

# The Religious Intelligencer

AN EVANGELICAL FAMILY NEWSPAPER FOR NEW BRUNSWICK AND NOVA SCOTIA.

Rev. J. McLeod.]

VOL. XXVI.—No. 17.

SAINT JOHN, N. B., FRIDAY, APRIL 25, 1879.

[EDITOR AND PROPRIETOR.]

WHOLE No. 1317.

## Cotton Goods

NOW OPENING AT

**LOGAN'S,**

FREDERICTON.

**A Large Stock of  
American Cottons,  
Grey Cottons,**

**White Cottons,  
White Sheetings,  
Pillow Cottons,**

**NEW PRINTS,  
CORSET JEANS,  
KNITTING COTTONS,**

IN ALL THE LEADING COLORS.

**CHEAP.**

Now is the time to lay in a Stock of these Goods before the

**Extra Duty is put on.**

Goods never were so cheap as at present, since the American War.

**THOMAS LOGAN,**  
OPPOSITE NORMAL SCHOOL.  
Fredericton, Feb. 15, 1879.

**NO ADVANCE IN  
PRICES!**

**FULLY PREPARED**

FOR THE

**NATIONAL  
POLICY.**

Receiving and in Stock, an

**Immense Quantity**

OF

**Cotton Goods**

OF EVERY DESCRIPTION.

TOGETHER WITH

**A FULL STOCK**

OF

**Fancy & Staple Goods**

AT

**OUR USUAL LOW PRICES.**

**The Best Value in  
the City for Cash.**

INSPECTION SOLICITED.

**P. McPEAKE,**

WILMOT'S BUILDING.

FREDERICTON, April 18.

## The Intelligencer.

PERPETUAL GIVING.

It is the duty of every Christian person to be all the time aiding in the extension of the Redeemer's kingdom, and aiding after the full measure of his power. By a holy life with its good example, by devout care of his own spirit, and sanctifying influences in his own household, and by helping in all works of his parish, and by a ready will to bear his full part in contributions for the maintenance of Divine service therein; by these things and by such as these depending on the gracious work, is a large part of the Christian's duty discharged.

But his duty does not end here. It is not enough for a society of the faithful to combine to provide for themselves and their families the ministrations of religion. They must have thought also for the brethren scattered in the midst of this naughty world, that they, too, may be saved through Christ forever. We must not forget the regions around, and our Master's command, "Go, preach the Gospel to every creature."

In brief, a part of our personal religion, a part of our domestic arrangements, a part of the daily method of our life, must be plans for having something to set apart to the unselfish work of missions—the unselfish work of publishing the glad tidings everywhere.

What the Church of Christ most needs is a baptism from on high. Then she needs a persistent incense, and this universal acceptance of this plain duty. Then she needs a financial system rooted in this fundamental principle. Then she will bear fruit to the Lord's glory, and to the helping and comforting of the people. I account this root of vastly more importance than the fruitage of any one year, than the relief of any one present distress.

In the effort to lift up the whole body of the church to a higher life, and to a larger bounty, even unto this reasonable level that there shall remain no Christian person who does not each week set apart something definite, according to his individual judgment of his ability and duty, to be devoted to missionary objects, in this effort, I say, to bring up all the people this, evidently they who are eminent above the rest, through God's blessing making them rich, must not sink down to the average level in the sums they contribute.

The whole surface of the ocean is raised in tides by the attraction from above, but this does not forbid the waves to lift themselves as far above this higher plain as they rose above the lower level before the tides set in. Rains come down from heaven, and the moisture diffused through the genial soil, makes the earth to cover her entire surface with flower, and foliage, and fruit—a cluster here, a leaf, a grass-blade there, one clothing of beauty and of wealth. This does not hinder, nay, it rather causes, in the sun-faceted spots, fountains to bubble up, and streams to break forth in gladness. One pervading principle of nature lies underneath. One cause creates the universal joy.

And if showers of Divine grace fall upon the church, causing small offerings to rise up before God, and if the generosity of any rich man's heart, watered from on high, will be dried up in consequence. There is little danger, I trust, that its outflow of large and bounteous helpfulness will be anywhere diminished. "Every man according to his several ability," is the right rule. The church is the body of Christ, his members, and a good heart, besides entering cordially into every plan adopted in their parish to bring all into habits of conscientious, systematic offerings, will from time to time, make more considerable benefactions in special gifts to the building and endowment of churches, to the furnishing of the entire staff of some missionary, to the establishing and maintaining of homes for the needy, the aged, the helpless of all kinds, to founding and endowing institutions of Christian learning.

Large gifts from the rich, and sums not large if viewed singly, but taken together piling themselves high in the total amount, because coming steadily from each person among the faithful, these united are the things wanted. The two should go together always.

And they will go together in just so far as Divine love pervades the church, and as the Christian perceives his high calling. The church is hidden to care for. The church is the body of Christ, his members, and a good heart, besides entering cordially into every plan adopted in their parish to bring all into habits of conscientious, systematic offerings, will from time to time, make more considerable benefactions in special gifts to the building and endowment of churches, to the furnishing of the entire staff of some missionary, to the establishing and maintaining of homes for the needy, the aged, the helpless of all kinds, to founding and endowing institutions of Christian learning.

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we are disciples of the Loving One—our Gift, our Example—that is to say, giving steadily, and gladly, must continue as long as we live.

Here lies the plain path out of embarrassment and all sorts of makeshifts; out of our own sin, and out of the church's disorder. This path conducts us on by the steps of a clear duty. In this way, and only in this way, are the church's pressing necessities in the aggressive work to be worthily and satisfactorily met.

I ask you, then, my beloved brethren of the clergy, to join me in bringing more into the foreground in our teachings than we have hitherto done, this duty of systematic liberal offerings. We ought to present it, not as a means of getting money—not as a thing that must be done or the work of God will stop—but as a thing that will constitute motive enough with them to whom the Kingdom of God is the first thing; but we should rather, in the main, set before the flock of Christ as the natural and healthy condition of a renewed heart and healthy condition of a renewed heart and healthy condition of a renewed heart.

Let the pastors, in much prayer and a new consecration, give themselves to this task. It is nothing more and nothing else than to teach what the Christian life means, what its leading principle is; the life of Christ, the life that He led, and that He now imparts to His true members, living itself out in ourselves. Let this fourfold aim be the aim of our teaching. Here we plant ourselves. We are dealing not with the transient, but with the permanent—not with a temporary want, but with an abiding duty.

The whole body of the church must take hold of this evangelic revival—men and women and children—with their minister. They must speak about it with one another in their homes as they sit down in social converse, till their hearts are aglow with heavenly love. Parents must be first taught of the Holy Spirit, and they must then inculcate right principles among their children, and must see to it that these principles be now acted upon in their daily habits of saving and of giving be now forming. Teachers in the Sabbath-school, pastors in catechizing, sponsors in discharging their obligations, all must combine to insure that the young grow up without understanding what the Christian religion is, without knowing what the duties of their discipleship mean. First we receive, then we bestow. We receive the free gift of redemption and pardon, and of ingrafting into the blessed One; then from Him, and for Him, we do what we can to diffuse these benefits among all men. Here is our motive of duty. We are to be as free men, and our standing ground,—freely we have received, freely give.

Above all, therefore, should the clergyman, in the instruction of persons to be presented for confirmation, make it sure that none be admitted to this rite and to the Lord's table who do not perceive and recognize what is involved in baptism—made a member of the church.

Discouragements we shall meet with, and disappointments, for many are slow to learn, and some love not the Lord Jesus Christ. Many do love Him, and are only waiting to be taught, and to be led into the work.

Let every pastor and every missionary be fully persuaded that each person given into his care is sacredly obliged to be contributing something, systematically and gladly, to send the blessings in Christ to those outside of his own parish or cure. Let the minister be possessed with this all-pervading duty and calling. Let his soul be filled with zeal to bring the truth to the people, and to the realization of their high privilege, and to the full measure of it, so that he cannot rest until they do it, and the flame will spread. Devout hearts will catch the inspiration—a few here and a few there. Let him not be put back by obstacles, or swayed to one side by the objections, and by the narrow views of some good people. If he hold steadily on the way of duty, the reward will come in God's good time. Some uplifting of spiritual aim will soon follow, and some quickening of devotion. If but one-half of the worshippers in our congregations accept their duty, and the consequences of their offerings for missions—that is to say, for things wholly unselfish—will be troubled, at the least. Consuming anxieties will be allayed. The mission will be freed from care incessant to "serve tables," and will be released to attend to the proper work. When he visits the parishes his talking will not have to be of empty treasures and financial needs. Sensational ways and temporary expedients to get money for an urgent occasion can be more and more dispensed with, and the devices unworthy of the kingdom of God, and the deities of every order—bishops, priests and deacons—will have the consciousness that they have done what they could. We then, beloved, shall be clear in the day of the Lord.

The gracious Lord give His people ears that we may hear. The Lord open our eyes that we may see. The Lord grant us mercy in that day.

—Address by Bishop Niles.

**PAINT, PUTTY AND PIETY.**

A lady writes thus to *The Christian at Work*: "I wish you would say a word about putting one's religion into one's work. Last year I built a new house, and hired a professional Christian man to paint it. He makes good prayers at the prayer-meetings, and says a good word of advice to his young people, but the nail holes of the upper and outer trimmings of the upper story. He took care to align his work just where he thought it would not be discovered. But the nails were drawn out by the sun, causing a leak, that his neighbor in this direction was discovered; then, having occasion to have the top of one door planed so that it might shut—again his slighted work told its story. I have 'discounted' that man's piety and prayers ever since. Perhaps this painter treated his proper work as a necessary evil. Any way, I prefer Christians who fill up the holes with putty, and he didn't paint the top edges of the upper story. 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