

# The Fredericton Intelligencer

AN EVANGELICAL FAMILY NEWSPAPER FOR NEW BRUNSWICK AND NOVA SCOTIA.

REV. J. McLEOD.

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## The Intelligencer.

SUNDAY SCHOOL LESSON II.—Jan. 13.

(For Questions see Star Quarterly and Lesson Papers.)

### HEARING AND DOING.

#### DAILY READINGS

M. Hearing and doing. Jas. 1: 16-27.  
W. Disobedience punished. 1 Sam. 15: 10-31.  
T. God's word. Isa. 1: 10-20.  
F. Christ's teaching. Matt. 23: 15-29.  
S. Something to do. Matt. 25: 14-30.  
S. Not doing will damage. Rom. 2: 1-14.

GOLDEN TEXT.—Be ye doers of the word, and not hearers only.—Jas. 1: 22.

#### TOPICS.—The Giver of all good.

Doing the word.  
TIXE, between 46 and 62 A. D.

#### NOTES AND HINTS.

Introductory Note.—"James, the Just," the author of this epistle is the same as "James, the son of Alphaeus." He lived permanently at Jerusalem, and was one of the twelve apostles. He was a Jew, and was especially for Jewish Christians to warn them against the aims to which they were most liable, and to exhort them to do the word under the sufferings to which they were most exposed.

I. *The Giver of all good.* The Jewish Christians, to whom this letter was evidently written, were gathered from all classes of society. Some were rich and some were poor. There was a disposition among the rich to despise the poor and to disregard their rights, and to hold them in low esteem. The apostle reminds them that every thing they possess is given them by the Heavenly Father, and that he is the same unchanging God year after year. He is the Giver of all good, sending the rain on the just and on the unjust alike, and dispensing blessings on all his creatures. He is the Father of lights, inasmuch as he is the creator of the sun, the great central source of light to the universe, and of the stars and moon, which contribute to the light of the physical world according to their respective powers. Light is a symbol of knowledge, and God is the source of all knowledge, the author of all the powers by which men acquire knowledge, and so may be called the Father of lights in the intellectual world. In the summer spiritual truth is often represented by light, and this certainly comes from God, so that, turn whither we will, we meet our Father of light, the All-bountiful source of light to all his children, indeed and truly, the Giver of every good and every perfect gift.

II. *Hearing the word.* The apostle, being intent upon improving the morals of those whom he addressed, passes, in his epistle, from one subject to another in quick succession. He takes occasion to exhort them to a careful hearing of the word and a faithful doing of what they are taught. It is justly counted a great privilege to have the opportunity of hearing the Gospel preached earnestly and faithfully, and especially if it is also done with eloquence and rhetorical grace and power. And so it is, especially in this privilege. Light is a symbol of knowledge, and God is the source of all knowledge, the author of all the powers by which men acquire knowledge, and so may be called the Father of lights in the intellectual world. In the summer spiritual truth is often represented by light, and this certainly comes from God, so that, turn whither we will, we meet our Father of light, the All-bountiful source of light to all his children, indeed and truly, the Giver of every good and every perfect gift.

III. *Doing the word.* It will avail nothing to hear the truth unless we obey it. The word spoken will bring us no profit, no advantage, unless we reduce it to practice. It must be used in our hearts which will spring up and bear fruit in our lives. We may store it away and treasure it up in our memories, and be in no way benefited thereby. There is needed a rich soil, such as the human heart furnishes, and the warm sunlight and awakening showers given by the gracious action of the Holy Spirit, in order that the seed may grow and bring forth fruit. These influences we are sure to find in honest effort to obey the truth as it is made known to us; in putting into practice the principles inculcated and in doing the duties enjoined upon us. The word of God is a mirror in which we may see portrayed the features of our character. It is of no advantage to look therein unless we remember what we see. No more will it profit us to learn the will of God unless we do it. We must be doers, as well as hearers, if we would be prepared to give an account of our hearing with joy and not with grief.

#### THOUGHTS AND APPLICATIONS.

I. What comes from God is certainly good.  
II. Hasty speaking often brings great sorrow.  
III. True religion shows itself in self-restraint and active benevolence.

#### TOPICS FOR FURTHER STUDY.

I. The fatherhood of God.  
II. The Word of God as a mirror.

#### ALWAYS NEW.

"How many years have I stood in this place," asked Mr. Spurgeon, "and preached to congregations just like this Sabbath after Sabbath morning and evening! Now suppose I had preached on some remote and sterile soil, and have been upon a long while ago. If I had any other doctrine to preach than Christ crucified I should have scattered my congregation to the winds of heaven long ago."  
But the gospel is always new. The name of Jesus, the music of his silver bell, rings out to hill and dale as when on the first Christmas night the angels sang glory to God in the highest. There is a matchless charm about it that never dies, and never will while the world stands. The force which Christ wielded in life. The only crime which could be laid to his charge was the immensity of love, or as the poet puts it, "Found guilty of excess of love." There is a great attraction about Christ when we see the change he works in men. There is no true conversion except through the cross.  
"What," asked Mr. Spurgeon, "made us a Protestant nation for so many years—I don't say we are now. The stakes of Smithfield did it. Martyrdom burnt a place in the very heart of England for Christ to dwell in."  
Jesus Christ is the greatest subject in the world, and when he gets hold of any of us he turns us into magnets, and we turn somebody else, and they in like manner turn others, and more and more the kingdom grows. Christ is still the working power, but he works through those who have been made his instruments. If men are in Christ, masters little how or when they are converted.—*Christian World.*

I see the throb about this, Lord,  
I hear them plead, I hear them cry,  
But O, not one among them all  
Hath greater need of thee than I.  
My heart so wounded by its sin,  
Only thy gentlest touch can heal—  
Turn, then, Beloved, turn to me now,  
And with that touch my pardon seal.

### A NEW YEAR'S VIGIL.

The house is hushed, save constant sound of clock loud ticking in the hall—  
The shadow pictures on the wall,  
Seem beck'ning quiet all around;  
The twilight, hazy, blazes low,  
The house-elf sleeping, needles near,  
No stir of wakeful life is here,  
Where mused I o'er the embers' glow.  
Without, the drifting snow falls fast,  
The sheet and snow come down again,  
While in the glistening window pane  
World crystal forms and scenes are massed,  
Within, our heart seems sad and low,  
Without, the wind wails to the sky,  
Within, in solitude dream I,  
Dreaming of all my life has known.  
It's joys and sorrows I review,  
Strangely the years are woven there,  
Fine threads of love, thick threads of care,  
Make up life's tapestry rare.  
O dying year! What long day's fair  
Thou shouldst mourn you, you die!  
My fondest hopes in ashes lie,  
My brightest dreams in empty air.

Yet dying year, one thing you taught,  
For which I bless you as you go;  
You taught me heavenly love to know,  
That love which brightens darkest lot,  
Shows earnest work, O dying year,  
You gave those hands of mine to do,  
A work which shines a blessing through,  
To calm the sight, and dry the tear.  
So dying year, I watch your flight,  
With tears of lingering regret,  
While fraught with trials I've ne'er met,  
The New Year struggles into life.

### THE NEW YEAR.

There is nothing new in the opening of another year save the final figure in the date of our letters, with which it is a little difficult at first for us to accustom ourselves. There is no striking natural event marks the close of one year or the beginning of the next. Day and night, in their rapid and noiseless career, follow each other in unbroken succession. Our clocks strike amid the solemn silence of the night, and then we wish each other, "A Happy New Year."

We have always had a hearty sympathy with that devout custom, obtained from the Romans, of passing the final hours of the year in prayer, and the opening moments of the new in humble and grateful consecration to God. There is little in the associations of the hour to occasion emotions of exaltation, while abundance of reasons may be found for humbling the soul. A very considerable portion of our mortal life has been measured off, and we are brought so much nearer the realities of the invisible world. These days, which have winged themselves away like the swift birds, are by no means disconnected from the future. They cannot be buried, nor forgotten. They seem to perish, but God requires them at our hands. They have left ineffaceable impressions upon us which we shall bear with us unto eternity; and we have had responsibilities in reference to them, of which we cannot think without regret.

No thoughtful man can stretch his vision forward without solemn reflections. It is almost oppressive to think how slight a distance we are in a few days, and how contingent is every future event. We can only rely upon the positive laws of the universe. We may have an almost present knowledge of the developments of mercantile, manufacturing or commercial business. We may wisely lay our plans and secure financial success, not an accident, but as a consequence of a well-trained intellect and a familiar acquaintance with the great natural and social laws upon which such results depend. But, with all this, how far can we really see in advance of us? Even in the most important factors from our calculation. The harvest indeed always follow the seed times, and are proportioned to the faithfulness with which they are sown. 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