building to Christ's reaching to the world. This is a building to Christ's reaching to the world.

Another stone of hindrance is found in the self-indulgent spirit of all that large class who never will exert themselves except under the lash or the bribe which may be held out to their selfishness. Just so far as their self-gratification is promoted they are willing to serve their crucified Master; but not one inch further. They will not even come regularly to God's house unless they are baited by attractive preaching, nor even then if the weather be uncomfortable. They will not engage in any work of reform and philanthropy unless they have love of novelty be appealed to, or their selfishness be flattered by a post of honor in the movement. They only give to the Lord what is left over after they have footed all the bills of pride, or fashion, or luxury. Even their devotions must bring enjoyment, or they will soon be untrue to him. I tell you, fellow-Christians, that this spirit of selfishness and unbelief is the worst enemy that the cause of Christ has. It is a stone that will never be removed until it is brought to the mill of God's chastening hand.

Other stones bar the path of Jesus Christ when he seeks to reach the multitudes lying in spiritual death. There is the stone of conservatism and the boulder of bigotry. They must be removed before God's people can work with one accord for the salvation of sinners. And what a huge, hard rock at the very mouth of the cave is unbelief! Jesus could not reach the dead in Nazareth on account of this stubborn obstruction. He will not do any mighty works in our congregations this winter if they are not quickened to repentance by the voice of the living Christ. Shall we say these things? But how! The answer is to be found in deep, honest, self-sacrificing repentance of our hateful sins. This, too, is not to be accomplished by setting apart formally a single day of "humiliation and prayer," as if we could do up the whole work of repentance in the gross. It will require more than a few hours of fasting and prayer to cast out such demons as selfishness, worldliness and unbelief. Repentance, to be of conduct. "O Lord, revive thy work!" is a prayer that is almost stereotyped in all our social and devotional meetings. But the first step toward a genuine revival must be a sincere and heart-humbling repentance—a repentance which cuts to the uttermost root. The compassionate Jesus stands waiting with the beam of eternal life. If he wept for his dead friend the sorcerer of Bethany, we may almost imagine him as standing with tears in his loving eyes before the moral sepulchre in which impatient souls are and doing his work. Shall we say these things? They will not be until the stones that barricade their prison-house be rolled away. I do not speak now of the obstacles which lie in the ways of sinners' hearts. Of them I may write in another article. My chief concern is now with Christ's Church; and never will the voice of him who is the "Lift" reach the dead in sin until God's people go down upon their knees,

and with penitential prayer and self-denying effort, roll away the obstructing stone. Bethany witnesses a wondrous spectacle of joy after that rock was removed and the flash of life shot into that chamber-house of patrefaction. It was the most memorable day in the annals of the village. No days in the history of a church are so luminous with holy joy as those in which the dead are brought to life and the lost are found.

Sometimes the condition of a church and community is like that of famine-stricken Leyden. Within the beleaguered town death reigned. Its leaves defenders were starving by thousands. Success was waiting for them in the Dutch city, which could not reach the city. But the heroic Hollanders sluiced the dykes and let in the sea; and, as the receding flood swept in, they flung the "ladder of bread" to the overjoyed crowds which thronged the canals of Leyden. Then, pouring into the great Protestant cathedral, they made its arches ring with thanksgiving unto God, their Deliverer.

Brethren! let us sluice the dykes of pride and selfishness. Let us roll away the stone that will block the way of the water of salvation. Let us roll away the stone that will block the way of the water of salvation. Let us roll away the stone that will block the way of the water of salvation.

SHALL WE HAVE A REVIVAL?

To many persons the question may seem startling and almost impious. They have been accustomed to suppose that no man and no church can answer it, and hence they do not should ask it. They have thought of God as a sovereign who keeps His own counsel concerning the destined defeats and triumphs of His church, and sends victory, always as a surprise, or withholds it when He pleases, and often for no reason which we are able to discover. We are far from questioning His supremacy, or the inscrutability of much that He does. Nevertheless, we doubt that He has left us with no power to decide whether we will have a revival or not.

He has chosen to work by human agencies. It is true that the efficient force by which the soul is saved is all His own. But it is also true that in His sovereignty He has decided to administer this force in connection with the activities of men. We do not know all His reasons for the decree; but we cannot doubt its existence, if we consult the history of the church for six thousand years. Perhaps to order otherwise would involve some great change in our constitution which would leave us no longer human. Perhaps, also, the sense of responsibility and the human consciousness of our dignity and His favor created by our association with Him in the task of saving the lost, are the best means of building up in us such a character as He admires. But in any case the truth that we are co-workers with God, and that He does not intend to rescue the perishing, except in conjunction with our supplication and toil, forbids us to resent the question we have asked, as if it were an impertinence.

The teaching of the New Testament in reference to revival is so plain and so conclusive. The promise to hear and answer our petitions is among those which are the most emphatic in their language, and the most frequently repeated. It is true that "every one that asketh receiveth, and he that seeketh findeth," then it is true, also, that "he that seeketh will find, and he that knocketh will be opened unto him." All things whatsoever ye shall ask in prayer, believing, ye shall receive. "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done for you." The time would fail us to present the great array of similar gracious words that proceeded out of His lips. They encourage us, but they also make us tremble. They encourage us to come asking for the greatest of all boons; but they make us tremble in view of the awful responsibility they lay on our shoulders. They reveal to us the readiness of God to grant us a revival if we desire it with all our hearts; but they cause us to fear lest we do not desire it with sufficient earnestness, and lest by our near approach to philosophic indifference we are incurring fearful guilt.

If we look at the circumstances of the times we shall see that they are favorable to religious work. Financial depression still continues, and men are still feeling how unsubstantial are riches, and how fleeting are earthly hopes. Moreover, here in New England the interest aroused last spring has not subsided. It was not a shallow and transient wave which passed over the surface of the water and left the depths undisturbed; it was a deep, though quiet agitation. We have no doubt that a period of unusual fervor is now passing over the land, and that extra labors in many of our churches. There were numbers who tired of preaching, of praying, of hearing, every night for weeks in succession. But the summer rest has done much to remove this fatigue, and the solemnity and earnestness which it overcame for a time, remain in many hearts. We think we do not mistake. We have taken some pains to ascertain the state of public sentiment, and we do not guess when we say we are confident that it is as we have represented it.

Whether, therefore, we look at the sovereign decree of God to associate Christians with Himself in the work of saving souls, or whether we look at His gracious promises to answer our petitions, or whether we "lift up our eyes and look on the fields" white for the harvest, and see the laborers few, and the harvesters many, we are compelled to admit that our question is one we should ask ourselves in all seriousness. We do not believe in "getting up" revivals by sensational and tricky methods. But we believe that we should seek to promote them by a wise adaptation of means to the end, and that we should ask for them importunately, and that we should expect them confidently, in answer to our prayers. We would not say that they are never withheld when the ordinary conditions by which they are attended seem to be present. It may be necessary for God to teach us His sovereignty over our weakness, and the danger of our too exclusive dependence on means, by denying us when we are most in earnest. But in general He will not do so, since His promises are true, and they are confirmed by the experience of all ages. We conclude, therefore, with a good degree of confidence, that we may have a revival if we really want it. But do we want it? Are the pastors and the churches burdened with the sin and the peril of souls? Are they imporing the Head of the Church to send forth the Holy Spirit in the hearts of men? Is it for each individual and for each church to answer.—*Watchman.*

A man may be a heretic in truth; and if he believes things only because his pastor says so, or the assembly so determines, without knowing other reason, though his belief be true, yet the very truth he holds becomes his heresy. There is not any heresy, and no more would gladden put off another, than the change and care of their religion.—*John Milton.*

HOW SHALL CHRISTIANS VOTE?

BY ALBERT CRABE.

How shall Christians vote? is a question, which, while it is very important, is at the same time too lightly regarded by many Christian men. The simple fact that to such is delegated the power to decide the issues which are presented to communities, or the nation, should be itself of sufficient importance to command our most careful and earnest attention. And in the present political condition of the country, it is a question of no trifling importance, that there will be no ardent question which actually affect both the present and future happiness and welfare of ourselves and those of our fellows, we ought as prudent men, cherishing a desire to establish right principles, to study well the matter in all its bearings. I know that it is urged by some, that anything within the range of politics is without the range of religion; that the Christian man can not enter the political arena, and long maintain his Christian character. But a little inquiry will, I think, reveal the fact, that this sentiment is borrowed from that class who would be only too ready to surrender to anything, and to everything. Surely, if men acting in accordance with the principles of Christianity, act promptly and conscientiously, then it is eminently proper for them to make themselves known in the community that is before them, and to vote as they see fit. It is not the duty of a citizen to abstain from politics, to become a factor in the community that is before them, and to vote as they see fit. It is not the duty of a citizen to abstain from politics, to become a factor in the community that is before them, and to vote as they see fit.

In no other direction, to my mind, is there such pressing need just now of a lively conception of our relations, as citizens, as in the struggle against the great evil of intemperance; and the followers of Christ everywhere need to be aroused to discover and to rebuke flaunting sin in their midst. A very great victory with regard to this question. A very great victory with regard to this question. A very great victory with regard to this question.

The fruits of this are seen in the appeals that are being made to the people, and in the more stringent prohibitions that are being enacted by the States. The State governments not caring to shoulder the responsibility of total prohibition, have turned to the people, giving to the citizens of the country the right to vote on the subject of the sale of intoxicating liquors. It is a question of no trifling importance, that there will be no ardent question which actually affect both the present and future happiness and welfare of ourselves and those of our fellows, we ought as prudent men, cherishing a desire to establish right principles, to study well the matter in all its bearings.

But were all these propositions true, are they then put forward by Christians in voting for the license of the sale of intoxicating liquors? Will God hold him guiltless who aids the murderer in his fiendish work? Will he wink at the action of him who, in the presence of all the world, has pledged himself to wage war against sin? Will he wink at the action of him who, as a citizen, invites into the community persons to steal away his neighbor's manhood, the bread of his neighbor's family, the safety of the community, the love and fear of God? Christian voters, be careful.—*Star.*

"WHO IS MY NEIGHBOR?"

There's a note, sir, on your table in the library," was Kate's greeting, as she opened her door, at midnight, to admit us to our room, from one of Nelson's friends of song. Breaking the seal the note ran thus:

"Dear Mr. H.—The family of four of our mission children are in some trouble; won't you go and see what the matter is? No., North Portland Ave. Yours, in haste, * * *

Tired with our long journey from Fourteenth Street I repeated rest and with heart and head I felt the need of rest. The note was a sweetest music; it was no time to make charitable calls—at midnight, too. They would all be in bed, and my call would annoy. But I will call in the morning, on my way to New York. Thus reasoned, and so prepared to retire to rest, I found the note of the sweet songstress and her sweeter words. But as I turned down the light those words, "some trouble, won't you go and see what the matter is?" in an instant delayed my hand, and I resolved I would attend to this case before breakfast next morning. I then put on my dressing gown, and went to sleep; for those words, "in some trouble, won't you go and see what the matter is?" kept ringing in my ears. Bounding from my bed, I said, "I will go to-night." At one o'clock in the morning I was admitted at the basement door of No. 8. I then put on my dressing gown, and went to sleep; for those words, "in some trouble, won't you go and see what the matter is?" kept ringing in my ears. Bounding from my bed, I said, "I will go to-night." At one o'clock in the morning I was admitted at the basement door of No. 8. I then put on my dressing gown, and went to sleep; for those words, "in some trouble, won't you go and see what the matter is?" kept ringing in my ears.

"Mr.—I understand you are in trouble; excuse me for calling at this hour, but I thought I might be of some service." "Thank you kindly, Mr. H.," I said. "I followed my pilot through the long dark hall, to the rear room. There the first sight which greeted me was six children sleeping in their dresses, jackets, pants, and shoes, just as they had come in from play or school, and lying on pieces of bedding, arranged in a row. I sat myself down beside a small stove, giving out a very little heat—though the night was cold, and the solitary candle shed a dim and gloomy light over the room. He spoke not a word until he had undressed the coat which lay across his arm, when he said:

"This little thing, I suppose, is hungry, and I am trying to feed it." I then saw a little babe about five days old, and with the bluish substitute in the tin dish on the stove he was trying to feed the little baby. I thought I had solved the "trouble," yet dared not ask, "Where is the mother?" but turned around, and there, upon the only bed, in one corner, lay the mother cold in death! (May my eyes never witness another such sight.) The bereaved father was calm, saying little, except "The Spirit is heavy upon the house." In the early gray of the morning I found two ministering angels who waited not to mend their dresses, but straightway sought the home of the weepers, first, to feed the living—not a crumb being found in the house—then to bury the dead. And as we heard one brother exclaim in broken accents, "Friends, I envy you; it is more blessed to give than to receive; I know it," we heard another voice, saying, "Inasmuch as ye have done it unto the least of these my brethren, ye have done it unto me."—*The Wellcome.*

FAMILY GOVERNMENT.

Essays and sermons innumerable have been written on family government. Excellent rules and rules not so excellent have been framed, and the true heart of family government is in the governor; the parents, not their rules, make the child.

For children are in the first place natural imitators. Going into the library, the other day, we found the youngest member of the household busy with a new and peculiar book. "Don't disturb me," said he, solemnly, "I am busy editing my paper." A few weeks later we happened in at the shop of a neighbor. He was building a shell. His boy of eight was at work with a knife and a bit of shingle, also, boat-building. Principles, sentiments, habits of thought to less than methods of action, passed from parent to child. The boy is an ardent partisan as soon as he can speak, and hurrahs for Hayes or Tilden, as the case may be, before he can pronounce the names. "I'm a publican." And what's a publican? "I don't know," but father's one. How often you may hear that.

It is generally safe to assume that the child reproduces the faults of his parents; or, to speak more generally, those of his older companions. Sometimes it is a nurse, an aunt or a grand-mother that the child always does, if she be well and strong, and capable of doing her maternal duty, it is his mother whom he is most likely to mirror. If, then, in the glass you see faults you do not like, first attend to yourself. If there be blemishes visible in the mirror, attend to the skin, not to the glass. It is worse than idle for the father to deliver temperance lectures and have wine on his table, or admonish his boy against smoking with a cigar in his own mouth. It is worse than useless for the mother to lecture herself on the conventional deceptions of society and condemn lying in her boy, or to feed her own vanity in dress and to rebuke flaunting in her daughter. If the child is a little liar, be very sure that there is somewhere a big liar under the same roof. If he is self-willed, watch for obstinacy in your own life.

In the character of a child, purity, truth, fidelity, courage, love in the mother's heart, will beget a brood of like virtues in the children. This was the secret of the Puritan's training. It is a marvel that it is still a secret to so many. The Puritan did not believe in the use of force, and therefore, it is thought, he did not spoil his child. But it was not the rod that drove foolishness out of the Puritan child. Whatever may have been the faults of the Puritans want of earnestness was not one of them. They were good lovers; they were admirable fathers. One text of Scripture they thoroughly believed in: "Abhor that which is evil." They did. They hated a mean, a cowardly, despicable action with all the strength of stalwart and noble natures. It was this general hatred of all the venereal vices that belonged to a luxurious age which was the potent influence in driving the vices from the hearts and lives of their children. It would have been just as efficacious in hundreds of families where the rod was unknown as in the thousands where it was kept in constant and vigorous exercise.

We answer your inquiry, then, generally, by saying, be to the spirit of Christ; and then put your own of your children, and be worthy of his inheritance; keep him sympathetically bound to you; have patience; and be sure that in time he will imitate your spirit and imitate your ways.—*Christina Union.*

TITLE OF "REVEREND."

This has been a subject of much query and some controversy; some affirming it to be unlawful, and some, allwading to confer it upon men. A few facts in regard to its Scripture use, and of the history of its application to the clergy, may be interesting to our readers. In almost all instances it is applied directly to God or to his works; never to man or to his works.

Mr. (Rev.) Brooke Lambert, Tamworth, Eng., has furnished some information to the London Times concerning the use of the title. This